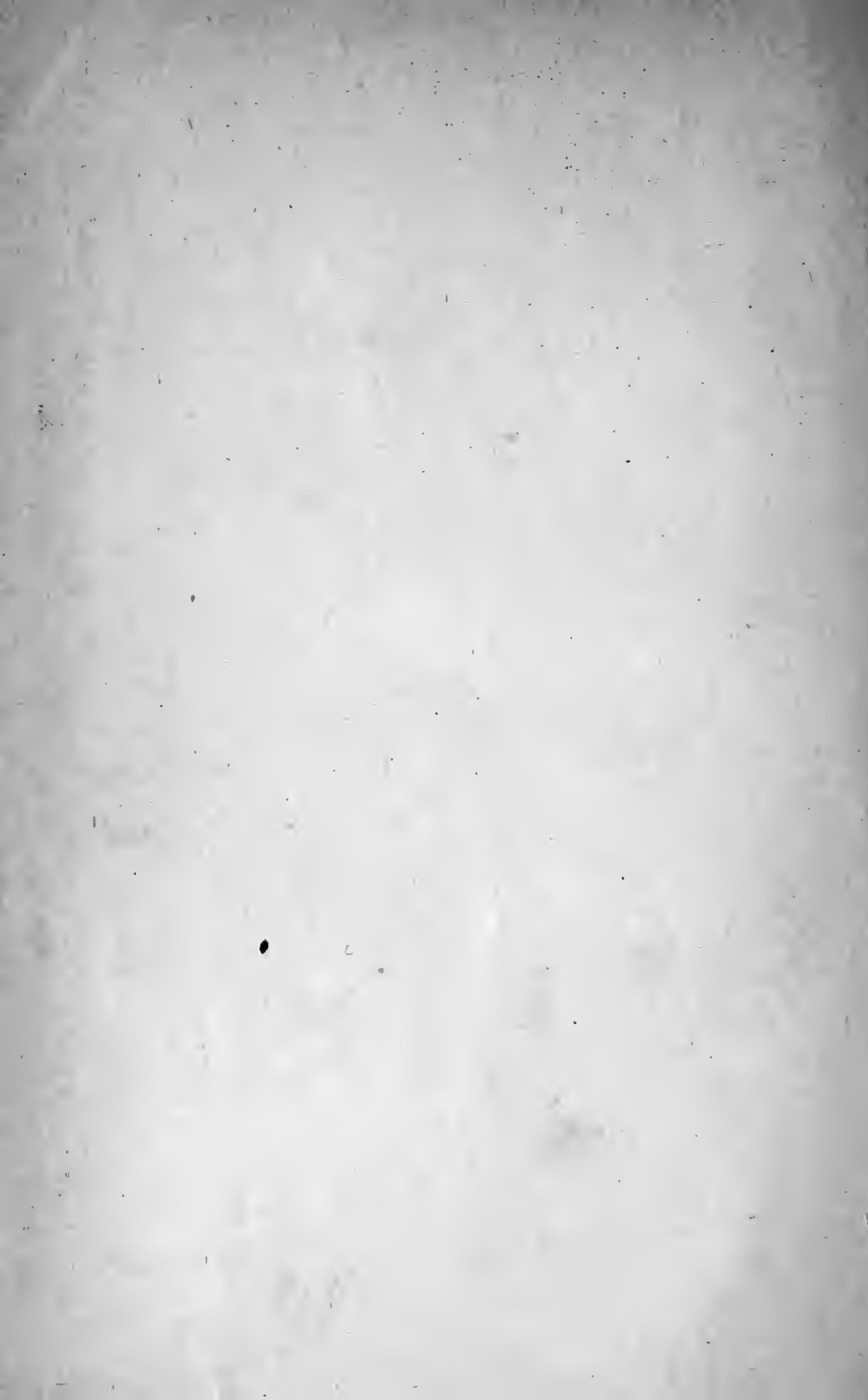


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THE
TRAGEDY OF CALVARY

OR

THE MINUTE DETAILS OF
CHRIST'S LIFE

FROM

PALM SUNDAY MORNING TILL THE RESURRECTION
AND ASCENSION

TAKEN FROM

PROPHECY, HISTORY, REVELATIONS AND ANCIENT WRITINGS

BY

REV. JAS. L. MEAGHER, D.D.

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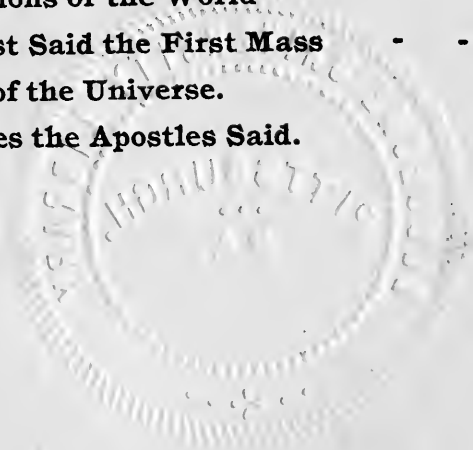
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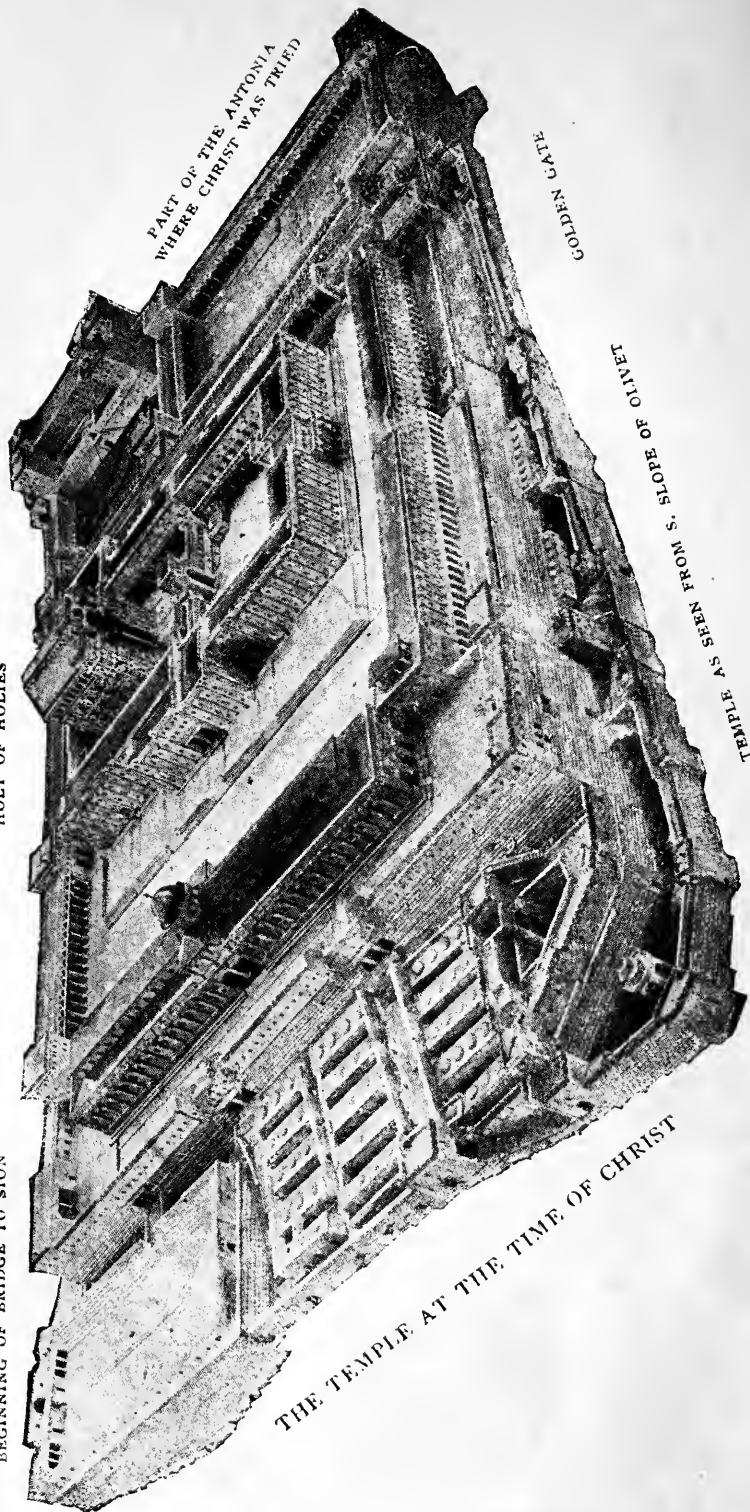
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GOLDEN GATE

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PREFACE.

THE sufferings and death of Christ transcend all events of human history. The Tragedy of Calvary has reformed the world. The God-Man's blood changed mankind in the past, still works its miracles in men's hearts, and will continue its wonders till it draws all eyes to that Victim hanging as the Standard of the Nations.

With rapid pens, and simplest style, Gospel writers tell the story without going into details. But we would like to know the most minute events which happened when he died. But his history was written before he came. In the Old Testament, he rises from almost every page. He is found in names of men and places, in Temple ceremonies, in feasts of Israel, and in Hebrew customs; while Patriarch, Prophet, Seer, Sage and King foretold his kingdom, his coming, his life, his sufferings, his death, resurrection and ascension, but in such a way that no one studying him before his birth, could have told to whom these wonderful prophecies pointed, for if they knew they would not have put their Messiah to death.

In the Gospels, in histories of the time when he walked the earth, in writings of the early Church, and among the Orientals, we find a wealth of details relating to Him. But never before were all these completely given in one work.

To combine all known about Christ in one complete story, we read the Lives of Christ in different languages, Jewish literature, histories of his time, revelations of the Saints, prophets of Jew and Gentile, searched the great libraries of this country, British and Vatican Museums, and visited the Holy Land, seeking information of the Victim of the world's sins.

Taking the facts thus gleaned, we searched the Old Testament, examined Temple services, types, figures and symbols, and with astonishment we find that hundreds of

years before he came his life in all its details has been foretold as the world's Redeemer.

To the Jew we say : Search your sacred Books. Study your prophets, dig deep in tabernacle ceremony, study your ancient feasts, fasts, and the religion Moses, your deliverer, gave your fathers : look beyond and behind your synagogue worship, and there you will see the Messiah in whom your fathers hoped, but not knowing killed.

To the unbeliever we say : See the Jew in every city, think of his providential preservation down the ages, read his history, study the story of that peculiar people : religion is to him as the breath of his nostrils and he clings to it through life and death. Could the Bible Books have been written by other, or by later men than the authors given? Could that whole Jewish nation have been deceived?

Look at the almost countless generations which believed in Christ, in every country where the Gospel has been preached. Go through the Catacombs where millions lived converts of the apostles, and while the damp cold penetrates your very bones, as you see their remains lying along the dark passages, ask yourself : Were these millions deceived who lived and died as martyrs, to the number of 5,000,000 at Rome alone, because they believed in and worshiped Him? Then look at the rest of the known world at that time, and you will find the same in every place of the vast Roman world. Were all these people deceived, deluded, mistaken in that age, when they heard his story from men who had lived with Him and saw Him die?

The awful details, the frightful sufferings, the inhuman cruelty, the terrible Tragedy, seem almost beyond belief. But we have given them as we found them. In the words of an ancient writer :¹ " I got the stones and wood from others ; but ours is the whole form and construction of the building. I am the architect, but the materials I found in many and various places." The statements given here must not be taken as equal in authority to the inspired Gospels, although the writer thinks them true. They are side-lights of Christ's history.

¹ Justus Lipsius, Ad Cap. I., Monit. Politic.

References might have been given for each statement, but that would fill the book with foot-notes, making it look heavy, and repel readers.

Let the reader shudder at the suggestion of sin which required such an offering to God. Let every one bend mind and will before that suffering, dying Son of God, see how he, who could have saved the world by a drop of blood, went through that awful Passion to show us how he loved mankind, and be drawn nearer to Him in everlasting love and adoration.



THE JEWS AT THE TIME OF CHRIST.

THE FIRST FEW WORDS.

THAT the reader may see the reasons why the Jews did not receive Christ, but put him to death, we will give a rapid account of their history,—how God spoke to their fathers face to face, and to the whole nation by his prophets; why He spoke no more; how they then divided into sects; the history of the Herod family; Pilate; his palace; Calvary, and the great Temple of Jehovah.

THE JEWS AND THEIR SACRED BOOKS.

We find in every city in the world Jews, thus called after their father Judah, “Praise,” one of the twelve sons of Jacob, “the Supplanter,” because for a mess of pottage he supplanted his brother as the first-born.

Brightest and most active, perhaps, of the races, they are noted for thrift and industry; devoting themselves to trade, they get rich, and are seldom inmates of prison or poor-house. On them still rest God’s blessings of worldly prosperity given to aid them in carrying on the Church, which they rejected when they put her Founder to death.

But God will not be frustrated. The Holy Ghost blessed Japheth’s race, the white men, by Noe’s lips: “May God enlarge Japheth; and may he dwell in the tents of Sem.”¹ From that time the white races began all advancement, progress, invention, and improvement by which they lifted themselves to the highest civilization.

Japheth’s sons are the priestly race called to administer

the world-wide empire of the religion of the Hebrew King Messiah. They feel their superiority. They receive the members of no other race on an equality. They have an instinctive repulsion to the Jew which never can be overcome. The tainted blood flowing in their veins signs them with the mark of Cain. They wander over the world while the blood of their Brother Christ cries to heaven for mercy for our sins.¹ That terrible cry "His blood be on us and on our children"² seems to be answered in their case wherever they wander even to our day.

In the histories of all the nations, we trace them back through the middle ages proscribed and persecuted, to Christ's time, and far beyond their history leads till we find them in Egypt like slaves, helping build vast temples, tombs, and stone structures now crumbling along the Nile Valley.

We find their fathers shepherd sheiks in Palestine descending from Heber: "A companion,"³ son of Sale, after whom they are called Hebrews. Their writers say Heber refused to take part with the other seventy-one families in the building of the tower of Babel,⁴ that his language was not changed when the families scattered to found the nations, and that Hebrew was Adam's language.

By a series of miracles Moses led them out of Egypt, formed them into a nation, under God's direction led them for forty years through the vast deserts of Arabia, and after he died, under Josue, or in its Greek form Jesus: "Jehovah will save," they enter and conquer Palestine, land of milk and honey, thus called because of its fertility. Now let us see why this land, surrounded by deserts, is so fertile.

In our hemisphere, a current of air always sweeps over the earth from west to east, and that is why there is so much west wind. Passing over the ocean, it absorbs all the water it can carry. But striking the warm lands, its moisture is dried up, making the west of the continents dry or desert, for the hotter the air the drier it becomes. When cooled it drops the rain. On the high cold mountains there is much moisture.

Palestine, a high mountainous ridge, running from the Lebanon mountains, nearly always covered with snow,

¹ Gen. iv. 10.

² Matt. xxvii. 25.

³ Gen. x. 21.

⁴ Gen. xi.

down to the deep hot valley of the Jordan and the Dead Sea, 1,300 feet below the ocean, has every variety of climate, from the high cold mountains to the almost tropical plains around Jericho. The rock of Palestine is of a peculiar limestone, like marble, and the soil is exceedingly rich, well watered in winter, dried up in summer, and today, with the right cultivation, it would yield crops equal to the Mississippi Valley.

There God's providence brought the Hebrews, shielded them from enemies while they remained faithful, and punished them when they left His worship.

God chose them to give them his revelation foretelling the Redeemer born of their race, that mankind might receive Him when he came. He spoke to their fathers, foretold that in Abraham's seed all nations would be blessed; called Moses from the burning bush;¹ gave them his law on Sinai;² established their religious services in the tabernacle and Temple, and chose them from all the other races to be His own people.

The coming of the Redeemer had streamed down from the creation in all the primitive races, but only dimly. The Persians had Zoroaster's writings, the Bramins had their Sanscrit, the Chinese their Kings, the Egyptians the Book of the Dead, the Celts the Druid writings, the Northmen folk-lore, and the Arabs their traditions.

While these ancient writings and religious rites but dimly foretold the Redeemer, "desired of all the nations," the Hebrew books as ages pass reveal Him clearer and more distinct. Patriarchs tell of Him; Temple ceremonies typify Him; men tending flocks, Temple priest, king on his throne, and venerable seer and prophet come to the people with the story God gave them, about the Personage who will be born of a Virgin of their race, of David's family in Bethlehem—even the very year of his birth they gave, the very time before the kings of the tribe of Juda ceased to reign. Their writings collected in one book is called the Old Testament, the first part of the Bible.

He rises from every page of the sacred books; He is in the ceremonies of tabernacle and Temple; He is the hope of Israel down the ages; their solace in suffering, the burden of prophet's story, the talk of family fireside,

the glory of the race, the dream of peasant, sage, and king.

The word Bible comes from the Greek, *Biblia*, "The Books," first used by St. Chrysostom, "The Golden-mouthed," in the fourth century, when he was preaching these magnificent explanations of the Sacred Books in Constantinople and Antioch. Up to that time, they had been called the Scriptures, "Writings." The word Testament means a will, by which a person disposes of his property after death, for the benefits of redemption were given mankind after Christ's death.

The Old Testament was called the Covenant, for it contains the agreement, or contract, between God and the Hebrews. At the death of the Saviour it was extended to all mankind. We will use only the Old Testament texts in the following pages for the New Testament did not exist at the time of Christ.

The Jews divided the Old Testament into the Law, the Prophets, and the Sacred Writings. The Law was composed of the first five books of the Bible which were written by Moses, viz., Genesis: "The Generation" or "Beginning" of all things; Exodus: "The Going out" of Egypt; Leviticus: Regulations relating to priests and Levites; Numbers, called by the Hebrews *Bemidbar*: "In the desert," from the leading word of the opening sentence; Deuteronomy, a Greek word meaning the "Second Law," giving what happened in the wilderness from the beginning of the eleventh month, for five weeks, to the seventh day of the twelfth month, forty years after the Hebrews went out of Egypt. These works, written by Moses, form the sacred Torah, "the Law," among the Jews.

The Prophets comprise the books of Josue, Judges, Kings, or Samuel, Isaias, Jeremias, Ezechiel; the poetic books Job, Psalms, Proverbs, and the twelve minor prophets from Osee to Malachias, with the "Five Rolls" formed of Canticles, called Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, then came Daniel, etc., comprising the rest of the Old Testament.

There is no doubt but these books were written by the persons whose names they bear, although some writers in our day, following what is called Higher Crit-

icism, try to make out that they were composed by writers long after their time, because they contain words, expressions, and things which took place ages after they were written. They do this in order to prove that God never spoke by the prophets, or foretold what would come to pass in the future. But this is all false.

If the Five Books of Moses were written long after his day, how could the Jews have known or practiced his religion? How could they have been deceived regarding him or the prophets and their history? The only solution is to say, that these sacred books of the Hebrews were composed by the persons whose names they bear, and at the times given in Jewish history.

Christians and Jews receive these Books of the Old Testament as being inspired, that is "breathed into" by God himself. In that the Bible differs from all other writings: "Because having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such by the Church herself."¹ From Christian countries to pagan lands millions of copies of these Books are sent each year. In every place where he has passed the Jew comes carrying with him these holy writings.

For sublimity of ideas, poetic feeling, difficulty of understanding, these Books are incomparably superior to any other writings. They have various meanings. You must read between the lines, you must penetrate beyond the literal sense, and there you will find that they all point to a future glorious age, to a great Personage called the Messiah, the King of Israel, the Shilo, the Prince, God born of a Virgin, the Prince of David's dynasty, who will come and establish an empire over all the earth. It would take too long to go deep into this matter.

In these Books, hidden in names of places, men, and things, run revelations Jehovah gave of the coming of this Messiah, the glories of His kingdom, but hidden in such a way that you will find them only after deep study. Many are lost in translations; hidden to the ignorant, but shine forth with such wonderful clearness as to startle the reader learned in Hebrew and divinity. Behind the writings seem to scintillate the face of the Holy Spirit.

¹ Concil, Vat. Ses. III.

Learned men are discovering wonders in the Bible, cryptograms are seen, and perhaps all its treasures will never be discovered. No human mind could write even a page and fill it with such mysteries.

The original Hebrew, in which most of the Bible was written is most lofty. The writers are filled with the wonders, importance and holiness of the truths they pour forth with an intensity of feeling, magnificence of style, sublimity of poetry and grandeur of subject, no one can dream, who has not read the original.

The burden of their story is the Christ, the sins of the Jews, the destruction of their government, the scattering of the whole race into every quarter of the globe, for the crime of killing their Messiah. Every one of the prophets who foretold most clearly the coming of the Redeemer was persecuted and suffered martyrdom, because he told his countrymen what God, through his Shekina, had revealed.

The Shekina comes from a Hebrew word, Shekina, "to dwell," "habitation," meaning to "appear," and you will find it in hundreds of places in the Talmuds, and in Hebrew writings.¹ It means "the Majesty of God," "The Divine Presence," "the Holy Spirit," "resting," "dwelling" in tabernacle and Temple. Said the Lord: "I will appear in a cloud over the oracle."² The term is first found in the Targums as the "Word of the Lord." The Rabbis say it was the "Spirit of God." The word Shekina is not found in the Bible, but in all the ancient Jewish writings. They tell us that the Shekina spoke to Adam before the fall, and condemned him after his sin, guided the patriarchs before the flood, directed Noe, called Abraham out of Ur,³ spoke to him in Palestine, and four centuries later for the first time spoke to Moses from the burning bush." "And the Lord appeared to him in a flame of fire out of the midst of a bush."⁴

God under the form of fire directed Moses how to deliver the Hebrews from Egyptian slavery, opened the Red Sea, led them through the deserts, dwelled in the tabernacle and the first Temple, and spoke to the prophets, telling them what to do and say when they reproved the people and foretold Christ. Hundreds of

¹ Talmud, Baba Bathra, fol. 25 a. ² Levit. xvi. 2. ³ Gen. xii. ⁴ Exod. iii. 2.

texts tell us that God spoke face to face with these holy men of Israel. When they said, "Thus said the Lord," it was the Shekina, the "Holy Spirit."

During the day it was a cloud, and a fire during the night. When it was oppressively hot in their wanderings, the Shekina, spread over them as a great cloud, with its shade cooling the burning heat of the sun. It went before them as a pillar of cloud by day and a pillar of fire at night. When it moved they followed it, when it rested they camped, and then it brooded over the Ark of the Covenant, on the mercy-seat, between the Cherubims' gold wings, in the tabernacle and first Temple.

It spoke to Samuel, Nathan, David, and the prophets and holy ones of Israel, directing them how to form the ceremonies, offer sacrifices typifying and foretelling the long looked for Redeemer, and under its direction they built up the Hebrew commonwealth and religion. God was their King. You will find in the prayers of the synagogues, in the liturgy of the Passover, the words so oft repeated, "Jehovah our King." It was a perfect Theocracy. God ruled them through His Shekina. They were His people. He was their God and King.

But they were always a worldly, carnal people, and they asked Samuel to give them a king. They did not want God to be their King any longer, and the Shekina said to Samuel, "For they have not rejected thee but me, that I should not reign over them."¹ Saul was made their king, usurped the priesthood by offering sacrifices,² David was chosen in his place, and Solomon his son built temples for his wives' idols, sacrificed to them,³ and broke the contract between God and Israel, and the Shekina spoke no more.

The great Temple was doomed because of that sin of idolatry. Jeremias, under God's direction, took the Ark of the Covenant, gold within and without, sign of God's contract with his people, and buried it on Mt. Nebo where Moses died, there to remain till the Jews accept their Saviour.⁴ The Shekina spoke no more. But it revealed that when the Messiah came it would appear and speak again. Rabbi Jonathan, writing on the prophet Aggeus i. 8. says; "I shall be glorified, said the Lord,"⁵ means "I will

¹ I. Kings viii. 7. ² I. Kings xiii. ³ III. Kings xi. ⁴ II. Mach. ii. ⁵ In Hebrew, "Lord is "Yegara."

cause my Shekina to dwell in it in glory" and Zach. ii. 10. means, "Lo I will come, and I will dwell in the midst of Jerusalem." "I will come and I will dwell in the midst of thee," and viii. 3. is "I will be revealed, and I will cause my Shekina to dwell in the midst of thee."

Ezechiel's vision of the Temple,¹ Jonathan paraphrases as follows: "Son of man, this is the place of the house of my glory, and this is the place of the dwelling of my Shekina, where I will make my Shekina dwell in the midst of the children of Israel forever."

Since the destruction of the first Temple, the Shekina directed no more Israel, but told the prophets to denounce them and revealed the things they foretold about the Saviour. But they lived on in hope that when the Redeemer came, they would be again received by God as his people. Malachi in the fifth century before Christ was the last of the prophets, and for more than 400 years Israel was left without a divine teacher, during which time the Scribes, Pharisees and Rabbis misled them. It was revealed that when the Messiah, the Holy One of Israel, would come the Shekina would again appear and speak face to face. The Rabbis taught that He was in Herod's Temple, but was neither seen or heard.

The night Christ was born: "The brightness of the Lord shone round about "the shepherds,"² Angelic host sang the Hymn of "Glory to God in the highest, and on earth peace to men of good will,"³ and then for the first time in nearly 500 years man saw the Shekina. When Christ was transfigured on Tabor's heights,⁴ the Holy Ghost, the Shekina, surrounded the top. When the Lord was preaching in the Temple during Passion week before his death, the Shekina spoke from the Holy of Holies.⁵ The moment of His death, the Shekina was felt leaving the Temple, while voices cried out: "Let us go forth hence."⁶

Jewish writers represent it lingering on the western wall of the Temple, towards that Sion where was held the Last Supper,⁷ and they tell of the Lord mourning over the destruction of his Temple, bemoaning the people in their desolation,⁸ his hair wet with dew.⁹ In the Targum we

¹ Ezech. xliii. 7-9. ² Luke ii. 9. ³ Luke ii. 14. ⁴ Matt. xvii., Mark ix. ⁵ John xii. 28. ⁶ Shemoth R. 2, 10. Ber. 3 s. p. 7. ⁷ Yalkut on Isaias ix. i. ⁸ Yalkut v.; II. Par. 359. ⁹ Isaias ix. i.

find these words: "It is a tradition from our Rabbis that in the hour when the King Messiah comes, he stands on the roof of the temple, and proclaims to them the hour of their deliverance has come, and that if they believe, they will rejoice in the light that has risen on them, as it is written. "Arise, be enlightened for the light has come." This light will be for the Jews alone, for it is written: "For darkness shall cover the earth." Then he goes on to describe the glories of the Messiah and of His Kingdom.¹

When the Lord ascended, a cloud, the Shekina, surrounded Him: "And a cloud received Him out of their sight."² When the Apostles, gathered in the Cenacle on Pentecost Sunday, the Shekina filled the room,² and rained down tongues of fire on the Apostles, inspiring each with the language of the nations he was to preach to.

The Jewish writers say, that about this time the Shekina took up its abode on the summit of Olivet, whence Christ had ascended, and there for three years and a half, they heard him day and night, in entreating tones begging them to come back to their God, saying: "Come back to me, O my people, O come back to me!" Then the Holy Presence was silent and never spoke again.³

At the west wall of the Temple, over which the Shekina rested before going to Olivet, the Jews mourn and weep each Friday eve after sunset, when the Sabbath begins, praying for the restoration of their Temple and government.

In the Scriptures and Hebrew writings before the time of Christ, we find words and expressions which show us that they had a knowledge of the Trinity—a more or less dim revelation of the Three Persons in God. Often we run across the word *Yeoara*, meaning the: "unapproachable Deity" in himself: "the excellent glory," "the Eternal," existing in himself. Philo and the Rabbis use the word in the sense of the Eternal Father.

In the Old Testament, in hundreds of places we find the Hebrew *Memra*, "the Word." In the Pentateuch or the Books of Moses the word *Memra* is given 320 times, and it is always translated as "the Lord." The Targum Onkelos has the word 179 times. In the Jerusalem Targum it will be found 99 times, and in Pseudo-Jonathan

¹ See Shemoth R. 2, at War, p. 7. ² Acts i. 9. ³ Acts ii. ⁴ Edersheim, Life of Christ, Vol. I. pp. 186-188. Other writers mention the same.

321 times. Hundreds of passages of the prophets have it. In these writings Memra is always God, as Wisdom revealing himself, as "Light," "Knowledge," the "Idea." But St. John, in the beginning of his Gospel first brings out the term as the Divine Logos, the Word of God. "And the Word was God."¹ Here for the first time in the sacred writings, the Memra, the Word, is given as a Divine Person, the Son of God co-eternal with his Father.

Again we find the Hebrew word Jehovah: "The Existing One," hundreds of times in the Old Testament and in the Jewish writers. It was so holy a name, that in later times they even feared to pronounce it and they used in its place Adonai or Jah, its root, the latter being found in numerous Hebrew names of persons and places.

Everywhere we find the name, it conveys the idea of the Eternal revealing Himself in mercy. Jehovah is the "God of mercy," the "God of forgiveness," the "God of love," preparing them for the coming of the Redeemer, establishing the tabernacle, directing Moses, founding the ceremonial. When the name as Jah makes a part of their personal names, it relates to the Messiah all down their history. Josue, the name of their leader after Moses, or Jesus, its Greek form, means in Hebrew "The God of mercy will save," and four persons of the Old Testament were thus called. After the Greek conquest, the name was translated into that language as Jesus, the name given Christ before He was conceived. Thus we see His very office or mission was written in His name, as the angel said: "For he shall save his people from their sins"² The word Christ is the Greek for anointed, for priests, prophets and kings of Israel were all anointed; because they typified the Messiah, who was anointed by the Holy Ghost to be the Redeemer and to fulfil all they foretold. The meaning then of Jesus Christ is: "The anointed God of Mercy will save."

The word Elohim the plural of Eloi, or the Hebrew Elohai, "my God," occurs in numerous places in the Scriptures. The plural Elohim given in the beginning of Genesis, seems to show forth the Persons of God, and down through the holy writings we often find it. But everywhere the word shows God as the "God of justice,"

¹ John i. 1.

² Matt. i. 21.

punishing sin, destroying the wicked. It is in His terrible unbending justice the word revealed Him, till the last time it was spoken, it fell from the lips of the dying Saviour on the cross, when He cried out "My God, My God, why hast thou forsaken me?" He was the Victim of the world's sins, offering himself to the justice of His Father. He repeats the first words of the Psalm xxi, written by his father David more than 1,100 years before, wherein his Passion and death are so fearfully and realistically foretold.¹

With wonderful wisdom the Eternal had prepared the Hebrews, filling them with the Wisdom of the Memra, speaking to them through the Shekina, calling Abraham from Ur of the Chaldeans, now Mugier, to be the father of His chosen people, a type of Christ, Father of his Christians, brought forth from him in baptism. He rescued them from Egyptian slavery, the figure of the slavery of sin. Pharaoh their enemy was like the devil, enemy of all mankind. The passage of the Red Sea was symbolical of the Christian baptism. The wanderings in the desert shadowed forth this life of exile, the manna on which they fed was the Eucharist, Moses their leader was not to bring them into the Promised Land, but Jesus, named in Hebrew Josue, for he foretold the true Jesus, who brought mankind back to heaven, for the land of Palestine shadowed forth our home in heaven after the wanderings of this life. And the blessings of moneymaking given the Jews in the blessings of the patriarchs, and which still rest on them, remind us of the blessings of religion on the whole race.

For the Hebrews represented in their delivery from Egyptian slavery the whole human race saved from the bondage of sin. The prophets teaching them foretold the teachers of the true religion. The high priest Aaron, from whom the priests by birth descend, typified the priesthood descending from Christ, the innocent animals slaughtered in the Temple pointed to the future Victim of the cross. The rivers of blood which flowed in that Temple were to tell them of the atrocious death these priests were later to bring on Him. The Passover service with its lamb and unleavened cakes were images of the cru-

¹ Matt. xxvii. 46; Mark xv. 34.

cifixion and of the Mass and the Lamb of God immolated there in mystic ceremonies. "Now these things were done in a figure of us," says St. Paul.¹

In reading the prophecies, we must not fall into error and think that because God had foretold what would be done to Christ, that therefore the Jews were obliged to put Him to death. For the Jews were free beings, masters of their actions, with liberty and free will. They freely and with malice aforethought brought all these sufferings on Him and nothing can excuse their sin.

We must also remember that God looks not on the past and future like men. With Him all is the present and there is no time. For time is the measurement of the movements of the material world. Time is the duration of matter. With God all is the eternal present, and He sees all things as being present. He saw his Son Christ, all his life and Passion, as being present to the eternal mind. Therefore with His infinite knowledge, He saw the sufferings of His Son, and the wickedness of the men who put Him to death. It was as though you were looking at a person committing murder. Because you saw him do it, that did not take away his free will, nor was he forced to commit the crime for the reason that you were looking at him while he did it. Thus it was with God, who ever saw before Him the Passion of the divine Son.

This is also why the prophets sometimes speak as though the thing they foretell took place in the past, or in the present, or will happen at some future time.

Prophecies foretelling Christ were given in a peculiar way, so as not to reveal God's plans before the time or He would not be put to death, and man would not be redeemed. They are hidden in Hebrew words, in detached sentences, mixed with other truths, in lives of patriarchs and prophets, in Temple ceremonies, in personal names, in Jewish feasts and traditions.

He rises from every page of the Old Testament. Men and things foretelling Him are given, those who did not are left out, and therefore the history is hard to understand. The Bible, being a book of belief and practice, telling what men must believe and do in order to be saved, requires a living court to define its meanings, whence

¹ 1. Cor. x. 6.

men, guided by themselves alone, divide up and found on it most any kind of a religion.

Now let us look at these prophecies of Christ. Do we stop to think of what a prophecy is? How little we know what we will do next hour, to-morrow, next week, next year? We are free beings. While we can foretell what will come to pass by the laws of nature, we ourselves do not know what we will do ourselves. But to foretell hundreds, or thousands, of years beforehand, what a great Personage will do, to write his history in its most minute details, foretell his life and the awful tragedy of his death by crucifixion, his funeral, resurrection and ascension, that he will establish a world-wide empire of religion, is a thing that only God can do, for He alone can foresee the free acts of men.

First revealed to Adam that the Seed of the woman would crush the serpent's head, that truth streamed down among all primeval nations; and learned men say that behind pagan religions was the idea of a divine Person, who would restore mankind to the golden age lost in the dim past.

From the gates of paradise victims were sacrificed to foretell him, every nation had its temples or sacrifices, and tourists look with wonder on the ruins of these great buildings, in which once were offered sacrifices with ceremonies foretelling a future Victim. Found everywhere among the tribes and nations, they must have come from the primal religion of mankind before the separation of the nations.

But we will confine ourselves to the prophets of the Old Testament, for this question would take too long.

In the days of Abraham, 1,724 years before Christ lived in Edom a holy man born of Esau's race, Jobab,¹ called Job,² whom God punished with a frightful skin disease, to foretell Christ's flagellation. His friends could not see why God would afflict him if he were innocent, for they did not understand how the sinless Saviour was to take on Himself the wickedness of all the world and suffer for our sins. In matchless poetry Job justifies himself, and pours forth prophecies of the Passion of the Prince of Peace. Isaias alone is greater in sublimity of thought and diction.

¹ Gen. xxxvi. 33.

² Dutripon, Concord, S. Scripturæ, Job.

Isaias lived 750 years before Christ, whom he calls his Cousin, because, like the Saviour, he was of the family of David. His name, Isaias, means "Jesus is the Lord."¹ He foretold Christ so clearly, that he is called the Evangelist of the Old Testament.

He lived a most holy life, and both in public and in private he reproved the Jews for their sins. He was arrested by the Jews, near the place where long after they arrested Christ. Down in the Cedron valley, to the south of Ophel, grew a hollow olive tree, and they thrust him into the hollow trunk and tied him there. Then they sawed off the tree, cutting the holy prophet in two. They buried him in the tomb of the prophets, on the western side of the Mount of Olivet, not far from the place where they sawed him to death.

In the little city of Bethlehem, "the house of bread," belonging to the tribe of Juda, 2,950 years from the creation of Adam and 1,104 before Christ, was born David, Jesse's seventh son. It was 407 years from the delivery of the Hebrews from the Egyptian bondage. David was of remarkable beauty, of fine physical strength; gifted with all the virtues of the best of the young Israelites. He was brought up to keep his father's flocks, and often he rescued them from bear and lion. When he was fifteen years old, Saul usurped the functions of the priesthood, and God rejected him from being king, and under the directions of the Almighty, Samuel anointed David as king over Israel in his place.

He was the best and the holiest of the Hebrew monarchs. He loved the services of the tabernacle, and wrote the psalms as sacred hymns to be sung in the services. These Hebrew hymns contain many revelations relating to Christ, his Passion and his death.

Jeremias, whose name means "Jehovah is high," was born 3,410 after Adam's creation, 644 before Christ, in the year 110 from the founding of Rome. He was of a priestly family, of the village of Anathoth, his father being Hilkiath. He was justified in his mother's womb from original sin, by the infusing of sanctifying grace from the merits of the future Redeemer.

In his fifteenth year, the Spirit of God came on him and

¹ Challoner's Bible, Isaias.

filled him with prophecy. In sad and heartrending words he foretold the destruction of the Holy City by the Babylonians, and the Captivity of the Jews because of their sins. Baruch, another prophet, was his secretary, and wrote at his dictation the many things he foretold regarding the city, the people, and the coming Redeemer. The Jews persecuted him, imprisoned him, and he acted out in his life the Passion of the Lord. He never married, but remained a virgin all his life. He was stoned to death in Tanis in Egypt.

Ezekiel, "God is strong," was born 3,420 years after Adam, and 634 years before Christ, of a noble priestly family. He was carried away to Babylon with Jeconia, the Jewish king. In his twentieth year, he began to prophesy in the place he lived, near the river Chebar, called now the Nahr Malcha. Filled with the Spirit of God, for twenty-two years he poured forth prophecies relating to the future, to Christ, and the rebuilding of the city. He described the great Temple Herod restored with the most wonderful minuteness of measurements, so that his words might serve as its plans and specifications for the architect; for it was to be honored by the presence of our Lord. He tells how the Lord will come to this Temple and offer His sacrifices in it as the future Prince. The delivery of the Jews from the Babylonian captivity, the rebuilding of the Temple, the coming of the Messiah, the calling of the Gentiles, the glories of the Church—these are the chief burdens of his story. But neither the Bible nor the Hebrew traditions tell us where or when he died.

Daniel, "God is Judge," was born in Jerusalem in the year of the world 3,429, 128 years after the founding of Rome and 626 years before the birth of Christ. He was of the royal family of Juda, and in the fourth year of Joachim's reign he was carried away into Babylonia with other Hebrew captives. In wisdom he was far superior to the wise men of Babylon, and he foretold many things relating to the destruction of the Babylonian empire, the coming of Christ, the reign of the Church, and the future deeds of Anti-Christ. One of his most famous prophecies was the reading of the handwriting on the wall of the palace, on the night Cyrus with his army was marching into the doomed city through the dry bed of the river

Euphrates, which he had drained. Belshassar had called for the sacred vessels of Solomon's Temple, and with his concubines, and the members of his court, he was mocking the God of Israel when the finger of God wrote his doom on the wall. As no one could read the words, Daniel was sent for and interpreted the writing. Daniel lived all the time in Babylonia and died in Persia.

These four great prophets, Isaias, Jeremias, Ezechiel, and Daniel, are called the four Evangelists of the Old Testament. The minor prophets are to the number twelve, and they have been compared to the twelve apostles for the wonderful things they foretold about Christ. Osee, "the Saviour," lived in the time of Isaias and prophesied in the kingdom of Israel, of which the capital was Samaria. At the same time Joel, "Jehovah is God," lived in the kingdom of Juda. While these were pouring forth prophetic words, Amos, "a burden-bearer," from being a shepherd, was called by the Holy Spirit to foretell the future. He was born 808 years before Christ, at Tekoa, a little place six miles south of Bethlehem. He exercised his office during the reign of Uzziah king of Juda, and was contemporary with Isaias and the lesser prophets mentioned above.

Abdias, "Servant of the Lord," lived at the same time. Although his prophecy contains but one chapter, being the shortest of all, it yields to none in sublimity of character.

Jonas, "a dove," was born in Galilee, at Geth-Epher, in the days of Jeroboam II., 843 before Christ. This shows that the Pharisees were wrong in saying that no prophet ever came out of Galilee. He was the only Hebrew prophet ever sent to a pagan nation. The Lord sent him to warn the people of Nineveh to do penance for their sins, and he fled away on a ship; a storm rose, the sailors threw him into the sea, and a great marine animal swallowed him, where he lived three days and nights as a type of Christ in the tomb.

Micheas, "Who is like Jehovah?" was born in the year 916 before Christ, in the days of the bad king Achab. He lived in Samaria and was a contemporary of Elias, Eliseus, and the other prophets of that time. He lived with them on Carmel, in the "schools of the prophets"

they had established. He foretold the Babylonian Captivity, the coming of Christ. He denounced the bad kings and the Hebrews for their sins, and foretold that the impious Ahab would be killed in battle. The king of Israel, then living in Samaria, threw him into prison, where he was fed on bread and water till he died.

Nahum, "the Comforter," was born at Elcese in Galilee in the days of Manasses the king, but the exact time is not given either in the Scriptures or in the Hebrew traditions. It was probably in the times of Habacuc and Joel. He foretold the destruction of the Assyrian kingdom. He saw his words come to pass, and lived for long years afterwards.

Habacuc, "Love's embrace," was born at Bezocher in the year 582 before Christ, 172 years after the founding of Rome and in the 37th year of the Captivity. An Angel brought him from Palestine into Babylonia to Daniel, for he had remained in Judea after the destruction of the Holy City. He foretold the destruction of Jerusalem, the conquest of Chaldea by Cyrus the Persian king, the return of the Jews from the Captivity, and many things relating to Christ. His prayer, in chapter iii. is very fine.

Sophonias is the Greek form of Zephaniah, "the watchman of the Lord," being the son of Chusi, son of Godolias whose father was Amasia. He was born in Sarabatha, in the tribe of Simeon, in the days of Josias. He foretold the punishment which would fall on the Jews for their crime of idolatry; the calamities which would fall on other nations; the coming of Christ; the conversion of the Gentile nations; the blindness of the Jews, who would not receive their Messiah; their rejection by God, and their conversion towards the end of the world.

Aggeus, whose name in Hebrew is Haggai, "Festive," was born in Babylonia during the Captivity. The Lord sent him in the second year of Darius', reign to Zorobabel, prince of the Hebrews, and to Jesus the high priest to exhort them to begin again the building of the second Temple, which they had left off, because of the opposition of the Samaritans, telling them that this second Temple would be more glorious than the first, erected by Solomon, because the Messiah, the future Christ, would honor it

with His presence. Then he passes on to the glories of the Church, and the superiority of the New Testament over the Old.

Zacharias, in Hebrew Zechariah, "Jehovah is renowned," was one of the last of the prophets. He foretold many things about Christ. He reprov'd the Jews for their sins, and they killed him in the Temple, at the west of the great altar of sacrifice, near the door leading into the Holy of Holies. Christ denounced the Jews in withering terms for this crime.¹

There were twenty-five persons of this name mentioned in the Scriptures. Isaias the prophet mentions this prophet five times, he being contemporary with him.

Malachias, "Jehovah's Messenger," in the fifth century before Christ, last of the prophets, lived under Darius Hystaspes, king of Persia, when the second Temple was being built in Jerusalem. He denounces the priests, who despising the Lord's name offer polluted sacrifices, and foretells the coming of the Baptist, the preaching and works of Christ, the rejection of the Jews, and the sacrifices of the clean oblation among the nations from the rising to the setting of the sun.

After him no prophet spoke to Israel, and for four centuries the Jews were led by the Rabbis, Scribes and Pharisees.

The Scribes and Pharisees held, that with the written word of the Old Testament, came down traditions mentioned often in the Gospels;² that these had equal weight with, and should be received as the written word of the Old Testament, which they explain. The word tradition is not found in the Old Testament.

We do not always understand what a legend or tradition is in the Orient. It is not like a changing, vague tradition handed down from our fathers. Before writing was known, in all the East, the leading man, the sheik of the tribe, gathered the children around him every week, and told them the religious truths, the history of the tribe, the glories of their fathers. At weddings and meetings the stories were retold. If a single change was made in a word, all the people cried out, the speaker,

¹ Matt. xxiii. 35; Luke xi. 51. ² Matt. xv. 2, 3, 6; Mark vii. 3, 5, 8, 9, 13; Acts vi. 14.

was decried. Nothing was changed, nothing received, except what had been handed down. The story never varied from age to age.

A priest from Babylon, head of 2,000 families, told the writer, that as he was the eldest son, he was both leader and religious teacher of his tribe. Every Sunday he gathered the children around him, while their parents stood by, and he told them the history of their nation. He could go back almost to the days of Noe. He told the the very places from which came the tribes of white men, who first settled Europe, Asia and Africa. He went beyond all history. He said that was the way Abraham and the patriarchs taught their children, till Moses gathered up these histories in the book of Genesis.

The Jews, a Semitic people, followed the same custom all down the ages and times they lived as a nation. They neglected the prophets, laid more stress on their traditions than on the texts foretelling Christ, and when He came they did not know or receive Him. After the destruction of the Holy City by the Romans under Titus, Hadrian, etc., when they were forbidden to live in it, they made Tiberius the religious capital of Judea.

There in the second century, where Rabbi Judah had a college, they wrote down these traditions in a work called the Talmud, a Hebrew word meaning study, teaching or discipline. This is called the Jerusalem Talmud. But there is another, composed at Babylon, called the Babylonian Talmud.

The Talmud forms three texts, the first being the sacred text of the Old Testament, called the Micra, then the Mishna, which was written by Rabbi Judah, the holy teachings or the traditions, and the third the Midras or explanation of the-mysteries hidden in the text. The fourth, called the Ghemara, gives not only a running commentary, but is also explanatory of words and names of famous scholars. The fifth, called the Agadah, goes deeper into the hidden meanings of the Bible by Kabbalistic or Doctrinal explanations. The Babylonia Talmud the writer used in the Astor Library New York, is in twenty quarto volumes in English, and the Jerusalem Talmud, in French, is in forty volumes. It contains a vast amount of rubbish, with scintillations of truth scattered here and

there relating to Christ, the Temple, and the time of which we write. It is a tiresome task to read it.

Peculiar writings, called "Apocryphal Gospels, Acts, and Revelations," come down to us from the earliest ages of Christianity. They once formed a part of the New Testament, and were read in the churches. But the Third and Fourth Councils of Carthage separated them from the New Testament, and fixed the Bible as we have it now. The Bishop of Rome confirmed the decrees and the Scriptures ever after remained as we have them to-day.

These works, not inspired, must be read with great care, for they contain many untruths. The earliest writers and fathers of the Church quote them, showing that they existed in their time. They go into minute details of Christ's life and throw great light on that important epoch of human history.

God foresaw that the Jews would reject Christ, that another race was required to administer the Church and spread the Gospel into other nations, and in a wonderful way He prepared for Christianity. Let us now see how He did that. While the Hebrews lived their simple farmer lives on Judea's hills and plains, God's Providence directing nations is making ready two races which are to influence mankind till the end of time. The sons of Javan, "God be praised," whose fathers, Japheth's children, had settled the Isles of the inland Sea and Greece, are developing their civilization. In Macedonia was born to Philip's royal family a son he named Alexander, "Man's lover,"¹ Feeling the instincts of that blessing Noe uttered on the white man: "May God enlarge Japheth, and may he dwell in the tents of Sem,"² Alexander dreamed of universal empire.

Leading his Greek army, he swept over the earth, with a swiftness and a triumph which have astonished historians. All the east of Europe fell before him. Asia Minor, the north of Africa, Babylonia, Assyria, and even the Indies he subdued. Wherever he went he brought Greek civilization, language and customs. Why was this? Because there was to come a religious empire of the Crucified, the Universal Church, and a universal language

¹ Mentioned three times in the first and second chapters of I. Machabees.

² Gen. ix. 27.

was required, that she might speak to the nations in a tongue they all could understand. Nearly all the New Testament, and the Masses, the Apostles composed in Greek. In 334 B. C. Alexander marched against Palestine. Now let us see, in Josephus' words, how God directed him, and how he came to Jerusalem.¹

“Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem. And Jaddua, the high priest, when he heard that, was in agony, and under terror, as not knowing how he should meet the Macedonians. He ordered therefore that the people should make supplications, and should join with him in offering sacrifices.” Then God warned him in a dream to open the city to Alexander.

“And when he understood that he (Alexander) was not far from the city, he went out in procession, with the priests and the multitude of citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name translated into Greek signifies “a prospect,” for you have thence a prospect, both of Jerusalem and of the Temple. And when the Phenicians and the Chaldeans, that followed him, thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure promised them, the very reverse of it happened. For Alexander, when he saw the multitude at a distance in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself and adored that name, and first saluted the high priest. The Jews also did altogether salute Alexander, and encompass him about. Whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass, that when all others adored him, he should adore the high priest of the Jews? To whom he replied,

“I did not adore him, but that God who hath honored him with high priesthood. For I saw this very person

¹ Josephus, *Antiq. B. xi. C. viii. 4.*

in a dream in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but to boldly pass over the sea thither, for that he would conduct my army and give me dominion over the Persians. Whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation, which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.

“And when he had said this to Parmenio, and had given the priest his right hand, the priests ran along with him, and he came into the city, and when he went up into the temple, he offered sacrifice to God, according to the high priest’s direction, and magnificently treated the high priest and the priests. And when the Book of Daniel was shown him,¹ wherein Daniel declared that one of the Greeks would destroy the empire of the Persians, he supposed that he himself was the person intended, and as he was then glad, he dismissed the multitude for the present. But the next day he called them to him, and bade them ask what favors they pleased of him, whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired.”² From that time the Greek language became the spoken tongue among the learned and the nobles of the Holy Land.

Greeks, masters of art, learning, literature, and science, instinct with beauty and progress, had not the art of government or organization, and when Alexander died of a fever at Babylon his vast empire was divided among his generals. But Greek language and civilization remained among the conquered nations, and enabled the Apostles to spread the Gospels in that language and convert these peoples.

But another universal language, and a fully organized and powerful government, with a great central city, were required for the universal religious empire of the Hebrew

¹ Dan. vii. 6 ; viii. 3-8, 20, 21, 22 ; xi. 3, etc. ² Josephus, Antiq. B.xi. Art viii. 5.

King Messiah. The sons of Ascenez, "The Race," Noe's grandson,¹ first settled Asia Minor thus called after him, built Troy and the surrounding cities, which the Greeks destroyed, when, under Eneas, the children of Ascenez took shipping, colonized Italy, and built Rome, "The Fortress."

With the blessing of Noe on them, descending from Gomer, eldest son of Japheth, they did what no other people ever did before or since; these people built an empire from one city. From the bleak hills of Scotland to the deserts of Africa, from the Atlantic's shores to the plains of Babylonia, they spread their empire, bringing their Latin language, government, customs, order and regularity. When Israel's foretold King, Christ, was born in Bethlehem, Augustus Cæsar ruled the world from his Palatine palace, and a Roman procurator sat in the palace of Herod and the Machabees when Christ was crucified.

It was eighty-one years before Christ, when Roman armies for the first time appeared before Jerusalem's walls. Pompey² passed over to Egypt, subdued the rebels, slew 17,000 Numidians, marched against the Arabians, captured Arabia Petra, and led his victorious army north against Judea. Jerusalem soon fell.³

He even went into the Holy of Holies of the Temple, a terrible profanation in Jewish eyes. All Syria fell before him, and thus Latin language, customs, and Roman government were introduced into Judea as a providential preparation for the crucifixion, the New Testament, the preaching of the Gospel.

Greek and Latin were the languages of Pilate's Roman court and palace in the time of Christ, and a Roman judge sat in judgment on the Lord and condemned Him to the cross. We cannot look on these historic facts but as providential. All other languages are changing or dying out, but Greek and Latin still live on, taught in every college and university of the world.

¹ Genesis x. 7, 3. ² Cneius Pompeus Magnus, born Sept. 29, 106 B. C., assassinated in Egypt, Sept. 28, B. C. 48. ³ Josephus, *Antiq.* XIV. iv. 2, 3, 4.

THE SCRIBES AND PHARISEES, SADDUCEES AND ESSENES, SYNAGOGUES AND RABBINS.

To understand the people among whom Christ lived, and the causes which led to His death, we must make a study of the religious and political parties into which the Jews were divided in His day.

The Gospels often mention the Scribes and Pharisees, Christ's bitterest enemies. Let us see who they were, their history, and their duties.

The word Scribe comes from the Hebrew, saphor: "to write." In Greek they were called the Grammatis, "Men of letters," "Learned people." In Latin they are the scribes, "writers." Their duties were to copy the sacred Books of the Old Testament, to see that no errors crept into the sacred text, and to explain the meaning of the Scriptures. They carefully counted every letter, they arranged its commands and doctrines, and they copied the holy books; they published many works now lost; they sold copies of their histories of the Hebrew people, the Divine decrees, the civil and religious laws, and they kept the genealogies, or family records of the priestly, royal, noble, and Levitical families. They knew the theory and practice of law, for they were the lawyers of that time. They practiced law before the Sanhedrin, the Jewish courts. The policy of the nation was founded on their interpretation of the public documents, the Law and the Prophecies which had come down from their forefathers.¹

Lightfoot and other writers arrange them into classes.² Scribes of lower rank occupied themselves with the Mikra. Above these were the lawyers, who studied the Mishna, before the Talmud was written. They also attended the meetings of the Sanhedrin as counselors and practicing attorneys. The next higher were the

¹ See Smith's Dictionary, "Scribes."

² Haram. S. 77.

Doctors of the Law, who were the expounders of the Gemara, and sat as judges of the Sanhedrin.

The name Cariath-Sepher, "The City of Letters," in Greek polis grammaton, is found in Josue¹ and Judges. They were teachers of the people. In Deborah they are found as men of military functions. Scribes are often mentioned in later parts of the Old Testament, as kings' secretaries, captains of public functionaries, keepers of records, and writers. The Captivity gave a great impulse to the office of Scribe. Every Jewish family in Mesopotamia wished to have a copy of the sacred books, each synagogue had to have Scrolls of the Torah or Law, copies of the Hymn Book—the Book of Psalms, and the Scribes were kept busy reproducing them. During this time of seventy years, when the old Hebrew was being lost, and the Syro-Chaldaic was becoming the spoken language of the exiles, it was the work of the Scribes to preserve the old Hêbrew, to teach it to the people, and to tell them what was written in the Law and Prophets. In the eyes of Cyrus the great Persian king, Esdras was "the great Scribe of the Law of the God of heaven,"² and this was a greater honor for him than his priesthood.

In later times they become still more prominent, and we find them mentioned as "masters of assemblies," "under one shepherd," producing "many books," of which "there is no end."³ Later they appear as the "families of the Scribes"⁴ occupied with the Midrash: "the story," "margin," or "commentary." They preserved the Scriptures and arranged them in the present form; but the names of all of them have not come down in history. Silently they did their work to promote reverence for the Law, the Prophets, the Services of the Temple, and the celebration of the great Feasts of Israel. At the time of Christ they were occupied with the Mikra, "recitation" or "reading" of the sacred books. One of them, Simon the Just, who lived 300 years before Christ, says: "Our fathers have taught us three things: to be cautious in judging, to train many scholars, and to set a fence about the Law."⁵ They not only wished to make the Law of Moses the rule of life for every member of the Jewish

¹ Josue xv. 15; Judge i. 12. ² Esdras vii. 21. ³ Eccl. xii. 11, 12; I. Par. ii. 25. ⁴ Jeremias xxxvi. 12. ⁵ Pirke Aboth I. See Jos. I. 95.

race, but to keep it from all other men, for Israel was the "chosen nation," and all the other races were Gentiles, doomed to hell, and they alone were the interpreters of the Law.

The Scribes interpreted the Law in a different sense from the Pharisees ; there was one rule for the Temple, and another for the synagogue, and all Israel was divided into two hostile camps. It came to pass that in Christ's day the decisions of the Scribes were honored above the Law. The wonderful prophecies relating to Christ, had become obscured, or were twisted into meanings foreign to the mind of the Holy Spirit in giving them. The Scribes and Pharisees had built on the Old Testament a system of regulations, a code of laws, decisions of courts, explanations of Scripture, and rules of conduct sanctioned by centuries of practice, so that Christ hardly made a convert in Jerusalem, most of His followers being from Galilee, where Greek, Roman, and foreign ideas had broken into terrible isolation of the Jerusalem Jew.

The Scribes were not friendly with the Sadducees, but were closely allied with the Pharisees. In all three parties there were shades of division built on common practice. But they were always disputing, and two Jews could hardly meet without a discussion. This is always the sign of the decay of faith, the unrest of the soul. The Temple arcades, or cloisters, were always filled with groups of men, talking, arguing, discussing and disputing on different points of religion. The Hebrew writings, especially the Talmud, are filled with the most minute details of frivolous things, and you will wade through page after page before you will find anything worth recording.

After the prophets ceased to instruct the Hebrews, they wandered into most childish theories and foolish details. Religion was on the lips, in the externals, in the Temple and synagogue services, while the heart was far from God. This struck the writer when he assisted at the Passover Service in Jerusalem. While reading that sacred Liturgy followed by our Lord at the Last Supper, the head of the house smoked cigarettes, and old men stopped to discuss minute points. It was a lip service, with no devotion, no feeling, no grace.

In Hebrew writings numerous famous Scribes are mentioned. In 140-130 before Christ appeared Joses ben-Joezar, a priest, and Joses ben-Jochanan, both famous Scribes, who separated themselves, with their disciples, from all contact with men, so they might not become defiled. They were the fathers of Pharisaism, "The Separated," and that gave rise to the Chaberim, which branched out later into the Essenes and the Pharisees. They looked on themselves as brothers, and on the rest of the earth as defiled, vile, and low. One of this school, Joshua ben-Perachiah who was contemporary with the famous John Hyrcanus¹ enjoyed the latter's friendship till it was no longer to his interest, when he passed over to the Sadducees.²

During the reign of Hyrcanus the meetings of the Sanhedrin were suspended, or fell under the rule of the Sadducee party, and the influence of the Scribes waned. Under the reign of Alexander Jannai, through the influence of a Sadducee named Simon ben-Shetach and the queen-mother, Salome, their meetings were re-established, the Sanhedrin met regularly again, and the day the court was sat kept as a feast, like Purim and the Dedication of the Temple. But when Alexander returned from the siege of Gaza he turned them out, eight hundred Pharisees rebelled, took refuge in a fortress, were captured, put to death, and the venerable head of the order, Simon ben-Shetach, was driven into exile. But the Sadducees, having no tradition, failed to win the confidence of the people, the Scribes became their teachers, and Simon ben-Shetach and Juda ben-Tabbai flourished as heads of the schools. Under them the Scribe's office became judicial. This Juda condemned false witnesses to death, and Simon, mentioned above, to show his zeal, sentenced his own son to be executed. The latter's innocence having been shown on the way to execution, his father asked that the prisoners, including his son, be executed, so the others might not escape.

After them came Shemaiah and Abtalion, who were not Jews by birth, one a convert and the other a son of a proselyte, and this excited the ire of the high priest, for up to that time no alien or foreigner had ever sat in

¹ B. C. 135-108.

² Pirke Aboth.

Moses' chair. They had the courage to attack the rising power of Herod in the meeting of the Sanhedrin,¹ but when he showed himself to be all powerful they submitted. They now began an innovation by charging a tuition fee, and a stater a day was asked at the school door for every student entering.

Then came the famous Hillel, who was born at Golah in Babylonia. He came in his youth to Jerusalem, worked for his living, for he was poor, could not pay the tuition fee, listened at the window to the master She-maiah lecturing to the young Scribes within, till the snow covered him, and the master allowed him to attend without the usual fee. In his day lived Menahem,² who was master Scribe, but who left the calling to become a soldier, and his place was taken by the famous Shammai.

Hillel and Shammai were the most famous of the Scribes. They founded two schools, and their influence is felt in Judaism to our day. They and their followers drifted away from one another, and differed on many points. Hillel was liberal, Shammai rigid. With Shammai's school, everything that was touched by a heathen or an unclean Israelite became unclean. The touch was like a contagious disease. The Sabbath was to be kept in the strictest manner. It was not allowed even to give alms, to let nature work on the Sabbath, nothing but adultery could dissolve marriage, and the most rigid rules of Pharisaism were enforced. This was the rigid, unbending, narrow spirit which opposed Christ in His work.

Hillel was a more lovable character. He was a man of deep learning in Hebrew lore; he interpreted the Law in a liberal sense; he fostered Greek and Roman culture; he allowed his followers to mingle with Gentiles for the sake of trade, and he permitted a man to divorce his wife if she spoiled the dinner.³ The Jewish writers praise his sayings, quote him often, and venerate him as one of their great teachers.

The two schools drifted farther apart after the death of their founders, Shammai's followers developed the

¹ Josephus, *Antiq.* XIX., ix. n. 3. ² Mentioned by Josephus, *Antiq.* XV., 10, 5.

³ *Jos.* I. 264; Geiger, etc.; *Smith's Dict. of Bible*, "Scribes."

fiercest fanaticism ; roused popular passions ; used the sword to settle disputes ; showed a vindictive spirit, and became the Zealots. Hillel's disciples were tolerant, let things take their course ; fostered Greek and Roman literature ; converted and received Gentiles ; mixed with men of the world, and were the liberals of the time of Christ. Some of the Scribes and Sadducees belonged to Hillel's party, and some to the other schools of fanatics, Pharisees and Zealots.

The boy intended for the office of Scribe or Rabbi began his studies at thirteen, after he had been confirmed with the laying on of the hands of the elders of the synagogue. But the Pirke Aboth¹ says that the child began to read the Mikra at five, the Mishna at ten, and after he was thirteen he became a Bar Mitzvah, "child of the Law," and was bound to study and observe it. He learned first the texts written in the Tephillin and Phylacteries² which after thirteen he always wore across his forehead and wound around his left arm when saying his prayers.

If the boy lived in one of the country towns, he made his way to Jerusalem, and applied for admission to the school—the Beth-ham-Midrash of some famous Rabbi. If his parents were poor, the Synagogue of his town paid for his board and education. If he passed the first examination he became "a chosen one," and began his studies. The teacher sat in a high chair, the older students on benches, and the smaller boys on the ground—all literally "at his feet." The class-room might be in one of the Temple chambers, or in any of the houses or synagogues of the city. There were assistant teachers, if the school was well attended. One, called "a crier" or "interpreter" proclaimed in a loud voice what the Rabbi spoke in a whisper. The school opened and closed with prayer.

The method of teaching was mostly oral, the students proposing cases, asking questions on the Torah or Law. The Law was first studied ; then they passed to the laws of property, contracts, oral traditions, the sayings of famous Rabbis, the Synagogue, the Temple, and its services. Then they passed to the higher Beth-ham-Mid-

¹ V. 24.

² Matt. xxiii. 5.

rash, into which the parable or similitude entered largely. The teacher gave a parable and left it to his scholars to unravel. In studying they had before them the copies of their books, and repeated over and over the words so that it became like a babel of noises. You will find the Orientals studying the very same way to-day in the Mosques and schools of Cairo, Palestine, etc. They had not such a complicated course of study as we have to-day. Science was unknown, although medicine had been practiced in Greece since the time of Esculapius.

The great generalizations of Aristotle had not penetrated to the Jew, who scorned to receive any information from a Gentile. On the contrary, the Jewish writers hold, that when Alexander the Great came to Jerusalem, Aristotle, his tutor, who came with him, read the Books of Solomon, now lost, treating on all the sciences, and there this famous Greek philosopher got his information which has changed the very thoughts of all men, by his metaphysics, his inductive system, his syllogisms, etc. But we do not believe this.

When the scholar arrived at the age of thirty, he passed a strict examination, hands were imposed on him, while the presiding Rabbi said: "I admit thee, and thou art admitted to the Chair of the Scribe;" at the same time giving him the tablets on which he was to write down the sayings of the wise he was to follow to open or shut the treasures of Divine wisdom. Thus he became a Chaber, or member of the teaching fraternity, forever separated from the common brute herd, the ignorant, the cursed "people of the earth doomed to perdition because they knew not the Law."

Different careers now opened out before him. He might use his reed pen in copying the law on the Phylacteries and selling them, write out contracts, act as notary at marriages and divorces, transcribe the Scriptures for the use of synagogue or Jewish homes, become a doctor of the Law, a magistrate, a teaching Rabbi in one of the schools, a member of the local synagogue, or a regularly called Rabbi over a congregation. But the highest ambition was to become a member of the great national Sanhedrin, which we will describe farther on. The pay of the Scribe was not large. The great Hillel worked

as a day-laborer, and St Paul, who was a Scribe and a Pharisee, supported himself by making tents. But rich families supported Scribes, who acted as tutors for their children, scholars brought gifts to their teachers, lawyers' fees were considerable, and each notary received an honorarium for his acknowledgment of an oath.

The Rabbis, or Scribes, as they were also called after Hille's time, as teachers of the people were respected, and they received honor according to their grade as Rab, Rabbi, and Rabban, — Rab is the Hebrew for Great, corresponding to Rev., Very Rev., and Rt. Rev. Shemaiah warned his followers against receiving titles, but after his death his words were forgotten, and at the time of Christ the pride and hunger for titles, high places and honors among the Scribes was insatiable. They loved to be saluted in the public places, sought the highest seats at gatherings, required their scholars to kiss their hands when entering and departing from the school, greeted each the other with the word Abba, "father"; wore long stoles with a big fringe, the blue Zizith "girdle" were covered with a large Imation or cope; continually wore great Phylacteries on their foreheads and wound around their left arms day and night, while the other Jews wore simpler ones, and that only when praying.

Like the Pharisees the members of the whole order were marked with the most incurable pride and hypocrisy. All other men were ignorant of the Law, unclean, degraded, doomed to everlasting perdition. They alone were the holy ones of Israel. The Gentiles were lower than dogs. The Samaritan was like a pig, the people of Galilee were unclean, only the Scribes and Pharisees were holy. Their fanaticism was incredible. This is why our Lord denounced them so bitterly and so often.

The Mishna says: "It is more punishable to act against the words of a Scribe than against those of the Scriptures. If a man were to say: 'There is no such thing as a Tephillin,' in order thereby to act contrary to the words of the Bible, he is not to be treated as a rebel. But if he were to say: 'There are five divisions in the Tephillin'¹ in order to add to the words of the Scribes, he is guilty."²

¹ That is in place of four as the Scribes and Pharisees taught.

² Talmud, Mishnah, San. xi. 3.

The Tephillin mentioned here are the Phylacteries, for the name was changed from the Hebrew to the Greek after Alexander came to Jerusalem. In Christ's time they wore these Phylacteries as charms or amulets, that being the pagan meaning of the word. In the time of our Lord they pretended to perform wonders with them, and they wore them as charms and spells, and tended towards witchcraft. The early Christians used to wear them till forbidden by the Popes.

The Pharisees mentioned so often in the Gospels formed the largest religious sect or party at that time. They were a school of strict Jews, who pretended that they lived better lives and obeyed the Torah, "The Law," of Moses, better than the common people or the priests. They were the Puritans of that epoch, separated from the rest of men. They took their name from the Hebrew word *Perushim*, "The Separated." They loved to be called the *Chasidim*, "Godly men," "The Saints." They are mentioned in the books of the Machabees under the name of the *Assideans*.¹ They were fanatics, who had banded themselves together for the better observance of the Mosaic law; they resisted all Gentile influences, which were breaking down the changless customs of the Jew, and they opposed all change. They were the conservative party of their day.

Their doctrine may be summed up in the prayer of one of them in the Temple: "O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as this publican. I fast twice a week, I give tithes of all that I possess."² We find people like that in every church to-day. There are whole denominations built on such principles.

They were Christ's chief opponents, and he denounced them in bitterest words, and some ministers in their Lives of Christ say "he was too severe," as though the Son of God could make a mistake in His sermons. These denunciations against them, when He departed from His meekness, exasperated them against Him, so that He willingly lost his life in protesting against their spirit and practices. The chief sources of information relating to them are Josephus, who was a Pharisee, and

¹ I. Mach. ii. 42; vii. 13; II. Mach. xiv. 6.

² Luke xviii. 10-12.

the New Testament. St. Paul was a rigid follower of their teachings before his conversion.

The first part of the Talmud, called the Mishna, "The Second Law," is full and complete on this subject. It was written in the second century at Tiberius by Rabbi Jehudah, "The Holy," who succeeded his father Simeon, a wealthy Jew and the patriarch of that city, on the banks of the Lake of Galilee, where later St Jerome learned Hebrew. It is a digest of Jewish traditions, and a compendium of the whole Law, very concisely written, requiring explanatory notes. It is in later Hebrew, interspersed with Greek, Latin, and Aramaic, or Syro-Chaldaic words.

The Talmud has many references to the two schools of Hillel and Shammai, into which the Pharisees were divided at the time of Christ. They differed on little points, which to Christians seem childish. We find sometimes in it references to Rabbi Gamaliel, St. Paul's teacher, and to the members of the national Sanhedrim which condemned Christ to death.

The Talmud both of Jerusalem and Babylon are the great works which darkened the Hebrew minds, and prevented them from accepting Christ as their Messiah to this day. They hold that with the Law, God gave Moses explanations and truths which have come down from his time. "Moses received the oral law from Sinai, and delivered it to Josue, and Josue to the elders, and the elders to the prophets, and the prophets to the great men of the Synagogue.¹ There is no historic evidence of this statement, but they held to these traditions as strongly as to the Five Books of Moses. The Pentateuch² they say, has 613 laws, 248 commands, 365 prohibitions, but no duty of prayer, no reference to the future life. But as these are a part of the Jewish religion, they must have come down from Moses by oral tradition. Admit these two points and it is easy to bring in a host of other matters, and claim that they came down by tradition.

Year after year they added to their traditions. Disputes between the two schools of Hillel and of Shammai were settled by the Sanhedrin Court. Decrees made by the prophets were brought in and when these were

¹ Talmud, Pirke Aboth, i.

² The Five Books of Moses.

settled nothing could set them aside—not even Elijah, the Forerunner of the Messiah, could change them. Legal questions, decided by the ecclesiastical court, attributed to Moses, Josue, Esdras, and to Rabbis of a late date, became incorporated into the Law, were held as direct revelations of Jehovah, and the study of them became the chief duty of the pious Jew.

These rules and regulations treated men as children. Every move and act of life were regulated by the most minute laws. “From what time do they recite the Sh’ma in the evening? From the time that the priests are admitted to eat their oblations, till the end of the first watch.” These are the words of Rabbi Eliezer, but the wise men say up to midnight; Rabban Gamaliel says until the columns have arisen.¹ Candles must be lighted on the eve of the Sabbath in all Jewish homes. “With what sort of wick and oil are the candles of the Sabbath to be lighted? They are not to be lighted with the woolly substance that grows on cedars, or with undressed flax, nor with silk, nor with rushes, nor with leaves out of the wilderness, nor with moss that grows on the surface of water, nor with pitch, nor with wax, nor with oil made of cotton-seed, nor with the fat of the tail or entrails of beasts.”² Then follows a long list of opinions given by learned Rabbis on this question.

Can an egg laid on the Sabbath or festival day be eaten? Hillel’s school says No; Shammai’s followers, Yes. For centuries they disputed this question, and it is not settled yet.³ The most minute and childish questions relating to the Law, the Temple service, the ceremonial of the sacrifices, were disputed in the same way. “He who teaches his son Greek is accursed, like him who keeps pigs.”⁴

The Teruma, “the holy portion,” “the tithe,” must be strictly separated by the buyer, and the poor must prove that this had been paid for before it could be used, and this regulation prevented Jews from buying or selling to Gentiles, accepting hospitality from any but a Jew and forced every tradesman to establish his business by entering the union of the Pharisees. The whole nation was

¹ Mishna, Beracoth i. ² Mishna, Beracoth i. ³ Ibidem, Moed. C. Beitzah, “A egg.” ⁴ Stapfer, Palestine in Time of Christ, p. 269.

divided into two classes, the Haberim, strict followers of the Rabbis or Pharisees, and the Am-ha-aretzin, the common people who are ignorant and accursed. No one could know if the house he entered was clean according to the Law, that the food had paid the tithes, that the dress they wore might not be defiled, that the people they met were Levitically pure, the very members of their own family might become contaminated and cast out by the touch of an unclean person. The Pharisees alone were safe from this continual defilement which led infallibly to hell.

Religion consisted in observing Rabbinical purity, avoiding ceremonial defilement, or removing it by ceremonies the Pharisees had laid down. Rules were multiplied, and graduated scales of "holiness" were formed, from the lowest member of the common people, who could not become holy, because they were ignorant of the Law, to the highest asceticism. They must not eat anything on which tithes had not been paid, or the tithe itself, or the priests' portion, or a thing touched by a heathen, without washing the hands.

Before eating of the offered sacrifice, a bath must be taken; a plunge bath must be used before being sprinkled with the waters of purification, even if only the hands were unclean; he who bathed, in order to partake of things untithed, had not the right to partake; he who did that to enjoy the tithe, could not touch a priest's portion; he who might touch it, could not eat what was "holy," while he who touched it must not wash with the waters of purification. To touch the clothes of a common man defiled a Pharisee; the clothes of a common Pharisee were unclean to one who could eat tithes; the garments of an eater of tithes to an eater of offerings, and his again to one who could be sprinkled with the water of purification.

Ten thousand Rabbinical rules of ceremonial purity, of fanatical observances, of religious pride, and of inflexible discipline regulated every act of life, foresaw every contingency, stifled activity, destroyed people's liberty, interfered with duty to family, friend, children, wife, husband, parent or relative, and isolated the Jew from every nation under the sun. Even his very thoughts

were prescribed, and any deviation from the Pharisee's rules was looked on as profane, wicked, impious, deserving of hell's fire. The Jew had become a machine, run by Pharisaism. A member of the Pharisees or Rabbis was called Chaber, and all who were not members were "the people of the land," the common vulgar herd.

On entering the society of Pharisees, in the presence of three members the candidate took an oath to observe the regulations. "He who undertakes to be trustworthy, tithes whatever he eats, whatever he sells, whatever he buys, does not eat and drink with the people of the land," the Mishna says. This was why they accused Christ of eating with publicans and sinners.¹

The whole Jewish religion was in externals, while the heart was corrupt, filled with pride and wickedness. With them the study and observance of the Law were all things,—purity of heart and right motive were nothing. One treatise of the Mishna, called Cholin, gives the rules for slaughtering fowls and cattle for food, and lays down minute rules to be followed. In one place it says, "Anything slaughtered by a heathen should be deemed unfit to be eaten, like the carcass of an animal that had died of itself, and like such carcass would pollute the person who carried it." To our day, this rule is followed by the orthodox Jews all over the world. They will not eat meat unless it has been killed by a Jewish butcher, who searches the animal for any blemish, who finding none, causes a leaden seal to be attached to the meat with the Hebrew word cashar, "lawful," stamped on it. In Jewish jargon this meat is Kosher, "lawful," "clean."

With them the Law was everything. The Prophecies relating to Christ were not studied, hardly known—hence they did not receive Him, but rejected and put Him to death. It is almost incredible how far they went in their religious enthusiasm regarding the Torah, "the Law" of Moses, and their own importance as teachers. The Law must not be taught to any one but a Jew. St. Jerome could not find any one in Bethlehem, or Jerusalem, who would dare help him in his Hebrew studies, and at Tiberias his teacher "feared the Jews like a second Nicodemus."² "He who teaches infidels the Law, transgresses the ex-

¹ Matt. ix. 10; Mark 11. 15.

² Epist. Opera. Edit. Val., Vol., I., p. 524.

press words of the command, for God made Jacob "that is the Jews," not the heathens, "to know the Law."¹ Life of Christ. The writer went to four different places before he could find a Jewish family in Jerusalem who would let him be present at the Passover.

None but these Pharisee Rabbis know the Law. They had a complete monopoly of the whole thing. They alone were the holy ones of Israel. The rest of the people were ignorant, did not know the Law, and were going to hell. Their pride was incredible. You will find it the same to-day if you talk with them on religion.

The Talmud tells us that there are three schools of heavenly Rabbis in heaven, as well as three schools of them on earth. It says that once in the great Rabbis' heavenly school, a dispute arose between God Almighty, who is the Chief Rabbi in the skies, and the Angels. God had pronounced a certain case of leprosy given in the text as being clean. But all the Angels thought differently, and the dispute waxed warm. "Who shall decide this matter between us," said God to the Angels, and it was agreed to leave the matter to him who used to say: "No one is equal to me in questions respecting leprosy." The Angel of death was sent to him, caused him to die, and brought his soul up to heaven, to settle the great dispute between God and the Angels. When this learned Rabbi, who was named Ravah son of Nachman, was brought before the heavenly college, he decided in favor of God, which caused no little delight to the Almighty. Then heavenly voices, heard even down to earth, praised the name of Ravah greatly, and miracles were worked at his grave."²

The Rabbis were classed with the patriarchs, Moses, and the prophets, claimed equal reverence, and Josephus calls the prophets of Saul's day Rabbis. To the Targum all the patriarchs are learned Rabbis. Isaac studied in Seth's school, Jacob in that of Heber. Abraham learned of Sem, who was Melchisedech. They were filled with love of adulation and praise. They were dearer to the people of Israel than father or mother, who were only for this world, while the Rabbis were for the future life. They were above kings, their entry into a house brought the

¹ Geikie, Life of Christ, Vol. I., p. 62. ² Geikie, Life of Christ, Vol. I., p. 70.

greatest blessing, to eat with them was the highest honor.

The Mishna says that it is a greater crime to speak against a Rabbi than against the Law.¹ A Rabbi's word is to be taken before that of a prophet. They claimed miracles to prove their teachings, and cite many. The Law, the Prophets and most of the Old Testament were written in Hebrew, which the people did not understand after the return from the Babylonian Captivity, and only the Rabbis could explain it to the people, and they put their own construction on it; and the Bible must be understood only in their own way so as to keep them in authority. The Scriptures were to be studied an hour each day, but two hours were devoted to Pharisaic traditions. The study of the Talmudic traditions, which now fill sixty folio volumes, alone won honor from God and man. The wild fanaticism of the people, fostered by such teachings, tended to set value only on ceremonies, on worthless externals, to the neglect of the spirit of the Old Testament.

Living under the Roman dominion, the people left all religious matters in the hands of these Rabbaic Pharisees, and every act of life, from the cradle to the grave, required their supervision. Their advice was required for everything, and their influence over the people came from their learning, their strict lives, and the custom of receiving no pay for their services. Each one had a business, or trade, from which he lived, and he gave his services gratis. Hillel, their greatest Rabbi, said: "He who makes gain of the words of the Law, his life will be taken from the world."²

A boy destined for this dignity began his studies at five years, passed through all grades till he was ready for ordination. He learned only what had come down to him. He had no freedom—only what was handed down—no innovations, no changes were allowed. Then he was ordained by the imposition of hands. While the priests must have been of the family of Aaron and the Levites of the tribe of Levi, any one could become a Rabbi.

The central or chief doctrine of these Rabbis was that a certain great Deliverer, the Anointed of God, the Christ,

¹ Eisenmenger, Vol. I., p. 339.

² Schurer, Lehrbuch, p. 443.

the Messiah, was to come to restore the Kingdom of Israel. He was foretold by all their prophets. He was their hope in all their calamities, and age by age this idea developed into wilder fanaticism. Daniel had given the very years of His coming, and the time was up. This is why crowds of them went to hear John the Baptist, why some believed in Christ. But why did not the Rabbis or Pharisees, the Scribes and Sadducees receive Him?

The prophets paint the Messiah as a heavenly Being, and the Rabbis exhausted words in describing His greatness, His wonders, and the kingdom He will establish. The Sacred Books, especially the Book of Enoch, much read by Jews of that time, speak of Him as the "Expected One," the "Messenger," the "Elect of God," the "Judge of the world," the "Son of man," the heavenly "Manhood," the "Son of God," the "Word of God," the "Wisdom," the "Incarnation of the Godhead."¹

He was to be the Immortal, the Eternal King, who would found a kingdom of matchless glory, extending over all the earth. The Jews were to be his people; He was to be born of a Virgin—Alma, daughter of the royal family of David at Bethlehem; He was to appear first in Galilee; gather the whole nation around him; free them from the hated Roman, and extend His dominions over all the nations. The Jews were to rule the Gentiles under Him, to dominate all peoples, to extend their conquests to the ends of earth. No one but a Jew had any hope in this system. They were to be the ruling nation, all other men were to be enslaved.

"How beautiful," says the Targum, "is the King Messiah, who springs from the house of Judah. He girds His loins, and descends and orders the battle against His enemies, and slays their kings and their chief captains; there is no one so mighty as to stand before Him. He makes the mountains red with the blood of His slaughtered foes. His robes are dyed in their blood, like the skins of the purple grapes." "The beasts of the field will feed for twelve months on the flesh of the slain, and the birds of the air will feed on them for seven years."² "The Lord will revenge us on the bands of Gog. At that hour will the power of all nations be broken, they will be

¹ See Book of Enoch.

² Sohar Levit. 169.

like a ship whose tackling is torn away, and whose mast is sprung, so that the sail can be no longer set on it. Then will Israel divide the treasures of the nations among them—a great store of booty and riches, so that if there be the lame, and the blind, they will have their share.”

That was the earthly paradise, the Jews, taught by their Pharisee Rabbis, looked for. But their exaggerations were remarkable. Corn will grow on the tops of mountains as high as palm-trees; the wind from God's chambers will reap it for the Jew. White flour will fall from the ears, grains of wheat will be as large as kidneys; trees will bear all the time; a single grape will load a ship, and the Jew will draw wine from it as from a cask.

A great king must have a capital in proportion to his wealth and power, and God will bring together Sinai, Tabor, and Carmel, and set Jerusalem on them. The city will reach to the gates of Damascus; houses will be built in it three miles high; its gates will be of pearls and precious stones; the country round will be filled with gold and jewels; a fruitful stream will flow from the Temple and water all the land, its banks will be shaded with ever-bearing fruit trees; the dumb will speak, the blind see, the dead arise; there will be no sickness, no poverty, no work, no misery. All the Jews will be prophets, they will form the holy nation—the people of God, with every other nation subject to them. Such will be the paradise of the coming Messiah, with His Jewish people satiated with every worldly wealth and blessings. Pharisee, Scribe, priest, and people were intoxicated with the vision of that world-conquering Personage, foretold, as they supposed, by the great prophets and seers of all their history. No wonder Christ denounced them. We are not surprised that they did not see their Messiah in the lowly Jesus of Nazareth.

While under the direction of the prophets, who were directed by the Shekina, “the Divine Presence,” the Hebrews were religious, holy, and they had the right idea of religion. But when Solomon built temples to the false gods of his wives, when the priest and people broke the covenant with God and Israel, they were punished by the Babylonian Captivity. The prophets spoke no more, the people fell under the religious influence of the Scribes

and Pharisees, the Rabbis lost the spirit of the Old Testament, and developed a worldly, selfish kind of religion, which we find in the writings of that time, which ended in the death of Christ and the destruction of the Jews as a nation.

The Essenes formed a most peculiar religious sect. The word is derived from different sources and means "The Retiring," "The Holy," "The Servants of God," "To Bathe," etc. They combined the ascetic virtues of the pagan Pythagoreans and Stoics with the Law of Moses. In their rules they resembled the Bramin and Buddhist monks of India, who follow the Laws of Manu, who, according to Bramin teaching, saved the world from the flood. These monastic orders of India are traced back for more than 500 years before Christ.

Some of the strictest Pharisees, wishing to obtain absolute legal purity, which was continually destroyed by daily contact with the unclean people of the world and by mixing with the hated foreigners who did not know or practice the Law, after the Greek conquest of Palestine retired into the desert in the days of the Machabees, and there lived separated from all men.

They established houses in various parts of the wilderness, and there they lived under their rules of common property, obedience to their superiors, and they never married. Their communities were confined to Palestine, for outside the "Holy Land," Levitical purity could not be found, for all other lands to them were profane, unclean, and defiled by the hated Gentiles.

Judas Machabeus, who lived B. C. 110, they claimed, is the first Essene mentioned in their history. From his day their numbers increased, colonies were sent out and founded communities in solitary places, along the Jordan valley, and around the shores of the Dead Sea. One of their celebrated foundations was in that deep ravine to the west of the Dead Sea, where a spring of pure water bursts out, called Ein Gaddi: "The Goat's Spring." The waters still flow down through the gorge, giving life to the desert lands till it is lost by evaporation.

A gate of Jerusalem was called the Essene Gate after them. They used to come up to the sacred city in their white habits to the feasts of the Temple. They had

houses in different cities, where the members lodged, but they seldom or never mingled with the people, lest they might be defiled. They devoted a third of the day to study and prayer, a third to labor and a third to rest and sleep. They are not mentioned in the Bible nor in Talmudic writers, and we are indebted almost entirely to Josephus for our knowledge of these peculiar men.¹

After the Greek conquest a new element was introduced into Judaism, and those who favored the party were called Hellenistic Jews. Antiochus Epiphanes favored the move, and it was the first breaking down of the isolation of the Jews from all other nations, and the infusing into them the spirit of broad-minded ideas. But it was opposed by the Chasidim, "the Pharisees." The Jews scattered into all nations since the Babylonian Captivity and engaged in trade in every city of the world, favored the breaking down of national, narrow-minded ideas. The result was the formation of a party called the Sadducees, from Zadok, high priest of Solomon's Temple, whose family in the days of Hezekiah were called Cadukim, "sons of Zadok."

Nearly all the wealthy Jews of both Palestine and other countries belonged to this party. The high priests, the priests or Cohens, and officers of the Temple, were members of the party, although a few of them were Pharisees. The two parties were in continual opposition, like the political parties of Europe and America to-day, and they strove for every office in the Temple and synagogue in the days of Christ.

The Pharisees held, that with the written revelation given to Moses there was also an unwritten tradition, which had come down, and which was equally divine and to be followed, while the Sadducees taught that the only revelation was that contained in the written word, the Old Testament. Some of the Sadducees rejected all the Books of the Old Testament except the Five Books of Moses. In Moses' writings, they said, we find no reference to the immortality of the soul, hence the Sadducees rejected the future life, heaven and hell, and looked to the present life for all rewards and punishments.

¹ See Josephus, *Antiq.* XIII., v. 9; XVIII., i. 5. *Wars of the Jews*, II., viii. 2, 5; *Antiq.* II., viii. 4, n. 7. to 12.

“ But the doctrine of the Sadducees is this. That souls die with the bodies, nor do they regard the observance of anything besides what the law enjoins them, for they think it an instance of virtue to dispute with those teachers of philosophy, whom they frequent. But this doctrine is received only by a few, yet by those of the greatest dignity, but they are able to do almost nothing of themselves. For when they become magistrates, as they unwillingly and by force sometimes become, they addict themselves to the notions of the Pharisees, because the multitude otherwise would not bear them.”¹

They denied the existence of angels, of the spirit world, of heaven and hell, looking on the angels as pure manifestations of Jehovah, but not as personal beings. While their great opponents, the Pharisees, denied the freedom of the will, holding that fate governed all our deeds, the Sadducees taught that man is free, and the master of his own acts. They were rationalistic and all of them inclined to infidelity. The Pharisee was the conservative, the Sadducee the liberal ; one the puritan, the other the broad-minded.

For a long time before Christ all the high priests of the Temple and the other priests, with the Levites and the lower ministers of the Temple, were almost to a man Sadducees. The wealthy families belonged to them, and the leaders of society favored the party. The influence of the Sadducees has survived to our day. The Jew is inclined to look on this world, its blessings and business prosperity, as the only end of life.

The priestly Sadducees, occupying every office in the Temple, deriving their living from its revenues, were most devoted to it. They counted in their party, high priests like Josue, Simon the Just, Manasse, Menelaus, Nehemias, the younger Onias, Anas, Joseph Caiphas, who condemned Christ, and a long line of illustrious priests celebrated in Jewish history.

This polished, polite and educated priesthood, had in the time of which we write turned the Temple into a club, or a family mansion. They had coquetted with conquering kings, favored the Greek and Latin languages, fostered foreign ideas and customs, yielded to the Ptole-

¹ Josephus, *Antiq. B. xviii.*, C. i. n. 4.

mies to win their favors, held back from taking part in the Machabean uprising lest they might lose their positions in the Temple, and now truckled with Roman procurators and legates, in order to preserve their vested interests, their wealth and their positions.

To please Herod they bowed to the expulsion of Jesus, son of Phabi, a strict Israelite, and admitted in his place Simon Boethus of Alexandria, Herod's father-in-law. They preached submission to Rome, favored every liberal doctrine, promoted their relatives, sons and friends to vacant Temple offices, refused to receive instructions from the Pharisees, spurned the Scribes, bought their positions in the Temple by money or favors of the rulers, lived easy lives, went through the elaborate Temple ceremonial without hardly believing in it, looked on this world as their heaven, and on death as the end of man. With the destruction of the Temple and the rise of Christianity, the Sadducees as a party disappeared, but their spirit remains, and is found to-day in the liberal or reformed Jew. The Pharisees remained, founded synagogues in all nations, taught the Israelites in every land, held them isolated from all other peoples and preserved them to our day, as the most remarkable and peculiar nation under the sun.

With the destruction of their city by the Romans the ruin of their beautiful Temple, and the scattering of the whole nation, the Jewish dream of the Messiah, whom they looked for to restore the kingdom of David and Solomon, became dim. The Passover Service and the synagogue prayers still mention Him as yet to come; but the people are divided regarding Him or His coming. The great national misfortune brought on them by Titus and his Roman armies, the poverty, and the persecutions they suffered during the middle ages, turned their minds to the future life, and the doctrine of the immortality of the human soul revived under the fostering teachings of the Pharisees. The writing of the Talmud crystallized their traditions, united them as a people, satisfied their religious instincts and prevented their conversion to Christianity. Thus they live in every city and town, always engaged in trade, following the professions, producing nothing, never farming, doing no laboring

work, living on society—they are the money-makers of the world.

The Rabbis were the religious teachers and ministers of the synagogues. They were all Pharisees and followed the strict puritanical regulations of these fanatics. The great questions settled by the Rabbis were ceremonial purity and legal defilements. They had laid down thousands of rules and regulations. From the time that they became the religious teachers of Israel in Babylon, where the synagogues were first established, up to the time of our Lord, they had built up a remarkable code or set of rules, regulations and human laws, which made the Jew a slave.

According to them, uncleanness could be contracted not only by a person, but also by vessels used in eating, drinking, cooking and using. Hollow dishes of clay or pottery might become unclean on the inside, but not on the outside, and they could only be cleaned by being broken. But the pieces would still remain unclean. There were great disputes among them as to how small a piece might defile a person touching it. If a dish contained a log of oil, that is a little over half a pint, or a broken piece of a dish which would hold enough to anoint the big toe, they disputed if these dishes would or not defile. If the dish held a seah a fragment which could hold the fourth of a log would defile it. But as hollow vessels contracted uncleanness only on the inside, flat plates without a rim, an open shovel, a sieve, a brick mould, etc., could not be defiled. But anything with a rim, or any kind of a hollow dish could become defiled, and they must be broken, and the broken pieces would be defiled if they could hold a pomegranate.

If a chest, table, or cupboard loses a foot, it could not become defiled; but if the top was used as a dish it could. A bench with one of the sides off is all right, but if a piece, a handbreadth wide, remains attached to it, it can become unclean. A goblet on the outside may become unclean, but if taken by the foot the hands do not become unclean, but the hands will if they touch the cup in any other way. Trumpets made straight cannot become unclean, but can if they are curved. Every metal utensil used in the house, synagogue, or Temple, except a

door-bolt, lock, hinge, or knocker, may become defiled. But the mouthpiece of a trumpet, if of metal, may be defiled. If a wooden key have metal teeth it may defile, but if the key be of metal and the teeth of wood it is all right, etc.

This whole book would not contain the rules of uncleanness alone. Besides they had hosts of other regulations, which take up hundreds of pages of the Talmud, and the way of getting rid of defilement was as rigid and as minute. The kind of water used for the different kinds of defilement was laid down. Six kinds of water are given. Of water in a pool, pit, cistern, ditch, lake, etc., not less than forty seahs ¹ is required for preparing the dough for the Temple offerings, or for washing the hands. Water that flows, Teruma, may be used for the heave-offerings and the washing of hands, of collected water sixty gallons must be used for a bath of purification, and for dipping vessels into to purify them. A little spring, from which water does not flow, may be used if a little legal water be added to it. Water of warm springs or mineral spring water may do for certain rites, but pure spring water must be used by those afflicted with sores, for sprinkling lepers, and it may be mixed with the ashes of the red heifer.

The Mishna at tiresome length treats of these things. Water collected by pipes from roofs, rains, springs, etc., may be used for bathing; a cupful of water drawn mixed with it makes it unclean, but three logs, ² would make the water all right for a bath. But if any vessel is designedly put under running water, Shammai's school said, would make it unfit for a bath, while Hillel's party claimed that if it was forgotten, or not placed there purposely, the water was fit for the bath and could be use to cleanse defiled articles.

It was the same regarding every act of life, every rule and law of Moses. The slavery of life under the Rabbis was appalling in the time of our Lord. The pagan conquerors of the Hebrews tried to destroy the national religion; the Scribes, Pharisees and Rabbis tried to keep the people in the faith. It was chiefly after the victories of the Machabees that they began this puritanism.

¹ Sixty gallons.

² About a quart and a pint.

They went to every extreme customary with all human organisms which attempt to teach religion without a Divine Guide, and they also demanded the most abject deference to their persons and teachings. "The honor," says the Talmud,¹ "due to a Teacher, borders on that due to God." "To dispute with a Rabbi, or to murmur against him was a crime as great as against the Almighty," and they quoted texts of Scripture to prove this.

These Scribes, or, as they were then and are now called, Rabbis, were the religious and secular teachers and guides of the people in every city and town of Judea, and in the nations into which they had been scattered since the Babylonian Captivity. The Temple was the great place of sacrifice. But it was necessary to have a place where they could teach their people, and in Babylonia they founded the synagogue, modeling the building after the general pattern of the tabernacle in the desert, and the Temple in Jerusalem.

Let us now see the synagogue and its services.

When carried away into Babylonia, they spoke the pure Hebrew, and called their meeting places "Hacceneseth," "the house of meeting," Tephillah, "the house of prayer," but later, when their language changed to Aramean or Syro-Chaldaic, they called them Beth-Cenishta, "the house of gathering." After the Greek conquest they were known as synagogues, "Gathered" or "driven together," by which these meeting-places are known to this day.

Jewish writers claim a high antiquity for their synagogues, holding that every place in Scripture where the phrase, to "appear before the Lord," occurs, was a sanctuary, a fixed place of meeting, and therefore a synagogue.² The Targum of Onkelos finds in Jacob's "dwelling in tents"³ synagogues. They likewise find the institution in the schools of the prophets and in the meetings of Israel all down their history. But this is an exaggeration of the history of the institution. We cannot trace it farther back than the Captivity. When deprived of the Temple worship, they founded these places of meeting to take the place of the grand ceremonial established by David and Solomon after the temple took the place of the tabernacle.

¹ Quoted in Schurer, p. 442. ² Vitringa, *De Synag.*, pp. 270, 271. ³ Gen. xxv. 27; Judges vi. 5. Isaias iv. 6.

The size of the synagogue varied with the wealth and numbers of the congregation. It was built, if possible, on high ground, with its Kibleh, or sanctuary, towards Jerusalem and the holy temple, and the worshipers, as they entered and as they prayed, always turned towards it. The Moslems to-day carry out that idea, for they always turn towards Mecca in prayer. The building was always erected by popular contributions, by rich families, or even by pious converts, when finished the building was dedicated with great ceremony and was never used for any other purpose.

The internal divisions were the same as the tabernacle and temple, but on a lower scale, not so elaborate. The synagogue was divided into a porch, a nave, where the people worshiped, and a sanctuary, in which stood the ark, called Aaron. The door of the ark was named the Copereth. "the Mercy Seat,"¹ and was covered with a veil like the door of the Holy of Holies in the temple. The sanctuary was the place of honor, which the Scribes and Pharisees always sought.² Before the ark was an ever-burning lamp, hanging from the ceiling, which was a type of the Law illuminating the mind. A seven-branched candlestick was lighted on the great feasts of Israel, and candles, made of pure bees-wax, were brought by the pious, and lighted during the services.

The men and women were divided by a low partition running between them, but in modern times a more complete separation has been made, the women occupying galleries, although among the reformed Jews this is not carried out. The sanctuary called the Bema, was raised up a step or more, there was a pulpit from which the Rabbi preached, and seats for the officers, elders, etc., within the ark were the Rolls of the Torah, "the Law," the Five Books of Moses. Near by was another chest for the Haptharoth, "The Rolls of the Prophets," and the other Books of the Old Testament, although the Pentateuch or the Five Books of Moses were the most honored.

In small towns there was only one Scribe or Rabbi, but when the congregation was large, there was a college of Elders, called the Presbyters, presided over by the archissynogos or "chief elder." These were the Parna-

¹ Vitranga, p. 181.

² Matt. xxiii. 6.

sim: "rulers." forming with their head a quasi-chapter governing the congregation, and having the power to excommunicate. The most prominent man was the Sheliach, "Rabbi," or "Minister," who was the delegate of the congregation. He was the preacher who instructed them in their religion. The rules laid down for his election to this office remind us of St. Paul's rules for the choice of a bishop.¹ Next came the Chazzan, whose duties were like those of a deacon or subdeacon, to look after the building, open and close the doors, call out the men to assist the Rabbi, etc. The rules for his election were the same as for the Rabbi, and like him, he was ordained by the imposition of the hands of the "elders" or presbyters.

Besides these, there were seven men in every synagogue known as the Batlanim, "men of leisure," because they were able to attend the Monday, Thursday and Sabbath services. They collected the offerings, looked after the poor, the widows and orphans, and aided the Rabbi in conducting the services. In large towns each Rabbi had twelve men to help him in the service. In Judea learned Rabbis had disciples usually to the number of twelve.

The worship of the synagogue and its liturgy was the same as that of the Temple, but not so elaborate. We will not give the prayers here, as we will reserve them for the Temple service. When the candles had been lighted, with the prescribed prayers all stood with their faces towards the Temple. The prayers varied according to the feast. The Five Books of Moses were read every Sabbath, at first a part of them being marked so that the whole would be read in three years, but it was later changed so they would be all read in one year or in fifty-two Sabbaths. The writings of the Prophets were read as second Lessons in corresponding order, and they were followed by the Derash or sermon. As the reader read the text of Scripture, one stood by and translated it from the original Hebrew into the Aramean or Syro-Chaldaic, the vernacular of the people, in Christ's day.

Then followed a prayer like the preface of the Mass, ending with the "sanctus" or the triune "holy" of Isaias. They then said prayers for all the dead, for their departed friends, and asked God to give them ever-

¹ I Tim. iii 1-7.

lasting rest.¹ The custom of praying for the dead comes down from the very origin of the human race, and has spread through all ancient religions. Even Mohammed in his last sickness went out into the cemetery, and remained there most of the night praying for the dead, and the exposure hastened his death. The Khedive of Egypt goes every Friday to the Mosque to the left leading up to the citadel in Cairo, and spends some hours praying for the repose of the souls of his two daughters. This question of praying for the dead has roused many disputes, but deep study shows how universal it was in ancient times.

The Jew always worshiped with the head covered with the Tallith or praying shawl drawn down over his ears and hanging down below his shoulders; it seems that this gave rise to the stole. His head was covered with the turban, but his sandals were left at the door.

When the Apostles went forth to preach they always entered the synagogues, and preached first to the Jews, and they founded churches and dioceses on these Jewish services, changing but little. They first imposed all the rules and regulations of the Jews we have described on the pagan converts, till God showed Peter in his vision at Joppa, that the exaggerations of the Scribes and Pharisees did not bind the Church.

By its countless innocent victims, its rivers of blood, its grand ceremonial, the Temple types and figures foretold the terrible death of Christ, who was to be slain by its priests. But having fulfilled its mission, in the designs of God the Temple passed away, but the synagogue remained and its daughter the Church is eternal. By the synagogue the Rabbi has kept the Jews a separated, a peculiar people, and while they lost their nationality, they have preserved down all the ages their religious life.

The Evangelists mention the Herodians² acting in union with the Pharisees³ in their endeavors to entangle Christ. They were the members of a political party, who saw in the power of the Herodian family a means of eman-

¹ See Smith's Dictionary of the Bible, Art. Synagogue; Mach. xxii. 44; the Jewish Prayer Book, Kaddish for the Dead, etc.

² Matt. xxii. 16; Mark iii. 6; xij. 13.

³ Matt. xxii. 16; Mark iii. 6.

cipating the nation from the hated Romans. They favored a combination of heathen customs and religion with the ancient faith, which the first Herod had favored. One branch of the party favored the Pharisees with all their rigorous, narrow-minded teachings, and the others adhered to the easy-going Sadducee priesthood. But the lives and examples of the Herods were so wicked that few believed in them, and the conflicting doctrines of these two sects could not be harmonized ; so that the Herodians as a political party did not flourish.

HISTORY OF THE HERODS.

To the south of Palestine lies the land of Edom : "The Red," so called from the color of the rocks or of the inhabitants. It is also called Mount Seir : "The Rugged," because of the broken desert aspect of the country. Arabia Petra the capital, was built in a deep cliff of the colored rocks as a protection against enemies. The houses, tombs and temples were carved out of the living rocks. The entrances to the city were so well fortified as to make the place impregnable. Down through the narrow gorge winds a little river running on forever.

Burckhardt, the famous German traveler, discovered the ruins in 1847, and later tourists braved the dangers of wild Bedouin tribes and told the world of the pictured mountain walls rising hundreds of feet high, carved into picturesque buildings, cut from the living rocks, still standing in all their grandeur, but deserted as the prophet foretold.¹ In the early ages it was the seat of an archbishop.

The Machabees sent Joshua son of Eleazar, called in Greek, Jesus, or Jason, to Rome, to make an alliance of friendship between the Jews and Romans.² This Jason became very friendly with the Romans, and on his return he settled in Edom, where he married the daughter of a rich merchant, by whom he had a son called Antipater,³ who married a Jewess, Cypros, who bore him four sons, the second being called Herod.⁴

John Hyrcanus about 120 B. C. had sent missionaries to Edom⁵ and nearly the whole nation professed the Jewish religion at the time of Christ.

Pompey with his own funds raised three legions of soldiers in Italy, defeated M. Brutus, effected a junction with Sulla, reduced the revolt in Cicily, crossed to Africa,

¹ Abdias i. etc., ² I Mach. viii. 17 ; Smith's Dictionary of Bible, etc., Josephus, Antiqu. xii. v. i. 10. 6. ³ I Mach. viii. 17. ⁴ I Mach. xi. i 16 ; xiv. 22. ⁵ Antiq. xiv., vii. 3 ; War. I., viii. 9.

conquered Egypt and Numidia, then marched against Edom. The Edumeans trusted in their impregnable fortress filled with provisions, and in the everlasting spring of pure water. But Antipater, with his son Herod, showed the Romans a secret way of entering the deep cliff or ravine in the desert, and thus the Romans captured Arabia Petra.¹

Turning his face to the north, Pompey marched against Judea, reduced the towns of the south, invested Jerusalem, took the Holy City.² In this expedition Antipater and his son Herod acted as his guides and advisers.

In the year B. C. 47, Julius Cæsar made Antipater procurator of Judea as a reward for his services to the Roman army, and his son Herod, then but fifteen years old,³ he appointed governor of Galilee.⁴ From that time Roman customs and the Latin language began to still more flourish in Judea. When in the year B. C. 41, Antony came to Judea, he appointed Herod and his elder brother Phasael, tetrarchs of Judea,⁵ and a little afterwards he gave them the government of Cælo-Syria. But the next year an invasion of the Parthians forced Herod to relinquish this northern part of his dominions. These Parthians supported the claims of the sons of the Machabees, the dispute disturbed the country, and Herod fled to Rome, where he was well received by Antony and Octavia. Having laid his claim before the Roman Senators, they appointed him king of all Judea, to the exclusion of the members of the Machabean family.

This was the Herod who sat on the throne of David and Solomon in Jerusalem when Christ was born. Some writers not going deep into history, or not knowing well the Herodian family, say he was an Edumean and not a Jew. But he was only born there, and his father and grandfather were of the tribe of Juda, Jews of pure Jewish blood.⁶ Thus was fulfilled the word of the prophet Jacob on his deathbed: "The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he comes that is to be sent, and he shall be the expectation of nations. Tying his foal to the vineyard, and his ass, O my son, to

¹ Josephus Antiq. viii, 9, 1. ² Josephus, Antiq. xiv., iv. 1. ; Wars. I., vii. 1' etc. ³ One text says he was twenty-five. ⁴ Josephus, Antiq. xiv., 9. 2. ⁵ Ibidem, 13, 1. ⁶ Smith's Dictionary of the Bible, Herod, Jason, etc.

the vine. He shall wash his robe in wine and his garment in the blood of the grape." ¹

Herod had a difficult position to fill. All Galilee was overrun with Bedouin robbers; entire towns like Lydda, Thamna, Gophna, and Emmaus had been depopulated: ² Jericho had been more than once plundered, and her chief people sold as slaves by Cassius; five towns lying near it in the deep Jordan valley lay in ashes and rubbish. The Parthians had destroyed Marissa, and the famous Cleopatra, with her tool Antony, had crushed the regions of the lower Jordan with taxes.

But by Herod's genius order soon followed chaos, and surrounding himself with his old friends, he soon built up a strong government. While filling posts of honor with foreigners, he cultivated the friendship of the fanatic Pharisees, favored the leading Rabbis, and worshiped at the Temple of his forefathers. One of his first acts was to take from the Sanhedrin and the schools of the Jews the powers over life and death they had exercised under the Machabees, leaving them only religious authority, and the management of the local government of the cities and small towns.

One of his next moves was the selection of a high priest. Hyrcanus still survived, but lived in Babylon, where he had fled from the revolutions and upheavals which preceded Herod's reign. Aristobulus, Herod's brother-in-law, was too young, and he looked around for a member of Aaron's family, and found him in a Rabbi from Babylon, whom he thought would make no trouble, and in the year B. C. 36 he induced this priest, named Hyrcanus, to return to Judea, lest he might rouse the Jews of Babylonia against him in case of another Parthian war.

Herod wished to reign as a Jew, for the purest blood of the tribe of Juda flowed in his veins. But he was also a diplomat. All his power came from Rome. To conciliate the Romans he had sacrificed a thank-offering in the temple of Jupiter Capitolinus in Rome for his crown, while to conciliate his subjects, he flattered the Rabbis on his return. He had overthrown the royal family of the Machabees, but he turned around and married their daughter, the beautiful Mariamne, to center in himself the

¹ Gen. xlix. 10, 11.

² Josephus, Jewish Wars, I. ii. 2.

glories of her ancestors. Finding himself well seated on the throne, he began a series of atrocities, hardly equaled in the pages of human history.

Mariamne's brother, Aristobulus, was heir of the crown, and in him Herod saw a rival, and he took the Oriental way of disposing of him by murdering him a little later in cold blood. Towards the close of the year B. C. 36, his friend Antony, the Triumvir, and his army met disaster on their retreat from Media, where their barbarian allies deserted them, and for twenty-seven days the Roman army marched through the vast deserts of northern Arabia, pursued by the Parthians. In this retreat, 27,000 foot and 4,000 cavalry perished for want of food and water, the army-train was lost in the sand-hills, and before they reached the shores of the Caspian or the Araxes 8,000 more died. Reaching Sidon at last, here Antony waited for Cleopatra, who, frightened on hearing that his wife Octavia was coming to meet him, pretended that she would die if he left her and this so unmanned him, that he left his army and went back to Egypt with this celebrated charmer. After this all kinds of misfortunes befell the Roman power in Judea.

Alexandra, mother of Aristobulus and Mariamne, was grieved that her son was not made the high priest, and with one of Antony's officers, then living at Jerusalem, she plotted with him to get him the position through Antony's help. Getting portraits of the brother and sister, he sent them to Antony, and the latter fell in love with Mariamne the Jewish queen, but the jealousy of Cleopatra kept Antony from espousing the daughter of the Machabees, and he asked Herod to send to him her brother.

This frightened Herod, who asked Antony to withdraw the request, stating that it would lead to revolt among the Jews. To straighten out the difficulty, he deposed the high priest he had called from Babylon, and appointed Aristobulus. This took place in the year 35 B. C. The Jews were delighted with the appointment, for he was the heir of their great leaders, the Machabees, who had rescued the nation from foreign foes. Aristobulus became so popular that he aroused Herod's jealousy. Waiting his time with great cunning, Herod induced him to visit

the winter house in Jericho he had built, where the great spring bursts out from the sands under the mountain where Christ later fasted, and Herod induced the simple youth to take a bath in his palace, where the attendants held him under water till he drowned; and Herod pretended that it was an accident.

Cleopatra owned most of Jericho with vast possessions around it, and she derived great revenues from the region, which was much cultivated then, and not as now, barren and deserted under the rule of the Turks. Mariamne, Herod's wife, and her mother, Alexandra, with Cleopatra, knowing the truth about the death of the high priest, thirsted for revenge. Cleopatra wanting to get possession of all Judea, used the two Jewish queens to attain her end, and induced Antony, who was then at Laodicea, to summon Herod before him for punishment for the high priest's murder. When leaving, Herod gave orders that should he not return, Alexandra was to be killed as a punishment for taking part with Cleopatra against him, and that also Mariamne was to be put to death lest she fall into the hands of Antony, who was in love with her. This was all told to the two women in his absence, and when he returned, his wife Mariamne greeted him with an outburst of hatred and frenzy for his numerous crimes. Herod at once threw into prison his sister Salome's husband, who had told the secret. He was soon killed, and Mariamne, whom Herod loved, was spared—but it was only for a time.

But other troubles now claimed his attention. He heard that Cleopatra wished to get the dominion of all Judea, have Syria attached to her Egyptian kingdom, that Antony under one excuse or another was to dethrone all the rulers in the Orient, that Cleopatra had gotten him to put Lysanias, ruler of the Lebanon mountains, to death, on the ground that he was in league with the Parthians against the Romans, and Herod felt that her influence with Antony would dethrone him. Cleopatra had succeeded in getting dominion over a part of the Nabatean kingdom, forming the whole Judean sea-coast,¹ Tyre and Sidon excepted, and at last Herod had to give up the rich warm oasis of Jericho, with its fertile lands,

¹ Josephus, Jewish Wars, I., 20, 3.; Antiq. xv. 41.

vast plantations of balsam, palms, and all the lower Jordan valley.

The summons of Antony, asking Herod to come and meet him at Laodicea, the taking away of the sea-coast, and the loss of Jericho made Herod think that his influence with Antony was weakened. He saw that Cleopatra was undermining him; that the members of the Machabean family were turning against him; that the schools of the Rabbis which had flourished since he had taken away their political power were using their influence against him; that Hillel and Shammai, leaders of powerful schools, opposed him; that things were coming to a crisis in the Roman empire; that Antony was spending his time with Cleopatra; that the Cæsar had laid his head in the lap of the crafty Egyptian queen, who proposed, through the infatuated emperor, to bring the whole of the vast Roman empire under her sway, by which she would become the empress of half the known world.

History relates not such a conquest of a ruler as that of Cleopatra over Antony. The latter gave mortal offense at Rome by celebrating the triumphs of Roman arms, not at Rome, as had been the custom since the city began its march of conquest, but he held them at Alexandria. He gave Cleopatra the title of "Queen of kings." He called their two sons, Ptolemy and Alexander, "Kings of kings." He gave Syria, Phenicia and Cilicia to the former, and Armenia, Media and Parthia to the latter. He gave Cyrenaika to their daughter, the younger Cleopatra. He made his mistress Cleopatra Queen of Egypt, Cyprus, Libya and northern Syria, with her son Cæsarion sharing the throne with her. He brought it about that he and she would receive divine honors, he as Osiris, she as Isis, like the Pharaohs of former dynasties. He had great statues erected of him and of her as god and goddess. He was so completely under the influence of this crafty debased woman, that he neglected the affairs of the empire, and spent his whole time in feasting and debauchery with her on the banks of the Nile.

The people of Rome became alarmed. The nobles, the patricians, said it was an outrage. Poets sent verses around Rome making Jupiter bark like the dog-headed Egyptian Anubis, holding that the Roman galleys could

be outsailed by the boats of the Nile, that Egypt was ruling Rome, etc. Cæsar laid the facts before the Roman Senate. Antony made charges against Cæsar. Civil war broke out at last, and it was decided at the sea-fight of Actium. For Cleopatra had induced him to risk all on the water that she might fly to Egypt in case of defeat, although Antony had 100,000 men and 12,000 cavalry on land, who could not take part in the battle. Antony was defeated. In the midst of the battle Cleopatra deserted him and fled away, followed by her fleet, leaving him to his fate. Still infatuated with her, later he followed her to Egypt.

Herod seeing Rome triumphant made peace with Cæsar. But in the meantime he found, or thought he found, that Alexandra was plotting against him, that her husband, Hyrcanus, now eighty years old, was to lead a revolt against him, and he promptly put the old man, his father-in-law, to death by beheading him. This was in the spring of the year B. C. 30. When Cæsar passed through Palestine, on his way to Egypt to regulate matters in the Nile valley, Herod entertained him with great magnificence, and provided supplies for the army. In the meantime Antony and Cleopatra spent their last days in feasting and debauchery, trying on slaves different poisons to see which would cause the least painful death, and in the fall of the year B. C. 30, Antony stabbed himself to death, and Cleopatra soon after poisoned herself through the bite of an asp. Thus ended these two lives celebrated in history, song and romance. We have given these details to show the condition of the Roman world at the time of Christ.

For the first time in many years Herod could now settle down to the enjoyment of comparative peace. Augustus took him into his favor, for he wanted just such a man on his eastern borders to act as a bulwark against the Parthians, who were always giving trouble to the empire. Jericho was attached to Herod's kingdom, Samaria was given to him, the coast towns were placed under his jurisdiction, his dominions were extended beyond the Jordan valley, and to complete his glories the four hundred fierce Gauls, who had formed Cleopatra's body-guard, were sent by Octavia to serve him. But to gain all

these favors from the Roman emperor, Herod was obliged to drain his kingdom to send vast treasures to Rome, and when he visited the emperor he brought with him a groveling demeanor and priceless gifts.

Safe from dangers from outside, Herod now turned to the internal affairs of his kingdom. He found that the quarrels of his harem had come to a head. Mariamne and her mother Alexandra, last of the royal race of the valiant Machabees, had gotten into a great fight with members of his family. Mariamne was tall, beautiful, of noble bearing; she, heiress of the great family of priest-kings, had the pride of the tribe of Juda, and she made Herod's sister, Salome, feel it. In his last journey to see Octavia, he had given orders for the second time to put Mariamne and Alexandra to death if he did not return. They found this out in his absence, and these two women received Herod with open aversion on his return. The enemies of the queen and of her mother fanned the flames by circulating reports that Mariamne was unfaithful in his absence, and the beautiful queen was handed over to the headsman for execution.

When Herod had cooled down he found that the reports of her unfaithfulness were false, and his remorse was awful, for he loved the beautiful Jewish queen. For a time he lost his reason, and he would wander over his palace on the Baris rock—where later Pilate lived, and where Christ was tried—calling her from room to room. He used to make the servants call her and act as though she still lived. He gave up all business of the government and retired to Samaria, where he fell into a violent sickness brought on by his sorrow and grief. There for a time he lay between life and death.

Alexandra, filled with fury at the violent death of her daughter, conceived that this was the time to place her two grandsons, heirs of the Machabees, on the throne of their fathers, holding that they had a better right than their own father Herod, for they had the blood of Mariamne their mother, the Machabean, in their veins. A violent plague broke out, and the Rabbis preached that it was a punishment for Mariamne's death. When the news of the revolt traveled to Samaria, the sick tyrant was roused from his bed. This was in the year B. C. 28.

He gave orders and Alexandra with many others implicated in the conspiracy were put to death, while suspicions that his two sons were also guilty took possession of Herod's mind.

Octavus, now sole ruler of the vast Roman empire, who had taken the name of Augustus Cæsar, restored peace throughout the world; the era of the great Latin letters began, trade flourished, the Jewish instinct of business revived, public works began, the beautifying of Rome was pushed, and the vassal kings followed the example of the emperor and beautified their capitals. Herod, safe now from both external and internal troubles, followed his patron and encouraged men of letters, such as the two brothers Nicolas and Ptolemy of Damascus. The latter wrote a History of the World in 144 volumes, which closed with the life of Augustus. It was the source from which Josephus drew most of his information regarding Herod's reign. He also composed a Drama on the History of Susanna, which was acted in a theater Herod had built in Jerusalem. He also published geographical books and a Commentary on Aristotle's Metaphysics. Herod placed Greeks, or half-Greeks, in positions of trust and honor, sent them as ambassadors to other courts, or made them tutors to his sons. But one of these, named Euryeles, the Lacedemonian, a bold crafty man, had become very rich by doubtful means, and in later years he became the evil genius of Herod's court. The biting wit of the Rabbis called the men of the court and the whole government: "The proselytes of the king's table."

Herod did everything to foster the friendship of Augustus Cæsar, his patron, who loved peace and hated war, and who found the Jewish king a useful ally on the borders of the Orient. In the year B. C. 23, Herod sent his two sons by his slaughtered queen Mariamne to Rome for their education. The emperor received them with open arms, showered honors on them, and gave them every facility for enjoying the high pagan life then prevailing in the midst of the Mistress of the World. They formed a close friendship with their tutor's son, whom Virgil flattered in his infancy by applying to him in his fourth Eclogue the Messianic hope of Israel.¹ It

¹ Grantz, Vol. III., p. 308.

was Herod himself who took his sons to Rome, and there he was rewarded by a gift from Augustus of the districts of Lebanon, Ituria, Traconitis and the rich plains of Hauran, where Abraham once lived before setting out for Palestine. The latter regions swarmed with robbers, but on his return the enterprising king soon reduced these bandit tribes to subjection.

A year after Herod reported in person his success to Agrippa, Augustus' minister, then living at Mitylene, where he went to meet him. After years Herod went to Antioch to pay respects to Augustus in person, and there he received from him the districts of Ulatha, and Panias, which he united to the Jewish kingdom.

Herod now reigned over a kingdom larger than ever ruled by any Hebrew king ; the glory of David and Solomon was eclipsed. From Lebanon to the river of Egypt on the south, and from the sea-coast on the west to the regions of the deserts of the East stretched the Hebrew kingdom, and he was the representative of Rome in all these vast regions, and his consent was to be received before any Roman consuls or governors could do anything,

In the year B. C. 24, Herod married a Hebrew maiden, another Mariamne, daughter of Boethus, a priest descending from a rich Jewish family of Alexandria. He called her the " fairest woman in the world." He deposed Jesus, son of Phabi, who was high priest at the time, and placed the mitre of Aaron on the head of his father-in-law, Boethus. The latter was a learned man, a great addition to the Sadducee priesthood, but in politics he was a Herodian. Thus Herod, as a wise politician, strengthened his influence with Rome on one hand, and with the Hebrews on the other.

From the days of the Greek conquest under Alexander, and from the time that Pompey swept over Palestine and the Levant, Greek and Roman ideas, laws, customs and civilization had encroached on Judaism. Little by little the strong conservatism of the Jew had been breaking in the country ; although Jerusalem under the Rabbis, the Pharisees, and Sadducees remained intensely Jewish.

Greek was the language of the Roman court, Herod introduced it into his court, and soon it was spoken by the upper classes, as French is to-day by the courts and

nobles of Europe. Latin was spoken by the Romans in his dominions and also by the middle classes. But Hebrew remained the language of the temple priesthood, and that of the Rabbis of the synagogues while the Aramean, or the Syro-Chaldaic, was spoken by the Jewish lower classes. This was the reason that the inscription on the cross of Christ was written in these three languages, so that all could read it, and know why Christ was condemned to death. This was why St. Matthew's Gospel was first written in the Aramean, why the other Evangelists composed the Gospels in Greek, and other parts of the New Testament were in Latin.

Then Herod began to foster Greek and Roman customs. When he rebuilt Samaria he called the city by the Greek name of Sebaste, had Greek coins struck, and allowed them to build pagan temples. At Panias, later named Cæsarea Philippi, resting on one of the southern slopes of Lebanon, he erected a beautiful temple of white marble to his patron Augustus. Then he built another to him at Samaria, surrounding it with beautiful approaches. In heathen style, at Jerusalem, he began the restoration of the palace of the Machabees with decorative rows of pillars, wide porticoes and baths calling one wing Cæsar and the other Agrippa. On a hill, at the mouth of a deep gorge leading to the Dead Sea, where he had successfully defended himself against the Parthians, he planned a Roman castle, rising like an Italian citadel and called it the Herodium.

On the coast of the Meditereanean he built a new city and called it Cæsarea, to flatter the emperor Cæsar. He repaired the aqueduct Solomon made and projected others. The chief old stronghold of the Machabees, the Baris, on the high rock to the northwest of the temple he restored, extended till it became like a city, and called it the Antonia. There he lived in Oriental splendor, and there took place the trial of Christ we will relate in a later chapter. Temples to Neptune, Apollo, Hercules, Bacchus, Minerva, Victory, Astarte and other deities adorned the cities he built; but they were not allowed in Jerusalem, for the Jews would die as martyrs before they would allow the Holy City to be thus profaned.

But on the upper Tyropœon valley he built a theater

where tragedies were played, and an amphitheater for games for the numerous heathen converts to Judaism, who flocked there during his reign. German, Gaulic, and Thracian troops served in Herod's armies; his coins bear Greek inscriptions; foreign elements gained a footing in spite of Rabbinical and Pharisaical denunciations; the outer court of the temple was thronged with heathens at the sacrifices and feasts; the Ptolemies enriched it with costly gifts; Sosius, when he aided Herod to take the city, gave a golden crown for the altar of incense; Augustus and his empress presented costly wine-jars; Agrippa, Herod's friend, had a daily sacrifice offered in the temple for Augustus; the example of the emperor was followed by numerous heathen men of wealth and influence, and the temple became a gathering-place for all the nations Rome had subdued at the time Christ walked the earth.

Herod's religion was a strange mixture of Judaism and heathenism. Although he laid out vast sums on the Temple, wherein Moses' beautiful and striking Liturgy, was celebrated twice a day, in the other cities he founded or rebuilt, pagan gods were worshiped. Gaza, to the south, adored Jupiter, as the rain god, who fertilized the earth; there rose statues of the Victory-bringer Apollo the Sun, Hercules, Fortune, Io, Diana, Juno, and Venus.¹ Ascalon adored Jupiter, Neptune, Apollo, Minerva, the Sun, and Astarte the Oriental Venus the goddess of adultery and impure love. The rocks at Joppa bore the image of Andromeda. At Dora, to the north of Cæsarea, rose a laurel-crowned Jupiter. At Ptolemais was the goddess of Fortune, Jupiter, Apollo, Diana, Venus, Pluto, Serapis, Cybele and other divinities. In Tyre were statues of Baal; "Lord," and Astarte, the Oriental name of Venus. One was Nemrod, founder of the Babylonian empire, who induced the seventy-two families to rebel against Sem, his grand-uncle, heir of Noe, and built the tower of Babel, and rejected the religion of Adam. He was the founder of paganism, and for that sin the language were changed and the nations scattered, Astarte was his mother Betis whom he married, and she was called Astarte by the Orientals, Venus by the Romans, and Athene by the Greeks.²

¹ Schurer, p. 369.

² Athene was Minerva; Venus was *Ἀφροδίτη*.

Damascus bowed down before statues of Jupiter, Hercules, Bacchus, Diana, Minerva, Fortune, Victory, or other divinities in its temples built or restored by Herod. Even the emperor, his patron, was not forgotten, and at Panias, later named Cæsarea Philippi, Herod constructed a temple to Augustus, although the old worship of Pan, as the first name indicates, was not entirely neglected. There also Astarte, with her horn of plenty, and other heathen divinities had their votaries.

Thus all through Palestine rose temples to the gods, as products of Herod's liberality. Alone Jerusalem had remained faithful to the worship of Jehovah, for Herod could never break down the love of the Jew of the sacred city for his Law, his Temple and his religion. But heathenism was slowly making inroads into the pure religion of the Lord of Hosts. Along the roads leading up to the Holy City could be seen cenotaphs, mausolea, tombs in pagan style, monuments with Greek and Latin names, inscriptions praising the emperor and the royal family, aqueducts, piazzas, and places for pagan games. It seemed as though the throne of David which he occupied, existed only to spread heathenism. Herod's bosom friends were all pagans, and they filled his most important offices. Following the example given at the great Alexander's death, he preserved the body of his murdered wife Mariamne for seven years in a coffin filled with honey. He had put to death all the famous Rabbis of Israel who opposed him, except Baba-Ben-Buta, and he had put out his eyes.

All these temples we have mentioned he had built for heathen gods, and he had done nothing for the Temple of Jehovah, and the Jews were always talking about this. It was in the year 20 before Christ that Herod told them that he intended to restore the Temple of the Exile, built by Zorobabel, and he began the erection on the site, of a vast structure greater than that of Solomon. It is said that the famous Rabbi mentioned above, before his sight was destroyed, had seen cracks in the walls of the old Temple, and had advised the king to restore it as an expiation for Mariamne's murder, for the killing of the Rabbis, and to conciliate the Jews for the building of the pagan temples. It is said that they showed him the

prophecy of Aggeus, who foretold that "the Desired of all nations shall come to it, and that the glory of the latter Temple would be greater than that of the first."¹ But the stipulation they made with him was that all the material for the work would be prepared beforehand, as was done when Solomon built the first edifice.

At last, on Herod's anniversary, in the year B. C. 14, the unfinished structure was dedicated with the sacrifice of three hundred oxen and hundreds of victims. All Israel rejoiced, and terms of gratitude were poured out on Herod. But soon all was turned to sorrow. For on the next day Herod set up a great gold eagle, emblem of heathen Rome, over the chief gate leading into the Temple, in expectation of visitors from the Imperial City. A revolt broke out, and Herod destroyed the records of births and marriages, because when he tried to show that he was descended from pagan royalty, they brought these forward to show him that he was born of the tribe of Juda, taunting him that he was nothing but a Roman proconsul under Augustus. They told him no earthly power could show him to be descended from Aaron's family when he sought the high priesthood. But in hundreds of synagogues throughout the land the records were kept, and from these the writers of the Gospels traced the genealogies of Christ.

In vain after this Herod tried to gain the love of his subjects. No rain fell the next year; men and beasts died by the thousands, and the Jews claimed it was a visitation of God for Herod's crimes, for murdering Mariamne, for building heathen temples, for heathenizing Palestine and for profaning Jerusalem. Herod took strong measures. He sold the plate of his palace, abolished the taxes, emptied his treasury and sent the money to Egypt to buy grain for the starving people. He clothed the people that winter, for all the sheep had been killed for food, and they had no skins with which to make winter coats. He provided them with seed in the spring. The following year he remitted a third of the taxes. He also decreed that all thieves should be sold as slaves, but the people murmured, saying that they would lose the faith in heathen countries, and the outcry against him continued.

¹ Aggeus ii. 2-3.

Agrippa, the famous Roman general, and schoolmate of the emperor Augustus, visited for the second time Jerusalem, and when he went back, thousands escorted him to the seashore, strewing his path with flowers. The next year Herod returned the visit at Sinope, going and coming he lavished bounties on Jew and heathen alike. The Hebrews, in various cities eagaged in trade, complained to him that the privileges granted them by Augustus were not being observed, while the Greeks reviled them, calling them blood-suckers, cancers on the community, who refused to honor the gods, and that they were not worthy of favors. But Herod prevailed with Rome, renewed the immunities, and on his return for the first time he was received with honors in Jerusalem, and he remitted a quarter of the taxes.

His domestic troubles began again. He had recalled his sons from Rome. Alexander being then eighteen and Aristobulus seventeen, both being tall, refined, and taking after their handsome murdered mother Mariamne. Their education had refined them. They had moved in Rome's highest society, where they were received with the highest honors as descendants of Israel's greatest heroes, the Machabees, and as the sons of Hérod. But their morals had suffered in that whirlpool of vice, where every crime flourished, and soon charges of seduction were brought against Alexander, which if true would be punished by the Jewish law with death. They were frank, open, as becomes the European, and they were little fitted for the plots of a degraded oriental court. The death of their mother they did not forget. They showed their aversion to their father, and to the plotters who brought about her sad fate.

A storm soon broke around their heads. Herod tried to reconcile the parties by marrying Aristobulus to Berenice, his sister Salome's daughter, who was under the influence of her mother. Alexander, the heir to the throne, Herod had married to Glaphyra, the daughter of Archelaus, whom he had by a prostitute of the temple of Venus in Corinth. Glaphyra was not prudent, and she filled Herod's palace with stories of her contempt for Herod's family as compared with her own. The women got fighting; all kinds of stories were set afloat, and spies were placed to watch

the young men and their wives. The quarrels of the women grew day by day and involved the princes. Soon it became the talk of the town. Pheroras joined Salome's party. He had married a slave who was a fanatical follower of the Pharisees. Like the Edomites, from whom his mother sprung, he was fickle, a born conspirator, and goaded by the taunts of the members of Herod's family, he resolved to plot the death of the young princes.

In the winter of the year B. C. 14, on his return from his visit to Agrippa in Asia Minor, when Herod found his palace and the whole of Jerusalem in an uproar, it was bruited around that the young princes were going to apply to Augustus to have the process against Mariamne reversed, and in his rage he resolved to recall his eldest son, Antipater, who with his mother, had been banished the court by Mariamne's friends, and who with his party was hostile to the two princes. Antipater returned, joined Salome's party, watched every move of the young men, reported their every word and action, and thus excited Herod's suspicions that they were plotting for his crown. Doris, Antipater's mother, was also sent for to help the conspiracy, enemies separated the princes, and the plot to ruin both went merrily on.

Antipater soon had himself named as heir to the throne of David, and in B. C. 13 he was sent to Rome to have the emperor confirm the appointment. In the year 10 Herod himself followed him, taking the two young princes with him to have them tried for the plot of conspiring to murder their father. But they defended themselves so well that the Romans made a kind of reconciliation between them, and Herod returned to Jerusalem with them as joint heirs with Antipater in his kingdom.

But the truce did not last long. The hatred of the women, the jealousies of the court, the plots of Pheroras, the intrigues of Antipater, and the gossipers of the city soon brought things to a crisis. The slaves of the young men were tortured to wrest confessions from them, and whether it was through pain or because it was the truth we know not, but they confessed that Alexander was guilty of conspiring against his father, and the former, tired of life with its ceaseless turmoils, and furious at the plots laid for him, confessed that he was guilty in

common with all Herod's relations, except Antipater, for whom he had a special friendship.

All Herod's relations now cried out for Alexander's death. But it was not yet, for the youth's father-in-law found means of turning aside the king's wrath, who had discovered Pheroras' deceit, and also found out that it was Salome, his sister, who had been carrying on the intrigues. Herod was an object of pity. The ceaseless family quarrels, the numerous plots, the endless fights embittered his life, and made him suspicious of every one, and he only fanned the flames trying to rule by turning one against another to save himself.

A Greek menial at the Jewish court made up his mind to bring matters to a crisis, and thus gain favors and wealth for himself. Thinking that he could get money from Herod, Antipater, and Archelaus, he forged documents and invented acts to show that the princes were forming a plot to put the king himself to death. Herod fell into the trap and threw his young sons in prison, loading them with chains. Putting their slaves to the torture, Herod had many of them stoned to death who confessed. Only the fear of Augustus the emperor prevented him from executing his sons at once. Even Salome daily tormented him with demands for their death, although one of them was her son-in-law.

At last he sent to Rome to ask Augustus' permission to kill them, and the emperor said that a man who could not keep his house in order was not fit to reign, and forthwith deprived him of the crown of Arabia, yet giving him power to do as he thought fit with his sons. A court, half Roman, half Jewish, was appointed to sit at Berytus, now called Bayrouth, to try the case, and before it appeared Herod as prosecutor. The Roman proconsul brought his own three sons with him, to see if he could mollify the hatred of the headstrong, grayhaired Jewish king, but it was in vain. Herod acted like a madman. He was filled with hate, jealousy, anger and rage. He detailed his injuries with bursts of fury, his influence prevailed, the sentence was given as he asked, and in the year B. C. 7 his two sons were strangled at Samaria, where he had married their mother.

But the peace for which he hoped did not come. Antip-

ater, with his brothers Archelaus and Philip, went to Rome for their education, and there the first named excited the two young men against their father, and on their return he betrayed their hatred of him to Herod. Antipater tried to make his uncle Pheroras kill his father Herod, for he was afraid that if the king lived much longer his own plots might be discovered. His wife was a strict Pharisee, and these fanatics wanted Herod killed and Pheroras placed on the Jewish throne. To bring this about, they manufactured and circulated numerous prophecies showing, as they thought, that it was the will of God that Herod should be removed from the kingdom, and Pheroras ascend the throne. As a tool they used Bagoas, Herod's eunuch, whom they claimed was to have a son, who would be the long looked for Messiah. They gained many followers, but Herod discovered the plot, and with ruthless hand he murdered Rabbis, Pharisees, and every one connected with the conspiracy.

Herod demanded that Pheroras divorce his wife, but he refused and retired to Perea with her, where the court menials followed and poisoned him. But like a designing diplomat Herod had the body brought to Jerusalem, and appointed a great national funeral for him. Inquiring into the cause of his death, it was brought out that he took the poison Antipater had sent to kill Herod himself—even the second Mariamne and her son Herod junior, were found to be implicated, and this was why the latter was not mentioned in his father's will.

Antipater was thus unmasked, and Herod for the first time saw the nature of the man for whom he had sacrificed his wife and sons, and with the cunning of an Oriental he sent for him to come from Rome. As no one warned the young man of his danger, we suppose that Herod kept his mind to himself. The first suspicion was raised when he found no one at Cæsarea to receive him when he landed from the Roman galley; but he could not return, and putting on a bold front, he faced danger. Drawing near Jerusalem, his escort was taken from him, and he saw that he was ruined. Herod received him coldly, and handed him over to the Roman consul for trial. As usual in such cases, friends deserted the fallen youth, every one turned against him, and testified that he had tried to poison

his father. They had preserved the drink he had prepared for his father, it was given to a slave who promptly fell dead, and Antipater was led away in chains.

Herod's strong constitution broke down under such revelations, which he promptly communicated to his master Augustus at Rome. The Rabbis could not conceal their joy. Two of them, Judas son of Sariphai, and Matthias son of Margolouth, gathered armies around them, preaching to them revolution and rebellion. Pharisees taught that all these calamities fell on them because Herod had desecrated the Temple, profaned the Holy City, and heathenized the nation, and that they should all die for their Temple and religion.

At midday a great crowd of young men, mostly students of the Law, rushed to the Temple, ascended the great gate, let themselves down with ropes, tore down the hated eagle, emblem of Rome, over the gate, and smashed it to pieces in the streets. Mobs gathered in diverse parts of the city, fanatic Jews ran through the streets crying out the tenets of Judaism, troops were called out, butchered the unarmed populace and captured the leaders with forty of the young men. Brought before Herod, he asked them who advised them to act thus, and they replied that they did it for the Law, for the Temple, and for the glory of their religion. He tried to frighten them by telling them that they must die, but they told him their reward would be greater in the other life, for they would be martyrs. Two Rabbis taken with them and their leaders were burned alive, and the young students were sent to Jericho for trial before Herod, where they were beheaded, History tells us the night after there was an eclipse of the moon, which enables us to fix the date as being the 11th of March in the year B. C. 4.

During the summer he lived in the Holy City, and in the cold winter months he retired to his palatial home at Jericho, 1,300 feet below the sea, which always enjoys an almost tropical climate. Soon after, while he was at Jerusalem, Magi came from the East, asking of him where was born the new King, for they had seen his star in the East, and they had come to adore him, bringing with them gold as to a king, incense as to God, and myrrh for his burial. Herod, who was always looking for plots against

his person and his throne, as usual lied to them, telling them that he too wanted to go and adore him. Herod had all the sacred books examined to find out where the long looked for Messiah would be born, and the Rabbis, and the men learned in law and prophecy, told him he would be born in Bethlehem. But when the Persian priest-kings, worshipers of God under the name of Ahura-Mazda, did not return, the crafty king sent and had brought before him every male child from two years old and under, and before his palace doors in the Forum where Christ was later tried, he saw them ruthlessly slaughtered. The Gospel narrative, striking in its simplicity, is in perfect agreement with the characteristics of Herod's barbarity as history hands him down.

Herod's whole life was an endless struggle with enemies without, foes within, domestic turmoils, and in his old age he found out that selfish schemers had brought on these troubles to further their own ends. A loathsome disease took deep hold on him, he suffered untold agonies, he had not a friend on earth, and men said it was a punishment of God for his crimes. He went to his winter home in Jericho, but found no relief, and they carried him across the desert sands to the other side of the Dead Sea, to the sulphur baths of Callirhoe, where he fainted, and nearly died under the treatment. They feared he would die before giving orders to execute his son Antipater. But the latter, imprisoned at Jericho, had tried to bribe his jailer, and the matter being laid before Augustus, the latter gave orders for his execution, saying it was better to be Herod's son than his son. Five days after the death of his son, in his seventy-second year, Herod died.

With the death of Herod came to an end the Jewish monarchy. The scepter passed forever from Juda, as Jacob had foretold.¹ The Saviour was born in Bethlehem the year before his death as predicted, fled to Egypt, stopped a month at what is now called Old Cairo, lived at Heliopolis, was called out of the land of the Pharaohs by the Angel, and went to live at Nazareth (from Nazir, "a prince," "the separated"), for he was the "Crown of the Nazarite among his brethren."² who was to establish another kingdom built on Israel's religion and

¹ Gen. xlix. 10.

² Deut. xxxiii. 16.

turn the vast machinery of the Roman empire established by Japheth's sons into the world-wide empire of the Church.

Herod had ten wives by whom he had many children. But we will mention only those whose history bears on our story. Doris was the mother of Antipater, the Machabean Mariamne gave birth to Alexander and Aristobulus; another Mariamne, whose father he had made high priest, bore him one son whom he called Herod. Malthake, a Samaritan, generated Archelaus and Herod Antipas, and Cleopatra of Jerusalem brought forth Philip.

Herod before his death had imprisoned in the Hippodrome at Jerusalem Juda's noblest and wealthiest sons, and gave orders that at his death they should all be executed. But Salome, his sister, and her husband refused to put the decree into execution, delivered them from prison, and the leaders of the people celebrated it with a great feast called "Megillath Taanith," Roll of Feasts," and ever after it has been called Yom Tobh, "Feast Day," on which mourning is forbidden among the Jews.

Three times Herod had changed his will. In the first named Antipater had been named his successor, with the proviso that in case of his death before coming to the crown, Herod, son of Mariamne II., was to succeed him. But when Antipater's treachery was unmasked, he made another will naming Herod Antipas his heir. But a few days before his death, he made a third leaving a part of his dominions to Archelaus, son of Malthake the Samaritan, naming Antipas tetrarch of Galilee, and Philip tetrarch of the country east of the Jordan. These wills reflect the vagaries of mind and the domestic troubles of this much married Jewish despot. Each will stated that it depended on the approval of Augustus, who had given him permission to name his successors.

The army at once proclaimed Archelaus king, but he refrained from assuming the title till he had consulted the emperor.¹ The night of his father's death and for some days following, he spent in rioting and feasting with his friends, and promised reforms. But the recent murder of the Rabbis by his father roused a storm of

¹ Antiq. xvii. ; viii. 4, and ix. 5.

lamentation, and Archelaus' soldiers promptly slaughtered 3,000 of them, killing some even in the holy precincts of the Temple. With his mother Salome Archelaus started for Rome, followed by his brother Antipas, with whom Salome joined her influence, deserting her own son.

The members of the Herodian family then all flocked to Rome, and began to fight each other, all claiming that they would rather be under the direct suzerainty of the Romans than have any single one of the family receive the crown of the Jewish kingdom. They filled Rome with their disputes, intrigues and quarrels. But they seemed to prefer Antipas to Archelaus. Fresh troubles broke out in Judea, which were put down by sword and crucifixion. Philip, who had been left to administer the Jewish kingdom, now started for Rome to look after his own interests, as well as to support Archelaus. A deputation of fifty prominent Jews from Palestine, accompanied by over 8,000 Roman Jews, demanded of the emperor the deposition of the whole Herodian family because of their high crimes, and asked that the Jewish kingdom be incorporated with Syria as part of the empire.

But Augustus concluded to confirm the last will Herod had made, with slight modifications, of which the most important was that Archelaus was to bear the title of Ethnarch, which would be later changed to that of king if he deserved it. His dominions were Judea, Edumea, which had embraced the Jewish religion, and Samaria, the revenues from which would pour into his pockets about \$1,200,000 a year. He began his reign by the ruthless slaughter of every opponent. He deposed and appointed the high priests after the example of his father, whom he surpassed in cruelty, debauchery, oppression, luxury, sensuality and selfishness. His crimes became so awful that after a reign of one year, in the year 6 of our era, the emperor deposed and banished him to Gaul, now France.

The Jewish kingdom was now divided into four parts, Judea came under the direct administration of Roman emperors over whom they appointed procurators. Herod Antipas received the regions around Galilee and Perea, and his brother Philip the territory east of the Jordan,

while the small principality of Abilene was ruled by Lysanias.

For forty-three years Herod Antipas governed his Galilean principality. But he had all the vices of the great Herod, his father, without his genius. He had no settled religious faith, but he was covetous, avaricious, dissipated, immoral, cruel and a man of great but low cunning. Our Lord calls him a fox.¹ Like his father he had a taste for building, but he was always careful to dedicate all his buildings to the emperor.

Under the wise councilors of Irenæus, and his father, Ptolemy, Antipas' first care was the repairing of his kingdom, which had been sadly injured by the wars with the Arabs on the south, the Romans on the north, and the securing of his throne. Two hours to the north of Nazareth he built Sepporis, making it his capital and fortifying it against attack. It had been taken and burned to the ground by the proconsul Varus, in the summer of 4 B. C., when Judas, son of Hezekiah, rose in rebellion and fortified caverns 800 feet high, up the steep mountains at Arbela on the Sea of Galilee, Varus had sold the inhabitants as slaves, because they took part in the insurrection, but Antipas brought others to repeople his capital.

He turned his attention to the south, where Perea was exposed to the robber chiefs of the Bedouin tribes. There on a high volcanic rock, on the eastern side of the Dead Sea, Alexander Janneus had built a defense against them called Machærus, and in the old Machabean wars it had become almost impregnable. But the Romans had destroyed the fortress. Herod dreaded most Aretas, Arab king of Edumea, and here he fortified himself by marrying his daughter. He built another town at the upper end of the Dead Sea, at the place called Beth Harum, and called it Livias, in honor of the empress-mother, Livia.

He acted all his life as a spy on the Roman proconsuls of the East, and secretly he reported their doings to the emperor, and thus he gained his friendship, and to show him favor the emperor gave him leave to move his capital from Sepporis, of which Herod had tired, and to build a new one on the shores of the Sea of Galilee where the

¹ Luke xiii. 32.

hot springs of Emmaus burst out from the ground. It was the finest site in all Palestine and soon the city rose, all buildings planned in Roman style. But the near-by marsh made it unhealthy, and the spot was an old burying-ground, and the Jews, with their horror of dead bodies, refused to settle in the place. After visiting the new city the Jew was for seven days unclean and he had to go through all the purification rites in the Temple.

But in spite of all these the place flourished under the king's patronage, and soon rose a stately palace decorated with statues, sculptures and ornaments, but hated by the Jews as being against the laws of Moses. The interior of his palace was finished up with imperial splendors, magnificent stately candelabra, and furniture dazzled the eye. Table service of solid silver, costly Corinthian brass, carved statuary, beautiful tables, and magnificent decorations were carried away from it at the outbreak of the war with Rome in which Jerusalem was ruined.

Stately mansions soon rose on all sides. Herod built a synagogue large enough to hold all the people, a castle in which 70,000 men could lodge. On every side he extended the city, and for the next fifty years it was the capital of that part of Judea. There the leading learned Jews took up their residence when the Romans had ruined Jerusalem and there the Talmud was composed.

Herod Philip II. was the best of the family. When he renounced his rights to a part of his father's dominions, he retired to Jerusalem, where he lived as a private citizen in ease and luxury. There he married his relative, Herodias, sister of Herod Agrippa I., by whom he had a daughter, Salome. This Herodias was the daughter of Aristobulus, ill-fated son of the murdered Mariamne, daughter of the Machabees. Her husband was her half uncle and son of Herod who killed the children when Christ was born. Such marriages were common in that day of loose morals, and the custom still obtains among the Mahommedans.

When Herod Antipas, governor of Galilee, who lived at his new town of Tiberias, on the shores of the Sea, came up to Jerusalem to the great feasts of the Jews, he stopped at the house of his half-brother Herod Philip. There he seduced his brother's wife, and it was agreed be-

tween the guilty pair, that on his return from Rome he would drive from his house his legal wife, the daughter of Aretas, king of Arabia, and take to his bosom this debased woman.

But there was one only to tell them of the adulterous life they were leading. Down along the banks of the Jordan, amid the tamarisks and green trees lining its banks, as its yellow waters sweep through the desert to the Dead Sea, John the Baptist was preaching penance for the forgiveness of sins, and telling the crowds who came to see and hear him preach, that the long looked for Messiah had come. The Eternal Father's voice had said Christ was His Son, the Holy Spirit had overshadowed Him in form of a dove, and John had pointed Him out as the real "Lamb of God" who was to take away the sins of the world, foretold by the Passover lamb of God sacrificed each Easter from the time of Moses.

This Herod Antipas had come to see John, and the latter with the Spirit of God in him boldly told him before the whole crowd :

"It is not lawful for thee to have thy brother's wife."¹

Stung to the quick, he told the adulterous woman. With the craft of a Herod, and the determination of a Jezebel, she induced her paramour to arrest and imprison John in the Machærus fortress, built beside the sulphur springs in the desert on the east of the Dead Sea.

There one day he gave a great dinner to his nobles, and wine flowed like water. Longing for new excitement, the half clothed Salome danced in the suggestive immodest style of the Orientals, to the delight of the whole company. The half drunken Herod promised her anything she would ask, even half his kingdom. Following the advice of her tricky brazen mother, Salome asked for the head of John the Baptist on a salver.

Herod was sad ; but he had taken an oath to give her anything she might ask, he did not want to break his word before the company ; he said the word to the surrounding guards, the head of John the Baptist stricken off, was brought to the table. Herod handed the dish with its bloody head to Salome who gave it to her mother.² Thus died the "greatest man born of woman,"³ the last of

¹ Mark vi. 18.

² Mark vi. 14-28.

³ Matt. xi. 11.

the prophets. From his birth and infancy passed at that little hamlet four miles northwest of Jerusalem, John had passed his life in the deserts, preparing himself to fulfil the rôle of Elijah, whom the Hebrew prophets and Passover Service had foretold was to come before the Messiah.

There was no one now in Israel to disturb the union of the guilty couple. But the rejection of his lawful wife, the intrigues of Herodias caused a war between Herod and Aretas, king of Arabia. Herod's armies were defeated. It was about this time that he came to Jerusalem to attend the Passover, and he was living in the northeast of the Antonia, when Pilate sent Christ to him to be judged, after he had heard that the latter was from Nazareth in Galilee.

Soon after the death of Christ, Herod went to Rome to obtain the title of king, which had been conferred on his brother. But the project failed, many complaints had been lodged against him, and the emperor banished him to Lyons, France, where he and Herodias perished miserably. Salome, Herodias' daughter, was afterwards married to her uncle Philip, her mother's husband. A legend says that visiting the north she fell through the ice, which closed in on her and cut off her head as a punishment for the murder of John the Baptist. But we can hardly believe this statement, although we give it for what it is worth.

PILATE, HIS WIFE, AND PALACE. CRUCIFIXION AND CALVARY.

PONTIUS PILATE, whose name may be translated as "Bridgeman Javelin," was born of the noble celebrated Pontii family, first celebrated in Roman history in the person of Pontius Teselenus, the great Samite general.

A German legend says he was the bastard son of Tyrus, king of Mayence, Germany, who sent him to Rome as a hostage. There Pilate murdered a man, and was banished to Pontus, where as commander of the Roman army, he conquered the wild tribes, and received the name of Pontius.

As a reward, and because of his wife's influence, the emperor sent him as the sixth procurator of Judea. The 22d Roman legion which took part under Titus in the destruction of Jerusalem, A. D. 70, was afterwards sent to Mayence, in Germany, and brought this tradition with them.

The Gospels tell us that he ruled Judea and put Christ to death. "When Tiberius was emperor, Christ was condemned to death by Pontius Pilate," says Tacitus¹ who tells many things about him.²

A Roman procurator, or governor, was generally a knight. He collected the taxes, administered the laws and sat as judge of the court. According to Augustus' constitution, procurators were directly under the emperor, and the senate could not review their acts unless it was a senatorial province, which was governed by a proconsul with questors under him.

Pilate being thus directly subject to the emperor, we can better understand why he was so much afraid the Jews would report him to the emperor unless he pleased them by putting Christ to death.

¹ An. XV. 44, Josephus.

² Jewish Wars, B. ii., C. ix., Sec. 2, etc.

Archelaus was deposed in the year of Christ 6, Judea was attached to Syria, and a procurator was named to administer it with his headquarters at Cæsarea. During Archelaus' absence, the administration was in the hands of Sabinus, then came Coponius, the third was M. Ambivius, the fourth Annius, the fifth Valerius Gratus, and the sixth Pontius Pilate, whose appointment took place in the year A. D. 25,¹ when Tiberius had sat twelve years on the throne of the Cæsars.

Pilate's first act was to remove the army headquarters from Cæsarea to Jerusalem. Josephus says: "But now Pilate, the procurator of Judea, removed the army from Cæsarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Cæsar's effigies, which were upon the ensigns, and brought them into the city, whereas our laws forbid the very making of images. Whereas the former procurators were wont to make their entry into the city with such ensigns as had not these ornaments, Pilate was the first who brought these images to Jerusalem, and set them up there, which was done without the knowledge of the people, because it was done in the night-time. But as soon as they saw them they came in a multitude to Cæsarea, and interceded with Pilate many days, that he would remove the images. And when he would not grant their request, because it would tend to the injury of Cæsar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat on his judgment-seat, which was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them.

"And when the Jews petitioned him again, he gave the signal to the soldiers to encompass them round, and threatened that their fate should be no less than immediate death, unless they would leave off disturbing him and go their way home. But they threw themselves on the ground, and laid their necks bare, and said they would take their deaths very willingly, rather than that the wisdom of their laws should be transgressed. Upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently

¹ Josephus. Antiq., XVIII., ii. 2.

he commanded the images to be carried back from Jerusalem.¹

Thus they gained a victory over Pilate, and he learned his first lesson of the unbending stubbornness of the Jew in his religion. The images were the Roman eagles and the emperor's images on the standards or flags, carried wherever the Roman empire had spread.

“But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However the Jews were not pleased with what had been done about this water, and ten thousand of the people got together and made a clamor against him, and insisted that he leave off that design, some of them also used reproaches, and abused the man, as crowds of such people usually do. So he dressed a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he asked the Jews to go away.

“But they boldly casting reproaches on him, he gave the soldiers the signal, which had beforehand been agreed on, who laid on them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not, nor did they spare any in the least. And since the people were unarmed, and were caught by the soldiers who were prepared for what they were about, there were great numbers of them slain by this means, and others of them ran away wounded, and thus was an end put to this sedition.”²

Here Pilate learned the second lesson of the stubbornness of the Jews. But in the next lines this celebrated writer tells us :

“Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was the doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ; And when Pilate at the suggestion of the principal men amongst us had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to

¹ Josephus Antiq. of the Jews, B. xviii., c. iii., Art. I. ² Josephus, Antiq., B. xviii., c. iii. 2.

them alive on the third day, as the divine prophets had foretold. These and ten thousand other wonderful things concerning him, and the tribe of Christians so named from him, are not extinct at this day.”¹

On another occasion Pilate nearly drove the Jews to rebellion, because he hung up in his palace at Jerusalem gilt shields inscribed with the names of pagan gods. The Jews rose in great wrath and appealed to the emperor, and Tiberius ordered them removed, says Philo.² This was the third victory they gained over him.

Again they rose against him in Galilee and he slaughtered them without mercy.³ The friction between Pilate and the Jews continued, and the former was generally obliged to give way to them, and they had by their obstinacy forced him to yield so often by appealing to the emperor, that we understand how he condemned Christ to death to please them, although it was against the instincts of his nature.

The causes of the enmity between Pilate and Herod were these: Pilate undertook to build an aqueduct, as already given above, on the southeast side of the Temple Mount, at the end of the Cedron valley, into which the Pool of Bethsaida emptied, so as to carry off the refuse of the Temple. A member of the Sanhedrin told the design to Herod, and the latter offered to furnish the material and twenty-eight architects, giving these, who were Herodians, directions to build the work so it would fall, hoping that it would thus cause a riot against Pilate.

When the work was nearly finished, and the workmen and stonemasons from Ophel were removing the scaffoldings, the architects ascended the Siloe tower⁴ to see the crash, which they knew was coming. The whole aqueduct fell, killing eighteen of the workmen, the tower was also pulled down and not an architect escaped death. This took place on Herod's birthday, January 8th, in the year A. D. 32, while Herod was celebrating his feast at Machærus, where he had ordered John the Baptist beheaded. Jesus was then preaching at Samaria, and he went at once to console the Baptist's family. When he came up to Jerusalem, he healed the wounded workmen

¹ Josephus, *Antiq.*, Book xviii., Chap. iii, Art. 3.
589. ³ Luke xiii. 1.

⁴ Luke xiii. 4.

² Ad Caium, Sec. 38, Art. 2.

of Ophel. Josephus mentions the matter of the aqueduct.¹

Pilate imposed a tax to cover the extra expenses of rebuilding the aqueduct, and a sedition against him was raised among the Jews. The rebellion was headed by Judas of Gaulon,² who was only a tool in Herod's hands. Pilate captured and imprisoned fifty of them. The Galileans came to Jerusalem, delivered their comrades and raised a revolt in the Temple. On April 6th, A. D. 32. Pilate sent Roman soldiers disguised as Jews into the Temple, who slaughtered Judas with his companions at the time of the sacrifice. This fanned still more the flame of Herod's hatred for Pilate.³ Other causes of friction rose between them, but on the day of the crucifixion they were reconciled, as the prophet foretold: "The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ."⁴

The character of Pilate may be inferred from his conduct during our Lord's trial. He was the type of the rich and corrupt Rome of his age, a worldly-minded politician, a statesman looking for his own ease, but continually troubled by turbulent Jews, quarreling, fighting and ready to die for religious matters, which he did not understand. He was not without the instincts of justice, and he wanted to free the poor Prisoner brought before him. But the whole Jewish nation, represented by their chief men, who attended the Passover feast, demanded His crucifixion, and he gave in to their request when they threatened to report him to Cæsar.

His treatment of the Jewish people may look harsh in our day, but it was the only way of keeping them quiet. This was the practice of the Roman governors in dealing with the Jewish nation, so arrogant, perverse and stubborn. But Pilate was mostly moved by selfish regard for himself and his position. To keep his place, to be esteemed by the emperor who could remove him by a nod of the head, was the thought uppermost in his mind during the trial. He is the example of the smooth, polished politician of our day, who agrees with every one, favors all sides, seems to be the friend of every one, but looks

¹ Antiq. xviii., iii. 2. ² Acts v. 37; Antiq. xvii., i, 2, 6, War i. iii. 4. ³ Josephus, Wars, B. ii, iv. 1. ⁴ Psalm ii. 2.

out only for his own interest, and is ready to sacrifice his sense of justice, to outrage every law, to gain his ends, or to gain the smile of the unthinking crowd.

Pilate's chief fame rests on his condemnation of the Saviour, not because of his personality, but on account of the Person brought before him. He is looked on as being infamous, because of that injustice. But we must consider the office he held, the Jews who demanded it, the times in which he lived, and his ignorance of the Jewish religion.

In the times immediately following Pilate's day appeared many Acts of Pilate. Celsus, one of the seventy-two disciples, who fell away from the Church and denied Christ's divinity, taunted Christians with circulating spurious Acts of Pilate.¹ Eusebius complains that heathens used these writings to mock Christians and blaspheme Christ, and he shows us that they existed in the time of the Apostles. Some of these Acts have survived, and they resemble the Gospel narratives. Some writers hold them to be authentic, while others says they are spurious. We will give the information found in some of the most authentic.

The *Paradosis Pilati*² states that Tiberius, startled at the universal darkness which fell on the world at the death of Christ, summoned Pilate for having caused it, and condemned him to death. But before his execution, Pilate prays to the Lord Jesus that he may not be condemned with the wicked Jews, and a voice from heaven assures him that generations will call him blessed, that he will be a witness of the innocence of Christ, and that he will judge the twelve tribes of Israel at the second coming of the Lord. At his execution an angel received his head, his wife dies of joy and is buried with him. The Abyssinian Church recognizes him as a saint and martyr, and holds his feast on the 25th of June.³ Tertulian says of him, "In his conscience he was already a Christian."⁴ The Gospel of Nicodemus says that he "was uncircumcised in the flesh but circumcised in heart."⁵

According to another legend, Tiberius, who was sick,

¹ Origen, C. Cels. ² Tischendorf, *Evang. Apoc* 26. ³ Stanley, *Eastern Church*, p. 13; Neal, *Eastern Church*, v. i. p. 806. ⁴ *Apol. C.* 21. ⁵ *Evan. Nicod.* i. 12.

on hearing the wonderful healing powers of Jesus, wrote to Pilate and ordered him to send to Rome the man he had heard about, who did such wonderful works, and he sent a messenger to Jerusalem who meets Veronica, and she gives him the cloth with the impression of the Lord's face imprinted on it. This being applied to the sick emperor healed him. Tiberius summoned Pilate for trial, and he presents himself before the Cæsar wearing the seamless garment of the Saviour. This acts as a spell on the emperor's mind, he forgets his severity, and in place of putting Pilate to death he casts him into prison, where he commits suicide.

His body is cast into the Tiber, but storms follow, and the Romans take it up and send it to Vienna and throw it into the Rhone. But the same disasters follow, and they take it up and send it to Lucerne where it is sunk in a lake. One of the mountains overlooking Lake Lucerne is called Mount Pilatus, and evidently gave rise to the legend of Pilate's burial. But Ruskin¹ says that the story originated from a distortion of the name of the mountain it being called by the Romans "Mons Pileatus," "the cloud-capped."

Justin Martyr mentions the Acts of Pilate, and Eusebius, the celebrated historian, tells us² that the emperor Maximin allowed, or ordered a book called the Acts of Pilate, composed by pagans, under this title, to be published in parts of the empire, and taught in the schools, and that these Acts were filled with impious statements against Christ and the Christians. But this cannot be the Acts of Pilate given in Nicodemus's Gospel, for the latter contains nothing against Christ—on the contrary, the statements resemble very much the authentic history as given in the New Testament, relating in detail the story of the trial.

The preface states that it was written in Hebrew, but was soon translated into Greek, Latin, Coptic, and other tongues; various opinions prevail regarding the authenticity of these works. But when we find that the details of the trial before Pilate, as given in these Acts, was foretold by the prophets, we must conclude that they actually took place, although not given in the Gospels. For the writers of the latter confined themselves to a general his-

¹ "Modern Painters," v. v., p. 128.

² Book ix., C. V.

tory of Christ, without going into minute details. The early Church writers did not look on Pilate as being very guilty, the Fathers hold him guiltless. The Catacomb inscriptions do not condemn him, and the Coptic Church also venerates him as a saint.

The Gospel ¹ and the transcript of Christ's trial tell us that Pilate's wife sent, warning him to have nothing to do against Christ. Let us see who she was.

Pilate's wife, Claudia Procla, was born at Narbon, France, then called Gaul, of the famous noble or patrician Claudian family, which gave two emperors and famous men to Rome. Her near relative was the then reigning emperor, Tiberius Claudius Nero Cæsar, born at Lyons, France, Nov. 16, B. C. 42, and who died, March 16, A. D. 37. From the same family sprung later Marcus Aurelius Claudius Gothicus, born A. D. 214, died 270.

Tiberius was a literary character, and wrote a history of Rome down to the battle of Actium, in forty-one Books, and a history of Etruria in twenty books. When the emperor Tiberius removed Valerius Gratus from the office of governor of Judea, in the twelfth year of his reign, and twenty-five years after the birth of Christ, because of his wife's near relationship he nominated Pilate to the vacant office. Pilate was the sixth Roman governor appointed since the fall of Herod Archelaus.

Claudia had lived for a time in Rome where the Jews made many converts from paganism, whom they called "Proselytes of the Gate." But they would not allow them the same privileges as those born Jews. Juvenal and Horace tell us that the famous Fluvia converted Poppea, Nero's wife, and that noble families as well as plebeians had embraced Judaism.

The Jews of Rome congregated around the Transtevere, where they had a synagogue, and there Claudia Procla had been received, worshiped Jehovah and studied the sacred books of the Old Testament. After coming to Jerusalem she studied still deeper the prophecies relating to the expected Messiah. She had heard John the Baptist preach, heard of Christ's wonderful works, and believed him to be the long looked for Messiah.

The Roman laws forbade procurators and governors to

¹ Matt. xxvii. 19.

take their wives with them when sent to rule conquered peoples. But long before the time of Pilate these laws had fallen into disuse, as Tacitus records,¹ and many attempts to enforce these regulations had failed, because wives would secretly follow their husbands, hence Claudia went with Pilate her husband to Jerusalem.

Later, Claudia became a Christian. We find no record of the time of her conversion, except that she left the palace after the crucifixion, and joined Christ's little band of disciples. Perhaps she is the Claudia mentioned by St. Paul.² But some writers think this Claudia was the wife of senator Pudens, the noble Roman whom St. Peter converted with his family, and who gave the Prince of the Apostles his senatorial chair, still preserved in the apse of St. Peter's Church, now covered with beautiful bronze work, and upheld by colossal figures of the four great Doctors of the Church, Sts. Augustine, Ambrose, Jerome and Chrysostom.

The Greek Church long ago canonized Pilate's wife, and venerate her as a saint, celebrating her feast each year, Oct. 27th.

After taking the city David fortified the high rock to the northwest of the Temple area. The Machabees enlarged the fortress as a protection to the Temple, calling it "The Baris" from the Persian word Birah: "a strong castle." Herod built a great entrance to this castle-palace, calling it the Atrium, which the Romans named the Forum in memory of their famous Forum of Rome. The floor of this open space was paved with the yellowish white stones of Judea. The three sides of this great space opened to the sky, were flanked with arches and pillars. To the east, one side of this Forum was closed by Pilate's private residence.³

The second Roman legion had been sent to Judea, and at the time of the crucifixion they occupied this palace-fortress of Antonia. The Roman army was divided into legions, and each legion was subdivided into cohorts, and these into maniples. Over each was an officer. Each division had its standard or flag, to which the soldiers

¹ An. III. 33. ² 2. Tim iv. 21. ³ The high priest John Hyrcanus enlarged the palace rebuilt on the Baris rock, and lived in it, where he kept the pontifical vestments. (Josephus, Antiq., B. xviii., C. iv., 3.)

offered prayers and incense. At the head of the legion was a figure of an eagle, the emblem of the conquering hosts. The legion was commanded by a general, the cohort by a tribune, and the maniple by a centurion because he had a hundred men in the company under him.

“Now as to the tower of Antonia, it was situated at the corner of the cloisters of the court of the Temple, of that on the west and that on the north. It was erected on a rock fifty cubits high, and was on a great precipice. It was the work of king Herod, wherein he demonstrated his magnanimity. In the first place the rock was covered with smooth pieces of stone from its foundation, both for ornament and lest any one who would either try to get up or to go down it, might not be able to hold his feet on it. Next to this, and before you come to the edifice of the tower itself, there was a wall three cubits high, but within that wall all the space of the tower of Antonia itself was built upon to the height of forty cubits. The inner parts had the largeness and the form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps, insomuch that by having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace.

“And as the entire structure resembled a tower, it contained also four other distinct towers at its four corners, whereof the others were but fifty cubits high, whereas that one which lay on the southeast corner was seventy cubits high, that from thence the whole Temple might be viewed. But on the corner where it joined to the two cloisters of the Temple, it had passages down to them both, through which the guard, for there always lay in this tower a Roman legion, went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make innovations.

“For the Temple was a fortress, which guarded the city, as was the tower of Antonia a guard to the Temple, and in that tower were the guards of those three. There was also a peculiar fortress belonging to the upper city, which was Herod's palace. But for the hill Bezetha, it was

divided from the tower of Antonia, as we have already told you. And as that hill on which Antonia stood was the highest of these three, so did it adjoin to the new city, and was the only place that hindered the sight of the Temple on the north."¹

On this rock at the north west corner of the Temple area, but adjoining it, Simon Machabeus had built his palace, making it like a fort to defend the Temple. There lived the high priests down to the time of the Roman conquest. One of them named Josue, changed his name to Jason, attempted to Grecianize the Jews, and built a Gymnasium for heathen games in the Tyropœon valley to the southwest of the Temple. As the palace-fortress dominated the Temple and the city, the rulers of Judea lived in it. Herod, with his mania for improvements, greatly enlarged the building, forming it into a vast palace, and called it Antonia after Antony, his patron in Rome.²

The building Herod erected was very large, the inner walls rising to the height of more than seventy-five feet. But being on a high rock itself rising more than seventy-five feet high, the great castle-palace was one hundred and fifty feet high and dominated the whole city. The building was of the whitish yellow marble underlying the whole of Palestine around Jerusalem, a stone of a fine grain and easy to cut, and becoming very hard on exposure to the atmosphere.

When Palestine became a Roman province, the governors always took up their abode there, when they came up to the great Jewish feasts. When Pilate removed his headquarters from Cæsarea to Jerusalem, he made this palace his residence. Here took place the trial and condemnation of Jesus Christ. For the custom of the Romans was to occupy the palaces of the princes they supplanted, and the vast extent, the lofty galleries, the immense courts, the three hundred rooms, as well as the strong commanding position, gave accommodations to the Roman legion, and enabled him to quickly put down any rebellion.

We can imagine the extent of Pilate's palace. For Josephus tells us that a legion, that is 6,000 infantry with

¹ Josephus, Wars of the Jews, Book v., Chap. v., No. 8. ² Josephus, Wars, B. vi. C. i., n. 7.

cavalry and their officers, took up their abode there. The site covered a number of acres, as we see by what they have excavated and the present position of the Turkish Barracks. In the western part of the Citadel was an open space the Romans called the Forum. The eastern side was inclosed by the massive walls of Antonia, while the other two sides of the square were inclosed by buildings, and from them you could look over the city below and the Temple area to the south.

Near the center of the eastern side was a half circle with twelve columns upholding an ornamental marble carved loggia. In the center was a raised place, the Bema, highly ornamented with a raised dais over it, and a red damask canopy hanging down with the letters S. P. Q. R. "The Senate and the Roman People." Under this was the seat of the procurator, who sat there when holding court. At each side of him were seats for his twelve councilors. These seats, with the whole half circles were raised up about six feet above the court or Forum, and the prisoner stood on this pavement while his case was being heard, and sentence pronounced. At Pilate's right, as he sat on his seat of judgment, rose a building having a large porch, with its roof upheld by four columns about twenty feet high, with doors and windows opening into the palace, the latter filling all the space to the east of the Forum. These parts of the palace were called Lithostrotos "a stone pavement," in Hebrew, Gabbatha, "high place," as St. John says.¹ All the Forum was open to the sky, and it was customary for the Roman soldiers and officers to lounge around and take exercise there when court was not sitting.

Behind the Loggia and the Bema rose the vast buildings of the palace proper with a large hall or room directly back called the Pretorium, into which Pilate called Christ when he questioned him privately, and out of which he stepped when he came forth and said to the Jews, "I find no fault in him."² It was from the top of the staircase of the building with the four pillars to the right of the Bema, that Pilate showed Christ after the scourging, saying: "Behold the man."³ The Jewish nation, with the high priest, the priests and leaders of the people filled the

¹ John xix. 13.

² Luke xxiii. 14.

³ John xix. 5.

whole space of the paved court, the Lithostrotos or Gabbatha.

They refused to enter Pilate's palace because he was a pagan, lest they might be defiled, and could not eat the Passover, which lasted till the 21st of the month, this being the 15th. Some writers find much difficulty regarding the day, thinking that this relates to eating the Passover supper and the paschal lamb, which had been held the night before. But the Passover lasted for seven days beginning on Thursday. There is no difficulty if we remember that the Chaggia was eaten every day while the festival lasted, and that it began with the sacrifice of the paschal lamb Thursday evening and was celebrated every day for a week.

In the Forum took place the scourging and the crowning with thorns. Still back of these parts of the buildings were the private rooms of the procurator, and farther to the south were the barracks of the soldiers, officers' quarters, and the places for the Roman guards overlooking the Temple, watching that no insurrection took place during the gatherings and feasts of the Jews.

In the spring of 1903 the Franciscans bought a part of the site of this palace, and the writer visited the place and took measurements. There they had uncovered part of a stairway, leading to the Forum, about thirty feet wide, the steps being ten inches high. The stairway faced the west, and it looked as though this was the imposing staircase down which Jesus went that day bearing His cross. In the convent established by the converted Jew, M. Ratisbonne, kept by the Sisters of Sion he established, forming the cellar floor is the pavement of the street leading from this great stairway to Calvary. The pavement is about seven feet below the narrow street now called the Via Dolorosa, "the Sad Street," down which Jesus Christ passed carrying His cross on the way to death. You can still see the imprints of the Roman chariots in the paving stones.

To the south of the great staircase, where the stone steps end, was once a chapel, and the altar is just in the spot where Jesus Christ stood in the Forum when Pilate questioned Him. Around were the stones of the pavement called the Lithostrotos "the Pavement" mentioned in St.

John's Gospel.¹ At the head of the great staircase, but farther within, to the east of the space where Pilate's palace stood, rose the great rock on which the palace fortress was built. In the living rock had been cut a cistern, about ten feet deep and seven in diameter, perfectly round. It was shaped like a great bottle, the opening being about twelve inches wide. At the west side of this opening was cut in the rock a little passage with steps down which a man could descend to clean the cistern. The cistern walls were all covered with about an inch of cement very hard, and which retained the water. The idea struck the writer forcibly, that this was the place where Pilate got the water with which to wash his hands, when he declared Christ innocent. To the north of the excavations the rock was covered with the debris of centuries, and houses were built on the hill. The Franciscans who guard the Holy Places, and under whose directions the work was being carried on, hoped to be able later to buy the whole site of Pilate's palace.

To the south, across the Via Dolorosa, are the Turkish barracks for the soldiers. You go up an incline, and enter a large court with the building all around for the guards. Through a gate you can pass to the south and find yourself in the Temple area. It is evident from the space occupied, that Pilate's palace was very large, and the buildings must have been quite extensive in the time of Christ.

Now let us see that Calvary towards which all the priests, Levites, and people faced while the magnificent Temple sacrifices and services, the image of a pontifical Mass, were being carried out.

Among the Orientals scattered though many nations from most remote ages legends and traditions are handed down, all agreeing, relating to the fall of man, the history of the human race before the flood, and the promise of a Redeemer. In cuneiform characters, in ancient histories, in teachings of the Babylonians, in folklore of Arabians, in Talmudic writings, here and there we find them. We do not say they are true, but we give them as we find them, and let the reader judge for himself.

Oriental legends say Eve brought forth twins thirty-

two times and the boy married his twin sister. With Cain was born a sister called Ripha, "the wanderer," whom he married.¹ Abel was born without a twin sister, he never married, being a type of Christ.

Expelled from Eden, Adam and Eve wandered for two hundred years, till they met on a hill of Arabia. There they lived drinking of the waters of the sacred spring now called the Zem-Zem. They built a shrine like the one they had in Paradise, around which with the angels they used to go in a procession seven times a day, worshipping God before the fall of man. This shrine was destroyed by the flood, but the patriarchs rebuilt it. It was at that well that Ismael drank when he was dying with thirst in the desert.² Abraham visited his son Ismael, and helped him to restore the shrine. In the lapse of ages a city grew up around the well and shrine called Mecca. Mohammed thought he was called by God to restore the pure worship of the patriarchs, and purify it from the pagan customs which had crept in. To-day, in the great square of Mecca, rises the ancient shrine called the Caaba. There each Mohammedan comes on a pilgrimage once in his life, and joins the procession around that sacred shrine as seven times they circle it in worship of Alla, "God Almighty." Such is their tradition of the beginnings of a religion, which to-day 200,000,000 of people follow. They receive Christ as a great Prophet, and honor his Mother with an ever-burning light before her life-size statue in the Temple area, in Jerusalem, beside the stairs going down to "Solomon's Stables." Their Coran or Sacred Book was written by Sergius, a monk from Constantinople, who had fallen into Nestorius' heresy, who taught that Jesus was not God, nor the Son of God, but a man, on whom the Holy Spirit came, as on the other prophets. We have given these things to show the origin of a religion the greatest foe of Christianity.

On the way to Damascus and Baalbec they show you the tombs of Noe, of Abel, of Henoc and of the great patriarchs. These tombs, the Orientals venerate, no other places claim them. We do not know they are authentic. But they have a peculiar legend relating to Adam's grave.

¹ Dutripon, Concordance of the Bible, Cain. He quotes St. Chrysostom as his authority.

² Gen. xxi.

When on his death-bed, Adam said to his son Seth : " My son I am now about to die for my sin, as God told me. When I am dead bury me not, embalm my body and hand it down, for it will have a certain relation with the Seed of the woman who will crush the serpent's head.¹

Seth gave the embalmed body to his son. The patriarchs guarded it, Noe had it in the ark, and when he was about to die, three hundred and fifty years after the flood, he gave it in charge of his eldest son Sem, telling him not to bury it till the Lord would show him the place. When his father died, Sem became his heir, as priest and king of mankind.

Of the cursed race of Ham was born a strong, bold, wicked man, Nemrod : in Hebrew² " The Rebel," who rebelled against his grand-uncle Sem ; seduced the seventy two families from his authority) ; established the worship of the natural forces in place of the religion of Adam and the patriarchs ; taught that their fathers had gone to heaven and became the planets of the sky ; that the sky was a solid hollow crystal sphere, and that if they built a high tower he called Bab-El, " The Gate of God,"³ they could go up to heaven without death. Later the Hebrews called the tower Babel : " Confusion."

Such was the origin of paganism, which started with pantheism, nature worship and the honor of the dead patriarchs as gods. Lest Nemrod might destroy and root out the whole of God's revelation to Adam. God changed the language of men, each of the seventy-two families spoke a different tongue, and they had to scatter to found the nations.

This Nemrod comes down in mythology as the strong man, Hercules, among the Greeks ; Jupiter he is called by the Latins ; Thor, etc., by the Northmen, and the patriarchs became the gods.

When the families separated because they could not understand each other, Sem in his old age was left alone. An angel appeared to him and told him to come and he would show him where to bury Adam's body. To the west they went for many a day, till they came to a little hill,

¹ Gen. iii. 15. ² Gen. x. 8 ; I. Par. 1, 10. ³ See Dutrip. Con. S. Script., word Babel.

where in a cave he laid to rest our father's body. He called the hill Golgotha, a corrupted Babylonian word meaning: "The Place of the Skull," Sts. Matthew, Mark and John mention the name, but the four Gospels give its Greek, Calvary.¹

Less than half a mile to the south rose a higher and a larger hill surrounded on three sides by deep valleys. There Sem built a little city he named Salem, "Peace." Later the word Jeru, "City," was added to it, and thus it became Jerusalem. "The City of Peace," or "The Vision of Peace." In the middle of the little city, on the highest pinnacle of the rock, he erected a stronghold he called Sion, or Zion, "The Fortress."

Savage wild sons of Canaan, called Jebusites, Hittites, etc., lived then in the land—they knew not who Sem was, nor whence he came, and they called him Melchisedech, "The Just King." On Sion he lived, heir of Noe's high-priesthood. There he offered the lamb, and the bread and wine, on the very spot where Christ offered them when he celebrated the Last Supper. For the Lord was a priest not according to Aaron's priesthood of the temple which put him to death, but according to the order of Adam, Abel, Hencz, Noe, Sem, or of Melchisedech, as David had foretold.²

Sem or Melchisedech lived till Isaac was fourteen years of age.³ He taught Abraham how to sacrifice the paschal lamb, taught him the religion of the patriarchs, the history of the world before the Flood, the religion of Adam, and of the great fathers of our race; and these passed down among the Hebrews till Moses wrote them down in the book of Genesis.

All these ages Adam's body remained in the cave on Calvary, till the earthquake at the death of Christ opened the rock, and the blood of the dead Christ flowed down even into the mouth of the first man, whose sin, in eating the forbidden fruit, called forth the eternal decree of the Incarnation. This is the reason you often see a skull at the foot of the cross.

Many early writers mention this legend, but while some doubt others believe it. St. Jerome says: "It tickles the

¹ Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17. ² Psalm cix. 4.

³ Smith's Dictionary, Sem and Melchisedech.

ears but it is not true." St. Thomas of Aquin does not believe it.

Some writers explain the word Calvary, "The Skull," by saying that as it was a place of public execution, many skulls may have been lying around. But the strict Rabbinical customs, as well as the laws of Moses, would not allow that. Nothing they abhorred so much as a part of a dead body. Even the tombs were whitewashed a month before the Passover each year, so people could easily see them and not come near, lest they might be defiled. Besides the place was not called Skulls, but "The Skull." Others say that the hill was shaped like a skull. But this does not seem to be satisfactory. The legend making Calvary Adam's tomb seems the easiest solution. Visitors are still shown Adam's tomb in the Church of the Holy Sepulcher.

Was this the place of public execution? If so, this was the way criminals were put to death according to the Babylonian Talmud:¹

After being condemned to death, the procession took its way to the place of execution outside the walls. A herald with a flag went before, crying out from time to time: "So and so is going to be stoned to death, for such and such a crime, committed at such a place on such a day, and at such an hour. If any one knows he is not guilty let him reveal it." When the condemned was ten ells from the court he was asked to confess. If he did not, but still denied his guilt, or if any one said the sentence was not just, the prisoner was brought back and the case reopened. This was done even four or five times, in order to give him every chance for his life.

At four ells he was stripped of his clothes, and if a male, he was covered in front with a cloth if a female she was covered before and behind. But sometimes, although rarely, males were stoned naked. From this custom we conclude that Christ was covered in front with a cloth as he is represented in Christian art.

The place of execution was a hill, or rock, twice the height of a man, and Calvary would serve this purpose, as it was about fifteen feet higher than the surrounding ground. When the procession came to the place, one of

¹ Vol. viii., xv., xvi., *Sauhedrin*, p. 257, etc.

the witnesses threw the prisoner on the ground ; if he fell on his face he turned him over on his back. Two witnesses took a stone as heavy as they could lift, and threw it down on his chest, smashing in his vitals, while the multitude threw stones on him.

Sometimes they hung the condemned on a tree, tying his hands and hanging him by them. Blasphemers and idolatrous males were hanged with their faces towards the people. That was the way Christ was crucified. Females were hanged with their face towards the tree. Some of the Apostles in their writings allude to this where they say the Lord was hanged on the tree. The end of the tree was placed in a hole in the ground.

The law forbade the bodies of criminals to remain over night, during the Sabbath or great feasts. "His body shall not remain on the tree, but shall be buried the same day, for he is accursed of God that hangeth on a tree, etc,"¹ That was the reason the bodies of Christ and of the thieves were removed before the setting of the sun that Friday afternoon.

The law forbade the burial of the executed in the tomb of his forefathers, and that was the reason that Nicodemus asked Pilate for the body of Christ. But the Sanhedrin had provided two cemeteries for criminals—one for those stoned, the other for those burned to death. But after the flesh was wasted away, friends could gather up the bones and bury them in his parents' tomb. But they could not have a public funeral, nor hire mourners to lament them.

At the time of Christ the Romans put criminals to death by crucifixion. Semiramis, queen of Assyria, famed in fable as living 2,000 years B. C., whom Ctesias, quoted by Diodorus Siculus, says was daughter of Derceto, was wife of Ninus, who died soon after their marriage, and left her sole ruler of the Assyrian empire, with Babylon as capital, which she fortified and decorated with palaces, after which she conquered Persia, Media, Armenia, Egypt, etc.

Crucifixion spread into these countries, into Carthage and Greece, and to Rome in the days of Tarquin the Superb.² Aurelius Victor calls it "the oldest and most terrible of all punishments.

¹ Chap xxii., Deut.

² Cicero, Pro. Rab. 4.

“Baronius and other writers say the Jews practised it,¹ and the early Hebrew writers call Christians: “the worshipers of the Crucified.” But as the Mosaic law laid down only these four ways of executing criminals, by the sword,² by strangling,³ by fire,⁴ and stoning,⁵ when the Jewish writers speak of crucifixion it means that the criminal was first killed and that after death his body was fixed to a stake. Although Philo states that Moses adopted this mode of executing murderous, still it is not certain. After the Greek and Roman conquest, the Jews adopted this mode of punishment, for we read that they crucified rebels against their commonwealth. The Jews looked on it as the most horrible, painful and disgraceful death which could be inflicted on a human being.

The Romans also considered it as the most terrible punishment, and by the “*jus civitatis*”⁶ every Roman citizen was exempt from it. Because there was no other kind of death so painful, so terrible and so disgraceful, the Jews insisted that our Lord suffer it, for they could not think of any other punishment its equal.

The first cross was only a simple stake, and the monuments of Mesopotamia show us prisoners executed by hanging them on a stake, or by the wood being driven into their chests. Later they were fastened to two stakes like an inverted V, or the two stakes were fixed near together in the ground, or they were crossed like an X and the hands and feet nailed to them.

Every sacrifice in the holy Temple at Jerusalem, and almost every Hebrew religious ceremony was carried out with a cross, for they all pointed to this sacrifice of Christ. We find the cross in nearly all the religious rites of the ancients before Christ. On the sculptures of Khorsabad and Nimroud are found crosses, “with circles on their heads.” In Egypt the divinities, called the “key of the Nile” and “the emblem of life” bear crosses. The Christian converts in Theodosius’ army in Egypt were startled to find the cross on the temple of Serapis. The remains of the Mexican and Peruvian religions show us the cross. We find it also in nearly all the religions of antiquity, and being so universally spread, it must have come down

¹ Anal. I. xxxiv. ² Exod xxi. ³ Levit. xx. ⁴ Ibidem. ⁵ Deut. xxi. ⁶ Cic. Verr. II. 1. 3.

from the very origin of mankind, as a revelation that the promised Redeemer was to die on it.

The cross Pilate prepared for the Lord was called the *crux immissa*, known now as the Latin cross, for no other cross had a projection over the head to bear the Title. This is the unanimous tradition of all antiquity, and this cross is found on all Constantine's coins.

Writers tell us that Moses made a cross of his rod, that Jacob crossed his hands when blessing Joseph's two sons, that Moses extended his hands in the form of a cross at the battle of Rephidim,¹ that he raised up the brazen serpent on a cross, that "horns are in his hands"² of Habacuc signify the nails in Christ's hands, that the words of Isaias, "And the government is on his shoulder," means Christ that day with his cross on his shoulder, and that Jacob's ladder was a cross. Numerous are the revelations of the cross in the Old Testament and ancient religions, but we will not stop to consider them now.

To the body of the cross was often fixed a wooden projection, on which the victim sat so the weight of the body would not tear away the hands. Sometimes another piece of wood was nailed so the feet might rest on it. Whether the first of these was on Christ's cross, or not, we have no means of finding out. But some pictures of the Crucifixion give the wooden rest under the feet of Christ. When Titus captured the city later, he crucified thousands of the very Jews who cried out, "Crucify him."

The writer carefully examined the relic of Christ's cross in the Church of the Holy Cross, Romé, which it is said St. Helena, Constantine's mother, brought from Jerusalem to Rome in A. D. 310, which she found in the old morass to the east of Calvary. It is discolored from having been under water for a long time and shows great age. The piece is of pine about three feet long and ten inches square.

In Christ's day Calvary was a little hill covered with stones and rocks projecting from the scanty soil among which a few straggling patches of grass grew. The whole hill was only about one hundred and fifty feet in diameter at the base, and fifteen to twenty feet high, all hills in Judea being called mountains. The eastern side was

¹ Exod. xvii. 12.

² Hab. iii. 4.

steep, but the western part sloped to the valley separating it from Joseph's garden. The summit was nearly level, with a wall running around it, inclosing a space about seventy-five feet in diameter. Through this wall were five entrances opening into five small sheepfolds, where shepherds shut up their flocks at night. At the eastern foot of the hill was a morass thirty feet deep filled with water.

On the north was a little cave, closed with a door, where the shepherds went for shelter, and where they imprisoned Christ while preparing the cross. The sides of this hill, as well as that in Joseph's garden, were terraced to retain the thin soil.¹

About a hundred feet to the west of Calvary, across a little valley, was the garden of Joseph of Arimathea, one of the wealthy men of Jerusalem. It was inclosed with a wall, and extended to the north and west, filled with fruit trees. In the southeast corner, next to Calvary, was a large rock projecting from the soil, in which he had excavated a tomb for himself.

The peculiar rock of Judea is very soft, can be cut almost like chalk, and becomes hard on exposure. You will find many rock-cut tombs like it all over Judea, especially around Jerusalem.

Deep into the face of the living rock, Joseph cut out a room about eight feet square, and the same in height. Then farther into the west wall he cut a door four feet high, and about three feet wide, going farther into the rock. When he had cut in about two feet, he enlarged the space so as to make a little room eight feet east and west, seven feet wide and eight feet high. He did not disturb the rock above, for the natural rock formed the roof over both chambers. Then in the wall to the right, as you enter the inner chamber, he cut an alcove in the wall about three feet deep in towards the north, extending the whole distance of the room from east to west. He cut away the rock from the roof down to about three feet from the floor, thus leaving a shelf of rock three feet by eight feet in the right or north of wall of the inner chamber. On this the body of the Lord was laid. A marble slab now rest on this loculus, or place where the

¹ See J. James Tissot, *Life of Christ*, Vol. IV., Calvary.

body lay, and on it the writer said Mass, in Easter week, 1903.

The door between the two little chambers was closed by a bronze grill, forming two doors opening outwards. These were common in tombs of wealthy Hebrews, and they were seldom opened, after the body had been anointed for the last time, according to the custom of the Jews. The outer door of the outer chamber was closed by a large round stone, like a great grindstone. The tombs of the kings, etc., show how the door was closed. A groove was cut in the side of the living rock, at right angles to the door on the left, leaving a projection above and below. In these projections a groove was cut as wide as the stone which closed the door. This stone was made like a great millstone, with no hole in it, and rolled in these grooves back and forth as you would roll a large disk in front of a door to close it. This stone now forms the altar-stone of the little church built on the site of Caiphas' house. In his garden, to the west of the Lord's tomb, Joseph later built a tomb for himself, which is now shown within the walls of the Church of the Holy Sepulcher.

Between Calvary and the tomb in the valley, the white rock cropped out, making a flat surface, and on this they prepared the body of the Lord for burial. It is now covered with a costly flag of variegated marble, and is seen just opposite the door as you go in. You turn to the right and mount steep steps, and you are on the site of Calvary, and can see the hole where the cross stood, under the altar, covered with a gold plaque. To the south the ground rises rapidly for about the distance of four hundred feet, where was the north wall of the city, running east and west till it joined the wall inclosing the Temple area.

After Titus had destroyed the city, the Christians who had worshiped in the Cenacle, where Christ celebrated the Last Supper, and who when the war broke out had fled to Pella, returned to the ruined town. They certainly knew the place where their Lord had suffered, for many of them had seen him die. They used to come to Calvary to venerate the place. The walls of Sion had been all leveled, and they began to build the city to the

north. When peace came and the city grew, many Jews returned; later, under Ber-Cocheba, they rebelled, and Hadrian again captured Jerusalem and leveled every building. He ordered Tyrannus Rufus, then governor of Judea, to draw the plow over the area where the Temple had stood, to show that without the express order of the Roman senate, the spot should never again be built on. The emperor also forbade the Jews to return under pain of death, and he established a Roman colony there, and Jerusalem he called *Elia Capitolina*.

On the site of Calvary he built a temple to Venus, over Christ's tomb he erected a statue to Adonis, on the site of the Temple he raised statues of gods, and these rendered it easy for St. Helena, in the year 310, to fix the sites of the holy places.

A visitor is struck with various emotions in visiting the places made sacred by the footsteps of Christ. Christians of every denomination come there. The members of the Oriental and Latin rites are moved with love and veneration for the sacred places, but the non-Catholic visitors from the British Isles and America examine the sacred spots about the same way they would look on a recently found curiosity, or place mentioned by Homer or Tacitus. They seem to have no faith, no devotion. They want to destroy the Holy Places and then the Book; then Jesus Christ will be blotted out of history. This is not their motive, but this is the effect of the doubt they like to throw on holy things and places.

All the reasons which can be brought against the site of Calvary will be found in the writings of Robinson, Fergusson, and others of their school. But hosts of most learned writers and investigators of various nations prove that it is the exact place where the Tragedy of Redemption took place. The Orientals, Russians and pilgrims throng the great Church at Easter, and celebrate the feast according to their different rites, and all are filled with devotion, love, and veneration.

A thousand reasons could be given regarding the reality of the site, but we will give only a few. When St Helena, mother of the Roman emperor Constantine, who had but recently been converted, came here looking for the site of Calvary in the year 310, she had behind her the

whole power of her son, who sat on the throne of the Cæsars. All that power, wealth and learning could supply, she brought with her. The people of the Holy City knew that she was the emperor's mother, and they furnished her with every fact known regarding the Redemption.

Only 150 years had elapsed from the time that Hadrian had built the temple of Venus over the tomb of Christ, and that building was still standing. Besides, Constantine had furnished her with the information by which she could find where was Joseph's garden.¹ Can any one suppose for a moment that the Christians of Jerusalem of that age would look for the site of Calvary in a spot where rose the statue and temple of the goddess of adultery, if it were not authentic? The Gospel states that He was crucified outside the walls, and why would they have pointed out the spot then within the walls, if it were not the exact place? Recent excavations have laid bare the foundation walls built by Herod Agrippa twelve years after the crucifixion, and caves and tombs show that it was outside the walls, for the Jews never buried their dead within the city.

¹ Ulpian, Digest. L. XV. 156.

THE TEMPLE OF JEHOVAH.

STUDYING astronomy with the Chaldeans at Ur, "Light," "the Moon," the ruins of which are now called Mughier: "the Betumined," Abraham rose to the knowledge of the one true God, believed no more in the idols his father used to make and sell, then God appeared to him, and called him into Palestine to become the father of the Hebrews, say Jewish and Mahommedan writers and traditions of the Orient.¹ But we cannot vouch for all these things.

On a mountain He showed him God ordered him to sacrifice his only son Isaac, as a type and a prophecy of the eternal Father sacrificing his only begotten Son for the redemption of the human race. Abraham called the mountain Moriah: "The Lord seeth,"² But a few steps to the west, is another hill, but higher, where Melchisedech: "The Just King," had built the fortress he called Sion: "The Projecting," or "Fortress." Around it rose the city he called Salama: "Peace," to which word was later added Jeru, "The City," whence came the name Jerusalem, "The City of Peace."³

The Targum of Onkelos says Moriah is called the "land of worship." "And Abraham sacrificed and prayed in that place, and he said before Jehovah, 'In this place shall generations worship, because it shall be said in that day, In this mountain did Abraham worship before Jehovah.'"⁴ From the time he took Sion and made it his capital, David prepared for the building of that famed Temple. On his death-bed to his son Solomon he said: "Behold I in my poverty have prepared the charges of the house of the Lord, of gold a thousand, and of silver a million talents, but of brass and of iron there is no weight, for the abundance surpasseth all account, timber

¹ See the Talmud; Smith's Dict. of the Bible; Geikie, Hours with the Bible, etc. ² Gen. xxii. 14. ³ See Smith's Dict. of the Bible, Talmud, etc.

⁴ Targum on Gen. xxii. 14.

also and stones I have prepared for all the charges."¹ This gold and silver alone amount to \$19,349,260. But money at that time was enormously more valuable than it is now and labor was cheap.

David hid this great treasure in his tomb, under his palace where now stands the Cenacle, where Christ celebrated the Last Supper. When Antiochus besieged the city. Hyrcanus opened "the sepulcher of David, who excelled all other kings in riches and took out of it three thousand talents."² He gave them to Antiochus who raised the siege. Herod also went down into the tomb, as Josephus says: "As for any money he found none, as Hyrcanus had done, but that furniture of gold, and those precious goods that were laid up there, all which he took away. However he had a great desire to make a more diligent search, and to go further in, even as far as the very bodies of David and Solomon, when two of his guards were slain by a flame that burst out upon those that went in, as the report goes. So he was terribly affrighted and went out, and built a propitiatory monument of that fright he had been in, and this of white stone at the mouth of the sepulcher, and that at great expense also."³ By this we learn that the Cenacle was built by Herod I.

Moriah was a steep rocky hill, surrounded on all sides by deep valleys. Lest dead bodies might desecrate the holy house, Solomon began by excavating under the mountain tunnels and galleries in all directions, using the stone and materials for filling up the space around the hill; most of this work remains to-day and the stones are very large. The writer measured one at the west wall, where every Friday at sundown the Jews come to weep over the destruction of their city, and he found it to be seventeen and a half feet long, by three feet high—we do not know how deep it extends into the wall. In this way a square area was formed around the summit of Moriah, containing about thirty-five acres. On this the great Temple was built.

When the Jews were carried away into the Babylonian Captivity, this temple was destroyed. But Isaias had foretold that it would be rebuilt by Cyrus' orders,⁴ and

¹ Paralip., called Chronicles, xxii. 14.

² Josephus, Antiq. B. xiii. C., viii. 4.

³ Antiq. B. xxi., C. xi. 1.

⁴ Esdras vi. 3.

under Zerubbabel, it was restored while Cyrus was building his palaces on the great platform at Persepolis in Persia. In order to conciliate the Jews, Herod later enlarged the Temple till it became much finer and larger than that of Solomon. Ezechiel had seen a vision of this future building, and he described it in its most minute details, hundreds of years before it was built, because the Lord was to visit it.

The New Testament gives no hint of the size or dimensions of this Temple, and we are indebted almost entirely to Josephus for our knowledge of the world-famous structure. The Temple was copied from the tabernacle, the model of which God himself had given to Moses. The Temple was the model of the Jewish synagogues and of the Christian churches. No building in the world was so famous. We will here give a rapid sketch of the building.

Josephus is so precise in his descriptions that writers suppose he had taken measurements, or had a model of it before him while writing his famous works in Rome.¹ The Temple area, now called Haran es Sherif, with the Mosque of Omar, or "Dome of the Rock" in the center is nearly 1,000 feet square. Under the dome of the Mosque rises the great rock, the very summit of Moriah, named by the Arabs, Es Sakhra, "the rock." It is sixty by fifty feet, rises about twelve feet over the pavement of the Mosque and seventeen feet over the surrounding ground. In the rock can still be seen the groves cut to convey the blood of the victims to the round hole in the S. E. corner, about three feet in diameter, from whence it ran through underground passages into the Cedron, "Turbid," "the Black Valley," thus called because of the blood. Under this corner, in a chamber down under the rock, the Islam guardians show you where they say Mohammed, Abraham and Christ prayed.

Within these walls, nearly in the middle a little towards the northwest rise terraces where was the Temple proper, built on the highest point. The greater part of the whole inclosure was open to the sky. Grass and a few trees now grow in the place, and little of the ancient pavements re-

¹ Smith's Dictionary of the Bible, Art. Temple.

main. But of the Temple itself not a stone remains upon a stone, as Christ foretold.

Within the outer four walls were the cloisters, the most magnificent of their kind ever built. There were four of them running around the entire inclosure, each about 1,000 feet long. They were roofed over with cedar of Lebanon and beautifully paved. Those to the west, north and east sides had double rows of Corinthian columns, thirty feet six inches high, each a single stone beautifully carved, sustaining the flat tiled roof. But these were surpassed by the celebrated south cloister, called the Stoa Basilica, consisting of nave and two side aisles, that towards the Temple being open and the one inside closed by the outside wall, each aisle being thirty feet wide and the center one forty-five wide, the whole covered space being nearly 1,000 feet long.

The roof of this arcade or cloister was supported by one hundred and sixty-two Corinthian columns, in four rows, forty in a row, and two at the end of the bridge, three hundred and fifty feet long, spanning the Tyropœon or Cheesemonger valley, leading to Mount Sion. Cloisters will be found in many cathedrals and monasteries, but none ever equaled those of the Temple. The roofs, sides and pillars were beautifully carved, the floors covered with mosaics and colored stones of various interlacings. In these cloisters the Jews walked, in Christ's time, arguing, discussing points of the Law, the ceremonial and the glories of Israel.

Within the cloisters at the beginning of the terrace was a stone-paved space, open to the sky, and this area was very large and entirely surrounded the holy precincts. It was inclosed on all sides by a marble screen, about three feet high, carved like lace-work, bearing in Latin, Greek, and Hebrew bronze inscriptions warning Gentiles that they must not approach nearer under pain of death. One of these bronze plates was recently found. These magnificently sculptured lace-work balustrades, ran all around the higher ground, inclosing the terraces within on which the Temple proper was built.

Leading into the higher inclosed space were nine gates, four on the north, four on the south, and one to the east. A little north of the center of the Temple area shut in by

the cloisters, rising from its terraces was the Temple itself. Going in from the east, you first entered the "Women's Court," called the Azarath Machim in Hebrew, then you passed up the fifteen great wide marble steps into the Azarath Ischral: "The Court of Israel," where the men worshiped separated by a low marble railing about three feet high from the Azarath Cohanim: "The Priests' Court." In the middle of this great Priest's Court rose the great altar of sacrifice.

Continuing still farther toward the west you ascended another beautifully carved wide steps leading to a still higher platform, and you entered the Porch leading to the Holy of Holies. Still farther to the west stood the high square "Gold House," so called by Jewish writers, all covered with plates of solid gold within and without. Within this was the Holy of Holies, when rested the Shekina, God's Holy Presence.

The Women's Court was surrounded by double walls with various chambers between, used for different purposes—the corner rooms or chambers being largest. All the Courts we have mentioned were open to the sky, but these chambers were roofed in. The central or Priests' Court, and that of the women, were each about two hundred feet square, and the surrounding walls were carved, sculptured and ornamented in a striking manner. The gate leading into the Women's Court was of the finest Corinthian brass.

Now let us go back and going over it again describe the Temple more in detail. The great open unroofed space between the cloisters and the terraces rising within, was called the Chol: "The Profane," because here the Gentiles could assemble for worship. The higher part farther in, on which the Temple itself stood, was called the Chel, "The Holy." This was approached by the steps of the grand staircase leading up east to the Women's Court. From the latter court, up to the Court of the Men, was another great and still more beautifully ornamented wide row of fifteen steps, on which the Levites stood when singing the services, where they chanted the "Fifteen Psalms of Degrees" on the Feast of Tabernacles. Over them rose the famous Nicanor Gate, made of magnificent, costly, burnished Corinthian brass. The wealthy merchant

Jews of Alexandria, Egypt, had this made for the Temple of their fathers, and sent it by sea to Jerusalem. The ship was wrecked but they claimed that the gate was saved by a miracle.

The reason it was called the Nicanor Gate is as follows. In the days of the Machabees, Demetrius sent his general Nicanor, with a great army against Jerusalem. "And when Nicanor came down from the citadel into the Temple, some of the priests and elders met him, and saluted him, and showed him the sacrifices, which they said they offered for the king. Upon which he blasphemed and threatened them, that unless the people would deliver up Judas, upon his return he would pull down the Temple."¹ After blaspheming God, and his Temple, and threatening to burn the whole building, he went away to Betheron. Then Judas Machabeus and the Jewish army attacked, defeated and killed him. "And they cut off Nicanor's head and his right hand which he had proudly stretched out, and they brought it and hung it over against Jerusalem."² It was over the old gate, built at these fifteen steps, that they hung up his head and arm, and that is why it was called the Nicanor Gate.

This was the most beautiful and costly of all the numerous gates in the Temple. It was all made of brass and bronze, with finest tracery, all burnished and shining like gold. It took the united strength of twenty men to open and close this gate morning and evening. Through this gate all the people of Israel, except the priests and Levites, passed, coming to or leaving the sanctuary.

The Women's Court was surrounded on the inside with a smaller cloister forming a colonnade, supported with beautiful columns carved in white marble. Under this colonnade was the Gazophylakeon, "The Treasury," with thirteen chests, called "Trumpets," because they were narrow at the top and wide at the bottom. Into these the offerings for the support of the Temple were placed—nine being for legal dues, the other four for free gifts. It was into one of the latter that the widow's mite was dropped."³

The four chambers in the corners were each sixty feet

¹ Josephus Ant. B. xii., C x., 5.

² I. Mach. vii. 47.

³ Mark xii. 41.

square. In the one at the north, to the right as you enter, priests, unfit to offer sacrifice because of blemishes, picked the worm-eaten wood from that destined for the altar. In the chamber at the northwest the lepers washed before presenting themselves to the priests at the Nicanor Gate. In the chamber at the southwest the oil and wine for the sacrifices were kept, and in the southeast corner, at the left as you entered, the Nazarines cut their hair or were tonsured, and there they cooked their peace-offerings. In two rooms under the Court of the Israelites, the musical instruments were kept. Rooms like these extended all around the Court, each being sixty feet wide, four stories high, and forming a four-sided quadrangle completely inclosing the Women's Court.

Passing through this gate, you are in the Court of Israel, extending right and left the whole extent of the building. But it was very narrow, being $202\frac{1}{2}$ feet long and only $16\frac{1}{2}$ wide. It was separated from the Priests' Court to the west by a low balustrade of carved marble, only eighteen inches high the latter pierced in the center by an open gate or entrance, approached by three low semicircular steps, on which the priests stood in choir with vocal and instrumental music responding to the choir of Levites. These two Courts of Israel and the Priests might be taken as one. They formed an open roofless inclosure $280\frac{1}{2}$ by $202\frac{1}{2}$ feet. As you enter the Nicanor Gate on your right and left, in the Phinehas Chamber were receptacles for the priestly vestments, one for each of the four colors of the twenty-four courses of Priests, making in all ninety-six sets of vestments.

Then came the chamber of the meat-offering of the high priest, where each morning, before going to his duties, the officiating priests gathered and waited for the services to begin. The priests not chosen by lot for that day remained in the Beth-ha-Moked, "the House of Stoves." There was their dining hall, and there they had a fire to warm their feet, for they always ministered barefooted. In chambers, opening off this room the heads of the courses slept, and under the pavement was a receptacle where the keys of the Temple were kept at night, a priest sleeping on guard over them. In other rooms the proposition

bread was prepared, warrants given to those who paid their tithes, and in another room six lambs were kept for the sacrifices. Other rooms to the north and south were for the salt, utensils used on the altar, storing clean wood, and the machinery for raising water.

But one room interests us. It was called Gazith: "Hall of Hewn Stones." There the Sanhedrin used to meet. It was here first they met in the great Council which condemned Jesus to death. These rooms were all on the ground floor, and with other rooms they formed an inclosure surrounding the courts. Over the rooms we have described were many others. In one of them the high priest had his private chambers, in another he spent the week preparing for his functions on the day of the Atonement, another was for synagogue services, another was a library, in another the genealogies of the families were kept.

It was not necessary for the priests to enter by the Nicanor Gate, for six gates, three on the north, and the same on the south, led into these courts. On the southern side was the Water Gate, through which, on the Feast of Tabernacles, was brought the pitcher of water from the Pool of Siloam. The chamber over it was called Abtinah, there the priests kept guard at night; then the Gate of the Firstlings, through which the first-fruits were brought, and the Wood Gate through which the wood for the fire on the altar was carried. Above it were the private apartments of the high priest and the council chamber, where gathered the council or committee of the men who had charge of the Temple buildings. Along the north side was the Nitzut, "Spark Gate," with a guard-chamber over it for the priests, the Gate of Sacrifices, and the Gate of the Beth-ha-Moked. Besides those gates and rooms were chambers for the salting of the sacrifices, another for salting the skins, the latter being called Parvah, from its builder. A private bathroom above it was for the use of the high priest.

In the middle of the Priests' Court rose the great Altar of Sacrifice resting on the very top of the rock of Moriah. It was forty-eight feet square and fifteen feet high and built of unhewn stones. Nine feet above the pavement around it ran a circuit or gallery for the ministering

priests, who always passed by the right and returned by the left. A little balustrade one and a half feet high ran around the circuit, on the outside, and it was easy for the priest to reach up from it and feed and fix the never-ceasing fire. The four bronze horns of the altar, one at each corner, were eighteen inches high, straight, square and hollow—that on the southwest having two openings, into which, at the Feast of the Tabernacles, they poured water from the Pool of Siloam. The top of the altar was thirty-six feet square. On the top of the altar to the east burned the fire of the daily sacrifices, on the south that for the sacrifices on great feasts, and on the north a fire from which to kindle the others, if they went out. At the south of the altar was an inclined plane, forty-eight feet long, twenty-four feet wide, up which the priests walked to approach the altar.

Near by was a heap of salt. A red line all around the altar marked that the blood of the sacrifice eaten by the priests was to be sprinkled above it, and that the blood of victims wholly consumed was to be thrown below it. The system of flushing with water brought from Solomon's Pools was perfect, the blood and refuse being swept down through underground passages to the Cedron valley below the city.

All the victims were killed at the north side of the altar, the Jews holding that north, with its coldness typified the demon and the cold darkness of unbelief. There stood the implements of sacrifice; marble pillars in six rows with four rings on each one with curious mechanism for raising up the victims to be skinned, as Christ was raised when scourged; eight tables on which the flesh was laid, the fat separated, the viscera cleaned and salted before being placed on the altar; eight low columns on which were hooks for hanging up the flesh, a marble table on which victims were laid out, another of silver, and still another table of gold; gold and silver chalices, called Cos, for the blood; sacrificial knives with gold and jeweled handles, etc.

Beside the inclined plane rising to the altar, but to the west, towards the sanctuary, stood the great brass laver resting on twelve brazen colossal lions. It was washed and drained every evening, and in it twelve

priests could bathe at once. The water supply was abundant. A rock-hewn tunnel, four miles long, leading towards Hebron, is described by Captain Wilson. Into this led the remarkable aqueducts Solomon made of stones like washers, dove-tailing into each other, the hole about eighteen inches in diameter, the total over forty miles in length. You will find some of these stones now used for well-coping on the road to Bethlehem. Solomon's Pools are about three miles south of the latter city, three in number, fed by the "sealed fountain," they are still used to supply water to Jerusalem, and they would do honor to an engineer of to-day.

The aqueducts, the wise king made, were hidden underground; but were broken during some of the sieges, and to-day two iron pipes, each about four inches diameter conduct the water, one into the city, the other into the Temple area. In the days of Christ the Temple area and parts of the city were honey-combed with rock-hewn cisterns filled from the Pools connected by channels and with the roofs of houses. When one was filled it overflowed into another, so that more than 10,000,000 gallons of water was stored in Jerusalem.

West of the places we are describing stood the Holy House, the Temple proper. It was built on immense foundations. Solid blocks of white marble, measuring according to Josephus, sixty-seven and a half by nine feet, formed the walls of the sacred building. The crevices between the great stones were filled with wax, the surfaces smoothed, and within and without, the walls, sides and ceilings were covered with plates of solid gold. Even the roof was covered with gold, and spikes of gold like spear ends stood up all over the roof, to prevent birds from alighting on and soiling it. At the rising and setting of the sun, the great sanctuary was dazzling, and the south side, when the sky was clear, reflected back his beams over Ophel and Sion.

Twelve beautiful steps led up to the porch of the "Golden House," or Sanctuary, which was one hundred and fifty feet square, and four stories high. But rooms took up the spaces around, so that the length within was hundred and twenty feet and the width ninety feet. The room called the Holies was sixty feet from east to west,

and thirty from north to south, while the room called the Most Holy, or Holy of Holies, was thirty feet square.

Before the Holies stood a splendid porch, the entrance covered with a beautiful veil. Right and left were depositories for sacrificial knives, and instruments used in the sacrifices. In the Holies was a gold candelabra, with seven branches presented by Queen Adiabene, a convert to Judaism, two gold crowns presented by the Machabees, two tables, one of marble, beautifully carved, on which they placed the proposition bread each Sabbath, and the other of solid gold on which they laid the bread, when removed from the Holies. A two-leafed door covered with gold plates gave access to the Holies. The entrance was covered with two rich Babylonian veils, sixty feet by thirty, an inch thick, woven with seventy-two strands of the five colors of the Covenant; "fine linen, white, blue, scarlet, and purple." Over this was a gigantic vine of pure gold, each cluster of grapes the height of a man,—the votive offerings of the wealthy Hebrews of the whole world. It was the symbol of Israel.

In the Holy Place, or Holies, to the south, was the golden seven-branched candlestick; to the north the altar of incense, of solid gold, and the gold table for the proposition bread. A cedar partition separated the Holies from the room farther in, called the Holy of Holies. This door was also closed with two great veils, sixty by thirty feet. They were not sure if the veil in Solomon's Temple was outside or inside of the door, and they put up two woven of seventy-two peats, as thick as and colored like the ones above, and it took three hundred priests to hang them. This was the veil torn from top to bottom by Angel hands the moment Christ died.

The whole woodwork of the arcades or cloisters, the roofs of all the inclosed buildings, were of the cedar of Lebanon, cut in the mountains and rafted to Joppa. This tree once covered the higher parts of Lebanon and Tarsus, its durability and fragrance caused it to be sought by Assyrians, Persians, etc., for their palaces. David and Solomon used it for the same purposes, and Herod brought it for the restored Temple. It became so rare that the Greek emperor Justinian found difficulty in procuring enough for a single church. One chapel of Constantine's

Baptistery behind the Church of St. John Lateran, Rome, is ceiled with it, and its perfume scents the whole place. It is not a cedar proper, but a species of the larch, resembling very much the tamarack of the northern parts of America. But the leaves are longer, and the cones larger. To-day only one grove on a hill remains of the great forests once covering the mountains of Lebanon. The trees are very old, and the Maronite priests guard them with almost religious veneration. This tree would thrive in different parts of America.

This was the greatest and most famous of the temples of earth. It could hold two amphitheatres the size of the Coliseum, Rome, and contain within its area 210,000 persons. Its revenues were enormous, and it was plundered at different times by strangers, Assyrians, Syrians, and Romans. From all lands the Jew sent money to Jerusalem, and statesmen, including Cicero, protested against the gold which flowed from all countries to the Holy City.

The wood, incense, wine, oil, silver, gold, sacred vessels, and things required for the services were contributed with lavish hands by rich Jews, and Jewish traders, and wealthy families vied with each other in their gifts. Often persons willed their whole fortune to the Temple,¹ and the Scribes and Pharisees were very avaricious in collecting such bequests, for a part went into their own pockets.

People coming up to the Sabbath services, and to the great Feasts, brought their offerings. The flour, oil, wine, etc., not used were sold, and the money divided among the priests. The meat-offerings brought by the worshippers, when prepared by the priests and Levites, were sold again to the givers.

But the chief revenue came from the half-shekel, which every Hebrew had to pay each year after he became of age. On the first of Adar before the Passover, proclamation was by messengers sent from Jerusalem, and on the fifteenth the money-changers opened stalls for the change of coins, because the custom was to receive only the regular half-shekel of the sanctuary, the coin being worth about thirty-six cents. It would not be received from Saratans, "Gentiles." On the twenty-fifth of the month these

¹Shek. iv.

money-dealers opened their stalls in Jerusalem, and after that day, those persons who had not paid were sued, their personal property forcibly taken and even their lands could be seized.

After this date the money-changers moved their stalls into the Temple area. The law fixed the rate of discount they charged, and the total yearly sum the priests derived from this extortion of discount amounted to \$45,000, an enormous amount for those times. The total yearly sum the Temple derived from this tribute was about \$380,000.¹ This was a great amount in that day, when a man received only from twelve to fifteen cents for a day's labor. The Good Samaritan gave the hotel-keeper only about fifty-five cents for the care of the wounded man.

About 78 B. C., during the reign of Salome-Alexander, the Pharisees passed an enactment by which the Temple taxes could be collected by law, and they used this with terrible force, oppressing the poor, the widows, the sick, and the orphans. Scribes, Pharisees, Priests, Levites, and a host of lazy worthless people lived on these extortions. The richest gifts came from the wealthy money-lending and merchant Jews of Rome, Alexandria, and the cities in Babylonia, Assyria, Media, Persia, etc. which they sent to Jerusalem as: "the ransom of their souls," by men chosen to carry the gifts and offer sacrifices for them.

The Temple treasury was overflowing with money coming from the half shekel each Jew contributed, from the sale of the victims for sacrifices bought there, from gifts, bequests, and other ways of collecting and exacting revenues. This money was expended in buying public sacrifices offered for the whole congregation of Israel morning and evening, and on festivals. There was a continual controversy between the Pharisees and Sadducees on this question. When the three great money-chests were opened, they divided the gifts into three parts, one for the "land of Israel," one for the "neighboring land," and one for "distant lands." This money was to purchase sacrifices for the people who lived in these places.

From the treasury they paid for all animals sacrificed,

¹ Winer, Real-Worterb., II., 589.

all services of the temple, the repairs of the building, the salaries of the priests and Levites, the regular officials, those who prepared the proposition bread, incense, and wood; the Scribes who copied the Law and other Books of the Old Testament, those who examined into the legal fitness of the sacrifices, teachers who instructed the ministers in their official duties, Rabbis who taught the people, day and night guards of the Temple, the repairs of the city walls, and roads, the whitewashing of the tombs before the feasts, the repairs of public buildings of the city, etc.

On Feasts and Sabbaths nearly five hundred priests, and as many Levites ministered in the Temple, and half that number attended on ordinary week days. To the south of the Temple area was a densely populated quarter of the city called Ophel. Here priests lived when in the Holy City; Jericho was filled with others; but half of the twenty-four "courses" into which they were divided lived permanently in Jerusalem. Priests and Levites were always sons of the tribe of Levi and of the family of Aaron. In the division of the land among the tribes, they received no part, for they were to be devoted entirely to the service of religion, and they lived on the Temple revenues.

David found that twenty-four families descending from Aaron lived in his day, and he divided them into twenty-four "courses." But only four "courses" returned from Babylonia, consisting of four thousand two hundred and eighty-nine priests, while less than four hundred Levites returned, and they were augmented by two hundred and twenty Nethinim, "Given ones," coming from other tribes. Priests and Levites were free from taxes, military service and manual labor. Esdras divided the four "courses" which returned into twenty-four, so as to carry out David's method.

After, the evening sacrifice, at three p. m., all the priests of a course stood in a row, held up one or more fingers, on each hand, and the high priest or his assistant counted fingers, and pointed out the persons who were to go on service the next day. Each "course" of priests and Levites went on duty for a week, beginning on the Sabbath, each course having its own chief.

While engaged in the service, they were not allowed to drink wine, except at night, as they might be called on at any time. Their clothes, cassocks, vestments, etc., were to be properly kept neat and clean.¹ The idea was that Israel was "a nation of priests."² At first the priest was much honored, but with the rise of the Pharisees who were teachers more zealous for the Law than for the sacrifices, their influence declined. Still at the time of Christ, they were honored, and marriages with sacerdotal families were much sought.

The fundamental idea of the priesthood from the beginning was typical of the future. The victims were offered for sin in place of the life of the sinner, and the sin was not forgiven then, but only covered up, till the Messiah came. The priesthood belonged to God. "Jehovah is the portion of mine inheritance and of my cup."³ The priest was to be holy, and this was shown forth by the gold plate across the high priest's forehead, on which was engraved: "Holiness unto Jehovah." The priest was to be learned and virtuous, and these were symbolized by the Urim and Thummim on the Pontiff's shoulders, meaning "lights and perfections," learning and virtue. The young member of Aaron's family entering the priesthood was carefully examined for bodily blemishes, for knowledge of the Law, and of his duties before being accepted. If found defective he was rejected from the ranks of those who offered sacrifice, but he might be put at some useful duty in the Temple.

Aaron, the first high priest, was chosen by God; the office descended to his sons, and with few exceptions they were holy men before the rise of Pharisaism,—after the prophets had ceased to instruct. The office was for life and belonged to the family, but the decay of true religion, and the political troubles of later times, made it a matter of political cabal, crime and robbery. The Talmud says,⁴ "In the first Temple the high priest served, the son succeeding the father, and they were eighteen in number. But in the second Temple, they got the high-priesthood for money, and there are those who say they destroyed each other by witchcraft, so that some reckon eighty

¹ Comp. Relandus, *Antiq.* p. 169.

² Exod xix. 5. 6.

³ Psalm xv. 5.

⁴ Talmud. Jer. Ioma I.

high priests during that period, others eighty-one, eighty-two, eighty-three, eighty-four, and even eighty-five." The Romans appointed whom they wished and deprived them of the office at will.

Writing about the emperor Tiberius, Josephus says: ¹ "He was now the third emperor. And he sent Valerius Gratus to be procurator of Judea, and to succeed Annius Rufus. This man deprived Ananus of the high-priesthood, and appointed Ismael, the son of Phabi, to the high priesthood. He also deprived him in a little while, and ordained Eleazar the son of Annas, who had been high priest before, to be high priest, which office, when he had held for a year, Gratus deprived him of it, and gave the high-priesthood to Simon, the son of Camithus, and when he had possessed that dignity no longer than a year, Joseph Caiphas was made his successor. When Gratus had done these things he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor."

These men, Annas, Caiphas and Pilate were the wretches, who condemned Christ to death. We can see to what a degradation the office of high priest of Jehovah had fallen. The office was very much sought, and was generally obtained by treachery, diplomacy, "wire-pulling," and the basest crimes.

When entering the Temple, the high priest was accompanied by three priests, one on each side, and one behind him. He had charge of the whole service, and could officiate at any function. He had his own private chambers in the Temple, which he occupied during the day, retiring to his home only at night. But he was obliged to live in the Holy City, and Annas and Caiphas lived on Sion, the site of their houses being shown to this day, churches being built over their sites. Great wealth found its way into high priests' pockets. If they were poor at their election, a fund was created for them, and a percentage of the sale of animals for the sacrifices, and of the money-changers was given them.

The chief question in the election of a high priest was his genealogy—was he of Aaron's family? The genealogies of every family, especially of those of Aaron and of

¹ Josephus, *Antiq.*, B. xviii., C. xi., n. 2.

David, were kept with great care in "the Hall of Polished Stones," in the Temple, and the Sanhedrin carefully examined them. Perhaps this was where the Gospel genealogies of Christ were obtained, for he was a descendant of both the priestly and royal families. The Talmuds say the age for entering the office of high priest was twenty years of age, but Aristobulus, descendant of the Machabees, was only sixteen when he was chosen, and his beauty so excited Herod's jealousy that he put him to death. Maimonides gives one hundred and forty defects, which would exclude a candidate forever from the office, and twenty two which might be overcome in time. If he was found disqualified he was dressed in a black veil, and put at menial duties, such as picking out the worm-eaten wood for the altar; but he was supported by the Temple revenues for life.

If he passed the strict examination, he was anointed with olive oil on his head in the form of the Greek letter χ , as the Kings of Israel had been anointed by the prophets.¹ Then the oil was poured on his head till it flowed down his hair and beard.² The ceremonies of investiture lasted for seven days.

The high priest's vestments are given in the four last Books of Moses,³ as these Books of the Old Testament are called by the Jews. His vestments were double the number worn by the priests, the first four being the same as those of the priests namely, the linen breeches, the seamless cassock, the girdle and the miter. In addition to these the high priest wore the embroidered tunic called the Meil, "the Robe," like a dalmatic; the ephod with its magnificent girdle, all being of fine linen, white, violet, blue, scarlet, and cloth of gold.

This ephod, was made entirely of woven work, and ended at the knees by alternate blossoms of pomegranates in white, blue, violet, and scarlet, with seven-two gold bells, which tinkled as he walked, thus he was clothed in the colors of the sanctuary, and his vestments were all interwoven and embroidered with threads of gold.

On his breast they placed the massive sculptured gold breast-plate, with its twelve magnificent precious stones,

¹ Eldersheim, The Temple, High Priest. Numbers, Leviticus, and Deuteronomy.

² Psalm cxxxii. 2.

³ Exodus,

each representing one of the twelve tribes of Israel—each being called after one of the Hebrew letters. It is said that before Israel fell into idolatry, from Moses to Solomon's time, God spoke to the high priest by making these stones shine one after the other. But we are not sure of this.

On his head he wore the golden miter as a crown, called the *Za'z*. The royal pontiffs of the Machabean priest-kings put on the miter three crowns, forming a triple crown like the Pope's tiara worn to-day.

Across his forehead he wore a gold band engraved with Hebrew words: "Holiness Unto Jehovah." The inferior priest's miter was like an inverted calyx of a flower.

The vestments of both the common priest and of the high priest resembled very much the vestments of priests and bishops of the Church. The Romans kept the high priest's vestments in the Antonia tower. When the Legate Vitellius came to Jerusalem at the time of the Passover he allowed the Jews to retain their vestments. But when Herod rebuilt this fortress, he retained the vestments, his son Archelaus doing the same. They were deposited in a stone chamber in the tower, an ever-burning lamp before them. Seven days before a festival the Roman guard delivered them up.¹

According to Jewish writers, the vestments of the high priest were of the most costly materials, and of fabulous value. Most beautiful purple and byssus formed his cassock and robe of linen. The day of the Atonement, his white garments were of Pelusian linen, which cost \$180, and for the evening service of each day it was of Indian linen worth not less than \$100.² His purple cassock was made of the finest wool dyed in Tyrean purple, costing about \$15 for the weight of a Roman pound, for the cloth was so rare it was only sold by weight.³

No clergyman of our time is clothed in greater splendor than was the high priest at the time of Christ; and the vestments worn by the Pope himself on the great feasts are far lower in value. The vestments of the common priests were also of the finest materials. For the vast

¹ Josephus, *Antiq.*, Book xviii, Chap. iv., n. 3.

² Jer. Yoma, iii., 6, p. 40 d.

³ See Edersheim, *Life of Christ*, Vol. II., p. 278.

wealth flowing into the Temple treasury enabled them to obtain the most magnificent priestly garments the world could furnish, and they stopped at no cost. As they stood there, to the number of nearly five hundred, clothed in white, purple, scarlet, and gold, with Caiphas at their head, surrounded with his ministers and aides, they formed a striking scene.

The officials of the Temple were divided into various grades. The pontiff himself had an assistant called the Sagan, who aided him in his functions and took his place if he were unable to attend. Some writers think Caiphas' father-in-law, Annas, was the Sagan at the time Christ was put to death.

Two officials called the Katholikin, "universal rulers," with the chief treasurer, and another leading overseer, had seven Ammarealin under them, who looked after the Temple gates, as well as three Gizbarin, "under-treasurers," and these fourteen men formed a committee called the "Council of the Temple," which regulated everything relating to the services.

These were also called the "elders of the priests," the "chief priests," the "counsellors," etc. These were the men of the Temple, who, led by Judas, went with the Temple guards down to Gethsemane to arrest Christ, and spurred on the people to demand his death in Pilate's Pretorium.

Next to these officials were the "heads of the courses," who went on duty in their turn for a week. Then came fifteen overseers, who called the priests to their duties, closed or opened the great gates and other doors, looked after the Temple guards, blew the trumpets, directed the choirs, took care of the musical instruments, drew lots every morning to see who among the course serving that week were to be on duty that day, provided the birds for sacrifice, examined animals, placed seals on those found without blemish, and looked after the meat-offerings and drink-offerings. There was a Temple physician, for the priests, having to minister barefoot, suffered from the cold and diseases of the feet and bowels. Another superintended the making of the proposition bread, another had charge of the manufacture of the great veils, and another supervised the making and care of priestly vest-

ments, etc. These men had numerous subordinates under them, so that thousands were continually employed in the Temple.

These officials and the people of the city lived on the Temple, and it was their only means of support, both for themselves and families. This support came from twenty-four sources, ten were derived from the Temple itself, its sacrifices and revenues, four from Jerusalem, and ten from the other parts of the Holy Land. The priests had a part of the sin-offerings and of the trespass-offerings, the public peace-offerings, the leper's log of oil, the proposition bread, the two loaves of Pentecost, the Omer at the Passover, and what was left of the meat-offerings. In Jerusalem they had the first-born of every beast, the Bicurim, wheat, fruits, etc., a part of the thank-offerings, the skins of the victims sacrificed and the Nazarite's goat. Coming from the land, they had the tithe of the tithe, the heave offering of the dough from which the wafers of the proposition bread were made, the first of every fleece when the sheep were sheared, the priest's due of meat, the redemption money of the first-born son and of the ass, the "holy field of possession," what had been vowed to God, the property of strangers, or of any one who renounced Judaism, anything stolen after the death of the person robbed, with the fifth additional. But a small portion of the flesh of the victims and offerings were totally consumed on the great altar as holocausts. The rest, with the gifts and sacrificial offerings belonged to the priests and Levites, and they with their families, and a host of menials lived on the sacrifices and offerings according to God's directions.

The Scribes and Pharisees had fattened for centuries on these offerings, had lived on things forced from a deeply religious people, had become filled with that frightful avarice, still found in Jerusalem, and when Christ denounced them for these things he roused them to the highest fury.

The Temple was a vast slaughter-house, in which countless innocent victims were slain, and offered to the Lord by priests and Levites eating their flesh to foretell the frightfully atrocious and terrific death of Christ, daily eaten by priest and people in our churches.

David formed the priests and Levites into two choirs, he and Solomon, his son, composed sacred songs of praise to Jehovah for them, and these Psalms, "Songs of praise," added to the wealth and splendor of the Temple services. During the Sabbaths and great Feasts, five-hundred priests and as many Levites ministered. The Levites sang basse, the youths tenor, and the little boys the soprano, all standing on the steps of the Nicanor Gate. The priests formed another choir on the steps of the great gate leading to the inner Priests' Court, while the sacrifices were being offered, and the grand Liturgy carried on. Writers tell us of the Temple organ, the bellows of elephant hide, which sustained the singing, and Jewish writers say it could be heard in Jericho, fifteen miles down in the deep Jordan valley. But this is an exaggeration, we must be very careful in accepting statements of Talmudic and Jewish writers.

The organ, run by water, called the hydraulus, was invented by Ctesibius of Alexandria about two hundred and fifty years before Christ. Philo of Byzantium, who flourished two hundred years before our Lord, and other writers of that time tells us this. His pupil Hero,¹ and Vitruvius,² who died fifteen years before Christ, give us a minute description of the instrument. One of these organs was lately discovered in the ruins of Carthage having fifty-seven pipes ranged in three banks with a keyboard, and keys like the organs of our day. Ancient writers give drawings and specifications of these organs, which show that they were played like our organs. We see no reason for doubting the Jewish writers who mention the Temple organ.

The Levites gathered on the Nicanor Gate steps, the priests on the staircase leading to the Porch of the Holies, or surrounding the "Table of the fat," all looking up the courts toward the Holy of Holies.

The leading priests began the services, first they blew three blasts on the silver trumpets, a short one, then three again, called the Thekiah, Theruah and again the Thekiah, as the Jewish writers tell us. "An alarm in the midst of a plain note before and after it," symbolical of the Kingdom of God, Divine Providence, and the Last

¹ In his book *Pneumatica*.

² In his *Tretis, De Architectura*, Book X.

Judgment. Then the great Temple gates were opened. Three times they sounded these notes, the first being a notice to get ready, the second to open the gates and the last for the singers to begin the Psalm of the day. The Psalms were always sung in three sections. This is the way they began.

One pair of brass cymbals gave the sign to begin, the Nevel or lute of ten strings gave the tone, the music was sustained by the Kinnor, "the harp," the Shophar sounded, the flute notes rose, the other instruments were played, while the great Magrephah, "the organ," sustained the singers. At the end of Psalm and prayer, the whole assembly of Israel responded with a mighty Amen, "Let it be so." Hallelu-Jah, "Praise Jehovah," Hosanna, etc. The whole service, Psalms, prayers and responses were in the ancient Hebrew, which among the people had become a dead language since the Captivity. The hymns had been composed for special occasions, and many of the prayers have been lost, although the Jews hold that some of them are still used in the synagogue services of our day. The ancient prayers of the Jewish Prayer-book are very beautiful.

After each section the priests blew three blasts, and the people bowed down and worshiped. They worshiped standing, but at the name of Jehovah, they all prostrated themselves on their faces on the ground.¹

The Levites sang the verse as far as the star in our breviaries, when the priests took up the refrain, and that is why one verse or anthem seems in thought like the other or first part of the verse. On Sabbaths the "Song of Moses" was sung and on the great Feasts Moses' Canticle was added. The hymns of praise were heard all over the city, and during the services every Jew turned his face towards the Temple and worshiped Jehovah.

David invented or introduced most of the musical instruments used in the Temple, and Josephus says that Solomon provided² forty thousand harps and lutes, as well as two hundred thousand silver trumpets, but perhaps this is an exaggeration. Although only fifteen instruments are mentioned in the Bible, and five of these are given in the Pentateuch, the Jewish writers mention

¹ Fourteen prostrations.

² Antiq. B. viii., C. iii. 8.

thirty-six as being used in the Temple. The melody was simple and sweet, the human voice bearing the principal part, the instruments only accompanying the vocal singing. Music had not been studied and developed as it is today. It was very much like the Plain Chant of the Church, to which it gave rise in the early ages. The Orientals, even in our time, sing in a way similar to the Jews in the Temple.

Such was the world-famed Temple restored by Herod as the Hebrew books describe it. Though the Jewish writers seem to exhaust words in telling of its splendors, the Talmud has not a word of praise of Herod I., who spent forty-six years and millions in its restoration. At the time of Christ it was not entirely finished. It was perhaps the most magnificent temple then standing and it was celebrated all over the known world. Even pagans respected its holiness, and Greek and Roman offered victims and offerings for sacrifices. Day by day victims were immolated on its altar for the health and blessing of the Roman emperor.

Types of Christ in Temple rites given in the Talmud coming down from Moses' day, are striking. The Day of the Atonement, still kept by the Jew in all his wanderings, the high priest officiated, five hundred priests and as many Levites waiting on him. He alone could carry out the ceremonial, for he foretold the Son of God alone atoning for the sins of the world.¹

The high priest vests this day, not in golden purple robes of Israel's glorious feasts, but in simple, spotless white linen, to typify the sinless Christ divesting himself of the glory he had with the Father before the world was, and offering his human nature for the sins of the members of his race.

Seven days before the feast, the high priest leaves his house, lest his wife might defile him, and takes up his abode in the Palhedren, "The Lord's Chamber," in the Temple. Another priest was chosen to take his place if he fell sick or became defiled. Because, as the Talmud tells us, the Shekina, the cloud, covered Sinai's top for six days, and on the seventh God spoke to Moses from the cloud and gave him the Ten Commandments.

¹ Levit. xvi.

Frequently he must bathe, for Christ and his apostles took a bath before celebrating the Last Supper, preparing for his death. Spotless, stainless must be the vestments of this day to shadow forth the sinless Christ. Jewish history tells us that one time a little saliva fell on the high priest's robe which was a great calamity for him, and another took his place.

During his separation he foretold how Christ hid in the Grotto for four days before his death. The night before the feast he sleeps not, and to keep him awake the members of the Beth Din read him the Psalms, for this night-watch was to prophesy that terrible night of Christ's arrest and trial before the high priests, when no one slept in Jerusalem.

Then they asked him if he was a Sadducee, and he wept because he was suspected of being a free-thinker, and they wept because they might accuse an innocent man. It was the Sadducee priest-infidels who later put to death the Victim foretold in all the Temple services.

When the great day came, he bathes by diving into the great laver, saying: "Let it be thy will, O God, my Lord, that thou cause me to come in and go out in peace, that thou cause me to return to my place in peace, and save me from this and from like danger in this world, and in the world to come."¹ Five times he washes his hands and feet in the bath, and ten times again in the sanctuary over the Beth Haparnoa, a chamber over the Water-gate. Then he was clean, for washing signified the wiping out of sin in baptism, for no wickedness was on Christ, the High Priest of mankind.

All things used this day were of solid gold and most elaborate workmanship. The high priest Ben Gemla made the box for the incense of solid gold, and later the high priest Ben Katin made handles for it. King Menohaz had made gold handles for all the utensils used on this day, and his mother Helen gave the gold candelabra over the Temple gate.

The services to-day were for all the Israelites, but the Temple prayers blamed the Garmo family, because they exacted twelve menas a day for making the proposition, or shew-bread, of which they guarded the secret; the

¹ Talmud, Day of Atonement.

members of the Abtinas families because they would not tell the way they prepared the incense, of which they had a monopoly ; the Hogros Ben Levi family, because they kept their secrets regarding music ; and the members of the Ben Kamlsao family, for they would not teach students the secrets of writing.

Four days before they had taken money from the Temple treasury, from the very place from which they later took the thirty pieces of silver and bought Christ through Judas's treason, and they bought with it two goats without blemish for the service. They drove and led the animals up into the city, across that same bridge they led and dragged Christ the night of his arrest.

Now from the urn, called the Calpi, standing in the eastern part of the Priests' Court, they drew two lots, one bearing the name : " For Jehovah," the other " For Azazel." The one drawn for Jehovah is to be sacrificed, to foretell Christ's death, the other is to be the scape-goat to bear the sins of Israel.

On this goat they tie between the horns a scarlet cloth, and Jewish writers say that all down their history this cloth became white as a sign from God that their sacrifice was accepted.¹ After Christ died the scarlet changed to white no more, for all the ceremonial had foretold was then fulfilled. The Talmud says that about forty years before the Temple was destroyed, that is about the time of the crucifixion, it did not whiten ; the western lamp of the golden candlestick in the Holies went out ; the Temple gates opened of themselves and other wonders took place.

Now before the great altar facing west, for so faced Christ on the cross, the two animals stand, and they began the daily sacrifices² of the lamb. They immolated seven lambs, a year old, a kid for sin-offerings, a young bull for the priest, his house, and for the sons of Aaron, a ram for a burnt-offering for the people and meat and drink-offerings.

Maimonides says fifteen animals were offered that day. The Jewish traditions state that the whole services were carried out by the high priest alone that day, for the whole work of our salvation was done by our High Priest,

¹ Edersheim, *Life of Christ, Temple, etc.*,

² Numb. xxix. 7-11.

Jesus Christ. The high priest bought with his own money all these sacrifices. In his ministrations, his white vestments were frequently soiled with blood, and he had to change and bathe after each sacrifice, and he is twice sprinkled with the ashes of the red heifer.

Now the bullock for the priest's sin-offering stands between the altar and Temple porch, facing the vast congregation, and the high priest turns the head of the animal to the west, spreads out his hands over the head of the beast and confesses his sins.

“Ah, Jehovah, I have committed iniquity, I have transgressed, I have sinned—I and my house. Oh, then, Jehovah, I entreat Thee, cover over, atone for, let there be the atonement for the iniquities, the transgressions, and the sins, which I have committed, transgressed and sinned before Thee, I and my house, even as it is written in the law of Moses, Thy servant, ‘For on that day, He will cover over for you, to make you clean from all your transgressions, before Jehovah you shall be cleaned.’”

In this solemn confession, the awful name of Jehovah occurs three times, and three times it was pronounced over the bullock; again it was pronounced when the lot was cast for the scape-goat, and three times he spoke it over the scape-goat. Each time the awful name was pronounced the priests, Levites, and the whole people fell on their knees, bent down their bodies, and prostrated themselves, with their faces on the ground, saying: “Blessed be the Name, the glory of His kingdom is for ever and ever.”¹ For many centuries after Moses' time it was pronounced thus. But after the pontificate of Simon the Upright they used the name Adonai, or Lord, for Jehovah was too sacred to be heard on earth.

The high priest now faces the people, with his assistant at his right, and the chief priest of the ministry on his left, and the two animals stand, like Jesus in Pilate's Hall before the people. Now the high priest again enters the court, and with the same prayer, he places the sins of priests and people on the head of the bullock to be immolated, adding the words “The seed of Aaron Thy holy people,” Then he sentences the animal, to be killed, as

¹ Deut. xxxiii. 29.

Caiphas pronounced the sentence of death on Jesus, and gives the blood to an attendant to keep it stirred.

Now from the great altar he fills with burning coals the incenser in his right hand, and takes the dish of frankincense, and slowly mounts the carved marble stairs leading up to the dread Holy of Holies, where God once dwelt as the Shekina, under the form of a cloud, between the Cherubim's golden wings in Solomon's Temple. Folding back the great veil, he enters behind into the dim gold walled room, foretelling Christ our High Priest, entering heaven the day of the ascension. But in this sanctuary there was now no ark, no visible Shekina; only a large rock called "the foundation stone" was there and of which many legends are told by Jewish writers. He spreads the incense on the burning coals, and the smoke of incense fills the Holy of Holies, foretelling the prayers of Jesus Christ and of his Saints, which as the High Priest of mankind he now offers in that supernal sanctuary of heaven where he always makes intercession for us. Then the high priest prays :

"May it please Thee, O Lord, our God, and the God of our fathers, that neither this day, nor during this year, may any captivity come on us. Yet if captivity befall us this day, or this year, let it be to a place where the law is cultivated. May it please Thee, O Lord, our God, and the God of our fathers, that want come not on us, either this day, or if this year, let it be due to the liberality of our charitable deeds. May it please Thee, O Lord, our God, and the God of our fathers, that this year may be a year of cheapness, of fulness, of intercourse, and trade, a year of abundance, of sunshine and of dew, one in which Thy people Israel shall not require assistance one from another. And as to Thy people Israel, may no enemy exalt himself against them. May it please Thee, O Lord, our God, and the God of our fathers, that the house of the men of Saron may not become their graves."

The whole prayer was of temporal things, not for the soul's salvation, for they were a carnal people, and trade, moneymaking and worldly prosperity were the sole end of this Sadducee priesthood, and are still the characteristic of the Jew. They could not rise to the height of spiritual truths Christ preached.

Bowing down to the ground the high priest, with his face toward the sanctuary, comes out, takes the blood of the sacrificed bullock, and enters again. Seven times he sprinkles towards where was once the mercy-seat of God. Then he comes out, kills the goat selected for Jehovah, and once more he enters the Holy of Holies, and seven times he sprinkles its blood as before. Then again he takes the blood of the bullock, enters and sprinkles seven times. Then he mixes the blood of both victims typifying the two natures of Christ, and sprinkles the horns of the gold altar of incense in the Holies, seven times going around the altar. Thus he sprinkles forty-three times, to show forth Jesus in whom was the sevenfold gifts of the Holy Ghost and his one Personality.¹ In this ministration, a rope was tied to his body, lest if he should die in the presence of Jehovah, they could remove his body, for no one could enter but he alone, once a year, when he foretold Christ opening heaven to man. For heaven was closed to all mankind because of sin, till the Saviour opened it by His death and ascension. The Temple sanctuary and sacrifices were now clean. Without this ceremony the services could not have been performed or sins forgiven.

He comes forth again, and lays his hands on the scape-goat, with the prayer said over the morning and evening lamb, placing on him his sins and all the sins of the people. There stands the innocent animal bearing all their sins as Jesus Christ stood in Pilate's Pretorium with the sins of all the world on him.

Now the priests lead out the animal through the Golden Gate, and across the very bridge spanning the Cedron, over which they led Christ the night they arrested him. They deliver him over into the hands of a pagan, as they later delivered up Christ to Pilate to be crucified. All the leading men of Jewry follow the goat across the bridge, till he is handed over to the pagan, as the leading men of the nation followed Christ till he was handed over to Pilate for death.

Along the way to the desert, twelve miles to the rock called Tsuk, were ten booths, and men went from one booth to the other with the pagan leading the goat. They used to tie the red cloth to the Temple gate and it became

¹ Isaiah xi. 2.

white when the goat was killed. At the Tsuk the pagan took the cloth, tore it in two, fastened one piece to the rock, the other to the animal's horns, and pushed the animal over the deep precipice, and it fell and rolled to the bottom, torn, mangled, bloody and dead ; type of Christ's dead body on the cross.

All who took part in this sacrifice were unclean, for all who clamored for Christ's death were guilty of his murder.

All uncleanness and the purifications of the Jew can be traced back to death. God gave them laws to keep before their minds the sin of Adam and its punishment, the death of mankind, symbolizing the death of the soul by sin.

Leprosy,¹ the most terrible disease known to man, was a striking symbol of sin, which could be forgiven only by the death of the "Lamb of God." The Mishna² enters into the most wearisome details of the ceremonies of purification from this disease. Only a priest could pass judgment on the malady, and the examination could not take place on the Sabbath, early in the morning, "between the evenings," on a cloudy day, nor in bright sunshine, but from nine A. M. to twelve, noon, and from one to three P. M., says Rabbi Jehudah. The priest must not be blind in one eye, nor impaired in sight, nor be the judge in the case of one of his own relatives. The priest does not heal, but only declares the disease healed, for only Jesus Christ, who was to come, could forgive sins, or heal mankind from the spiritual disease of sin.

A leper was excluded from his family and friends, driven out into the country, forced to live among the tombs, to cover his face and cry out : "Unclean, unclean," when any one approached. He was a type of the sinner driven out of heaven and doomed to hell, unless healed from his spiritual disease by the blood of Christ, the long-looked for Saviour.

In Shiloam, the Mohammedan village below Jerusalem, dwell the lepers of our day, living in caves, abandoned tombs, surrounded with wretchedness. On the rocks where the apostles slept the night Christ was arrested, were ten or more men and women, with hands, feet and

¹ Levit. xiii., xiv.

² Tract Negaim, i. 4 ; ii. 11, 1, etc.

faces eaten off or frightfully disfigured with this dread disease. With plaintive cry they asked for alms as we passed by. We stopped the carriage and helped them. The Turks have provided a hospice for them, hoping by the separation of the sexes to stamp out the disease, but with the usual Oriental stubbornness they refuse to be reformed and still propagate their leprous race.

The leper rites Moses established were of two kinds, one to restore them to fellowship with Israel, and the other to introduce them again to communion with God. The first is given with minute details in the Mishna. When the priest had pronounced the leper clean, over a dish of "living water" two sparrows, say the Rabbis, were taken, one killed so the blood flowed into the water and the bird's body buried. Then cedar-wood, hyssop and scarlet wool were tied together, and with the living bird seized by his wings and tail, and dipped into the blood-stained water. With them the forehead of the leper was sprinkled seven times, and the live bird set free. This represented the double nature of Jesus Christ, whose human nature died and who gave the Holy Ghost, with his sevenfold gifts, to the waters of baptism poured on the forehead of all Christians, and the living bird set free typified his Divinity.

Now for seven days before the rest of the ceremony the leper passed a retreat. His hair was shaved again on the seventh day, and the Mishna tells us that¹ three classes required the cutting of their hair, the lepers, the Nazarites and the Levites at their consecration, they also being anointed with oil on their head in the form of a cross. Now we will give the rest of the rite in the words of the Mishna itself.

"On the eighth day, the leper brings three sacrifices a sin, a trespass, and a burnt offering of a bird. He stands before the trespass offering, and lays his hands on it and kills it. Two priests catch up the blood, one in a vessel, the other in his hand, He who catches it in the vessel goes and throws it on the side of the altar, and he who catches it in his hand goes and stands before the leper. And the leper, who had previously bathed in the court of the lepers, goes and stands in the Nicanor Gate. He

¹ Negaim, xiv. 7.

thrusts in his head, and the priest puts the blood on the tip of his ear. He thrusts in his hand, and he puts it on the thumb, he thrusts in his foot and he puts it on his great toe”⁴

All this foretold the blood of Christ, whom they killed, as they killed the innocent animals in the Temple, and his blood takes away our sins which are the leprosy of the soul. The priest now takes the log of olive oil, pours it into the palm of the hand of the other priest, dips his finger in it, and seven times sprinkles it towards the Holy of Holies, shadowing for the Holy Ghost with his sevenfold gifts, who dwelled there in the figure of the Shekina. Now he puts the oil on the leper in the same places where the blood was put, as it is written “upon the blood of the trespass offering,” to symbolize that the Holy Ghost partakes in the redemption of the sinner. Now the rest of the oil he pours on the head of the leper in the form of the Hebrew Thau—a cross for an atonement.

When, through ignorance,² the priests of Israel made the people sin, the ceremonial was the sacrifice of a calf without blemish. The victim was led to the priests as Christ was led to the priests after his arrest that night. They put their hands on the animal’s head, placing all their sins on him, as the sins of the world were placed on Christ. They raised him up, and “waved” him to the four points of the compass, making with him a cross as Christ was raised upon his cross. They cut his throat and poured out his blood, as they did Christ’s blood. Seven times the priest sprinkled the blood towards the Holy of Holies, the priest facing towards Calvary as the blood of Christ filled with the sevenfold gifts of the Holy Ghost was poured out and still cries to heaven for mercy on sinners. The sacrifice finished outside the walls as Christ was sacrificed outside the city. “But the skin, and all the flesh, with the head, and the feet, and the bowels, and the dung, and the rest of the body, he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out, and he shall burn them on a pile of wood,”³ for Christ was sacrificed outside the city walls.

When the multitude of the people sinned through

¹ Negaim, xiv. 7, etc.

² Levit. iv.

³ Levit. iv. 11, 12.

ignorance, "the ancients of the people shall put their hands upon the head thereof before the Lord,"¹ and the victim was offered as was the calf. If a prince sinned through ignorance, he was to do the same with a buck-goat. All these ceremonies and offerings for sins of ignorance were to foretell the time when through ignorance the Jews put the Lord to death, not knowing that he was their Messiah, the Redeemer and the Son of God.

We will not stop to give all the varied rites of purification among the Jews. Birth, the origin of life, like the shame of mankind in things relating to generation, was always unclean to them, and required special ceremonies. Death was still more unclean as the mark and the punishment of the original sin of Adam on the human race.

A woman who brought forth a child was unclean for forty or eighty days, according as it was a boy or girl,² to show forth that the child was born in original sin, and the longer period in the case of a female was to impress on them the sin of Eve who seduced Adam to sin.³ After this she offered a lamb for a burnt-offering, and a turtle-dove or young pigeon for a sin-offering. But if she was very poor she might bring two pigeons, and we know that the spotless Virgin Mary was so poor that she could only procure the birds. When the morning service of the lamb had ended, the woman stood at the Nicenor Gate on the highest step and waited till one of the priests came and received from her hand the offering. The ceremony of "churching women" is a survival of this rite.

But the removal of the defilement of death was the most solemn of all purification rites.⁴ For death had cast its icy shadows from the gates of paradise typifying with its horrors and its sorrows the eternal death of man's soul by sin, his expulsion from Paradise and his condemnation to everlasting perdition in hell.

The one who had touched a dead body, the house where the corpse was laid out, with all its furniture, the one who had even touched the smallest bone of a dead person, those who partook of the "feast of the dead"

¹ Levit. iv. 15.

² Levit. x. ii.

³ Levit. xii.

⁴ Levit. xi.

with the mourners were unclean for seven days—even all those whom they touched and the utensils they used were contaminated. The rules for priests, Levites and Nazarites were still more strict. The Jewish writers distinguished six different degrees of defilement of the dead, with twenty-nine “fathers of defilement,” and eleven from contact with the dead.

To purify the priests they selected and bought with money, as they gave money to Judas, a red heifer without spot, to foreshadow Christ all red with His blood after His flagellation—even three hairs not red would disqualify her, for after the scourging the Lord was covered with blood from head to foot.¹ On her no yoke was ever laid, not even a cloth, for the yoke of sin was never on the Saviour. A priest was chosen with the same ceremonies as the high priest on the day of the atonement. The red heifer was sacrificed, not in the Temple like the other victims, but outside the walls, for the Lord was crucified outside the walls. She was led across the very bridge Christ passed after his arrest. She was killed by the high priest’s son, heir of his office, foretelling that the heir of all the high priests from Aaron down were represented by Caiphas, who condemned our Lord to death. In the Cedron valley, on the very spot where Christ was arrested afterwards, facing west, she was forced into a pyre, her throat cut, and seven times the priest sprinkled her blood towards the Temple, to show that the Temple priests would be guilty of Christ’s blood. Then the pyre is set on fire, the whole cow is burned. All who take part in the ceremony are unclean, for all who clamored for the Lord’s death were guilty of his murder.

Now the ashes of the innocent victim are gathered up by one who did not take part in the sacrifice, for he is clean and he shows forth Nicodemus and Joseph of Arimathea burying Jesus’s body, and they were innocent, for they did not take part in the condemnation of Christ. When the body is all consumed with fire, as Jesus was consumed with the fire of the Holy Ghost, his life burned up with love of mankind, the priest who took no part in the rite gathers up her ashes, takes it into the city, to the Temple, and they thrash it with rods, as Christ was

¹ Numb. xix.

scourged. They pass it through sieves, and divide it into three parts,—one they keep in the Chol of the Temple, another on the Mount of Olives from where he ascended, and the rest is divided among the priests. These ashes are used in various ceremonies to purify the unclean, as they wash, which foretold baptism; then they are purified from legal defilement, typifying sin washed out by the Saviour's death.

Wonderful and most remarkable were the types of His coming and His death written by God Himself in the whole ceremonial Moses established. But they did not see them, and they do not see them in our day. And this was providential. For if He came to any other nation, to any other people, they would have received and worshiped Him as God, when they had seen His wondrous works,

To this rite of the red heifer David alludes when he says:

“Thou shalt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be whiter than snow.”¹

Beautiful and striking in their conciseness are the words of St. Paul, writing to the Hebrews, telling his people that all the ceremonial of their Temple foretold the sacrifice of the cross. After describing the Temple, its utensils and ceremonial he says:

“But Christ being present, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood entered once into the sanctuary, having obtained an eternal redemption.

“For if the blood of goats, and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled to the cleansing of the flesh, how much more shall the blood of Christ, who through the Holy Ghost offered himself without spot to God, cleanse our conscience from dead works to serve the living God?

“And therefore he is the Mediator of the New Testament, that by means of his death, for the redemption of those transgressions, which were under the former Testa-

¹ Psalm. L. 9.

ment, they who are called may receive the promise of eternal inheritance.

“For where there is a testament, the death of the testator must of necessity intervene. For a testament is of force after men are dead, otherwise it is not of force¹ while the testator liveth. Whereupon neither was the first² indeed dedicated without blood. . . For Jesus hath not entered into the holy place made with hands, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us.”³

¹ That is a will bequeathing property. ² The Old Testament. ³ Hebrews ix. 11-24.

THE PREPARATION FOR THE PASSION.

FIRST A FEW WORDS.

How the Divine Son, coequal and eternal God with the Father, begins His work of atoning for the sins of the members of that human nature He united with when He became man; how He leaves Bethany and comes to take possession of Jehovah's Temple, with its magnificent services; how the priests and judges rejected and condemned Him to death; the Passover or Last Supper: these now will be our story.

MORNING AT BETHANY, THE PALM SUNDAY PROCESSION.

At first sight of the rising sun over the mountains of Moab, beyond the Dead Sea, at 5.49 A. M., as astronomy tells, priests stationed on Olivet's summit, blew three blasts from great silver trumpets to warn priests on the Temple tower to open the great gates and prepare for the morning sacrifices.

At that time Jesus Christ rose from the raised divan, or platform running round three sides of the inner room of Lazarus' house in Bethany. Trumpets' tones always woke the people for morning prayers and labors.

In the same room slept Lazarus, Mary and Martha, his sisters. The beds were only blankets laid on the raised seat, no sheets were used, a bundle of clothes made a pillow, and blankets or comfortables were drawn over the sleepers. Palestine and Bethany have hardly changed, and poor people there still lay on the floor with their clothes on, wrapped in blankets, or sleep outside with a stone for a pillow, like Jacob.¹

The Jews were very particular in washing after sleep. "He who washes not his hands before eating is guilty of

¹ Gen. xxviii. 18.

as great a crime as to eat pork." "He who neglects hand-washing deserves to be punished here and hereafter," says the Book of Sohar¹. "He is to be destroyed out of the world, for in hand-washing is contained the secret of the Ten Commandments. He is guilty of death." "Three sins bring poverty after them, and to slight hand-washing is one of them," says the Mishna.² "He who eats bread without hand-washing is as if he went in to a harlot," says Rabbi Jose. The Talmud says: "It is better to go four miles to water than to incur guilt by neglecting hand-washing,"³ "He who does not wash his hands after eating is as bad as a murderer."⁴ "The devil Schibta sits on unwashed hands and on the bread."⁵

The special mark of the Pharisees was that "they ate their daily bread with due purification," and any one who would not do the same was despised as being unclean; The Schulchan Aruch gives twenty six rules for the rite of washing hands in the morning. It is astonishing to what a slavery of external forms and details the Jews of the time of our Lord were addicted. The Talmud says: "Any one living in the land of Israel, eating his daily food in purification, speaking the Hebrew of the day, and saying morning and evening prayers duly with the phylacteries, is certain that he will eat bread in the kingdom of God."⁶

Having risen from the bed, if he followed these rules, Christ was not allowed to move four steps before washing his hands and face. For the Rabbis taught that this was necessary to cleanse him from the defilement of sleep, the image of death,⁷ He could not touch his face, or any part of the body till this was done. After dressing, he lifted the ewer with his right hand, and passing it to his left, three times he poured clear, cold Rabbinically clean water over the right hand, the fingers of which were opened and pointed to the ground. He washes the left hand three times in the same way. Putting together the tips of his ten fingers, he lifted them up, so the water ran down to the elbows, and then he turned them down so the water dripped off his fingers, fresh water being poured on them as they were lifted up, and twice again as they

¹ Gen. f. 60. 2. ² Shabbath, 62. 1. ³ Calla, f. 58. 3. ⁴ Tanchuma, f. 73. 2
⁵ Joma, f. 77. 2. gloss. ⁶ Shabbath, f. 3, 4. ⁷ Millp. 57.

hung down. He rubbed the closed fist in the hollow of one hand.

When the hands were washed before eating, they were held upwards, when washed after eating they were held downwards, but so the water would not run beyond the knuckles.¹ Each time he poured the water the Jew said: "Blessed art Thou, who hast given us the command to wash the hands." It was disputed among them whether the cup of blessing or the hand-washing should come first, whether the towel ought to be laid on the table or on the couch, or whether the table was to be cleared before or after the final washing, etc.² We have given these details from Jewish writers to show to what a slavery religion had been reduced at the time of Christ. Every act of life, every detail, each move, from the cradle to the grave, had been surrounded by the most senseless rules and regulations.

But back of all these human rules and forms, was the religious life of Israel coming from God through Moses and the prophets directed by the Shekina, the Holy Spirit. From the moment he woke up, the Jew was to turn his thoughts to God. "Every Israelite," says Maimonides, "should be penetrated at all times by reverence for his Almighty Creator. The central thought of the godly and devout man is: I have set the Lord continually before me." "As if he stood before a king of flesh and blood, he should never forget the requirements of right conduct and ceremonial purity,"³ Sleep is a kind of death, in which the soul leaves the body, Pharisees taught, and returns again when awakened, and the Jew was thankful for this return of life each morning, and he turned his thoughts towards God, saying over and over again:

"My God, the soul which Thou hast given me is clean. thou hast created it, formed it, and breathed it into me, and thou wilt take it from me and restore it to me again. While this soul lives in me, I thank thee, O, Eternal One, my God, and the God of my fathers, Lord of all works, King of all souls, Praised be thou, O, Eternal who putteth the souls again into dead bodies."⁴

¹ Sepp. V. iv. p. 97. ² Herzog Reim., V. xii., p. 418. ³ Cohen, Hist. Krit. Dars. p. 199. ⁴ Cohen, p. 199.

Then standing with their faces turned toward the Holy City, they put their Phylacteries on their foreheads and on their left arms, and standing with bowed heads they all recited the Sh'ma and other morning prayers.

The morning ablutions and prayers over, the breakfast, called in Greek *ariston*, began. A little stool about eighteen inches high is brought in and placed in the middle of the room, and Christ, with Lazarus, Mary and Martha sit on the floor, their feet in Oriental fashion curled under them. Before eating they all wash their hands again. Because they did not use knives, forks and spoons, these having come into fashion many centuries later, they dipped their right hands into the dishes, and it was necessary to have the hands very clean, and that was why they washed so often.

But this washing of the hands had become a religious custom. Under the direction of the Pharisees, they had built up a peculiar code of laws and regulations regarding the rite of the prayers before and after meals. If a Pharisee, was about to eat common food, it was enough to pour water on his hands. But in the Temple, before eating the Proposition Bread, called the *Terumah*, the hands must be dipped completely in the water, and before the priest could even taste the holy bread, he must take a bath. The hands must be washed in the morning before touching food, for evil spirits might have defiled the hands during the night.

To touch the eyes, mouth, ears, nose or face, or even one hand with the other before washing, might bring a disease on the part touched. The hands must be washed after cutting the nails, or killing a flea.¹ The more water used the more piety. "He who used much water for handwashing will have abundant riches," says R. Chasda. If one had not been out of the house that morning, it was enough to pour water on the hands, but if he was outside and had come in, he must plunge his hands into at least sixty gallons of water. The quantity given is forty seah, and the Rabbis give a seah as holding about a gallon and a half.²

The table, the house, the dishes and articles of what-

¹ Herzog Reim., V. xii., p. 639.

² Smith's Dict. of the Bible, Weights and Measures.

ever material were continually purified, lest they might become unclean, or lest they might have been used by one unclean. There was a continual strife between the lordly Sadducees, the party to whom, in the time of Christ, the Temple priests belonged, and the Pharisees, who laid great stress on the legal purity of the dishes and utensils of Temple and home. A Pharisee would die before eating without washing his hands. Rabbi Akiba had been put in jail, and his jailor brought him water when he was dying with thirst, and in place of drinking the water he washed his hands with it, saying: "It is better in time of persecution to die of thirst than to break the commandment, and thus die eternally."¹ They washed, not only every utensil used in the Temple service, but also the golden candlestick after each service, lest they might have been defiled by touch of some unclean person. When once a Pharisee was carrying out the golden candlestick to wash it, a Sadducee remarked that before long they would wash the sun.²

Sitting thus around the table for the morning meal, they all washed their hands saying: "Blessed art thou, O Lord, our God, King of the Universe, who hast sanctified us by thy commandment, and has given us the command concerning the washing of the hands." On the table were cakes made of unbolted flour, baked in the oven outside the house. These cakes were about eighteen inches in diameter and half an inch thick. They are still used in Jerusalem and sold in the booths. When taking the bread, each recited the prayer, "Blessed art thou, O Lord, our God, King of the Universe, who bringest forth bread from the earth." All these prayers were in the original Hebrew, and they had come down to them from the most remote times of the Hebrew people.

It was a frugal meal. Wine was seldom used at breakfast. Tea and coffee were not known. Water was the usual beverage. What other things they ate we do not know. History is silent regarding that breakfast in Bethany.

After the meal the hands were washed again, and all together they recited Psalm cxxv. Then the head of the house said:

¹ Geikie, *Life of Christ*, V. II., 140

² Dedenbourg, p. 132-134.

Let us say grace." And the others replied: "Blessed be the name of the Lord, from this time forth and forever."

The leader: "With the sanction of those present."

The others: "Blessed be our God, he of whose bounty we have partaken, and through whose goodness we live."²

All together say: "Blessed be his name, yea continually to be blessed forever and ever." The leader repeats the same and says a long prayer of thanksgiving, which varies for different feasts.

The progress of the Aryan race, the white men, for two thousand years has brought many improvements into the world, so that the homes of even our poorest are filled with luxury. We must go to the changless East to see the way Christ lived and to realize the price of our redemption.

The house of the wealthy family of Lazarus and his sisters was composed of two rooms, each about twenty feet square. The house was built of the peculiar whitish yellow stone of Judea, the walls being about eight feet high and unplastered inside and out. The roof was of sticks stretched across, covered with well-packed earth, overlaid with cement. In the outer room the animals belonging to the family were stabled, while the members of the family occupied the inner room. The house had no windows, the door letting in the light and out the smoke.

Around three sides of the living room ran a wide seat, built of stone, covered with mats, cushions, blankets and quilts. On this divan the members of the family slept. During the day this raised seat was used to sit or recline on, and the modest dishes of earthenware were placed on it when washed. In one corner was a painted chest, in which were kept the few heirlooms of the family. In another corner were some water-jars, the mouths filled with aromatic herbs to keep the water sweet. Near the door was a brazen movable fireplace, in which they burned charcoal or dry dung when cooking. The floor was made of stones. There was not a picture, statue or image of any kind, for every graven thing was forbidden by the law of Moses.

Let us see Christ's three loving friends with whom he used to stop and rest, when he came up to Jerusalem to celebrate the Feasts according to the Law of Moses. Lazarus is the Greek form of Eleazar, "God is helper," a name quite common among the Hebrews. The first of this name was Aaron's third son, who succeeded him in the high priesthood, pontificating for seventeen years, and who was succeeded by his son Phinees.¹ Nine men of this name are mentioned in the Old Testament, and one is given in the genealogy of St. Matthew's Gospel as St. Joseph's grandfather, whose son Mathan was Joseph's father.²

On the western shores of Galilee a collection of a few Moslem hovels stands at the southeast corner of the plain of Gennesareth, now named in Arabic the el-Mejdel. It is the richest part of the fertile shores of the famous Sea. It was called Magdala, a Greek form of the Hebrew, Migdal-El, "God's Tower." Magdala was surrounded with rich farms in Christ's day. They raised indigo, made woolen cloth. There dwelled eighty families of cloth-makers, and a part of the town was devoted to dyeing cloth.³ Olives, grapes, figs, etc., were raised in great abundance, and the region was called the "Udder of the Land." In this village alone were three hundred shops for the sale of doves for the sacrifices of the Temple.

There Lazarus, Mary and Martha were born. Their parents owned a large part of this fertile region, and they used to grow wheat on their lands for the proposition bread. Mary was called the Magdalen after Magdala the place of her birth. Besides the family is said to have owned a whole quarter of Jerusalem, and to have been of royal stock. To escape the great heat of the region of Galilee seven hundred feet below the sea, during the hot weather the family used to move to Bethany, where they had a summer house.

Some writers hold that Simon the leper was their father, who because of his disease was obliged to live separately from them, that Christ healed him, and that Lazarus is the rich young man, or ruler, who had great wealth, and who came to ask Jesus what he would do to be saved.⁴

¹ Exod. vi, 25.
x; Luke, xviii.

² Matt. i, 15.

³ Neubauer, p. 218.

⁴ Matt. xix; Mark,

The Gospels tell us that women, most of them wealthy, ministered to the Lord in his travels. Some were attracted by His teachings, others He had healed of diseases of soul and body. Writers of that age say Jewish women used to follow and wait on famous Rabbis, at whose feet they sat to learn their duties of the Torah, the Law, and that explains why Mary and Martha entertained the Saviour at their house.

Let us see what Jewish writers say of Mary. She had married a strict pharasaic Rabbi, Paphus, or Papias, a doctor of the Law, son of Jehudah. The Talmuds enter into minute details of marriage feasts, of the powder women put on their faces, forbidden to be used at the Passover feast or on Pentecost. With dark kohl, they painted eyelids and eyebrows. The groom gave vases of vermilion and carmine to color his bride's lips, cheeks and palms of the hands. They wore bows, called Towers, on the shoulders to keep up the dress, decked their heads with gold plaques, a custom still followed by the women of Bethlehem; wore false hair and teeth; but they could not pick up a tooth on the Sabbath, all showing that women are about the same in every age and country.

Paphus and Mary did not get along well together. The strict Rabbi treated her harshly. Being cradled in wealth, she gave herself up to Greek customs and luxury, then prevalent in Galilee, and longed for the freedom she enjoyed in her father's home when a girl.

In the citadel at Magdala was a soldier, Pandira, mentioned by the early Fathers, was a friend to Paphus, and, as the paranymph, he went with Paphus to Mary's home, the day of the wedding, to bring the veiled bride to her husband's house, according to the Hebrew custom. Having the entrance to the house, he seduced Mary, and when her husband learned of the adultery, he brought his wife before the Temple priests to have the marriage dissolved.

According to the Talmud, if the wife denied her guilt, the husband brought her before the Sanhedrin, where she was frightened into pleading guilty, or condemned to drink the "bitter water" of the fifth chapter of the Book of Numbers. If she still protested her innocence, she was "set before the Lord"; that is, she was led into the Temple, and at the Nicanor Gate, her outer garments,

jewels, etc., were taken off, and she was clothed in cheap black raiment, and told that if she was guiltless she had nothing to fear.

Now a priest comes forward, bearing a parchment on which were the curses given in the Book of Numbers, and he recites to her the words of the ceremony.¹ The priest fills a new earthen vessel with water from the great brass sea beside the altar, throws into it dust from the Temple mixed with a noxious drug, and reads to her the curses written on the vellum, to which she replies, "Amen, Amen, so be it."

Then he washes out the words on the vellum, written with a non-corrosive ink, "to blot them out with the bitter water." Another priest seizes the woman by the throat, tears open her garment to the waist, and lets down her hair, for all Hebrew women wore their hair in a net. With a coarse Egyptian rope, he fastens her dress across her bosom, puts on her head a red cap, while the multitude mock and scorn her. They now make her drink the bitter water. If she is innocent no harm will happen to her. If guilty, her eyes become suffused with blood, she will soon die, and she is driven from the Temple amid the curses of the whole population, to wear the red cap and her long hair hanging down, the rest of her life, as a sign of her crime. This was the reason that Mary Magdalen wore long hair with which she wiped her Lord's feet at the banquet. It was formerly the custom to stone such women to death, and that was the reason that they brought her to Christ, when he said, "He that is free from sin let him throw the first stone."²

Freed from the marriage tie, Mary took up her abode with the soldier Pandira in the half pagan town of Tiberias, Herod had built on the shores of the Lake of Galilee, called after the then reigning emperor Tiberius. It was a little to the south of Magdala, then filled with Romans, Greeks, Gentiles, Jews who had renounced their fathers' religion, and the flunkies who attended Herod's court.

Her brother Lazarus allowed her a third of the revenues of their father's estates, and she began the shameless life of an abandoned woman, carried away by immorality,

¹ Numb. v, 12-31.

² John viii, 7.

passion, jealousy, anger, bad desires, revenge, melancholy,—the state of the bad woman or man in every age. The menials of the court paid her well for the price of sin, and she sank lower and seven devils took possession of her, till the Lord drove them out.¹ She was the woman in the city, who was a sinner,² whom the Scribes and Pharisees caught in adultery.³ They brought her to Him, and quoted the Law of Moses, according to which she should be stoned to death. But the Saviour, stooping down, wrote on the ground. When these hypocrites, zealous for the Law, looked down, they were astounded. For there before them were the secret sins of each. One saw how he had cheated a poor widow out of her home. Another read that he had committed adultery, another saw the Lord had written his secret sin of murder which he had committed in order to get the victim's money—thus each accuser saw written his hidden crimes, and they all slunk away, leaving Jesus and the woman alone. The Lord, who came to save sinners, did not condemn her, but sent her away with the words: "Go and sin no more."⁴

How sensorious we are. How society turns against a woman whose character has been attacked. Who wants to make his home in the house of a reformed woman? Yet it is into the home of the reformed sinner that Christ enters, when he came up that long road from Jericho the Friday before. Here he remained Friday night. Here he passed the Sabbath rest. Here he lived, with Mary and Martha waiting on him till Monday, when the Sanhedrin condemned him to death. St. Augustin and the early Fathers see in Mary the type of the religious life, and in Martha the active life of the Christian.

Lazarus was about thirty years of age when he was raised from the dead. He became a disciple of the Lord. But after the resurrection and the ascension, he was a stumbling-block to the Jews. When the first persecution broke out against the Christians, they arrested Lazarus, his two sisters; Longinus, who had opened the Lord's side with a spear; Emelian, the centurion, who was in command of the Roman guard around the tomb, They sent them adrift on the sea in a leaking boat at Joppa, without sails, oars, rudder, or food and drink. But

¹ Mark xvi. 9.² Luke vii. 37, 39.³ John viii.⁴ John viii. 11.

the little band survived till they landed at Marseilles, France.

Lazarus became the first bishop of Marseilles; ¹ Martha founded a house for pious virgins; Longinus became bishop of Lyons, and Emelian bishop of Arles. Mary Magdalen retired to a high mountain, where she found a cave, and for thirty years she lived in retirement, doing penance for her sins. The remains of these Saints were found in the thirteenth century, with authentic documents attesting their veracity.

God Incarnate is going to take possession of his Father's house, the great Temple, and fulfil by his death the sacrifices and the ceremonial, which for ages had typified Him. His royal father David, more than 1,100 years before, foretold His wonderful beauty and comeliness.²

Thou art beautiful above the sons of men.
 Grace is poured abroad in thy lips,
 Therefore hath God blessed thee forever,
 Gird thy sword upon thy thigh, O thou most mighty,
 With thy comeliness and thy beauty,
 Set out, proceed prosperously and reign."

How often we have wished to see Him, as the God-Man, appeared in the flesh. He is often pictured by artists, and we have seen Jews in booths in Jerusalem with the very same face, form and features given by Christian painters.

Over the altar of the royal chapel, behind the main altar of the cathedral, Turin, Italy, in a gold-gilt bronze casket, is the winding-sheet with which Nicodemus wrapped the body of the dead Christ. The chemical action of the ointments, spices, etc, with which the body was prepared, according to the custom of the Jews, imprinted on the linen a photograph of his face, body, form and features, which are startling. He was about six feet tall, of spare body, and well formed.

It is the most striking, majestic and remarkable face the writer ever saw. The face is square, the forehead high, the chin large. Intelligence, mind, refinement, gentleness, love, compassion, goodness, virtue, self-control, purity, nobleness—in a word, every virtue man is capable

¹ Natalis Alexander, Sec. 1. Bollandists, July T. 5, Traditions of Provence, France, etc. ² Psalm xlv.

of shine forth from that dead face. The photograph of the winding-sheet brings out traits the eye could not discover. If a person with such face walked our streets to-day, crowds would gather to see him, even if he did not speak a word, for he would appear as a most remarkable personage. The priests of the cathedral, Turin, tell us that the winding-sheet is authentic, and much has been written regarding it and its remarkable history.

Pictures and images were forbidden the Jews, and therefore no paintings of Him have come down to us. If He had been a Roman, or a Greek, statues would have been erected to Him, and portraits would have been painted of Him, by artists who had known Him. Following the description of Isaias,¹ who in vision saw Him in his terrible agony, Justin Martyr writes of Him as having no beauty. Clement of Alexandria describes Him as being almost repulsive. Tertullian holds he had not even human comeliness. Origen goes so far as to say: "He was small in body and deformed, as well as low-born," that His only beauty was in His soul and life, and the Gnostics reproduced a likeness of Him, they claimed had been by taken Pilate's orders.

But these were ideal pictures of Him in His Passion and death. All other early writers picture Him as the most beautiful of the sons of men. Gregory of Nyssa applies to him the imagery of Solomon's Canticle. St. Jerome seems to exhaust words telling of his physical beauty. St. Chrysostom preached that: "The heavenly Father poured out on Him in full streams, that personal splendor, which distilled only drop by drop on mortal man." St. Augustine tells us in his own peculiar eloquence.

"We have seen Him," the prophet says, "and there is no beauty in Him nor comeliness. Why? because they did not know Him. But to those who knew Him 'And the Word was made flesh' is a great beauty. Why, therefore, did He have neither beauty nor comeliness? Because the crucified Christ was to the Jews a scandal, to the Gentiles foolishness. Why then did He have beauty on the cross? Because what is foolish before God is wiser before men, and what is weak before God is stronger before men. Therefore to us believing, whenever the

¹ Isaias liii. 2.

the Spouse is there He is beautiful. He is beautiful as God the Word with the Father, beautiful in the Virgin's womb where he did not lose his Divinity when he took His human nature, and beautiful as a child was the Word, and when as a child he sucked and was carried in the arms the heavens spoke, the Angels gave praise, the star directed the Magi, he is adored in the manger as the food of the meek. He is therefore beautiful in heaven, beautiful on earth, beautiful in the womb, beautiful in his Parent's arms, beautiful in miracles, beautiful in scourgings, beautiful inviting to life, beautiful fearless of death, beautiful laying down his life, beautiful taking it up, beautiful on the cross, beautiful in the tomb, beautiful in heaven." ¹

A volume might be written on the legends which have come down to us regarding Christ's form and figure. Artists have exhausted the subject in Christian art. His features imprinted on Veronica's veil, incorrectly called her handkerchief, looks very much like the face imprinted on the winding-sheet of Turin. Nicoporus, a Greek historian of Constantinople, reproducing the traditions of his day, says :

"I shall describe the appearance of our Lord, as handed down to us from antiquity. He was very beautiful. His height was fully seven span (about six feet), his hair bright auburn, and not too thick, and it was inclined to wave in soft curls. His eyebrows were black and arched, and his eyes seemed to shed from them a golden light. They were very handsome. His nose was prominent. His beard lovely, but not very long. He wore his hair, on the contrary, quite long; for no scissors had ever touched it, nor any woman's hand except that of his mother, when she played with it in childhood. He stooped a little, but his body was well formed. His complexion was that of the ripe brown wheat, and his face like that of His Mother, rather oval than round, with only a little red in it, but through it there shone dignity, intelligence of soul, gentleness, and a calmness of spirit never disturbed. Altogether he was like his divine and immaculate Mother." ²

¹ St Augustin Enaration, in Psalm xlv. 3, p. 285. Editio Parent Desbar, Paris, 1836.) ² Quoted in full by Vaihing, Art. Lentulus in Herzog.

There is a description given by Lentulus who knew him personally, and who wrote as follows to the Roman Senate. Although its authenticity is disputed by some, we give it. "There has appeared, and still lives, a man of great virtue, called Jesus Christ, and by his disciples the Son of God. He raises the dead and heals the sick. He is a man tall in stature,¹ noble in appearance, with a reverend countenance, which at once attracts and keeps at a distance those beholding it. His hair is waving and curly, a little darker and of richer brightness,² where it flows down from the shoulders. It is divided in the middle after the custom of the Nazarites. His brow is smooth and wondrously serene, and his features have no wrinkles, nor any blemish, while a red glow makes His cheeks beautiful. His nose and mouth are perfect. He has a full ruddy beard of the color of His hair not long but divided into two. His eyes are bright, and seem of different colors at different times. He is terrible in His threatenings, calm in his admonitions, loving and loved, and cheerful, but with an abiding gravity. No one ever saw him smile, but He often weeps. His hands and limbs are perfect. He is gravely eloquent, retiring and modest, the fairest of the sons of men."³

Writers say Christ dressed in purple as given in Christian art, because he was a member of David's royal family, for descendants of kings, even after the fall of the dynasty from the throne, dressed that way. The members of Mohammed's family are clothed in green all over the changeless Orient. Leaders of Jewish bands and Rabbis wore rings, and carried staffs, and perhaps Christ did the same. His garments worn at the Last Supper gave rise to the crosier, ring, and purple of the bishops, and the vestments worn by the clergy saying Mass.

Bethany, "The House of Dates" to-day is a wretched village of about twenty families, all Mahommedans, the houses stretching along the road leading from Jerusalem down to Jericho. In memory of the great miracle the Mohammedans call it El Lazariah, "The Lazarus." The hills around are covered with olives, figs, almonds, pomegranates, oaks, carobs and other trees. In Palestine the

¹ Some MSS have here "youthful." once guileless and mature,"
Lentulus in Herzog.

² Some MSS have here "He looks at
³ Epist. Lent. given by Vaihinger, Art

land is owned in common, one family cultivating a part one year, and another taking it the next, the allotments being made by the chiefs.

The remains of this house where God's Son dwelled with his three loved friends is still shown. To the west, about a block away, on the side of the hill, rise the remains of the building erected by the crusaders on the site of the home of Simon the leper, where Christ that Sabbath eve attended the feast given in his honor after sundown when the Sabbath ended. There Mary Magdalen anointed his feet and washed them with her long hair. The invited Pharisees found fault, and Judas began to show his true character.

About a block to the north of the site of Lazarus' house, a door, facing Olivet, opens into Lazarus' tomb. You go down twenty-eight steps, and find yourself in a large round cavity about ten feet in diameter, small above and large below. The place was excavated out of the living rock, and bears every mark of extreme antiquity. To the left, towards the east, in the floor, you see four steps leading deeper into the rock. You go down, and stooping low you enter through a narrow door into a small room cut in the rock. To your left is a stone shelf cut out of the solid rock on which lay Lazarus' body, when Christ, who stood in the outer large chamber, said: "Lazarus, come forth."¹

Let us look around and recall history. To the east stretches a valley with a history running back beyond the days of Abraham. There is one of the deepest clefts in the crust of the earth, a desert, through which flows the Jordan, "the descending," hastening with its yellow flood to lose itself in the salty, bitter waters of the Dead Sea. The whole valley is marked with the terrible punishment of God on the sons of Canaan for the sin of Sodom, which later crept into the Persian and Roman nobility, hastened the fall of these empires, and which would have destroyed the human race.

The view from Bethany to the east is striking. The red mountains of Moab lie far beyond, and there you see the peak of Nebo where Moses died at God's command.² The varied colored rocks, the endless desolation, the dark

¹ John xi.

² Deut. xxxiv.

waters of the "Sea of Death," as the Jews call it, or the "Sea of Lot," as the Arabs name it, recall what you see at Salton, or Death Valley, in our own California. The hundreds of desert valleys, or dried up lakes you find from Oregon to the city of Mexico, recall to you the valley of the Jordan and the Dead Sea. But the latter are more striking. For here history began, here the once chosen people lived, here the Lord and Creator passed by on his way to death.

From Bethany down to Jericho, nearly 4,000 feet below, only a path led at the time of Christ. But when, in 1900, the emperor of Germany went to Jerusalem, the Turks expected him to visit Jericho and the Jordan valley, and they built for him a fine road, but he did not travel over it.

There are only two houses on the way down from Bethany to Jericho—one near the ruins of the hotel to which the good Samaritan brought the wounded man, who had fallen among thieves, and the other about a mile below Bethany, at what is called the "Apostles Spring." It is thus named because here Christ and his Apostles rested that Friday afternoon, a week before his death, when they came up from the Jordan valley. A spring of water, flowing about a quarter of an inch diameter, still runs out of the rock, and is caught in a stone trough, out of which animals drink.

All Judea seems deserted. The steepest hills are covered with terraces from the bottom to the top. Some of these terraces are no more than six feet wide. With great labor the stone walls were built, the earth thrown in and the crops of grain are still grown on them, so as to save every foot of tillable soil. You see there the labor of more than 4,000 years. But what the prophets had foretold has come to pass. Palestine, a land of wonderful fertility, "the land of milk and honey," is deserted, her government overthrown, her people scattered, strangers walk her streets, Arabs are her conquerors, no people live outside her cities, but the few wretched ones who dwell in the numerous caves, and the "abomination of desolation" rests in holy places, as Daniel and Christ foretold.

Christ had no home. Passing through Jericho he

stopped with Zachæus, the wealthy tax-collector, and that Thursday night he slept at his house. The next morning they started on their journey up the hill. They could see the tower on the Mount of Olives, from whence the priests announced the rising and setting sun, the stars and moon, for the regulations of the Temple sacrifices and feasts. Jesus knew he was going up to die to save us all.

“And Jesus, going up to Jerusalem, took the twelve disciples apart and said to them : Behold we go up to Jerusalem, and the Son of man shall be betrayed, to the chief priests, and to the Scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to be mocked, and to be scourged and to be crucified, and the third day he shall rise again.”¹

Many times He had foretold His death. For before Him all His life, was the remembrance of that awful tragedy of the cross. While in spirit we are with Christ let us look around. We are now in Jericho, a rich priestly city of the tribe of Benjamin, built by the first Canaanite settlers at the place, where one of the finest springs in the world bursts forth from the desert sands, making the wild deep desolation of the Jordan valley bloom and blossom like a paradise in the dreary dry wastes of sand. To the east, about three miles, the Israelites crossed the Jordan “the descending,” when the waters piled up and left the river-bed dry. There on Tuesday, January 6th, more than three years before, John the Baptist had baptized Christ, when he pointed him out to his followers as the expected Messiah, when the Holy Ghost came down on Him, when the Father’s words proclaimed him his Son, and his public ministry began with his fast of forty days and nights.

Now let us turn to the west. There before you rises the harsh Lenten mountain, showing the different strata of limestone rocks, one piled on another, water oozing out giving life to a few green plants near the foot of the rocky hill, while at your feet bursts from the sand the spring of cool life-giving waters Eliseus changed from bitter to sweet. Up that rugged mountain, now almost hollowed out with caves, holes and habitations of the

¹ Matt. xx. 17-19.

thousands of recluses who there did penance. The day after his baptism Christ crept on the first plateau, suffering his first temptation, and on the highest summit repelling the onslaughts of the demon. There for forty days and nights he lived and kept his Lent.

Not a living thing could exist on that mountain. Bleak, bare, rugged, harsh are the limestone rocks, while far below you stretch the valley of the Jordan and the Dead Sea, only the irrigated gardens of Jericho, and the winding thread of the river are green, lined with vegetation. During that awful Lent, when Christ showed us how to fast, in twenty minutes he might have gone down and drank at the famous spring at the foot of the mountain. But for us he did not, for he wished to show us how to suffer the miseries of this life. The temptations of Christ have been explained so many times, we will not now stop to expound them. But the spring of fresh, cool water before the eyes of Jesus during his fast, when the horrors of thirst were a hundred times more severe than the want of food, have not been touched on by writers on Christ's temptation.

Leaving Jericho, Christ and his followers went up through the deep ravine, dry in summer, but down which trickles a stream of water in the winter and spring. Along the sides of the valley, in sheltered nooks, sometimes carved out of the living rocks are human habitations. They remind you of the houses of the Cliff-dwellers in the West. On the right they passed one of the places, where the Essenes had a house. To that monastery Zachary came to pray for an heir. For to have no children was the greatest calamity which could happen to a Jew, and every mother hoped and prayed that she might become the mother of the long looked for Messiah. Here Zachary remained for three months; afterward he went back to his home on the side of the hill, about four miles to the northwest of Jerusalem, now occupied by a church. God heard his petitions, and gave him the "greatest man born of women," John the Baptist.

Coming out of that hospitable home of Lazarus, Christ met his twelve Apostles and the seventy two disciples, Where they stopped these three nights we do not know. All Jews were hospitable to the pilgrims coming up to

Jerusalem to the great Feasts of Israel, and we suppose they found lodging in the village houses. Perhaps some of them rolled themselves in the blankets they carried with them on their journeys, and slept outdoors. For this was then customary, and is followed even in our day. People carried with them a basket filled with straw and two blankets which they rolled around them at night, and this was their bed. You will find the same custom in California and Oriental countries. Such was the bed Christ told the man he healed to take up when he said to him, "Take up thy bed and walk."¹

Coming out of Lazarus' house, Christ turns to the right, and passes along the little street. He went two blocks to where it meets the main road leading through the village from Jericho to Jerusalem, and ascends the latter to where another path leads to the right up towards the summit of Olivet. These were not roads over which a carriage could pass, but simple paths, rough and narrow, out of which at present it seems a stone had not been picked for thousands of years. There may have been chariot roads over which Romans passed on the way to Jericho and the Jordan valley, but little sign remains of them to day.

Up this path to the right went the Master and his followers. Stone walls lined each side of the road inclosing gardens. In a little depression higher up, in about fifteen or twenty minutes they came to a still smaller village called Bethphage, "The House of Green Figs." It is nearly half-way between Bethany and the summit of Olivet. There and in Bethany the priests lived when they came up from Jericho while waiting for their turn in the Temple services.

"And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two of his disciples, saying to them: Go ye into the village that is over against you: and immediately you shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say anything to you, say ye: The Lord hath need of them, and forthwith he will let them go. Now all this was done that the word might be fulfilled, which was spoken by the prophet, say-

¹ Matt. ix. 6.

ing: Tell ye the daughter of Sion, Behold thy King cometh to thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them.”¹

The prophet Zacharias had foretold this incident hundreds of years before. They found the ass tied to a grapevine, as Jacob, born 2,199 years before, on his death-bed, blessing his sons, foretold:

“The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Tying his foal to the vineyard, and his ass to the vine, O my son. He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk.”²

They had just come over the top of a shoulder of Olivet. From there you see the little village of Bethphage to the northwest, as the Saviour said, “Go ye into the village that is over against you.” Near this footpath was discovered in 1877 a sculptured stone covered with figures, representing the resurrection of Lazarus, and showing one of the apostles being sent into the village, which the inscription calls the village of Bethphage. Where Christ mounted the ass now stand a church attended by the Franciscans.

Why did he ride an ass? This animal, in Hebrew, chamor, both tame and wild is mentioned in earliest human history. The Hebrew word for ass comes from a root word meaning reddish brown, like the Spanish word for ass—burro, “brown.” It was the beast ridden by the Judges. Samson killed the Philistines with the jawbone of an ass. David and Solomon rode on asses. It was the beast of Hebrew royalty, and this is why Jesus chose the ass on which to ride like Israel’s King, when he came that day to take possession of his Father’s Temple. He rode first on the ass, which the Fathers tell us typified the Hebrew people used to the Law. Then he changed and rode on the colt, which was never ridden before, and this represented the Heathen nations, who knew not the Law till the Hebrews were rejected and the other nations called to the Church.

“And going their way they found the colt tied before

¹ Matt xxi. 1-6. ² Gen. xlix. 10, 11.

the gate, in the meeting of two ways," "a colt tied upon which no man yet hath sat," "and they loosed him. And some of them that stood there said to them: 'What do you, loosing the colt?' And they said to them as Jesus had commanded them, and they let him go with them."¹

"And the disciples going did as Jesus commanded them And they brought the ass and the colt, and laying their garments upon them, and made him sit thereon."²

Three roads or footpaths lead from Bethany to Jerusalem, one along where is now the carriage road, another higher up the hill through Bethphage, the third, after leaving this little village branches over the summit of Olivet. Christ took this latter path.

From the northern parts of Palestine, and from the Jordan valley, great crowds were coming up to the great Easter feast of the Passover. They had heard of the raising of Lazarus from the dead, and of the wondrous works Jesus had wrought, and they crowded around Bethany and Bethphage. When they came to the great feasts they encamped according to the rules laid down by their great legislator, Moses, in their desert wanderings. Olivet was covered with the tents of the Jews. On the southeast of the Holy City were the tents of Issachar and Zebulon. To the south towards Bethlehem rested the sons of Simon, Gad and Ruben. On the west of the Holy City were the children of Ephraim, Manasses, and Benjamin. To the north, along the plain was the camping ground of Dan, Asher, and Nephtalim. This was the way they surrounded the city since the days when David made it his capital.³ Jerusalem at that time contained about 100,000 inhabitants.

Oriental peoples are very emotional and excitable. When they came and found Lazarus alive and well the greatest enthusiasm broke out. They crowded around Lazarus and Christ as they went up the hill. Soon it became a processional march, the triumph of a king, as Isaias foretold. "Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh, behold his reward is with him, and his work before him."⁴ "You shall say in that

¹ Mark xi. 2-6.
Passover.

² Matt. xxi. 6, 7.

³ Smith's Dict. of the Bible, Art.

⁴ Isaias lxii. 11.

day, Praise ye the Lord and call upon his name." ¹ "Sing ye to the Lord, for he hath done great things, show this forth in all the earth. Rejoice and praise, O thou habitation of Sion, for great is he in the midst of thee, the holy One of Israel." ² Fulfilling these words the whole crowd began to shout and praise Him.

At that time Jerusalem was surrounded with gardens and fertile fields—every foot of land cultivated. Trees were everywhere. Olives, the Hebrew zayith, covered the holy mountain. The fig, teenah, lined the paths leading to Bethphage, "house of figs." Pomegranates, rimmon, bore their beautiful rosy fruit. On the southern slope of Olivet, where they were passing, grew in great abundance the date-bearing palm trees. There were to be seen the watch-towers, from which day and night they watched their flocks, gardens and orchards.

Coming to the Feasts they sang hymns of praise to God. The Book of Psalms was the Hymn-book of the Jew, and in their journeys they used to sing the Pilgrim Psalms.

"I have lifted up my eyes to the mountains," etc.³

"Praise the Lord for he is good," etc.⁴

One band began the sacred hymn, sang as far as the star in our Breviaries, when another band took the refrain, and sang it to the end of the verse. In Christ that day they recognized the long looked for Messiah.

Any one who has seen a procession in Jerusalem can imagine the scene. Sitting on the walls of Gethsemane a person saw a Mohammedan procession on Good Friday going out to visit Moses' tomb on Mount Nebo. The confusion was indescribable. Each member of the band played his instrument in his own time, note, and melody. Some danced, others shouted. Bedouin chiefs gesticulated with drawn swords surrounded with members of their tribes. Each tribe, race or people had its own peculiar dress. It was grotesque, oriental and disorderly, while thousands looked down from the walls, the stone fences, the houses, the walls of the Temple area.

We suppose it was the same this Palm Sunday, when Christ rode the ass and her foal. At narrow and difficult

¹ Isaias xii. 4.

² Isaias xii. 5, 6.³ Psalm cxx.

⁴ Psalm cxxxv.

parts of the road the noise and confusion became bewildering. Women screaming in terror of being trampled under foot of camels; boys running wild through the crowds, parents calling for lost children, friend shouting to friend, drivers beating their beasts, venerable men passing on camels, asses and horses, young men running along, old men carrying canes; Essenes clothed in white, Pharisees with large phylacteries on their brows and left arms, lordly Sadducees masters of the Temple, priests from Jericho and the North coming up to take their turn when drawn for the Temple service, women leading children, men guiding their families, thus came the great procession, singing Psalms of praise and glorifying God as they went along.

Christ had labored among these peoples in Galilee, and in the northern parts of Palestine, and they had seen His great works and heard His preaching, and now they understood that He was coming to take possession of the Temple and restore the kingdom of Israel as the prophets had foretold. John the Baptist, his "Angel," had baptized many of them. "Behold, I will send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament whom you desire shall come to his Temple. Behold he cometh, saith the Lord of hosts."

As they passed the flank of the mountain a beautiful sight opened out before them. The city was below them. The city of their fathers rose from Sion, Moriah, Bezetha and Acra, its four hills, with its white palaces, houses and walls. There was the great Temple which Herod had rebuilt and now nearly finished. Few sights are more striking than Jerusalem from the Mount of Olives. The excitement became greater.

It was a queerly dressed crowd which came up to the feast. You might see the turban of the Bedouin of the desert, with the white cloth laid on his head with the two woolen fillets, woven round bands, around his brow to keep on the cloth. The sheiks or "chiefs" have purple and colored turbans, each differing according to the colors of his tribe. The pure Jews wore large white turbans. Men from the other side of the Jordan wore them falling

¹ Malachias iii. i.

down their shoulders to keep off the fierce desert sun. With hair tied up in fine netting the women wore veils covering their faces.

Both men and women wore a garment, very much like a clergyman's cassock, reaching down to the feet, bound with the girdle, the latter of various colors and serving for a pocket. Over this cassock the leaders wore a flowing cloak, hanging down in graceful folds from their shoulders. On the feet were sandals made of skins, tanned by being placed on the street to be trampled on. The leaders were known by their long flowing garments.

The men and boys were dressed in all kinds of garments made of different materials. Some were clothed in sheep-skins with wool outside, others with the wool inside. Others had a sack on, with simple holes for the head and bound with the girdle, some with wide stripes running up and down. Boys had on a single garment and girdle, girls were clothed in the same way, but the older girls had on veils made of a single thick piece of material.

The materials were of all colors. Some were at one time white, but now bedimmed with dirt. Coming from Jericho where they lived till their "course" called them up to the Holy City, were many priests. These wore linen drawers according to the command of the Law.

"And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried saying: Hosanna to the son of David, Blessed is he that cometh in the name of the Lord. Hosanna in the highest"¹ "Blessed be the kingdom of our father David."²

And the people of the city, seeing this great triumphal procession coming over the southern slopes of Olivet, went out of the city and hurried to meet him. "Because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day a great multitude that was come to the festival day, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him. . . . The multitude therefore gave testimony, which was with him when he

¹ Matt. xxi. 8, 9. ² Mark xi. 10.

called Lazarus out of the grave, raised him from the dead.”¹

The word Hosanna is the Syro-Chaldaic of verse 25 of the 112th Psalm. In the original Hebrew it is Anna Adonai hoscihanna; “O Lord, save me. O Lord, give good success.” It was used by the Jews in the same way as our Hurrah, the French Vive, the Italian and Spanish Vivat, in all their assemblies.

The garment with which they made a carpet along the road was the Himatia of the Greeks, the Abayeh of the Hebrews, worn as mantle over the tunic. This custom is still followed in the Orient, and at Damascus, in our time the people came out and spread their garments under the feet of the English Consul, when they asked his mediation in their difficulties.²

The branches, called in Greek, Klados, were tied with linen fillets mention by Herodotus.³ A custom peculiar to the Orient is to cover the roads and streets with branches of trees when great personages pass along. It is a testimony of honor and respect. During the procession on Palm Sunday in the Holy Sepulcher, each year at Jerusalem, the Greeks, Armenians and other Oriental Christians carry olive branches, saying the tradition is that they strewed the road with olive boughs as well as with palms.

“And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen. Saying, “Blessed is he who cometh King in the name of the Lord, peace in heaven and glory on high.” And some of the Pharisees from from amongst the multitude said to him: “Master, rebuke thy disciples.” And he said to them: “I tell you, that if these should hold their peace, the stones will cry out.” And when he drew near seeing the city, he wept over it, saying:

“If thou also had known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass

¹ John xii. 11, 12, 13, 17.

² Robinson, Biblical Researches V. I., p. 473.

³ VII. 19. Eschylus, Eumenides, 48, etc.

thee around and straiten thee on every side. And beat thee flat to the ground.”¹

Where Jesus wept over Jerusalem, now stands the Church of Dominus Flevit. Measuring with instruments, it was found that the floor of the church is at the level of the spring of the arch of the Mosque of Omar over the rock where stood the great altar of sacrifice. Where Christ wept that day over the destruction of the city, the whole scene, the city, the great Temple, but a quarter of a mile away, stood out in all their beauty.

Coming down the hill, they pass between the walls of Gethsemane and the Garden of Olives, which witnessed his agony and where he was arrested. They crossed the Cedron valley on a bridge the high priests built and maintained out of their own pocket; they passed the road leading up to what is now called St. Stephen's Gate, and they entered the Temple through the Golden Gate with its beautiful pillars, handsome carvings and now closed to fulfil that prophecy.

“And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord, the God of Israel hath entered in by it, and it shall be shut for the prince. The prince himself shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of the gate, and shall go out by the same way.”²

It is a striking thing to see this gate for centuries closed to fulfil that prophecy. It is walled up on the outside, but you can enter from the Temple area and see the beauties of the gates, the way they were constructed and the large area they covered in the days of Christ. From this prophecy we learn that here Christ took his lunch that day, and that in the evening he passed through it returning to Bethany.

After lunching and teaching in the beautiful inclosure of the Gate, they mounted the stone steps and came up into the Temple area, now filled with great crowds of people from every land under the sun, into which the Jews had penetrated and engaged in trade since the Captivity.

¹ Luke xix. 37-44. ² Ezechiel xliv. 2, 3

CHRIST IN THE TEMPLE.

IN the gates of the city, kings, judges and rulers sat, held court and administered justice. The Talmud has one digest of law called, Baba Kama, "The First Gate." This code relates to stealing, robbery, etc. Baba Metzia, "The Middle Gate," gives laws relating to articles, animals, frauds, etc., and the Baba Bathia: "The Third Gate," has the statutes regarding persons, real estate, etc. The gate was the symbol of government, power, and this was the reason Christ said of his Church: "The gates of hell shall not prevail against her."

The Turkish government is called the Sublime Porte: "The High Gate."

Ezekiel had foretold how Christ would enter by this gate as the Messiah, Prince of Peace. Lest the foretold Conqueror might come and capture the city, the Turks walled up this gate on the outside, and thus it is closed to fulfil the prophecy. But from the Temple area you can enter the gate from the inside and see the large court rooms, fluted columns and spaces where they used to hold the court.

Now the Father's Eternal Son mounts the wide stone steps leading up from the gate into the Temple area, and there a striking scene appears before Him. More than 3,000,000 people had gathered in Jerusalem from all parts of the world to celebrate the greatest of the Hebrew feasts, the Passover.

There were seen Jews from every country of the world into which they had emigrated since the Babylonian Captivity. You might, if you were there, see the poor farmer from the south of Judea, others from along the borders of the waterless plains, from far beyond Hebron, from the deserts around and to the east of the Dead Sea; the Jew from the plains of northern Africa where was raised the grain which almost supported Rome; others dressed like Bedouins from the hills beyond the Jordan, who had

brought wheat on camels for sale in the Holy City ; men appointed by wealthy Israelites of Assyria and Babylonia to carry their offerings to the Temple ; rich merchants from the Celtic village of Lutitia, now Paris, and the cities of Gaul, now France ; men who came from the forest villages of Germany, from the cities of Asia Minor, from the rich lands the Nile rescues from the Sahara, from Italy, Greece, from the shores of the Bosphorus, from the city of Byzantium, later called Constantinople—in a word, from all the nations, the Jew had come up to celebrate the feast.

Along the tessellated pavements of the cloisters, in the great space between them and the Chol, in every spot of that vast Temple area, were bands of men talking, gesticulating, arguing, disputing about the Torah, the prophets, the feasts, the Temple ceremonial, the state of trade, the hated Roman occupation, the crime of Pilate taking money from the Temple treasury to fix the aqueduct, his orders to bring the Roman standards into the temple with the brazen eagles over the flag with its S. P. Q. R. : “ The Senate and the Roman People,” the crimes of the Herods, the paying of tribute, the hope of freedom from Cæsar’s dominion, the shekel of the sanctuary, the animals brought for the sacrifices, and a thousand other topics of the day.

But the most interesting items of news related to a new prophet, who had appeared in Judea and who claimed to be the long looked for Messiah, but they were not all sure of his mission. They had been deceived so many times. False prophets had arisen and had led them to death, but this one had done wonders. He had healed the sick, made the deaf hear, and even raised the dead. Did not their great prophet say : “ God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame leap as the hart, and the tongue of the dumb shall be free,”¹ and this new prophet has done all these things, he has done more. Eleazar, whom the Greeks call Lazarus of Bethany, he raised from the grave even after he had been four days dead, and he is here amongst us.

Such were the questions heard on every side among the strangers who had come to the feast, and they were

¹ Isaias xxxv. 4-6

the talk of the men who kept booths for the sale of animals, etc. for the sacrifices. They disputed while they weighed out the flour for the Mazzoth, the dough from which the Passover cakes were made, and while they sold the turtle-doves for the purification after child-birth. Men talked about him as they pointed out how there was not a blemish on the lambs they sold for the Passover to be held Thursday eve, and it was the continual conversation of little groups of people on every side.

Like wildfire the news now spread all over the city, passed from one to another that he had come, and excitement seen only among the Orientals rose to fever heat. "And when he was come into Jerusalem, the whole city was moved saying: 'Who is this?' And the people said, This is Jesus the prophet from Nazareth of Galilee."¹

When the people heard that Christ had come up to the great feast, they crowded around him, "And the blind and the lame came to him in the Temple and he healed them,"² while the people praised him crying out, "Blessed is he that cometh in the name of the Lord," "Hosanna in the highest," "Hallelu-Jah," etc. The scene must have been wonderful. The prophet foresaw it hundreds of years before. "And I will move all nations, and the desired of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts."³

The whole Temple areas within the arcades or cloisters were filled with crowds of people. Along the walks of the area open to the sky, where the Gentiles alone could come, were booths for the sale of the animals used in the sacrifices. Men had stands covered with large yellow cakes made of unbolted flour more than a foot in diameter sold for food. Oranges from Joppa, figs and tropical fruits from around Jericho, dates from Olivet, costly rugs from Persia, cloth from Egypt, copies of the Scriptures, rolls of the Law, wine in skins with head and feet seeming ready to burst—it was a sight to see that day. Tourists can see a scene like this behind the great Mosque on the way to the Citadel of Cairo each Saturday, and the same on a small scale may be found in Jerusalem in our time.

But the money-changers, not content with the places

¹ Matt. xxi. 10, 11.

² Matt. xxi. 14.

³ Ag. ii. 8.

they had rented for ages from Temple priests, had invaded the Court of the Women, and had placed their booths on all sides where the worshipers passed back and forth to the services, and even in the Court of Israel they plied their trade, shouting the discounts they would give, disturbing the worshipers, and even interfering with the stately Temple Liturgy. Avarice, which still lingers around Jerusalem, was in the air, and the easy-going Sadducee priests said nothing, for they received a percentage on every shekel given for the money of foreign countries. For no money but the regular half-shekel could be put in the great "Trumpets" as the money-chests were called.

The Rabbis were forbidden to preach or gather disciples around them till they were thirty years of age, when they were ordained with the laying on the hands of the elders of the synagogue. If one began to preach before that age, no one would listen to him, and he would become a laughing-stock. That was the reason Jesus remained till He was in his thirtieth year before beginning his public life. We can imagine the excitement the news caused that the famous prophet of Galilee, with his disciples, had come to the Temple.

The Orientals are very demonstrative, shout, gesticulate and make all kinds of motions, while every nerve is tense. We can imagine the scene that day among the money-changers when the Lord went in and drove them out.

"Jesus went into the temple of God and cast out all who were selling and buying in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And he said to them, It is written: My house shall be called a house of prayer to all nations, but you have made it a den of thieves."¹ This the prophet foretold, saying; "And the merchant shall be no more in the house of the Lord of Hosts that day."²

When the people heard that the great Prophet of Nazareth did this the excitement became very great. They had seen his wonderful miracles, had heard him preach, and they all began to shout his praises saying: "This is Jesus the prophet from Nazareth of Galilee."³

¹ Matt. xxi. 12, 13.² Zach. xiv. 21.³ Matt. xxi. 11.

Nazareth comes from the Hebrew *Natzer*, "a sprout," "a shoot," and *Isaias* used this word foretelling Nazareth his dwelling place. "And there shall come forth a rod "Nalzer," out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of God shall rest upon him."¹ Nazareth is also derived from *Nazir*, "Consecrated," "Devoted to God," for he was a Nazarite. The word also means "A Prince," for all recognized Jesus as a Prince of the House of David.

The Nazarite was bound by the law to drink no wine or vinegar,² to wear long hair and beard. He was separated from all men, and devoted to God. Thus Joseph was set apart before he was sold into Egypt. On his death-bed Jacob foretold Christ the Nazarite, when he said: "The blessings of thy father are strengthened with the blessings of his fathers, until the desired of the everlasting hills should come, may they be upon the head of Joseph and upon the crown of the Nazarite among his brethren."³

God laid down the Nazarite's rules. The vow was for a time or for life. Samson, Samuel and John the Baptist took the vow for life. But it might be taken for thirty, sixty or ninety days.⁴ Jewish writers tell us that Helena, Queen of Adiabne, converted to Judaism, took a vow of seven years for the success of her son's military expedition. But at the end of the vow she visited Jerusalem, and the school of Hillel told her that her vow was invalid, because she had taken it in a foreign country, and she took another seven-years' vow. But toward the end of this term, she happened to touch a dead body, and she had to take another, and thus she was a Nazarite for 21 years. Outside the walls of the Holy City, not far from the Damascus gate, they show the royal tombs of her family. They are of great extent, cut out of the living rock, and are now called the "Tombs of the Kings," because some hold that they were excavated by the Herod family. The punishment for breaking the Nazarite vow was thirty-nine stripes. The consecration of the Nazarite and his honors were like those of the high priest, and he was allowed to enter the court of the priests and even the Holy Place in the Temple. Christ was a Naza-

¹ *Isaias* ii, 1.
Sec. 3, p. 148.

² *Deut.* xxix. 6.

³ *Gen.* xlix. 26.

⁴ *Talmud, Nazis, C. I.,*

rite, and that is the reason he never shaved or cut his hair. To this day the monks of the Oriental churches never shave, and wear long hair.

The afternoon was passing, and as the westering sun was half down the sky, Christ entered the Women's Court to offer his gifts as a Nazarite, the year-old lamb for the holocaust, the ewe lamb for sin-offering, the ram, the basket of unleaven bread mixed with oil, and the bread-wafers anointed with oil in the form of a cross.¹ This was the law of the Nazarite, and as a good Jew Christ came to fulfil the law.

The afternoon service, begun at three o'clock, was now drawing to a close. The prayers of the Liturgy had been finished, the lamb had been immolated, its flesh was burning on the great altar, and the drink-offering had been poured out at the base of the altar. The president, Caiphas, had given the signal and the crowd of priests stood on the right and left of the marble table on which the fat of the sacrifices was laid.

Now the priests blow three blasts on the silver trumpets, and the priests gather on the steps leading from the Priests' Court up to the porch of the Holies, while the Levites crowd the fifteen steps of the Nicanor Gate leading from the Court of Israel to the court of the priests. They all face the west towards the dread Holy of Holies, where Jehovah dwelled in the majesty of the Shekina. The cymbals struck, the great organ begins, the priests sing the Psalm which ended the service of the first day of the week.² The officiating priest first intoned the Anthem and the other priests and Levites took up the strain.

The Psalms were always sung in three sections. After the Anthem beginning the sacred Hymn, the Levites used to blow three blasts on the silver trumpets before the canticle of praise began. When the first section was finished they blew again and rested for a time. Then they sang the second part. The second section had ended, and Jesus with His gifts as a Nazarite was passing through the famous gates towards the Priests' Court, when with a mighty sound, the two choirs of priests and Levites raised their voices, as they sang the last part of the Psalm his

¹ Numb. vi.

² Psalm xxiii.

father David, inspired by the Holy Ghost, wrote more than 1,100 years before, foretelling this incident in the Redeemer's life, and the glories of His ascension. Just as Jesus mounted the steps of Nicanor Gate, and was passing through the long lines of the Levite choir, the third section of Psalm xxiii began—

The Priests: Lift up your gates, O ye princes, and be ye lifted up, O eternal gates.

The Levites: And the King of Glory shall enter in.

The Priests: Who is this King of Glory?

The Levites: The Lord who is strong and mighty, the Lord mighty in battle.

The Priests: Lift up your gates, O ye princess, and be ye lifted up, O eternal gates.

The Levites: And the King of Glory shall enter in.

The Priests: Who is this King of Glory?

The Levites: The Lord of Hosts, he is the King of Glory.
Hallelu-Jah.

Thus amidst the glad shout of holy hymn the King of Glory advances through the gates of his Father's house, and enters the Court of the Priests. For only after the regular Temple services were the people accustomed to bring their gifts to the priests. He stood at the door with his gifts, while a priest came forward to receive them from Him as the prophet foresaw. "And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate, and the priest shall offer his holocaust and his peace-offerings, and he shall adore upon the threshold of the gate and shall go out."¹

Why did Jesus go out when he had given the offerings to the priests as the law laid down? Because in one of the rooms opening into the Women's Court, which he had passed, the Nazarites were accustomed to have their hair polled, and Jesus went into it and there His hair was tonsured and his beard trimmed. The hair He offered as a holocaust to be burned on the altar as the law of the Nazarite directed.² That is the reason that in His ministry of preaching, He is represented with long flowing hair, parted in the middle, for that was the way the Nazarites wore their hair. In his Passion, he is pictured

¹ Ezech. xlvi. 2.

² Numb. vi. 18.

with short hair, because he had it cut and offered it with the other Nazarites on Palm Sunday.

Taking the hair, with the trimmings of his beard according to the laws relating to the Nazarites¹ with his gifts of animals as laid down in the Books of Moses, he brought them to the priests appointed for that service. Then he placed the offering of the half shekel required of every Israelite in the Corban, and going to the center, to the door of the Priests' Court, there he adores his Eternal Father, as the prophet says. "And the prince shall enter by way of the porch of the gate from without, and he shall stand at the threshold of the gate, and the priests shall offer his holocaust, and his peace-offerings, and he shall adore upon the threshold of the gate, and shall go out, and the gate shall not be shut till the evening."²

Ezekiel saw this Temple restored by Herod as it was at the time when Jesus Christ visited it this Palm Sunday, and he describes its glories as a figure of the Church. It was customary to close the great gates after the evening sacrifice for the whole people, and after the particular sacrifices had been offered by the thousands of persons, who brought them to the priests for their special devotions with the prescribed prayers. But this day there was great excitement in the Temple, and the whole people were shouting the praises of Jesus of Nazareth, who had come up to the feast and did such mighty works.

Like a good Jew, Jesus had come up to the Temple each Passover. He had attended every Feast of Israel since he was confirmed as a Jewish boy at twelve years of age, but this time he came to take possession of his Father's house, to found his Church on the great Temple and its stately ceremonial, to make the Hebrew people his priests and missionaries to the other nations.

Now passing through the still opened gates, he enters again the Court of Israel, he ascends the marble steps and enters the Priests' Court, for he was a priest as well as a Nazarite. His forefathers had married into Aaron's family, and that gave him the right to enter the sacred precincts. As a sign of his priestly descent he wore the seamless garment worn by all the Temple priests. He

¹ Numb. vi. 18.

² Ezekiel xlvi. 2.

was the last heir of David's royal family. No one ever disputed his titles as Priest and King. Passing into the Priest's Court he sat down. From the most remote antiquity members of royalty were allowed to sit in the Priests' Court. There he sat clothed in purple. For in the days of Christ all members of the royal families wore the royal purple, even if their dynasty did not actually sit on the throne.

We may imagine that this caused a sensation among the priests. Now comes forward Caiphas with his assistants the Katholikin, on each side of him, and behind him walked his suffragan Annas, the Sagan, his father-in-law, with the other officers of the course serving that day.

"And whereas he had done so many miracles before them, they believe not in him. That the saying of Isaias the prophet might be fulfilled, when he said: "Lord who hath believed our hearing? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, for Isaias said again: He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them. These things said Isaias when he saw his glory. However many of the chief men also believed in him; but because of the Pharisees, they did not confess it, that they might not be cast out of the synagogue."¹

The Asiatic or Semitic character is the most headstrong, the most unbending, the most conservative on earth. This is why they have remained till our day as they were in the days of the patriarchs. But in religion they seem as unbending as the eternal hills. This is why the Jew has preserved his religion amidst most terrible persecutions until our time. The vast vested interests of the Temple, the glorious history of Israel would be overthrown by any change of religion. The prophets had foretold his every act, but they had also denounced the idolatrous priesthood and the Pharisaic spirit. The Rabbis seldom preached from the prophets, for a congregation does not like to be told its faults, and they had confined their preachings to the Law and the history of Israel. Therefore the prophets were not well known, and that is

¹ John xii. 37-42.

why Christ said: "Search the Scriptures . . . and the same are they that give testimony of me."¹

There we see two heads of God's two Priesthoods. Caiphas a priest according to Aaron's priesthood, and Christ "A priest forever according to the order of Melchisedech."² He came to found his order of priests on that of Aaron, but he was to be rejected, and he went farther back, to the Passover, and Thursday night he founded a priesthood on that of the patriarchs, for Melchisedech was Sem, eldest son of Noe, the last of the original priests of mankind, going back to Abel and to Adam.

"And when the chief priests and the Scribes saw the wonderful things that he did, and the children crying in the Temple and saying, "Hosanna to the son of David," they were moved with indignation, and said to him: Hearest thou what these say? And Jesus said to them, yea, have you never read. Out of the mouths of infants and of sucklings thou hast perfected praise,"³

The haughty Caiphas, dressed in priestly purple robes worn by the high priest at all times in the Temple, even when not pontificating on the great Feasts of Israel, and Jesus, Prince of the house of David clothed in purple imation or talith, the elesus striped with brown, his girdle around his waist and binding his cassock, the priest's seamless garment, with priests and Levites crowding around—all made a striking scene. It was an incident filled with portent for the future of the priesthood, the Temple, and the Jewish nation. With hate and anger in his tones, Caiphas came forward and asked Jesus, "Why doest thou do these things? What right have you, a Galilean, to drive the sellers from the Temple?" Jesus replied with the words of his father David.⁴

"Burnt offering and sin offering thou didst not require. Then I said, Behold I come. In the head of the book it is written of me, that I should do thy will, O my God. I have desired it, and thy law in the midst of my heart. I have declared thy justice in a church. Lo I will not restrain my lips. O Lord, thou knowest it."

This infidel priesthood living on the Temple revenues,

¹ John v. 39. ² Psalm cix. 4. ³ Psalm viii. 3; Matt. xxi. 15-16. ⁴ Psalm xxxix 7-10.

hardly believing in the existence of a God to whom they daily offered sacrifice, saw the meaning of the Holy Ghost's words uttered more than 1,000 years before, and the reply roused them to fury. Caiphaz demanded: "How is it written in the head of the book regarding thee, O Galilean?"

"Take the names of the patriarchs from Adam down to the separation of the nations, translate these names into Aramean, and you will see how it is written of me in the First Book of Moses." The First Book of Moses, as it is called by the Jews, is Genesis.

The Jews used various materials on which to write, but in the Temple they used only tablets, called Pinaques, formed of thin pieces of wood or Lauch, "fastened together." The Mishna mentions three kinds of tablets¹ according as the wood was covered with wax, papyrus, or left plain. Black ink, made of soot, deyo, gum-arabic, qumos and vitriol, qanqanthos² composed the ink, the pen was made of a reed still used in Syria. And Caiphaz took a pen and wrote on a tablet as Jesus dictated. We put the meanings, not in the Aramean, spoken then in Judea, because it is now a dead language, but in English.

HEBREW.	ENGLISH.
Adam, signifies	Mankind ; or, The Reasoning being.
Seth,	A Sprout ; or, Appointed.
Enos,	Mortals ; or, Frail man.
Canaan,	Lamenting ; or, Acquisition.
Malaleel,	God in Splendor ; or, The Blessed God.
Jared,	Shall come down ; or, Descending.
Enoch,	The Teacher.
Mathuselah,	A Branch sent to die ; or, His death shall send.
Lamech,	To the Humble.
Noe,	Rest, or Consolation.
Sem,	Name, or Renown.
Ham,	Dark, or Swarthy.

¹ Kel. xxiv. 7.² Thaff. xi. 4.

Japheth,	The Fair, or Enlarging.
Gomer,	Heat, or Completeness.
Ashkenas, or Ascenez.	The Race.
Riphath,	Breaking asunder, or Scatter- ing.

See Smith's Dictionary of the Bible.

Then Caiphas said, "We have written the meaning of the patriarchs as translated. What doth they signify?"

And Jesus read them to the assembled priests and Levites as follows:

"Mankind, the reasoning being, decreed to death, Frail man lamenting fell. But God in splendor, the blessed God shall come down, descending the Teacher, a branch sent to die. His death shall send to the humble rest or consolation. His name shall be renowned even among the dark, swarthy races, carried over earth by the fair races, the white men, in heat and completeness. The race will break asunder this temple, and scatter the people of God into all nations of earth. Thus it is written in the patriarchs' names.

"Mankind, condemned to death for Adam's sin, to them God in His everlasting glories shall descend in splendor, as Teacher of the race he shall acquire. But he is sent to die to overthrow Satan's empire. His death will bring rest or consolation. His name will become renowned in all the earth. The fair white race of Japheth, given the race of progress and of change, as heat will overrun the world, even dwelling in the tents of Sem¹ and the race, the Romans, sons of Ascenez, will come, destroy this temple and scatter the Jews into all the nations."

The tumult which followed is indescribable. If one who was unclean, or a leper who would have entered the Temple he would have lost his life. To-day to speak against Mohammed in all the confines of Islam is to court sure death. It is a survival of the fanaticism which then broke out against Christ, who had quoted prophecy against the Temple and the Jewish nation.

The great gates still stood opened, as Ezechiel foretold, and with shouts, imprecations and curses, the priests and Levites rushed against him, and drove him from the

¹ Gen. ix. 27.

sanctuary. They would have killed him, but they feared the people, who still crowded the courts and the great open squares within the arcades. "And the chief priests and the Scribes, and the rulers of the people sought to destroy him. And they found not what to do with him. For all the people were held in suspense hearing him."¹

Thus the Temple clergy whom he had come to make priests of his Church rejected and drove him from them. "He came unto his own and his own received him not."² What the Jewish nation would have become if they had received him we can only conjecture. But no one denies that they are the brightest race, a most intellectual people, and that the blessings of worldly wealth given their fathers still rest on them. If the development began under David and Solomon had continued till the time of Christ, and if they had remained the priestly race preaching Christ to the whole world, with Jerusalem as the capital of the Church, no empire of earth could ever have been compared to them.

But we cannot speculate on God's Providence. The deed was done. They rejected him. The Jewish priesthood drove him from the Temple. "And leaving them he went out of the city into Bethania and remained there."³

¹ Luke xix. 47, 48.

² John i. 11.

³ Matt. xxi. 17.

GRAPHIC DESCRIPTION OF THE TEMPLE CEREMONIAL AND SERVICE.

WHEN the trumpet sounded from Olivet's summit He rose from sleep in Lazarus's house, and with His disciples wended His way back to the Holy City.

The Jews fasted Mondays and Thursdays,¹ as the Gemara says, and Christ and his Apostles took no breakfast this morning.

“And in the morning when he returned into the city he was hungry. And seeing a fig-tree by the wayside, he came to it and found nothing on it but leaves only. And he said to it: ‘May no fruit grow on thee henceforth forever.’ And immediately the fig-tree withered away. And the disciples seeing it wondered.² The Fathers of the Church see in this withered tree a type of the Jewish people, called to the grace of the Gospel they spurned.

As the Lord and his little band are going over the western slopes of Olivet that day, to attend the Temple services, let us be there in spirit and see the magnificent forms of worship God, through Moses, established to foretell His death and the Christian Liturgy telling all the ages since that He came. Let us see that image of Calvary and of a pontifical high Mass.

Jewish writers and late investigations throw great light on the Temple prayers and ceremonial, which came from heaven. For speaking to Moses when founding the tabernacle God showed him the heavenly sanctuary and said: “Look and make it according to the pattern that was shown thee on the mound.”³

The regular afternoon service of the day before took place at three o'clock as Josephus says. After that the people came each with his particular sacrifice for himself and family, his offerings and special devotions, and that took up most of the afternoon. The last sacrifices were

¹ Taanith, ii. 9.

² Matt. xxi. 18-19.

³ Exod. xxv. 40 ; xxvi. 30.

immolated between the two vespers—between the gloaming and darkness, after which the great Temple gates were closed for the night, the labors of priests and Levites now ended that Sunday, and “night in the Temple” began.

As the westering sun is sinking below the mountains of Gibeon, the labors of that band of ministers ended and the new band or the “course,” of the priests who are to take their places are coming up through the southern gate, from Ophel, the quarter of the city south of the Temple where the priests lived. They are under the leadership of the elders.

Those preparing to leave are passing out through another gate, after having put off their vestments, depositing them in the chamber reserved as a sacristy. They take off their sandals at the door, for the ministers wore nothing on their feet in the Temple. The Levites vested only in white linen till they obtained from Herod Agrippa II. the right to vest in priestly garments, which, as Josephus says, “was contrary to the laws of our country.”¹ As they parted priests and Levites saluted each other with the words: “He that hath made His name to dwell in this house may He cause love, brotherhood, peace, and friendship to dwell among you,” reminding us of St Paul’s words to the Corinthians.²

As the priests of the course on duty that week departed the massive gates, requiring the united strength of twenty priests and Levites, were closed, locked, and the keys placed in the Beth-ha-Moked, “the House of Stoves,” the guardroom of the priests, under a marble slab on which one of them slept.

Now they gather in the warm room, and pieces of the flesh of the sacrifices, the cakes of the proposition bread, and parts of the victims and things offered in sacrifice are brought, the table laid, and all sit down to supper. They used to collect the tithes, sacrifices and animals already offered to God, and sell them back again to the worshipers, a proceeding from which they derived large profits.

The Levite Temple guards, stood at the different gates to prevent the defiled, the lepers, the Gentiles, etc., from entering. They were under an officer called the “captain

¹ Antiq. xx., ix. 6.

² II. Cor. xiii. 13.

of the Temple," known in Jewish writings as the "man of the Temple Mount." At night these guards were placed in twenty-four stations around the gates and courts, each guard consisting of ten men, making in all two hundred and forty Levites, with thirty priests over them. The Jews divided the night guards into three, but the Romans into four watches. These were the guards who later with the Roman soldiers watched around the sepulcher of the dead Christ.

The chief of the course, with the heads of families, used to recline on couches in the Beth-ha-Moked, where it was warm. It was built partly in the Chol, for no one but a Prince of the royal house of David was allowed to sit down in the Priests' Court of the Temple proper. The "captain of the Temple" made his rounds from time to time during the night, and if he caught any one sleeping he would set fire to his garments. In the early morning all the priests and Levites took a bath in the great brazen caldron, for no one could serve till he had bathed. Underground passages led to the high priest's private bath-rooms. At the rising of the sun, the priests stationed on Mount Olivet would blow their trumpets, and at the sound the captain of the Temple knocked on the doors saying: "All ye who have washed come and cast lots."¹

It is still dark, and each carrying a torch or candle, they follow the superintendent through a wicker gate and there divide—one band goes to the east, the other to the west, on an examination tour, till they meet in the chamber, where the high priest's daily meat-offering is prepared, where they report "All is well, All is well." There a band is detailed to prepare the high priest's offerings, while the rest pass into the Hall of Polished Stones to draw lots for the priests to officiate that day. Around the superintendent they stand in a circle, he removes the miter of one to show that he will begin counting from him, and they all hold out one or more fingers and the superintendent calls out a number, say seventy, counting fingers, and the one on whose finger the number seventy falls is chosen.

In former days any one, or the first priests who came, carried out the service. But once two rushing up the

¹ Mishna Tamid, I. i. 2.

stairs, one pushed the other off and broke his leg. At another time while two were running into the Temple, one priest stabbed the other to death. Then the Beth Din established the custom of choosing them by lot. God punished David for numbering the people, and so they counted by fingers.

Priests of the first lot cleaned the ashes from the great altar, "the Ariel," the thirteen priests chosen by the second lot cleaned the altar in the Holies, cared for the lamps of the great gold candlestick, sacrificed the victims and prepared the offerings of wine and oil. Those of the third lot offered the incense with the officiating priest, while those chosen by the fourth lot, nine to twelve forming this band, took the victims to the great altar on Sabbaths and Feasts. The victims might be killed, skinned or cut up by laymen, for lay Romans and Edumeans scourged and crucified Christ.

Preliminaries over, the priests again gather for the second "lot," to choose the priest to lead the service that day. He chooses twelve assistant priests to stand beside him, and sends a priest to mount the "Temple tower," from whence the demon asked Christ to cast himself down.¹ Mounting the tower as the day dawns, he hears the trumpets blown by the watchers on Olivet, returns and reports:

"The morning shineth already."

"Is the sky lit up as far as Hebron?"

If so the preparations for the morning service begin. Hundreds of beeswax candles are lighted, each with a prayer. The Women's Court was brilliantly illuminated on Sabbaths and Feasts.² Jewish writers say this light foretold "the coming days of the Messiah." The Midrash explains that the light of the seven-branched candlestick ever burning in the Holies, typified the Messiah, who would "kindle for them the Great Light," "the Light of the nations." The Midrash calls him: "the Lord our righteousness," "the Branch," "The Comforter," "the Shiloh," "the Compassion," "the Enlightener." This is why Simeon said of the Child Jesus presented in the Temple: "A light to the revelation of the Gentiles

¹ Matt. iv. 5.

² Says the Mishna, Jer. Suk. 55, 53 a.

and the glory of thy people Israel." ¹ St. John writes "And the life was the light of men, and the light shineth in darkness." ² and the prophets foretold him as the "Light," the Messiah who was to come.

The Rabbis taught that God gave Moses the law relating to the Phylacteries, or Tephillin, on Mount Sinai, that these laws and customs had come down to them by tradition. They held them to be more sacred than the gold plate bearing the ineffable words of, "Holy to Jehovah," worn by the high priest on his forehead when pontificating. For while the gold fillet on his brow held engraved the sacred name only once, the parchment inclosed in the leathern capsule of the Phylactery contained the name Jehovah twenty-three times; that the rules regarding the wearing of them were given before the Aaronic priesthood was established, that the command to wear them equaled all the other commandments, and that God Almighty and the angels wore them in heaven. ³ We know how Christ reproved them for their exaggerations relating to the Phylacteries. ⁴

The men of the congregation brought their Phylacteries, the strict Pharisees wearing very large ones, displayed in an ostentatious manner, to show how pious they were. Now the men put on their Phylacteries on their heads, tying the leather bands or strings around the brows in the form of the Hebrew letter Tau, forming a cross, and letting them fall down behind like the bands or ribbons of the bishop's miter, to which perhaps they gave rise. Now they bind the other Phylactery on their left arm, so the capsule with the prayer will be above the elbow next the heart. ⁵ These were the "Prayer Fillets," or the "Tephillin, worn by every strict Jew all down the centuries till our day. The band was wound seven times around the left arm, and three times around the two middle fingers of the left hand. Some hold that this Phylactery on the left hand gave rise to the maniple on the left arm when saying Mass in the Latin, Greek and other Rites.

Putting the Phylactery on the head they all recited this prayer :

¹ Luke ii. 32.
xiii. 5, etc.

² John i. 4, 5.

³ Bar. 6. A.

⁴ Matt. xxiii. 5,

⁵ Matt.

“Blessed art Thou, our God, King of the Universe, who hast sanctified us by Thy commandments, and hast commanded us to lay the Tephillin.”

Winding the Retsuah, the long leather strap, around the arm and fingers they say :

“And I will betroth thee unto me forever, yea I will betroth thee unto me in justice, and in judgment, and in loving kindness, and in mercy. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.”

Then they all vest themselves with the prayer-shawl, called the Tallith, which gave rise to the stole in the Christian Church. It was like a narrow band placed on the neck and shoulders with the ends hanging down in front ; these ends had tassels of colored strings woven in a mystic manner. The little strings on the stole are a survival of the “borders” on the vestment worn by the Jews. These prayers also gave rise to the prayers the celebrant says when putting on the vestments before Mass. Each Jew recited the following words.

“I here enwrap myself in this fringed robe, in the fulfilment of the command of my Creator, as it is written in the Law, They shall make them fringes upon the corners of their garments through their generations. And even as I cover myself with the Tallith in this world so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.”

The Temple having been prepared for the morning service, the priests chosen for that function, sound the silver trumpets, the twenty men open the great bronze gates leading into the Women’s Court, and the vast crowds outside rush in. Some of them had been waiting since early morning in the Gentiles’ Court and under the Arcades. Another blast, and the twenty guards roll back the magnificent Nicanor Gates of Corinthian brass, and the men take their places in the Court of Israel.

Now the sun is rising over the mountains of Edom to the east of the Dead Sea, and the watchers on Olivet once more blow their trumpets, the priests of the “Temple tower” at the southeast corner of the Temple take up the strain, blow loud blasts from their silver trumpets, and the sleeping city wakes. Placing his Phylacteries,

every Jew standing beside his couch repeats the following prayer. In the Temple every person stands in his place while all together, at the sign from the Temple captain, they bow their heads and say :

“Blessed be Thou, O Jehovah our God, who through Thy word didst create the heavens and their whole host by the breath of Thy mouth. He appointed them a law and time, that they should not go back to their places. Joyful and gladly they fulfil their Creator’s will, whose workings and whose works are truth. He spoke to the moon and commanded her, that she should renew herself in glory and in splendor for those whom he carried from their mother’s breast ; for they will one day be renewed like her, and glorify their Creator after the honor of His kingdom. Blessed be Thou, O Jehovah, who renewest the moon.¹

While these preparations are being carried out, two priests, appointed for that purpose, ascend the marble stairway leading to the Holies to trim the seven-branched candlestick carved of solid gold standing within the Holy Place. Vested in cloth of gold with girdles binding up their seamless robes, with prayer-shawl on their shoulders hanging down like stoles, they first remove the old wicks made of pieces of worn-out priestly vestments, reciting at each lamp the words :

“Blessed art Thou, O Jehovah our God, who hath given command regarding the lights.”

They trim the lamps, put in fresh olive oil, relighting each wick from the higher and central lamp, towards which all the others bent, this central lamp itself being bent to the west, towards the Holy of Holies called by Jewish writers “the Gold House,” where God the Holy Ghost dwelled in former times in form of the Shekina. This higher and central lamp could be lighted only from the ever-burning fire on the great altar. They trimmed only five of the seven lamps, the other two being reserved for another service. Each of the numerous candles in various parts of the great Temple was now lighted with the prayer given above. The number of them was very great, and no service was ever held in Jewish home, synagogue, or Temple without burning beeswax candles

¹ Talmud, Sanhedr. F. 42.

—a custom which has been preserved in the Christian Church.

At a sign from the master of ceremonies "the captain of the Temple," the five hundred priests, decked in magnificent vestments, take their place before the great altar rising from Moriah's summit in the middle of the Priests' Court, and the five hundred Levites, clothed in their proper vestments, gather on the steps of the great Nicanor Gate, each with his scroll of the Temple Liturgy in his hands, while Caiphaz, adorned with magnificent pontifical robes God had prescribed for Aaron and his sons, stands in the midst of the priests with his twelve assistant priests beside him, six on either side with Annas his Sagan behind him¹ assisted by another priest, an heir-apparent for the pontiff's office, thus they began the grand Temple ceremonial.

The Jews always stood when praying, and that is why the celebrant stands at the altar when saying Mass. The custom of kneeling at prayer comes from Christ's example, who knelt during his Agony in the garden.² But during the prostrations they fell on their knees, and thirteen times during the service they prostrated themselves, as there were thirteen tables in the sanctuary, says the Talmud, and thirteen money-chests. But members of R. Gamaliel and R. Hananiah families made an extra prostration towards the Wood-chamber, for they had a tradition that one of their forefathers discovered that the Ark of the Covenant was hidden under it.³

For that reason Jews cannot be induced to enter the Temple area lest they might trample over the place where the ark is hidden.

During the services in the Temple the Jews put the palms of their hands together before their breasts, the thumbs forming a cross. They held their feet together, their eyes cast down, as became suppliants in the presence of their God and King.

The whole congregation, with backs turned towards the east as a protest against the pagan world worshipping the rising sun, moon and stars, faced towards the west, toward the "Golden House" the Holy of Holies. On the

¹ Talmud, Passover, p. 26.
begin. of Cap. VI.

² Luke xxii. 41.

³ Shekalem, Cap. V. and

victims they put their sins, and the sins of all the people, with palms outspread, the thumbs forming a cross. Twice a day at nine and three they lifted up the lamb and offered him to God and moved him to the four points of the compass making with him a cross. All the ceremony, prayers, and the whole service showed forth that these millions of innocent victims, the blood of which they poured out, did not take away sin, but only covered it up till the Messiah came, the real Victim foretold by them all. Standing thus and sacrificing the countless animals they faced the west waiting and looking for the coming Messiah to fulfil the sacrifices. Draw a line through the center of the Temple, through the Nicanor Gate, through the great high altar, through the Holy of Holies, and continuing that line about 1,000 feet to the west, it will pass through the center of Calvary, where, the following Friday, Christ, the real Victim, represented by the Temple victims, was sacrificed by the Jewish priesthood.

While reciting that part of the Liturgy called the Shemoneh, "The Eighteen," they all stretched out their arms, the whole body forming a cross, following the example of Moses who stood with his body and outstretched arms making a cross when the Hebrews fought against the Amalectites.¹ Thus standing with outstretched arms in prayer, they prefigured Christ stretched out upon the cross praying for the victory of His race over all the powers of hell. The celebrant of the Mass still holds his arms thus at the chief prayers of the service.

When the awful name of Jehovah was mentioned, priest and people prostrated themselves on the floor with their faces to the ground. In the course of time they did not mention this name, but Adonai took its place.

The Hebrew word for prayer comes from a root which means "to incline," "to be gracious." We find no regular Temple Liturgy in the Books of Moses, or in any part of the Old Testament. But detached prayers are given in many places by Jewish writers relating to the tithes;² the threefold blessing;³ the short prayer Moses offered.⁴ But Moses' Song,⁵ and his Canticle,⁶ Deborah's and

¹ Exod. xvii.² Deut. xxvi. 15.³ Numb. vi. 24-26.⁴ Numb. x. 35, 36.⁵ Deut. xxxii. 1-43.⁶ Exod. xv. 1-19.

Anna's Canticles,¹ which are all filled with the most beautiful imagery, were sung in the tabernacle. But David, a youth keeping his father's sheep on the hills of Bethlehem, began to compose hymns of praise to God, which became the Book of Psalms. These Psalms formed the Hymn-book of Temple and synagogue, and to-day these Psalms are sung in every Christian church. They became the foundation on which all books of devotion were founded, and they are remarkable for the wonderful prophecies relating to Christ.

When the Temple was finished, and Solomon had dedicated it, he offered a long prayer. But this was formed on the spur of the moment.² Joshua the high priest prayed after the return from captivity.³ Daniel offered prayer,⁴ and we find other remarkable prayers in various parts of the Old Testament. But nowhere do we find the Liturgy of the Temple in the Bible, and we must look elsewhere for it.

The prophets had denounced them in awful terms. Their Rabbis had not dared to preach from the prophets, and that vast congregation of Jews, who had come up to the Holy City from all the lands into which they had been dispersed, did not know that the real Victim was there in their midst taking part in the ceremonial.

From the great congregation now rise the murmurs of prayer as the priests, headed by Caiphaz, began.

THE LITURGY OF THE TEMPLE.

“Blessed be thou, O Jehovah, King of the Universe, who formest the light, and createst darkness, who maketh peace, and createst everything, who in mercy doth give light to the earth, and to those who dwell on it, and in thy goodness day by day reneweth the works of creation. Blessed be God for the glory of his handiwork, and for the life-giving light, which He made for His praise. Selah. Blessed be Jehovah, our God, who formed the lights.

“With great love thou loved us, Jehovah, our God,

¹ Jud. v. ; II. Kings viii., and I. Chronicles, or I. Paralip. xvi. 8-36.

² III. Kings viii. 12-61.

³ Esdras, ix. 6-15.

⁴ Dan. ix. 4-19.

and with much overflowing pity thou hast pitied us, our Father and our King. For the sake of our fathers who trusted in thee, thou taughtest them the statutes of life. Have mercy on us, teach us. Enlighten our eyes in thy law, cause our hearts to cleave to thy commandments, unite our hearts to love and fear thy name, and we shall not be put to shame forever and ever. For thou art a God who preparest salvation, and thou hast chosen us from all nations, and tongues, and in truth thou hast brought us near to thy great name. Selah. That we may lovingly praise thee and thy Oneness. Blessed be Jehovah who in love chose his people Israel."

They then say the Kiddush: "the prayers" of the Tephillin or Phylacteries "on their arms and brows." "Sanctify unto me every first-born," etc., as given in Exodus xiii. 2-16, wherein twice God lays down the law of the Passover, the Last Supper which Christ that Thursday changed into the Mass.

They all recited the Sh'ma, "Hear," from the opening word, "Hear, O Israel, Jehovah, our God, is one God Thou shalt love Jehovah, thy God, with thy whole heart and with thy whole soul, and with thy whole strength," etc.¹

The prayers show that they were saved by the love of God—perfect charity, which in all ages remitted sin.

Faith, the belief in the revelation, the hope of the coming Redeemer, and the love of God above all, saved the souls of those who lived before He came, as we see in the Temple service.

Now they all raise up their hands, stretching them out in the form of a cross, as Christ stretched out his hands on the cross, and they recited the Shemoneh "The Eighteen," the Tephillah, "the Prayers," and the Amidah.

Saying these prayers, they were not allowed to raise their hands above the prayer fillets on their brows.

This prayer was composed during the Captivity, but they did not change its petitions for the restoring of the ruined Temple, and for the return of the people from the nations into which they had been scattered.

¹ Deut. vi. 4-9, 13-22; xi. 13-21; Numb. xv. 35-41.

THE SHEMONEH ESREH. "THE EIGHTEEN" OR
TEPHILLAH.

"Be thou praised, O Lord, our God, the God of our fathers, the God of Abraham, of Isaac and of Jacob; the great and mighty and dreadful God; the Supreme Being, Dispenser of benefits and of favors, the Creator of all things. Thou rememberest the piety of the Patriarchs, and thou wilt send a Deliverer to their children, to glorify thy name, to show forth thy love, O our King, our help, our strength. Be Thou praised, O Lord, the shield of Abraham.

"Thou livest forever, Almighty Lord. Thou dost raise the dead. Thou dost make the winds to blow and the rain to fall." (This was said only in time of drought, from the Feast of Tabernacles to the Passover.) "Thou dost sustain all that live by thy grace. Thou dost raise the dead of thy great mercy. Thou dost uphold those who fall. Thou dost heal the sick. Thou dost free the prisoners, and dost keep thy promise to those who sleep in the earth. Who is mighty like unto thee, O Lord? Who can be compared to thee, O our King? It is thou who killest and makest alive; from thee comes all our help. Thou wilt fulfil thy promise to raise the dead. Praised be Thou, O Lord, who raisest the dead."

This prayer and others like it were for the repose of the souls of the dead. The prayers of the Jewish Prayer Book for the repose of the souls of the dead, used in the synagogues to this day, do not differ in sentiment from the prayers of the Church. We cannot give them here, as they are too long.

"Thou art holy. Thy name is holy. Thy Saints glorify thee day by day, Selah. Praised be Thou, O Lord, the Holy God.

"Thou gavest man wisdom, and fillest him with understanding. Praised be Thou, O Lord, the Dispenser of wisdom.

"Bring us back to Thy Law, O our Father; bring us back, O King, into thy service. Bring us back to thee by true repentance. Praised be Thou, O Lord, who dost receive our repentance.

“Pardon us, O our Father, for we have sinned. Absolve us O our King, for we have offended against thee. Thou art a God who dost pardon and absolve. Praised be Thou, O Lord, who of thy mercy dost pardon many times and forever.

“Look on our misery, O Lord, and be Thou our Defender. Deliver us quickly for thy glory, for thou art an Almighty Deliverer. Praised be Thou, O Lord, the Deliverer of Israel.

“Heal us, O Lord, and we shall be healed. Help us and we shall be helped. Thou art the object of our praise. Wilt thou therefore bring effectual healing for all our ills. Thou art the King Almighty, our true Physician, full of mercy. Praised be Thou, O Lord, who healest the sick of the children of thy people.

“O Lord, our God, bless this year and these harvests; give dew and rain (these words are added in winter), give thy blessing to the ground. Satisfy us with thy goodness, and make this year as good as the good years. Praised be Thou, O Lord, who blesseth the years.

“Let the slanderers be put to shame. Let all the workers of iniquity and the rebellious be destroyed. Let the might of the proud be humbled. Praised be Thou, O Lord, who doth trample on thine enemies and abase the proud.

“Let thy mercy, O Lord, shine on the upright, the humble, the rulers of thy people Israel, and may the teachers be favorable to the pious strangers among us, and to us all. Grant a good reward to those who sincerely trust in thy name, that our lot may be cast among them in the world to come, that our hope be not deceived. We also put our trust in thee. Praised be Thou, O Lord, who art the hope and the confidence of the faithful.

“Cause the stem of David to quickly spring forth, and make it glorious by thy strength, for in thee do we hope all the day. Praised be Thou, O Lord, who dost make thy salvation glorious.

“Hear our supplications, O Lord, our God; protect us, have pity on us. Hear our prayers in thy loving kindness, for Thou art the God, who hearest prayers and supplications. Send us not away, O our King, until thou hast

heard us. Thou dost graciously receive the prayers of thy people Israel. Praised be Thou, O Lord, who hearest prayers.

“ We confess that thou art the Lord our God, and the God of our fathers forever and ever. Thou art the Rock of our life, the Shield of our salvation from generation to generation. Blessing and praise be to thy great and holy name for the life, which thou hast given us, for our souls which thou doth sustain, for the daily miracles which thou doth work in our behalf, for the wonderful loving-kindness with which thou dost surround us at all times—in the morning, at midday, and in the evening. O God of all goodness, Thy mercy is infinite. Thy faithfulness fails not. We hope in thee forever. For all these, thy benefits, let thy name be praised forever and ever. Let all that live praise thee. Selah. Let them praise thy name in sincerity. Praised be Thou, O Lord. Thy name alone is good, and thou alone art worthy to be praised.

“ O, our Father, let peace and prosperity, thy blessing, thy favor, thy grace and mercy be on us, and on all thy people Israel. Bless us with the light of thy face, for it is by this light, O Lord our God, that thou hast given us an eternal Law, the love of justice and uprightness, blessing, mercy, life, peace. May it please thee to bless thy people Israel at all times, and in all places, and to give them peace. Praised be Thou, O Lord, who giveth peace to thy people Israel.”

At the beginning and end of each petition they bent the knee as is done at the end of the Gospel in our churches.¹ The word Selah, which is found only in the poetical books and prayers of the Hebrews, is a contraction of Hebrew words meaning “forever and ever.” The Fathers of the Church give different explanations of it, but all agree that it was a sign for the singers to stop, or change the melody. For in the Temple the prayers were sung as in our churches. Gesenius derives it from the Hebrew *selah*, to suspend.² Ewald holds that it means “music strike up,” when it occurs in the middle of a psalm or prayer, and at the end it is a sign for the music to cease.

¹ Mishna, Ber. iii. 3.

² Thes. s. v.

The oft-repeated words, "O our King," show that these prayers were composed before the days of Saul, David, etc, when God himself was the only King of Israel.

Moses placed the Torah, "the Law," or the first five books of the Old Testament, in the side of the ark. In the time of Christ the Ark of the Covenant was not in the Temple. But the Law was placed in a kind of ark in the Temple closed with ornamental doors. This ark stood in the sanctuary near the Holy Place. Now twelve priests with the celebrant go up to the ark and kiss the place where the scrolls of the Law rest, as the celebrant kisses the altar beginning Mass. With reverence the priests take out the scrolls of the Law, the five books of Moses, while reciting the following:

"And it came to pass when the ark set forward, that Moses said: Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the law and the word of the Lord from Jerusalem."¹

While unrolling the sacred Scrolls, the priest appointed to read the Scripture says: "Blessed be he, who in his holiness gave the Law to his people Israel." Then turning to the great assembly, from a raised place like a pulpit, he reads Numbers xxviii. 1-8, the laws relating to the morning and evening sacrifices. On Mondays and Thursdays they also read two other passages. Then follow other beautiful prayers which we will not stop to give, for we have given enough to show the beauties of the stately Temple services. The Liturgy continues.

Priests: Hear, O Israel, the Lord our God, the Lord is one.

Levites: "One is our God, great is our Lord, holy is His name.

Priests: "Magnify the Lord with me, and let us exult in his name together.

Caiphas: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the kingdom, and the supremacy, as head over all. Exalt ye the Lord our God and worship at his

¹ Numbers x. 35; Isaias ii. 3.

footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy Mount, for the Lord our God is holy.

“Be thou blessed, O our Rock, our King, and Redeemer. Creator of heavenly beings, praised be thy name forever. O our King, Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe and in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty; all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and a Psalm, while they bless, and praise, glorify and reverence, sanctify and ascribe thee sovereignty. And the Ophanim, and the holy Chayoth, with a noise of great rushing, upraising themselves toward the Seraphim, thus over against them, they offer praise saying:

“Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory.¹ Blessed be the glory of the Lord from his place.”

Every time they pronounce the word “Holy” the priests and people move their bodies in unison up and down.² All this was but the preparation for the sacrifice of the lamb typifying the sacrifice of “The Lamb of God who taketh away the sins of the world,” who was standing there and taking part in the grand ceremonial conducted by the priests and Levites, while thousands of people from all the nations assisted.

The lamb had been selected four days before he was immolated, and like Him was called the Lamb of God. The paschal lamb was always chosen on this day, the tenth day before the Passover, for Christ was condemned to die this Monday, four days before the crucifixion. The priests allotted to that part now bring the lamb from the chamber of the Beth-ha-Moked, others bring the gold and silver vessels and utensils, of which the Rabbis enumerate ninety-three. Leading the innocent victim, typical of Christ, to the north side of the great altar, they tie his feet with a cord from the right fore-foot to the left hind-foot, and in the same way the other feet, so the cords are crossed to make the image of a cross.³

¹ Isaias. vi. 3. ² Vitringa, p. 1, 100, etc.

³ Maimonides, *Yad Ha Chas.*, Daily Sacrifices, C. I. 9

Now they wash the lamb with scented water, and the perfume fills the air, as the perfume of good works and miracles went forth from Jesus Christ unto the healing of diseases and the preaching of truth. Then they gave it water to drink, as they gave vinegar and gall to Jesus. Caiphaz, vested in all his priestly garments, with his twelve assisting priests and Annas beside him, all approach and laying their hands on the victim with palms down, thumbs crossed, all together they say :

“ Ah, Jehovah, they have committed iniquity—they have transgressed ; they have sinned—Thy people, the house of Israel. Oh, then, Jehovah, cover over, I entreat thee, their iniquities, their transgressions, and their sins, which they have wickedly committed, transgressed, and sinned before thee—Thy people, the house of Israel, as it is written in the law of Moses, thy servant, saying, “ For on that day it shall be covered over for you, to make you clean from all your sins, before Jehovah ye shall be cleansed.”

As Caiphaz says the last words, he turns towards the east and faces the vast congregation filling the courts.

They all put their hands under the lamb, and raise him up as high as their heads, and offer him to the Lord. Then lowering him, they “ wave ” him to the north, south, east and west, making with him a cross, for Christ was raised up on his cross the victim of the world’s sins. The Jews thought it meant that the sacrifices were offered this way for all the nations of the four quarters of the world. This was the way every sacrifice in the Temple, was offered to foretell the sacrifice of the cross.

At the north of the great altar every victim was killed. The Jews taught that the north with its dark coldness typified the powers of hell and the dark coldness of unbelief. They fastened the lamb to a ring high up on a marble pillar, to foretell Christ hanging dead on the cross. The animal faced the west, for so faced Christ when crucified

Now the priests blow three blasts on their great silver trumpets, announcing to the city, that the sacrifice was about to take place. A priest draws forth the windpipe and gullet and with a jewel-handled sacrificial knife he cuts the throat upwards.

Two long lines of vested priests stand in a row, reaching from the north of the altar to the south side where was the marble staircase leading up to the altar. Each priest of one line had a gold chalice, called a *Cos*, with no foot on it, so he could not put it down, and let the blood coagulate. The members of the other line had silver chalices of the same size and shape. The priest nearest the victim catches the blood in his chalice in his right hand, turns round, and passes it to the right hand of the next priest, and takes his empty chalice. To do this he had to make a cross with his arms, as well as the priest who received it, and gave him the empty chalice. Thus the blood passed from one to another, each making with his arms the sign of the cross, as Jacob did when he blessed Joseph's two boys, his grandsons.¹ Thus with the sign of the cross passed the blood of the slain sinless victim to typify the future sacrifice of the cross.

Now the priest drawn by the "lot," takes the filled chalices, mounts the stairs and throws the blood on the southeast corner or "horn" of the altar from below up—then another splash across in the form of the Hebrew letter *Tau*, forming with the blood a cross. He walks to the northeast corner, along the narrow passage-way about ten feet above the floor of the Temple, and does the same; then on the northwest corner and on the southwest corner, marking each horn of the great altar with a bloody cross. The rest of the blood he pours at the foot of the altar.

In the meantime the lamb had been hung up on one of the hooks in a stone pillar; its skin removed, as Jesus Christ was hung up to hooks in the stone pillar when he was scourged and his skin torn off. The lamb was skinned when dead, but the Lamb of God was skinned alive in his flagellation.

At the north of the great altar the lamb's body, now sprinkled with salt, is cut up according to strict rules, and the pieces are handed to six priests, who carry them up to the altar. At the same time three priests carry up the daily meat-offerings, the drink-offerings, and the sacrifice of the high priest.

While the priests are sacrificing the lamb, other priests,

¹ Gen. xlviii.

Levites, and the vast congregation sing and recite the Psalms and prayers, and the beautiful building resounds with the worship of Jehovah. The choir of priests intone one verse, and the Levites respond with the next, the people taking part in congregational singing.

First Choir: "Praise ye the Lord and call upon his name."

Second Choir: "Make known his doings among the nations."

First Choir: "Sing to him; yea, sing praises to him.

Second Choir: "And relate all his wondrous works."

Thus they sung the rest of the Canticle David composed for Asaph, chief of the Temple choirs in his time. They ended with this anthem:

"Gather us together, and deliver us from all nations, that we may give glory to Thy holy name, and may rejoice in singing Thy praises. Blessed be the God of Israel from eternity to eternity, and let all the people say, Amen and a hymn to God."

Now began the preparations for offering incense. The priest chosen for this function could never again perform this service. It was while fulfilling this duty, that the Angel appeared to Zachary, and told him that John the Baptist would be born.² While the preparation takes place the choirs sing the Psalms xcix, xviii, xxxiii, and xxxix.

The priest chosen selects his two assistant ministers, and they go up the steps to the high altar. One fills a gold dish with burning coals, the officiating priest takes the gold censer in his right hand, the other priest the vessel of incense, and the celebrant with his two priests on each side like the deacon and subdeacon at a high Mass, all clothed in magnificent vestments, embroidered in gold decked with priceless gems, they mount the marble steps leading up to the Holies. With awe and trembling they pass behind the veil into the Holies. It is next to that awful Holy of Holies.

Now the Levites strike the cymbals as a sign for the choirs to continue the Psalms and Prayers. The people who had brought animals and gifts for special sacrifices are led by the "Stationary men" in ranks to the Nicanor

¹ I. Paralip. xvi. 8-36.

² Luke i.

Gate. The two priests who had dressed and lighted the seven-branched candlestick, with their assistants, ascend the steps of the Holies. The two priests remove the vessels they had left behind when they had entered before, and worshiping with faces towards the ground, they withdraw. One of the assistants spreads the burning coals on the golden altar, in the Holies, the other arranges the incense, and both withdraw leaving the priest alone within the Holies, standing in the dim religious light before the dread presence of Jehovah, and the Holy Ghost who dwells beyond the veils under the form of the Shekina.

On Titus' Arch in the upper part of the Roman Forum are sculptured figures of the golden candlestick, and the golden mortars in which the incense was bruised. The candlestick stood to the south, at the priests' left hand, at the north was the table of proposition bread, and between them, facing the great veil, before the awful Holy of Holies, was the gold altar of incense. It was about eighteen inches square, and three feet high, and had "horns," at each corner forming a cross. The table was of solid gold, and the four edges were surrounded with a gold balustrade to prevent the coals and incense from falling off. In the middle below the table suspended from the four feet was a massive gold crown.

The incense burned on this altar was prepared of the four materials mentioned in Exodus xxx. 34, and the Rabbis say seven other materials were mixed with them. A small quantity of Ambra, and a herb which gave out a dense smoke, and salt were added. The Abtinias, family had preserved the secret of making this mixture and enjoyed the monopoly. The greatest care was used in thoroughly bruising and mixing the incense, three hundred and sixty-eight pounds being made at once, about half a pound being used at the morning, and the same at the evening service. Incense thus mixed was a type of Christ filled with the sevenfold gifts of the Holy Ghost,¹ and the smoke ascending up before the Lord each day from the Holies, and on the great day of the Atonement from the Holy of Holies, showed forth Jesus Christ in heaven offering the prayers of the Saints in the heavenly Eternal Sanctuary.²

¹ Isaias xi. 2.

² Apoc. iv.

Deep silence falls on the vast congregation, Caiphas, gives the sign, and the priest alone within the Holies lays the burning coals on the altar, and places the incense on them, and the smoke and beautiful perfume fill the sacred building. The priest bows deeply down before the awful majesty of God dwelling behind the great veil in the Holy of Holies, and prays as he reverently walks backward.¹ Then from every lip of the vast congregation of priests, Levites and people of Israel, rose the murmur of prayer, as with bowed heads and clasped hands they said:

“ True it is that thou art Jehovah, our God, and the God of our fathers ; our King, and the King of our fathers ; our Saviour and the Saviour of our fathers ; our Maker and the Rock of our salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside thee. A new song did they that were delivered sing to thy name ; by the seashore together did all praise and own thee as King, and say Jehovah shall reign who saveth Israel.

“ Be graciously pleased, Jehovah, our God, with thy people Israel, and with their prayer. We praise thee, who art Jehovah, our God, and the God of our fathers, the God of all flesh, our Creator, and the Creator from the beginning. Blessing and praise be to thy great and holy name, that thou hast preserved us in life and kept us. So preserve us and keep us, and gather the scattered ones into thy holy courts to keep thy statutes, and to do thy good pleasure, and to serve thee with our whole hearts, as this day we confess thee, Blessed be the Lord unto whom belongeth praise.

“ Appoint peace, goodness, and blessing ; grace, mercy, and compassion for us, and for all Israel, thy people, Bless us, O our Father, all of us as one, with the light of thy countenance. For in the light of thy countenance hast thou, O Jehovah, our God, given us the law of life, and loving mercy, and justice, and blessing, and compassion, and life, and peace. And may it please thee to bless thy people Israel at all times, and at every house with thy peace. May we and all thy people Israel be remembered and written before thee in the book of life, with

¹ Tamid, VI. 3.

blessing, and peace, and support. Blessed be Thou, O Jehovah, who blessest thy people Israel with peace."

The prayers having ended, the priest who had trimmed the seven-branched candlestick again enters the Holies and lights the two lamps on it left unlit from the beginning. With the incensing priest, he takes his place on the top of the steps leading from the Priests' Court to the Holies. The great organ, the Magrephah, sounds,¹ the other two priests, who had assisted the incensing priest, still carrying the vessels of their ministry, gather on the top of the steps leading up to the Holies and he on whom the fourth "lot" had fallen, ascends the steps leading to the great altar from the south, and they hand him the pieces of the sacrificed lamb. Each piece he offers to the Lord in the form of a cross. He lays his hands on them with a prayer and throws them on the fire. He arranges them in order to imitate the living animal and sprinkles them with the blood. The fire burns and roasts them till they resemble the flesh of Jesus Christ flagellated and consumed with the fire of the Holy Ghost, when he lay dead to fulfil these striking types and figures of Himself.

Now all these priests on the steps hold up their hands like Moses praying, forming with them a cross as the celebrant praying at our altars, and the high priest Caiphaz with all the other priests pray, saying:

"Jehovah bless thee, and keep thee. May the Shekina show his face to thee and have mercy on thee. May Jehovah turn his countenance to thee and give thee peace."²

The people: "Blessed be Jehovah, God, the God of Israel, from everlasting to everlasting."

At the dread name of Jehovah they all cover their faces with the ends of the prayer-shawls and prostrate themselves. Now they bring the meat-offering, mixing oil with it, and salting it as the law directed, and, lay it on the fire. They offer the high-priest's daily offerings of twelve cakes broken in halves, twelve half cakes are offered in the morning, and the other twelve half cakes were for the evening sacrifice. Now the appropriate drink-offering is poured out at the foundations of the

¹ Maimonides.

² Numb. vi. 24-26.

altar, the music begins again during the singing of the Psalm which closed the service.

The priests, who stood at the right and left of the marble table, where the fat of the sacrifices was laid at the north of the great altar, blow three blasts on their silver trumpets—the first signifying the Kingdom of God, the second blast God's Providence over the world, and the last, the last Judgment.¹ Not less than two nor more than one hundred and twenty priests could take part in this ceremony, the latter being the number who took part in the dedication of the first Temple.²

The priests and Levites now take their places, the first in the Priests' Court facing the people towards the east, standing around the great altar and on the steps leading up to the Holies, and the Levites crowd the steps of the Nicanor Gate facing the priests towards the west. When Caiphas gave the signal, the priests moved towards the one who struck the cymbals, and thus they began the psalm of the day, with the organ leading, and the musical instruments playing. Sons of Levites with their high treble voices, young men singing tenor, their fathers sustaining with their deep bass, formed the choir. It was like the plain chant of our churches, to which it gave rise.

The Psalm of the day was always sung in three sections. At the close of each section the priests blew three blasts from their trumpets, and the whole priests and people bowed and worshiped. This was Monday, the second day of the week, and they sang Psalm xlvii., "Great is the Lord, and exceedingly to be praised," etc.³

The great public service ended with this Psalm, and then began the sacrifices and offerings, which private Jews brought, and the priests appointed for that function received them, and were occupied till the time of the evening sacrifice.

The Psalm which ended the evening service each day varied. On the first day of the week, corresponding to our Sunday, they sang Psalm xxiii., "The earth is the Lord's, and the fulness thereof," etc., in memory of the first day of creation, "when God possessed the world and ruled it," as Jewish writers say.

¹ Baracoth. 12, 2. ² II. Paralip. v. 12. ³ Tamid, Sec. VII., and Maimonides.

On the second day, Monday, they sang Psalm *xlvi.*, "Great is the Lord and greatly to be praised," etc., because, on the second day of creation, the Lord divided his works and reigned over them.

On the third day, Tuesday, they sang Psalm *lxxxi.*, "God hath stood in the congregation of gods," because on that day the earth appeared out of the waters over which God rules.

On the fourth day, Wednesday, they sang, "The Lord is the God to whom revenge belongeth," etc., as Psalm *xciii.* begins, "because on the fourth day God made the sun, moon, and stars, and he will be revenged on those who worship them," as did the pagans in the time of Christ.

The fifth day, Thursday, they closed the service with Psalm *lxxx.*, "Rejoice to God our helper," etc., because on that day he made a great variety of creatures to praise his holy name.

Friday, the sixth day, they sang Psalm *xcii.*, "The Lord hath reigned, he is clothed with beauty," because on that day he made man and with him finished all his works.

On the Sabbath, or Saturday, they closed with the beautiful words of Psalm *xc.*, "It is good to give praise to the Lord," etc., for the Sabbath rest foretold the time when the Messiah would come, they believed, and establish the millennium, when all mankind would rest from wars and afflictions, and the Jewish nation under him would rule over all the earth.¹

When the Apostles formed the Breviaries in the different rites, they followed the custom of the Temple and the synagogues in reciting these Psalms on these days, and we have some of them in the office of Prime in the Breviary. These are recited to this day in the Jewish synagogues, as may be seen in the Jewish Prayer Book.

¹ Talmud Bab. V., Aboth, cap. 1, p. 8.

HISTORY OF THE COURT AND OF THE JUDGES WHO CONDEMNED CHRIST.

THE Sanhedrin, "A Sitting Together," in Hebrew, Censeth, or Hagged-olak "Great Assembly," was composed of seventy-one members. Jewish writers say it came down from Moses,¹ and that it lasted till the fall of the Jewish government.

But some Christians hold that the council Moses formed lasted only for a time, that the court which condemned the Lord to death had been established only after the Greek conquest of Palestine, claiming that its Greek name, Presbyterium, shows it to have risen long after Moses' day.

Livy writes that it was the senate which administered the government of the Jewish nation.² In the year 47 before Christ, Herod was brought to trial before this supreme court for usurping its authority in putting men to death.³ The Books of Machabees mention this ancient senate, or sanhedrin.⁴

Philo, Josephus, or the Mishna, say nothing about its constitution, but from other sources we gather that the tribunal was composed of the high priest, ex-high priests who had sat on Moses' chair, the chief priests, heads of the twenty-four "courses" into which David had divided Aaron's descendants, elders, scribes, lawyers and rabbis of age and experience.

The judges were to the number of seventy-one—all writers agreeing on this. The Mishna says: "The great Sanhedrin consists of seventy-one judges."⁵ Baronius and other Catholic writers, with some other non-Catholics, hold that there were seventy-two, on the ground that

¹ Deut. xvi. ² xiv. 32. ³ Josephus, Antiq. xiv. 9, sec. 4. ⁴ II. Mach. i. 10 : iv. 44 ; xi. 27, etc. ⁵ San., 1. 6, quoting Numb. xi. 16.

Eldad and Medad¹ remained in the camp and should have belonged to this senate.

The president was called Nazi, "prince," and he was generally the high priest. It was the high priest Caiphas who presided at the condemnation of Christ on Friday night and morning.² The vice-president, called "Father of the House of Judgment," sat at the right hand of the president. Some writers speak of a second vice-president, called "The Wise," but this office is not certain. The Babylonian Gemara states that there were two scribes, one of whom registered the votes for the acquittal of the prisoner, and the other for his condemnation. There were also attendants, or lictors, who were officers of court,³ as well as other officials who executed the decrees.

When in session the court sat in the form of a half circle.⁴ The president sat in the middle of the large divan around the hall. The vice-president was at his right hand, and the other judges ranged according to their age and dignity along the half circle. All wore their turbans, their feet being curled up under them. Hillel was made president for life, and after his death the high priest was always chosen presiding judge. When voting the lowest in dignity gave his opinion first, and then the next till the high priest voted last.

Trials before the Sanhedrin were carried on according to regular rules of evidence, and the maxim was: "The Sanhedrin was to save, not to destroy life." No one could be condemned in his absence, and when a criminal was brought before the court, it was the duty of the president to admonish the witnesses of the value of human life, and to forget nothing they could say in the prisoner's favor. A Baal-Rib, "attorney," or "counsel" was appointed to defend him if he had none, and everything was done to acquit him. If one of the judges voted to acquit him, he could not vote later for his condemnation, and it required a majority of at least two thirds to condemn to death.

While the verdict of acquittal could be given at once, a sentence of death had to be postponed till the next day. Courts could not be held on the Sabbath, nor at night. The judges who condemned to death had all to fast the

¹ Numb. xi. 26.

² Matt. xxvi. 59.

³ Matt. xxvi. 59; Mark xiv. 54.

⁴ Gem. Hieros., Const VII., ad. Sanh. i.

day before pronouncing sentence, and no one could be executed on the day the sentence was handed down. These were the wise, humane rules laid down for the court in criminal cases. But not one of them was followed at the trial of Christ, because the judges were all filled with hatred and fury against him.¹

Josephus tells us that the judges had so degenerated in those days, that it was but a prostitution of justice. He says "Fictitious tribunals and judicatures were set up, and men called together to act as judges, though they had not authority when it was desired to secure the death of an opponent."² The judicial murder of Christ had been so keenly felt by the Hebrew nation, that soon after His time, the doctrine was inserted in the Talmud, that any one who falsely gave himself out as a Messiah, or led the people away from the religion of their fathers, could be arrested, tried, and executed, the same day. But this hardly agrees with the other statement of the same work, that forty days before the crucifixion, criers went through the streets and called out for witnesses against Christ, when the great national Sanhedrin was about to meet.³

In the hall called the Gazith, "Hewn Marble Stones,"⁴ in the southeast corner of the court of the Temple building, the Sanhedrin sat as a court, passed judgment on criminals, and examined priests before hands of ordination were laid on them. But while Christ was preaching in Galilee, the court was removed to another building, but within the Temple area.⁵ Special sessions could be held at the high priest's house, and that was the reason Christ was brought before the high priests that night, although night sessions were forbidden. But they thought the case was urgent, and if they did not hold it that night, they could not open court till the end of the Passover, which lasted till the twenty-first of the moon. God foresaw this when He ordered the Passover lamb sacrificed on the fourteenth moon in the evening.

After the destruction of the city, in the year 70, by the Romans under Titus, the sessions were held in the city of Tiberias, built by Herod on the shores of Galilee.

¹ Josephus xiv. ix., 3 ; Life. 12. ² Bel Jud. ix. 4-5. ³ Toledoth Jesu Van der Alm. 1841. ⁴ Talmud, Tract Yomah and Tract Day of Atonement p. 24. Also Lightfoot, 1, 2005. ⁵ Talmud Babyl. Aboth Zara Ad Shn. Gem., V.

The case of a tribe fallen into idolatry, high priests accused of high crimes and misdemeanors, false prophets, priests accused of crime, people accused of blasphemy, and matters of national importance were brought before this court. It was as a false prophet that Christ was put on trial.¹ Later, Peter, John, Stephen, Paul, and other Christians² were brought to trial as teachers of false doctrines and deceivers of the people. At first the Sanhedrin could condemn to death, but Herod and the Romans took away this power before Christ's trial, and this is why they had to bring him before Pilate.³ Beyond arresting and condemning a culprit to death, they could not execute him, for the confirmation and execution of the sentence belonged to the Roman procurator. The stoning of St. Stephen was a fanatical uprising⁴ and against the laws. Josephus says that the destruction of the city by the Romans was a punishment on them for the death of St. James, first bishop of the city, whom they killed while the procurator was absent.⁵

The Talmud mentions the lesser sanhedrin of twenty-three members sitting in every city of not less than 120 Jewish families. This council had charge of the local or home government of each city, and this lower court sat every week on Mondays and Thursdays. They heard minor cases, administered the ecclesiastical business, as well as looked after the administration of the civil government, and they put into execution the decrees of the great council or supreme Sanhedrin.

As soon as the Temple services ended, and while Jesus was preaching and healing the sick in the Temple area on this Monday, the members of the local sanhedrin met in their hall to take measures for his arrest. Some weeks before, after the raising of Lazarus from the dead, the great national or supreme Sanhedrin had met and condemned him to death. But they had fixed on no definite plan of putting the decree into execution.

"Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees and told them the things that Jesus had done. The

¹ John xi. 47. ² Acts vii. ³ John xviii. 31. ⁴ Acts vii. 54, etc. ⁵ Josephus, Antiq. xx. 9. sec 1.

chief priests therefore and the Pharisees gathered a council and said :

“ What do we ? for this man doeth many miracles. If we let him alone so, all men will believe in him, and the Romans will come and take away our place and nation.

“ But one of them, named Caiphas, being the high priest of that year, said to them, You know nothing at all. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

“ And this he spoke not of himself, but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day, therefore, they devised to put him to death. Therefore Jesus walked no more openly among the Jews, but went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.”¹

Dying Jacob, their father, saw this council and said : “ Let not my soul go into their counsel, nor my glory be in their assembly, because in their fury they slew a man, Cursed be their fury because it was stubborn, and their wrath because it was cruel.”² Of this meeting David said : “ Blessed is the man who hath not walked in the counsel of the ungodly . . . nor sat in the chair of pestilence.”³ The prophet Isaias said, “ Take counsel together, gather a council, make thy shadow as the night in midday.”⁴

They could not find him in the distant city by the desert, where he had retired after he had raised Lazarus from the tomb, who had lain four days dead. But now, as a good Jew, he had come to the great Easter feast. His time hidden in God's secret designs, and foretold by the great prophets of Israel had come. He was now in the Temple performing wonders, healing all diseases of soul and body, all the people were gathering around him, their jealousy ran riot, and they were roused to the highest fury against him.

The regular weekly meeting of the local sanhedrin was accustomed to sit every Monday, and the judges took their seats to hear the cases. The chief case brought

¹ John xi. 46-54.

² Gen. xlix. 6. 7.

³ Psalm i. 5.

⁴ Isaias xvi. 3.

before that meeting was that of Jesus of Nazareth who claimed to be the foretold Messiah.

First there were seven judges in each city.¹ Later they appointed twenty-three judges. The great national supreme court or Sanhedrin appointed the judges of the local courts, formed of twenty-three members in every city and town of Jewry. Each judge was inducted into the office by the laying on of the hands of at least three magistrates of the great national Sanhedrin, one of whom must trace his ordination down from Moses and Josue. The qualifications for the office were the same as St. Paul gives for a bishop.² They claimed that they alone had the "power of the Keys to bind or loose" in the administration of justice. These words were used by Christ when giving his commission to Peter. The expression was common in the courts of Judea long before our Lord's time.

Caiphas the high priest was the chief-justice or Nazi, "The Prince." He sat in the middle, having at his right hand his father-in-law, Annas, as the Ab-Beth-Din: "The Father of the Law Court." The other judges took their places according to age and service,—eleven on each side of Caiphas. At each end of the line of Judges sat a shorthand writer to take down the testimony for and against the accused. Facing the court were famous scribes, lawyers learned in the law, who made their living practising before the courts.

The accused had the right of at least one lawyer to appear for and defend him. But we do not find any record that counsel appeared to defend Christ, who did not personally appear, nor did the court name any one to defend him. The accused might be pronounced guilty the day of the trial, but a sentence of death could not be handed down before the next day. These were the rules of procedure in Jewish courts.

The chief charge against Christ was the *Chillul-Ha-Shem*: "The Profanation of the Divine Name," in calling himself the Son of God, denouncing Scribes and Pharisees, attempting to destroy the Temple, and teaching a religion different from that of Moses.

There in these meetings of the princes of Judea, when

¹ Josephus, *Antiq.*, B. iv., C. viii., 14.

² I. Tim. ii. 12.

before Caiphas and Annas, and when he was haled before Pilate and Herod were fulfilled the words of the Psalmist written more than one thousand years before: "The council of the malignant hath besieged me. They have dug my hands and feet."¹ "The kings of the earth stood up, and the princes met together against the Lord and against his Christ."²

But God will not be frustrated in his designs. Although the Jewish nation rejected him, there are other nations to carry on his work, to administer his Church, as was foretold: "But I am appointed king by him over Sion, his holy mountain, preaching his commandment," says the Lord through the mouth of David. "The Lord hath said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give to thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."³ We see the prophecy going on before our eyes every day in the conversion of the nations, while Israel remains outside the Church till the time marked in the hidden providence of God for the conversion of the Hebrews.

Three judges or even one could sit in small civil cases. But not less than twenty-three formed the court for a death sentence on a priest or false prophet.⁴ Any city with one hundred and twenty families had a court of twenty-three judges, composed of two lawyers, two scribes, two sextons, one prosecuting attorney, one for the accused; two witnesses for the defendant, two against him; two each to testify to the witnesses' standing in the city, five to execute the sentence; one treasurer, one barber, one to represent the synagogue, and a school teacher.

The meeting this Monday was to find means of executing the sentence of death pronounced by the great national Sanhedrin or supreme court, which had met a month before. The Lord was not regularly convicted and sentenced at the midnight meeting held at the high priest's house on Thursday night. For the law was that no court could sit at night.⁵

The hours for the sitting of court were from after the morning Temple service, till the noonday prayers, and

¹ Psalm xxi. 17.
xxxv. 23, 24, 30.

² Psalm ii. 2.
⁵ Ab. Zar. 8 b.

³ Psalm ii. 6-8.

⁴ Numb. xvi. ;

from the end of these midday services till the beginning of the sacrifice of the lamb at three o'clock. Very minute directions are given regarding citing witnesses, and taking testimony. Joseph of Arimathea and Nicodemus, excepted, no witness appeared for the Accused. The judges were filled with hate and fury against him, and we have no doubt but twenty or twenty-one voted for his death as soon as it could be done without rousing a tumult among the people.

Hatred, fanaticism, Oriental exaggeration, Hebrew stubbornness, false witnesses and a prejudiced court distorted his words, imputed to him things he never did, claimed he worked miracles by demoniac power, and showed him to be a dangerous person to be let to go on and seduce the people, destroy the Jewish religion, start an insurrection and bring the whole power of Rome against the nation.

The Talmud says that the principal charges were that he was a Massith, that is one who privately seduces the people into idolatry,¹ advocates in public the worship of some false god, uses the holy language, that is the Hebrew, and that he was a Maddiach, that is one who publicly seduces the people into idolatry, using the Aramean tongue which the common people spoke. The Talmud gives two stories which state that witnesses had lain in wait to hear and report Christ's words,² and that forty days before his execution, heralds had summoned witnesses in his favor.³ This was evidently the time when the great national Sanhedrin met and condemned him to death.

The judges of this court sitting now, had before their eyes examples of recent revolts against the Romans, which were put down with terrible execution. The first was a rebellion under Theudas, who put himself at the head of 400 persons, under promise of dividing the waters of the Jordan, when he and his followers were cut down by the Roman army.⁴ The other was led by an Egyptian Jew, who gathered 3,000 or 4,000 on the Mount of Olives, promising to blow down the walls of Jerusalem with the breath of his mouth.⁵ Still another

¹ San. vii. 10 ; Jer. Yeb. 15 d. ² San. 67 a
Antiq., xx. 5-1. ⁷ Antiq. xx. 8, 6.

³ San. 43 a.

⁴ Josephus,

named Simon of Cyprus, had pretended to be a magician, and he tried to separate the beautiful¹ Drusilla from Felix, her husband, who later became the Roman procurator of Judea. There were bands continually rising up against the Romans and disturbing the peace, and this Jesus was the most dangerous of them all, and he ought to be put down. This was their way of looking at things.

The chief difficulty was to find an accusation against him which would stand before the procurator Pilate. For the claim of Jesus that he was the Messiah was a religious question, which did not belong to the civil court, and Pilate would not enter into the question of belief, for the Romans had given the Jews the free exercise of their religion. But they voted to put him to death, basing their chief accusation on the words of Leviticus xxiv, which punishes blasphemy with death. This was only an excuse. For they had determined to kill him, and they were only looking for a charge against him which could be sustained before the procurator.

Now let us see what history says regarding these twenty-three members of this court, who that day passed the sentence to put into execution the death decree pronounced on the Messiah a month before. The character of these men can be found in Hebrew writers, in the Talmuds and in histories of that time.

The presiding judge of this court was the high priest Joseph Caiphas, his name meaning "depression." For at the death of the great Hillel it was enacted that the high priest should always be the presiding judge of the Sanhedrin.

Caiphas, the 71st high priest from the time of Aaron, was the son of Simon, son of Camith. Valerius Gratus, the Roman proconsul of Syria, in the year 18 A. D. had removed his father-in-law Annas because of his crimes, and appointed this Caiphas his son-in-law to the high-priesthood. Both he and the members of his family were active Sadducees, who did not believe in the future life, as Josephus says. We find by experience that those who do not believe in the immortality of the soul, hardly ever believe in God, and we conclude that he was an infidel.

¹ Ibidem, 2, 4, 5, 6, 7, etc.

He hated Jesus Christ with a fury we can hardly realize. He was filled with the most unbending pride, and was given up to avarice.¹

The office he occupied paid well, and he had a fine house on Sion near but north of the Cenacle.

The site of his house is now occupied by a church. Behind the building, in the yard, there were seen beautiful mosaics recently uncovered, which perhaps once formed a part of the pavement of his hall. But the Turks forbade any further excavations, lest they might uncover the vast treasures David placed in his own tomb, and which the Turks think remain there still.

Caiphas retained the high-priesthood during Pilate's whole administration. He was deposed in the year 36 because of his high crimes and misdemeanors by the proconsul Vitellius, his brother-in-law Jonathan, Annas' son, taking his place.² Some of the early writers confound him with Josephus the historian, and say that he was converted to Christianity.

Annas, "Grace of Jah," was the son of Seth. After the battle of Actium, A. D. 7, when he was thirty-seven years of age, Quirinius, the Roman governor of Syria, appointed him to the high priesthood. During the seven years of his pontificate he displayed such avarice, violence, corruption of judges, etc., that he and his whole family were accused of "whispering," whereby "morals were corrupted, judgment perverted and the Shekina withdrew from Israel."³ But the Shekina, the Holy Spirit, withdrew from the Holy of Holies, not because of Annas' and his family's sins, but because the whole ceremonial of the Temple had been fulfilled at the death of Christ.

Although Caiphas was the high priest, he was only a figure-head. The power behind the throne was Annas. With his five sons, his sons-in-law, with other relatives he ruled the Sanhedrin, so that the members were all more or less terrorized. The protests of Joseph of Aramathea, of Nicodemus, and of the gentle Gamaliel in favor of Christ were powerless against the influence of Annas. The family of Annas dominated the assembly of the Sanhedrin, the Temple and the whole spiritual life of the

¹ Dupreon, Concord. S. Scriptures, Caiphas. ² Josephus, Antiq. xviii. 4-3.
³ Tos Sot. xiv.

Scribes, Pharisees and Rabbis. The Talmud in terrible language describes the character of the high priests of this period, when only the sons of Annas, or men married into his family occupied the position.¹ It seems that the "house of Annas was guilty of gross self-indulgence, violence,² public indecency and high crimes." Few of the members of his family retained the office for much more than a year. They used to send their servants into the thrashing-floors of the priests to seize the tithes.³

Annas and Caiphas derived large revenues from the sale of victims for the Temple sacrifices. The money-changers, who had their stalls in the Temple had to give up a certain percentage of their profits to them, and the expulsion of these men by Christ roused the fury of these two against him. Annas had four dove-cotes called Beth-ini, on Mount of Olives shaded with two large cedar trees, where he sold doves for the sacrifices. Here the Virgin bought the two turtle-doves for presentation more than thirty-three years before, on the day of her purification. The families of these two men had rolled in the wealth of the Temple offerings and their business suffered enormously from Christ's action and preachings, and in driving out the money-changers. They had hardly any religion beyond that of making money out of the Temple.

Nicodemus, "innocent blood," was a Pharisee and a leader in Israel. He secretly believed in Christ and came to him by night, when Christ explained to him the necessity of baptism before the light of faith can exist in the soul, which enables one to see the Church, the kingdom of God.⁴ He was present at the crucifixion, helped to bury the dead Christ, and later he was converted and baptized by Peter or John. Because of this the Jews deprived him of his office in the Sanhedrin, and drove him from the city; but his relative Gamaliel gave him shelter. The latter was afterward converted to the faith and when he died he was buried beside Nicodemus near Stephen's grave. The three bodies were discovered in 415.

In the Talmud Nicodemus is called Nicodemus Ben Gorion, and it also states that he lived till the Romans took the city. At the time of Christ his family was perhaps the richest in Jerusalem, owning much property,

¹ Pes. 57 a.² Josephus, *Antiq.* xx. 8. 8.³ *Ibidem.*⁴ John iii

but the Jews persecuted him and the members of his household so that they became reduced to great poverty.

Joseph of Arimathea, "a height," was so called because he was born in this town, now called Hamleh. He was a rich and honorable Hebrew, who owned considerable property in and around Jerusalem. He had houses in Ophel, south of the Temple, and others outside the eastern walls of the city. He owned a garden beside Calvary, where he had prepared a tomb for himself, and there he buried Christ. After the funeral he was arrested and imprisoned but escaped. An English tradition states that he was sent by the Apostle Philip to England about the year A. D. 63; that he settled at Glastonbury, and that there with wicker-twigs he built the first church of the British Isles.

The names of the other members of this ecclesiastical court who condemned Christ to death have come down to us. When Tiberius sent Valerius Gratus to be procurator of Palestine, to succeed Annus Rufus, Gratus removed the infamous Annas because of his crimes, and appointed Ismael son of Phabi in his place. Josephus says, "He also deprived him in a little time, and ordained Eleazar, the son of Annas, who had been high priest, which office he held for a year."¹ This fellow in his younger days was a follower of the false prophet Judas of Galilee, who put himself at the head of a revolt against the Romans, saying: "We have no master but God; we ought not to pay tribute to Cæsar, nor to acknowledge his authority." The insurrection was suppressed with terrible force by the Roman army. It was to get him into the same trouble with the Romans that the Scribes and Pharisees asked Jesus if it was right to pay tribute to Cæsar.² When Judas was killed his sons James, Simon and Menahem took his place as leaders of the rebellion. The two first were taken and crucified, the last took an important part in the siege of Jerusalem.³

"And when Agrippa had entirely finished all the duties of the divine worship, he removed Theophilus from the high priesthood, and bestowed that honor on Simon the son of Boethus, whose name was also Cantheras, 'the

¹ Josephus, *Antiq.*, B. xviii, C. ii n. 2.

² Mark xii. 14; Luke xx. 22.

³ Stapfer, *Palestine in the Time of Christ*, p. 75, 76.

Quarrelsome,' whose daughter King Herod had married." ¹ This Simon was the high priest who later murdered St. James the holy apostle, first bishop of Jerusalem. This Theophilus retained the office from A. D. 37 to 38. Because of his public scandals, Agrippa deprived him of the office, and selected Jonathan, Annas' son, who pontificated only once, then he protested that he was not worthy of the high dignity, and asked the king to select his brother Matthias, which was done. This Jonathan seems to have been the only decent man in Annas' family.²

There was Jonathan Ben Mebedai who afterwards became St. Paul's persecutor. In later days he became a sensual glutton and drunkard, even seizing the remains of the Temple sacrifices and bringing them to his house to adorn his feasts. In Jewish writings he is said to have composed a parody on the marriage feast of the king's son, and on the wedding garment showing that he had heard our Lord's sermons on these subjects.³

Issachar of Kefar was the dude of the whole crowd. When later he was elected to the office of high priest he officiated with silk gloves lest he might soil his delicate hands with the victims' blood. Herod had a dispute with his wife whether lamb or kid was the better eating, and they sent for Issachar to settle the question. Going into the throne-room of Herod Agrippa, he waved his right hand to the king in a flippant manner, and Herod felt so insulted that he ordered Alexander Janneus to cut off his hand. Issachar bribed the latter to cut off his left hand, which was done. When Herod heard this, he ordered the right hand also amputated, as that was the one with which he had insulted him, and thus he lost both hands. Of him the Talmud says: "It was also said that during his administration as high priest, there was never anything left over of sacrifice from one day to the next."⁴

Jochanan Ben Zacchai, called John in the Acts of the Apostles,⁵ Alexander and the five sons of Annas all rolled in the wealth of the temple, and they were the most active members of the court which condemned the Lord to death, for they thought that Christ applied to them

¹ Antiq. B. xix, C. vi. n. 2. ² Josephus Antiq. xix., vi. 4. ³ Matt. xxii. 1-14
See Shabb. 152, 153, etc. ⁴ Talmud Babyl. iv. ⁵ Act. iv. 6.

the parables of Lazarus and the rich man, who died and was buried in hell.¹

The Talmud says that the Temple priests were so wicked, that the worshipers used to cry out in the Temple four times the following :

“Go away from the temple, ye children of Eli, who defile God’s House.”

“Leave the temple, Issachar, man of the village of Barkai, who by his arrogance desecrated the sanctity of heaven. He would envelop his hands in silk while performing his service as priest.”

“Raise up your heads, O ye gates, and let Ishmael Ben Peakhi, the disciple of Pinhas, enter and assume the office of high priest.

“Raise your heads, O ye gates, and let Johanan Ben Narbaryi enter and fill his bowels with the holy sacrifices.”

Of this man it was said that with his large family, he would consume three hundred calves, three hundred jugs of wine and forty seah of grain coming from the Temple during one meal.

When Festus died, the Roman emperor sent Albinus as procurator to Judea, and he at once deprived Joseph Cabi, son of Simon, of the high-priesthood, and appointed Annas the youngest son of the impious Annas to the high priesthood.

Josephus says : “ Now the report goes that this Annas proved a most fortunate man, for he had five sons, who had all performed the office of high priest to God, and he had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Annas, who, as we have told you already, took the high-priesthood, was a bold man in his temper, and very insolent ; he was also of the sect of the Sadducees who were very rigid in judging offenders above all the rest of the Jews, as we have already observed.

“ When therefore Annas was of this disposition, he thought he had now a proper opportunity to exercise his authority. Festus was now dead, and Albinus was but on the road. So he assembled the Sanhedrin of the

¹Luke xvi.

²I. Kings. ii. or I. Samuel ii.

judges, and brought before them the brother of Jesus; who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.”¹

So perished St. James the Apostle at the hands of the youngest son of that Annas, who before had condemned Christ. Some of the people sent word to Agrippa and they went to meet Albinus on the way up to Jerusalem telling the latter how the Sanhedrin had been called without his consent. The procurator wrote an angry letter to Annas junior and Herod Agrippa removed him from the high-priesthood.²

Among them sat that day in judgment Joazar, and his brother Eleazar, sons of Simon Boethus of Alexandria. Their sister, the second Mariamne, was the belle of Jerusalem, and Herod was so struck with her graces that he married her, and named his royal father-in-law, this Simon, the high priest. Simon was looked on as a free-thinker, believing neither in God nor the devil. His sons were of the same infidel belief. When nominated high-priests, they became famous for their violence and crimes. They brought such a curse on the whole family with their crimes and their display of wealth, forced from the people by oppression and avarice, that the people in the streets used to cry out to them when passing: “Woe to your fine feathers, ye family of Kanthera.”

There attended the council and voted for the death of Christ, Ismael, Ben Phabi, the handsomest man of his day, the “fop” of Jerusalem. He was wealthy. He dressed in the height of the fashion of his time. He frequented the clubs, and became famous for the boxing science of his serving men, the greed and unscrupulousness of his bailiffs, who seized the property of widow and orphan. He promoted his relatives or supported them in idleness. His outer tunic cost not less than hundred minae (\$9,000).³ We suppose it was decked with gold lace and most costly jewels, an oriental custom which has survived to our day.

There sat in judgment on the Son of God, Gamaliel son

¹ Antiq. B. xx., C. ix., n. 1.

² Antiq., B. xx., C. ix., n. 1.

³ See Derenbourg, p. 234.

of the celebrated Rabban Simeon, whose grandfather was the great and gentle Hillel. This Gamaliel became the future teacher of St. Paul, and infused into him all the ideas of the strict Pharisee. When the Angel delivered the Apostles from prison, and when the Jews were determined to put them to death, this Gamaliel rose up: "a doctor of the law respected by all the people, commanded the men to be put forth a little,"¹ and he made a speech to the assembled people. His sermon saved the life of the apostles Peter and Paul that day. It was an act worthy of the grandson of the great Hillel, so celebrated in Hebrew history.

There attended Gamaliel II., who in his school days had sat at the feet of his grandfather with the young man Saul who later became St. Paul. He had busied himself with Greek literature against the continual opposition of the Pharisees, who would read only Hebrew writings. He held continual discussions with the Sadducee priesthood, upholding against them the immortality of the human soul, and the resurrection of the dead. The Talmud gives these disputes,² He became the most learned man among the Jews, and he is known as a patriarch. What discussions he had with the Pharisees and the Essenes regarding predestination, free will, total depravity, the existence of God, the future life, etc., is not our intention now to discuss, but to only hint at, to show that they disturbed the religious world at the time of Christ.

Eleazar Ben Hyrcanus, "Hyrcanus' son," married to the sister of Gamaliel II., was perhaps the greatest of the Rabbis of that time. His lectures were so celebrated, that the Rabbi Joshua used to kiss the stone on which he sat, when speaking to his crowded audience, saying, "This stone is like Mount Sinai, and he who sat on it like the ark." When Eleazar was asked for a sign from God to prove his teachings, Jewish writers say that at his bidding a locust tree moved a hundred feet, brooks flowed backward, the walls of the Academy where he taught leaned forward, threatening to fall, only stopped at the request of another Rabbi, and the water from the cave of Pamiyas turned to blood.³

¹ Acts. v. 34. ² Edersheim, *Life of Christ*, Vol. I., 315, etc. ³ Sanh. 98. a.

When they still questioned his teachings he exclaimed : " If the law is as I teach, let it be proved from heaven, when a voice from the sky, the Bath Qol, replied, " What have you to do with Rabbi Eleazar, for the Halakhah is as he teaches.¹ His questions and answers regarding the sheep and the shepherd relating to Christ's discourse on the Good Shepherd of John x, shows that he had heard the Saviour's words. We have nothing to add to the spurious miracles claimed in Hebrew writings for these teachers, who that Monday condemned to death, and the Friday following demanded the execution of Christ.

Simeon, another of Hillel's grandsons, was there. He was an important official of the Temple looking after the animals and gifts brought for sacrifice. The Court of the Gentiles was filled with traders, hucksters, money-changers and men of all kinds of traffic, and this Simeon was the chief in charge of those who examined the animals and offerings to see they had no blemish. The people, if they wished, could buy them from the four shops on the Mount of Olives belonging Amas, or in the Temple.² When brought, a regularly appointed examiner, called Mumcheh, " approved," examined the animal, and gave the offerer one of four counterfoils, which he handed to the priests, certifying that the offering had been properly examined. But the worshiper had to pay about five cents for this.

The prices of things varied, and once the cost of a pair of pigeons went up to about three dollars and a half. The priests added up their accounts each evening, and divided the profits among themselves. The extortion practised on the poor people was frightful. This Simeon grew rich on this traffic. But we must give him credit for lowering the price of pigeons that day to about ten cents each.

Rabbi Joshua was the son of Gamla. He introduced the custom of forcing every Jewish child to attend school after the age of six.³ But he was like the rest, filled with pride, ambition and avarice. His wife, Martha, was wealthy, and just before the Roman invasion with money

¹ Baba. Mez. 59. The Yoma. 66. b., lines 18 to 24 from top.
IV. 8. ³ Baba. 21 a.

² Jer. Taan.

she purchased for him the office of high priest.¹ But he did not remain long in the office, and Matthias, the son of Theophilos succeeded him. Under his pontificate Titus captured the city.

These were the wretches, who that Monday, after the beautiful Temple services had ended, gathered in the Hall of the Sanhedrin, and passed the sentence of death on Christ, who at that moment was teaching the people in the Court of the Gentiles, and healing all sickness and diseases. We will not stop to say a word of condemnation on them. The whole world holds them in execration. Even the Jewish writers say that it was a time of the deepest corruption. Josephus is very severe on them, not even sparing the high priests. One contemporary with them, called Abba Saul, composed a satirical song on their degradation, and in the Talmud it runs as follows.

“ Woe to the family of Boethos,
 Woe, because they smite with rods,
 Woe to the family of Hanan,²
 Woe, because they hiss like vipers,
 Woe to the family of Kantaros,³
 Woe, because of their slanderous pens,
 Woe to the family of Ismael ben Phabi,
 Woe, because of the weight of their fists,⁴
 They themselves are high priests.
 Their sons are the treasurers,
 Their sons-in-law are keepers of the Temple,
 Their servants smite the people with their rods.”⁴

The degradation, corruption and venality of the high priests and officers of the Temple were famous. They were all members of the sect of the Sadducees, infidels at heart. The sons of Zadoc for ages had been famous in Jewry for the traffic and profits on the offerings. The high-priesthood, and every office in the Temple of the Lord of Hosts were practically sold at auction, and the man with the most money got it. Joshua, called in Greek Jason, Onias' brother, offered king Antiochus Epiphanes three hundred and sixty silver talents for the nomination, the money to be paid down, with the promise of eighty

¹ Yebam 61 a. Yoma 18 a.
 theras, “ The Quarrelsome.”

² This was Annas of the Gospels.
⁴ Talmud, Pesachim, 57 a.

³ Or Con-

talents from other revenues, besides one hundred and fifty talents for the permission to open a gymnasium in Jerusalem. But Menelaus offered three hundred more and got the position.¹ For the frequent purchase of the priesthood the reader is referred to the Mishna.²

Herod had taken away the civil power of the Sanhedrin, and they could not try any one on a civil case. But they had retained all their power over religious matters. With a ruthless hand Herod had murdered members of the council while building vast temples to the God of the Jews, at Sabaste for the Samaritans, in other cities for the pagan gods and in honor of the Cæsars, who had placed him on the throne. Yet two powerful Rabbis, Pollio and Sameas, mentioned by Josephus, favored the tyrant, and a party called the Herodians, forming a political party, almost worshiped him.

While this meeting of the council is being held, Christ is in the Court of the Gentiles preaching to the vast crowds of people filling the great Temple area. There he delivers these sermons given in the Gospels, denouncing in fiery words the Scribes and Pharisees, the infidel priesthood, and healing all diseases. The Eternal Father's voice from the Shekina for the third time gave testimony of his mission, but that strange Oriental characteristic, that unbending stubbornness of the Hebrew in religious matters, made them say it was an angel who spoke to him or that it thundered. Twice before, at his baptism, and during the transfiguration, the Father spoke and gave testimony of him.

"Now there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida, of Galilee, and desired him saying: Sir, we would willingly see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip telleth Jesus."³ Who were these Gentiles?

In a Nitrian monastery in lower Egypt, in 1843 and 1847, were discovered ancient Syriac documents, now in the British Museum, which throw light on this question. Eusebius, the celebrated historian, cites them as being preserved in his day among the archives of Edessa. Baronius, Tillmont, Cave, Montague, Grab, Dr. Wright,

¹ See Ant. Jud. XII., 5, 1. ² Yebamoth VI., 4. ³ John xii. 20, 21.

and other famous writers consider them authentic. They are written in the Aramaic spoken by the Jews at the time of Christ. We give them for what they are worth.

King Abgar of Edessa, with other peoples on the east of the Euphrates, had heard of the wonderful works of Jesus Christ, and of the miracles he had performed in Judea. This king was afflicted with an incurable disease, which was wasting him away, and he wrote a letter to Jesus, which he sent "by the hand of Hananias the Tabularius," who was either his secretary of state, or, as he is called in the documents, a Sharir, "a confidential servant." Abgar was the fourteenth king of this name, and was called Abgar Uchomo, that is "Abgar the black," because, as some say, he suffered from the black leprosy. We are not surprised that the story of Christ's wonderful works had traveled even beyond the Euphrates and the Tigris, for the Gospel tells us that "His fame went through all Syria."¹ This is the letter Abgar wrote to Christ:

"Abgar the Black, sovereign of the country, to Jesus the good Saviour, who has appeared in the country of Jerusalem, Peace. I have heard about Thee, and about the healing which is wrought by Thy hands, without drugs and roots. For it is reported, Thou makest the blind to see, and the lame to walk, and Thou cleansest the lepers, and Thou castest out unclean spirits and demons, and Thou healest those who are tormented with lingering diseases, and Thou raisest the dead. And when I heard all these things about Thee, I settled in my mind one of two things: either, Thou art God, who hast come down from heaven and doest these things, or that Thou art the Son of God and doest these things. On this account, therefore, I have written to beg of Thee, that thou would weary Thyself to come to me and heal this disease which I have. For I have also heard that the Jews murmur against Thee, and wish to do Thee harm. But I have a city, small and beautiful, which is sufficient for two."

"Copy of those things written in reply by Jesus by the hand of Hananias the Tabularius to Abgar sovereign of the country:—

¹ Matt. iv. 24.

“Blessed is he that hath believed in me, not having seen me. For it is written concerning me, that those who see me will not believe in me, and that those will believe, who have not seen me, and will be saved. But touching that which thou hast written to me, that I should come to thee—it is meet that I should finish here all that for the sake of which I have been sent. And after I have finished it, then I shall be taken up to Him that sent me. And when I have been taken up to Him that sent me, I will send to thee one of my disciples, that he may heal thy disease and give salvation to thee and to those who are with thee.”

Then follows a long and detailed account of how the the Apostle St. Thomas sent Taddeus, one of the seventy-two disciples, and how Abgar was healed and converted with nearly the whole nation; the wonders the Apostle performed and the churches he established; the Mass he composed in the Babylonian language which the Babylonian Christians still use in our day. We find also that when the Holy Ghost came down on the Apostles, each one was given the knowledge of the language of the nation he was destined to convert, and Thomas received among other tongues this of Edessa and the surrounding peoples.¹

As the Lord and his disciples sat that Monday on the south flank of the Mount of Olives he foretold the destruction of the city by the Romans and the destruction of the world at the end of time. One prophecy is interwoven with the other so as to combine them both together, that men seeing the first fulfilled may believe in the other which is yet to come. They are sitting where the Fourth Roman Legion encamped when Titus took the city, and from where hostile armies looked down on the city, about a third of a mile from the eastern walls, with the deep Cedron valley between.

We drew the attention to a fact which astonishes us. The greatest calamity which ever fell on a people in human history was the destruction of this city, and the death by war, famine, and misfortune of more than 1,100,000 Jews.

¹ Syriac Documents. Story Concerning the King of Edessa, Book I., Chap. 13, Eusebius of Cæsarea, etc.

There is nothing in the annals of mankind like the story given by Josephus who was an eyewitness. Even Titus, used to wars and carnage, lifted his hands to heaven and protested to the gods, that he was not responsible for the calamity, for he had asked them often to surrender the city, but he was met always with that stubborn, unbending, Semitic, Jewish character. Such was the punishment of the whole nation which had killed their Messiah.

The Sanhedrin condemned Him that day, but they were afraid to arrest Him while he was preaching in the Temple, for they feared the people. These persons were strangers who for the most part did not belong to the Holy City. They were pilgrims from Galilee, the north of Judea, and visitors from all parts of the world who had come up to the number of nearly 3,000,000 to celebrate the great Easter feast of the Passover. They did not understand or enter into the local quarrels of the Jerusalem Jews and of the priesthood. They had seen His wonderful works in the Temple, they had heard about His miracles, they had seen Lazarus alive, and his arrest would have raised a great disturbance.

His "time had not come," and there were other things to do to fulfil the prophecies. He did not return to Bethany that night, for they would have arrested him there if they had found him.

Near the top of Olivet, about three hundred feet below the spot from which He ascended, there was a little grotto in the dry limestone rock. Bushes and trees hid the entrance. Like the caves of Judea it was dry and warm. In it were four tables, benches and beds. It perhaps belonged to some disciple, who lived in it while tending his little farm of olives, figs, pomegranates and dates. For Olivet was all covered with fruit-trees and gardens before the Romans cut them down to make war-engines during the siege.

It is now a little underground church called the Grotto of the Credo, because there it is said the Apostles assembled after the ascension and composed the Creed, each Apostle forming an article of belief. The first bishops of Jerusalem mention this hiding-place; during the first ages pilgrimages were made to it, and it has ever been recognized as the hiding-place of Christ from the tenth day of the month

of Abib or Nisan, that Monday, till he came forth on Thursday to celebrate the Passover, the Last Supper.

Within the same inclosure, but higher up, is a fine building, erected by a French Countess, called the Chapel of the Pater Noster, having the Lord's Prayer in thirty-five languages of the great nations of the earth engraved on its walls. There the Lord taught his Apostles the Lord's Prayer. A little distance below is the Church of the Dominus Flevit, where He wept over the deicide city. To the south, about four hundred feet, is the entrance to the tombs of the Prophets, where deep down in the soft whitish limestone are carved the places for numerous bodies. There were buried the great prophets, who had foretold His whole life, acts, and words, hundred of years before He came. But Israel put most of them to death because they reproved them for their sins.

In that grotto, down about fifteen feet below the surface, in that long cave extending north and south, the Lord and his Apostles took their supper and slept that Monday night. Early Tuesday morning, after breakfast, with his disciples, he returned to the Temple, where he preached and healed all day. His sermons preached that Tuesday, how he denounced the Scribes and Pharisees, and foretold the destruction of the Temple, the ruin of the Jewish nationality and government, the calling of another nation to carry on the government of his Church, may be found in the Gospels.

Tuesday night he returned again to the grotto, and passed the whole day, Wednesday, in a retreat, preparing for his death. The Jews looked for Him everywhere, searched Bethany for him, but they could not find Him. We have no records of the instructions he gave his Apostles all that time he was hidden. But we suppose he opened their eyes to the wonderful types, figures, signs, and symbols of Temple services, feasts, personages and words relating to him in the Old Testament. To give them now would make this work too large.

THE PASSOVER, OR LAST SUPPER.

THE Old Testament mentions the Passover forty times, and it is found twenty times in the New Testament. The word Passover, Phase, or Pasch, means "a passing over" because the angel of death passed over the Hebrew houses in Egypt the night he killed all the first-born Egyptian children and animals. In memory of that miracle ever since at Eastertide the Hebrews celebrate this their greatest feast.

The delivery of the Israelites from Egyptian bondage foretold the delivery of the human race from the bondage of the devil and the slavery of sin. As a shadow of that future time when the Messiah would die, Jewish writings tell us, the chief events of Hebrew history took place at the Passover.

At midnight of the Passover, Abraham divided his forces and conquered his enemies,¹ Jacob wrestled with and overcame an angel,² Egyptian first-born of men and animals were killed,³ Prince Harosheth's army was routed,⁴ Bel's idol was overthrown,⁵ and dreams foretold to Joseph the future.⁶

Passover night, Belshassar, proud king of Babylon, celebrating his feast, called for the vessels of Solomon's Temple, mocked God, praised his idols, and the finger of God wrote the sentence of doom on him and on his empire on the wall of his banquet chamber, now a ruin called the Kasr, making a mound on the Euphrates river. Daniel interpreted the writing while Cyrus' Persian army was marching into the city, along the dry bed of the Euphrates. That night of the Passover Babylon was destroyed⁷ and later Cyrus, reading his very name in Isaias' prophecy, gave orders to the Jews to return and rebuild their destroyed Temple.⁸

At the Passover God appeared to Abraham. At the

¹ Gen. xiv. 15. ² Gen xxxii. 24-29. ³ Exod. xii. ⁴ Judges iv. 16. ⁵ Dan. xiv. ⁶ Gen. xxxvii., xl., xli. ⁷ Daniel v. ⁸ Isaias xlv ; 28 Esdras v.

Passover the Lord himself, with an Angel each side of him, visited Abraham in his tent.¹ At the Passover fire fell and destroyed Sodom and Gomorrah, and all the wicked people, except Lot, who alone had baked the unleavened cakes for the Passover service. It was at this season that the land of Moph and Noph was swept of idolatry; Jericho's walls fell; Midian was totally destroyed; Pul overthrown; Esther directed the Hebrews to fast, and Haman crucified.² These miracles God wrought to save the Hebrew nation, as signs of the future salvation of the world through the death of Christ at the Passover.³

The chief sacrifice of the Passover was a lamb, called from the time of his selection "the lamb of God," for he foretold the true Lamb of God from the beginning of the human race. At the gates of Eden Abel offered a lamb in sacrifice.⁴ Noe and the patriarchs immolated the lamb among their other offerings, and down the ages the little lamb was an image and a figure of the coming Messiah.

At the time of the patriarchs, the head of the family offered the victim, the night of the flight from Egypt the father of the family slew it. But after the Hebrew priesthood had been established, the victim was brought to the priests of tabernacle and Temple to foretell how, later, they would arrest Christ and bring him to the priests to be the sacrifice, the real "Lamb of God," Calvary's victim.

At first the ceremony was quite simple. But as ages passed, under the direction of the Shekina the rules and regulations became more and more elaborate, every movement filled with type and figure of the coming, and the death, of God's only begotten Son.

The lamb was selected from the flock on the tenth day of the moon of Nisan, our April, for on this day, which this year fell on Monday, the Sanhedrin condemned Christ to death. God commanded them to sacrifice a lamb, because from the beginning of the world it was the chief victim offered by the patriarchs; and in Egypt, Rome and pagan lands a lamb was worshiped as a god.

By God's command they chose a little ram without spot or blemish, not more than a year old, whose innocence

¹ Gen xviii.
Passover Service.

² See Hymn of Passover Service.
⁴ Gen. iv. 4.

³ See Liturgy of the

foretold the sinless Christ sacrificed in the flower of his manhood. When chosen, he was washed, for Christ and his Apostles bathed before celebrating the Last Supper. That was the Jewish custom. The lamb was perfumed to typify the perfume of holiness and good works of the Lord's humanity. The lamb was then condemned to death, and tied to a colored stake as Christ was decreed to death and nailed to the cross. When killed a lamb utters not a sound, for in all his sufferings Jesus kept silence.¹

You ask, Did Christ celebrate the Passover or Last Supper with all the rites and ceremonies followed by the Jews in our day? The same question is asked by Zanolini,² and all other authors who treat the question say he did with the exception of a few additions made by Jews who lived after him.

As a Jew, he was bound by every law God laid down through Moses, and the Jew who would not celebrate the Passover, without a reason, was to be put to death.³ "But if any one is clean, and was not on a journey, and did not make the Phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season." They would otherwise have brought that charge against Him at the trial. "He that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land."⁴

It was Thursday, eve of the Passover, the fourteenth day after the first full moon⁵ following the vernal equinox, the sixth of April, in the year 34, 788 after the founding of Rome, 4,088 years after the creation of Adam, Joseph Caiphas being high priest, Pontius Pilate governor of Judea, Herod Antipas ruler of Galilee, Ponponius Flaccus, father of the emperor of that name, Roman Legate of Syria, when Tiberius sat on the throne of the Cæsars, that Jesus Christ changed the Passover service into the Mass, and the next day died the death of the cross.

For a month the Jews had been preparing for their great Easter feast. They fixed the roads, they white-washed the tombs, they put their houses in order, for strangers, pilgrims from all nations, were coming up to

¹ Matt. xxvi, 63.

² Disputat. de Festis et Sectis, Judeorum, p. 54 Cursus,

Comp. S. Theol. Migne's Edition. Benedict, xiv. De Festis Dom. N. Jesu Christi,

³ Numb. ix 13.

⁴ Exod. xii. 19.

⁵ Talmud, Pesachim, Ch. I.

the Holy City. The strict law was that every male Hebrew, within fifteen miles of the sacred city, and free from legal uncleanness, was to appear on the 14th of Nisan "before the Lord in his Temple."¹

Two days before the Passover, in every Hebrew house began the preparations. They first cleaned all the cooking utensils, so the smell of fermented bread could not be perceived. The plates, carving knives, kettles, called *circenth*, and all dishes were carefully washed in boiling water—metal vessels they held over fire till red hot, woodenware they boiled; ² the upper stone of the flour-mill called *Pelach*, and the lower stone named *Receb*, they dressed with iron tools till they looked like new, and they also cleaned the chest where the cakes were kept.

That afternoon as the sun was sinking, they drew pure water from the well called, "The water of Precept." This was the water the man with a pitcher was carrying into the city when Sts. Peter and John met him. Beside the bridge across the Cedron stream below Gethsemane, over which Christ was dragged the night of his arrest, ages before, some one had dug deep in the rock a well used still in our day. The man had drawn from that well the water for the Passover.

With this water they now mix purest flour and make a dough they call *Mazzoth*. They roll the mass as thin as they can, forming four cakes as large as plates. They imprint five holes in each cake with their fingers, as they thought to make them bake better, not knowing that they were images of the five wounds in the Lord's body when he was dead. Now they anoint each cake with olive oil in the form of a cross.³ These four cakes, called *Kiccar*, "a circle," they now bake—one they send to the Temple priests, the other three are for the feast, and the dough remaining they burn as an offering to the Lord.

Minute are the Talmud's rules still followed by Jews ⁴ searching for *Chometz*, "Fermented Bread," the ceremony typifying examination of conscience before eating the real "Paschal Lamb of God" in the Eucharist. Before Or "Light," early in the morning of the fourteenth moon of Nisan, it was allowed to eat fermented bread, give it to

¹ Edersheim, Temple, p. 183. ² Book Orach, Chajim.

Temple, p. 155.

⁴ Talmud, Pesachim, "Passover."

³ Edersheim,

servants, fowls, Gentiles, etc. But after that the master could not do so, or he would become a Kareth, "excommunicated," by the Sanhedrin. Work was allowed that morning till nearly noon, sheep and goats might be sold to Heathens, but not large cattle.¹ At the sixth hour, noon, the master of the house with a candle searched for Chometz, "fermented," which was burned in every home with prescribed prayers. The Temple priests at early morning had placed two cakes of the Bread of the Face, "of the Presence of God," "the Angel," the holy proposition bread, removed the Sabbath before from the Holies, on a bench in the Temple, while they remained they could eat leaven, when one was removed all abstained from eating, the other was removed at noon. All began burning the leaven, after which it could not be given to animals, sold or any benefit derived from it. The reader will now better understand Christ's allusions to leaven, unleavened bread, azymes, etc.²

Bound by these laws or customs, Christ and the Apostles came to the Last Supper fasting, and that is the reason they who receive the Eucharist, the sick excepted, must be fasting in all Christian Rites.

Every Israelite, even pregnant and nursing women, kept a strict fast the day of the Passover, like the Day of the Atonement.³ Shammai's followers and the Pharisees forbade work, but Hillel's school allowed manual labor.⁴

Jewish writers say that Moses went up Mount Sinai on Thursday and came down on Monday. During this forty days he kept a strict fast. In memory of this the Jews fasted on these days. The Pharisees were strict regarding this fast as one of them says: "I fast twice in the week."⁵ Esdras⁶ established these fasts.

The Liturgy of the Passover, still followed by Jews, has this rubric: "All the first-born fast in commemoration of the deliverance of the first-born of the Israelites when God smote the first-born of the Egyptians." Christ the first-born and the Apostles came to the Last Supper fasting, and that gave rise to apostolic custom of fasting before Mass and Communion in every Christian Rite.

Rabbi Jehudah, who wrote the Mishna of the Talmud

¹ Talmud, Pesachim, Cap. iv. Mishna.

Luke xxii. 1-7.

³ Bonatha.

⁴ Talmud Bab., Pesachim, C. iv. p. 95, 96.

Copy in Astor Library.

⁵ Luke xviii. 12.

⁶ Tal. Bab. B. Kamma, Fol. 82. 1.

says : " In Judea work was done the day before the Passover until noon, while in Galilee no laboring work at all was done that day." " On the eve of any Passover it is not lawful for a person to eat anything from the time of the Min'hah : ' the Afternoon Prayer,' until after dark," says the Talmud,¹ which goes into minute details of the fast and work the eve of the Passover, which lasted till sunset that Thursday.

But the people of Jericho were wont to do six kinds of work that day, three of them against the wishes of the Sages. They grafted palm trees during the whole of the fourteenth moon of Nisan, read the Shema, the morning prayers, with the additional versicles, gathered the new grain into sheaves before reaping the Omer, the First Fruits, and these three things the Rabbis allowed.

In former times the skins of the lambs were left in the Temple, in the Parvah chamber, to be sold to buy gold plates, each square and the size of a dinar, and they had so many skins they bought enough gold to cover all the walls of the Holy of Holies within and without, including the roof. In later years, before Christ, the skins were given to the master of the house where the Passover was celebrated. If the blood of the lamb had not been sprinkled on the great altar, the Ariel, or sacrificed before night, the rite would be invalid,² for it foretold the blood of Christ typified by the millions of victims offered on that altar.

At two P. M. that Thursday, the Temple priests sounded the trumpets from the Temple tower, to tell the great multitudes they were ready for the sacrifices of the paschal lambs.³ Then Jesus Christ and his Apostles came out of their hiding-place on Olivet and went down the hill. As leader of the band of Jews according to custom, the Lord carried the lamb on his shoulders as he is represented in ancient art and in the Catacombs. They sang the Pilgrim Psalms, Christ as leader intoning the first verse, and the others chanting the second.

" I have lifted up my eyes to the mountains," etc. .

" Praise the Lord for he is good," etc.⁴

As they went on down they sang the praises of his

¹ Babyl. Talmud, Tract Pesachim, Cap. x.

² Pesachim, C. V., p. 109

³ Geikie, Life of Christ, II., 436. ⁴ Psalms 120, 135.

Eternal Father in the words his earthly father David who wrote 1,100 years before. They passed on the left the entrance to the tombs of the prophets of his race, who foretold his every act in the terrible tragedy about to be enacted the next day. On the right was Annas' summer residence, the Beth-Ini, shaded by two great cedars; a little below Christ had wept over the deicide city, where now stands the church of the Dominus Flevit, "Lord wept." They passed lower down between Gethsemane and Grotto of the Agony, there were the tombs of his grandparents, the burial-place of his ancestors, and later of his Mother. They cross the road leading to Bethany and Jericho and ascending the hill, they enter through the Golden Gate, and mount the steps up into the Temple area.

Not less than ten nor more than twenty formed a band of Jews to eat the paschal lamb. Surrounded by his Apostles came the Prince of the House of David clothed in purple, as Prince of David's dynasty. For the last time came the Lord to his Father's Temple. In Christian art Christ is shown with the purple Imation, the garment worn by leaders in Israel. As the descendants of Mohammed to our day dress in green, so members of royal families were clothed in purple at the time of Christ, even if the family had lost the throne. Members of David's family were highly honored at that time, and the Talmud tells us that when they entered the Temple criers made way for them with the words: "Give honor to the family of David." In the Temple prayers the members of David's family were specially mentioned.

At three o'clock that Thursday afternoon, on the Nicanor steps, stood Temple priests who blew great blasts on their silver trumpets, to tell the waiting multitudes that they were ready for the sacrifice of the paschal lambs. Their leader lifted up his voice and cried: "People of the Lord, listen. The time for sacrificing the paschal lamb has arrived in the name of Him who rests in this holy house."

Great multitudes of the people dressed in holiday attire fill the Chol and the cloisters, divided up into bands, the leader of each carrying the little victim. Along the way leading up to the Nicanor Gate are twelve Levites, each with a silver staff in his right hand, and on the other side

the same number of Levites with gold staves. They are to keep the people in order, and they strike the stone pavement as a sign of their authority.¹

Now three bands, Christ and his Apostles forming one of them, enter the Court of Israel, and advance into the Priests' Court. In imagination, we can see the lordly Pharisees with their large Phylacteries on brow and arm, white-robed Essenes in the Temple that day among the five hundred priests and the half a thousand Levites mingling with the vast crowds.

These thirty or more men forming three divisions were called, the first the Tekiah, "the Assembly"; the second, the Teruah, "the Congregation"; and the third, the Tekrab, "Israel." At three o'clock they began to slaughter the lambs, all down the ages, for at this hour Christ was to die on the cross.

The priests detailed now come forth and examine the lambs for blemishes. Finding none, the priests give each lamb a drink of water to foretell the vinegar and gall they offered Christ. Then another priest pours on him a chalice of wine.

They lead him to the north side of the great altar of sacrifice, the Ariel, and tie his right feet to his left feet, forming with the cord a cross. Now the Saviour with his twelve Apostles put their hands under the lamb, raise him up and offer him to the Lord as a victim of sin, as Christ was offered on the cross. That is, they held the lamb as high as their heads, and moved him to the north, south, east and west, making with him a cross in the air, as Christ was raised up on his cross to fulfil what all the victims foretold. They lowered the lamb to the floor of the Temple, and all the members of the band placed their hands over the victim, palms down, thumbs forming a cross, and all together placed their sins on him, saying :

"I entreat thee, O Jehovah, I have sinned, I have done perversely, I have rebelled, I have committed (here each one confesses to God his particular sins). But I return in penance, and let this be for my atonement."²

Along the Priests' Court, from the lamb to the great

¹ The Talmud gives a description of this scene in a letter from Jerusalem to the king of Spain. Staves are still used in the Church of the Holy Sepulcher at Easter. ² Levit. iv. 15 ; ii. 1-8 ; xiv. 24 ; xvi. 21. Edersheim, Temple, pp. 87, 88, 92, 230, etc.

marble steps leading up to the top of the great altar on the south side, range two rows of priests vested in magnificent robes of white, scarlet, blue, and cloth of gold, with miters on their heads, all ministering bare-footed, while at their head stands Joseph Caiphas, the high priest, in the eight vestments God prescribed for Aaron. One line of priests had each a gold chalice in his right-hand, the priests of the other row had each a silver chalice. These vessels, called *cos*, had no bases, so they could not be put down, lest the blood might be left to coagulate.¹

The priest on whom the "lot" had fallen for this function approaches, and, with gem-incrusted sacrificial knife, he cuts the lamb's throat, while a priest beside him catches the blood in his *cos* or chalice. He turns around, hands the filled chalice into the right hand of the priest standing next him, and receives in his own left hand from his left hand the empty chalice. To do this each priest must cross his arms, making with them a cross. The one who receives the filled chalice turns around and hands it to the priest next to him. Thus the gold and silver chalices pass along these two lines of priests—each alternate chalice being of gold or silver, every priest making with his arms a cross, as Jacob did when he blessed Joseph's sons.² With the sign of the cross, the blood of all the victims thus passed along the line of priests at every sacrifice in the Temple.

The last priest in the line receives the chalice of blood, mounts the marble steps leading up to the high altar, the *Ariel*, fifteen feet high, resting on the very top of *Moriah*, on the very spot where Abraham was about to sacrifice his son Isaac.³ He comes to the southeast bronze hollow horn, eighteen inches high, marked with its red line, and above that line he splashes the blood from below up, and then from right to left across, marking the horn with a bloody cross. He goes to the northeast corner and does the same, then to the northwest corner, and last on the southwest, thus he marks the four bronze corners of the high altar with a bloody cross of the victim's blood foretelling the cross of Christ.

The lamb is now hung up on one of the hooks in the marble pillar, as Christ was hung up by his arms on the

¹ *Pesachim*, c. vi., etc.

² *Gen.* xviii.

³ *Gen.* xxii.

pillar in the Forum the next day when he was scourged. The Temple servants now take off the lamb's skin as the Edomites scourged the Lord. But while the victims of the Temple were skinned after death the Lord was skinned alive in his scourgings.

The entrails are taken out, with the fat salted, and placed on the great altar to be burned before the Lord. Now they roll the body of the lamb in its skin, and Jesus as leader of the band, takes it on his shoulders, and with his disciples pass out the gates as their places are taken by another band.

While these ceremonies are taking place, the five hundred Levites on the steps of the Nicanor gate sing with the people in Israel's and the Woman's Court, the Psalms called the Hallel : "Praise," beginning with the words : Hallelu-Jah, or Alleluia : "Praise Jehovah."¹

The Levites : Hallelu Jah.

The People : Hallelu Jah.

The Levites : Praise, O ye servants of Jehovah.

The People : Hallelu Jah.

The Levites : Praise the name of Jehovah.

The People : Hallelu Jah.

The Levites : When Israel went out of Egypt.

The People : When Israel went out of Egypt.

The Levites : The house of Jacob from a barbarous people.

The People : Hallelu Jah. Etc.

Thus they sang the whole of Psalm cxvii., and the other Psalms forming the Hallel. When they came to the words "The stone rejected by the builders which became the head of the corner," they did not know that there, in their midst, was Christ, the "stone" foretold by the rock struck by Moses in the desert, which opened and gave water to their fathers dying of thirst. He was the stone not made with hands, which struck the images of idolatry and filled the earth.²

But when they came to the words, "O Lord, save me, O Lord, give good success." "Blessed is he who cometh in the name of the Lord,"³ it became a shout. In the original Hebrew, it is Anna Adonai hoscihanna, which at the time of which we write had been shortened to

¹ Edersheim, Temple, p. 191. ² Daniel, ii. 34. ³ Psalm cxvii. 25, 26.

Hosanna, a word used like our Hurrah. The Talmud tells us this was the great Egyptian Hallel, which differed from the common Hallel, composed of Psalms cxix. to cxxxv., and that it pointed to five things: the delivery from Egypt, the passage of the Red Sea, the giving of the law on Sinai, the resurrection of the dead and the coming of the Messiah. The Mishna says the Priests' Court was always crowded on the Passover with different bands or divisions coming in and going out. Josephus writes that 256,000 lambs were counted at the procurator Cestius' request, and counting at least ten persons to each band with a lamb, women and children not being counted, not less than 2,700,000 Jews went up to Jerusalem to celebrate the feast.¹ By this we estimate the millions of people in and around the city at the trial and crucifixion of humanity's Victim.

According to custom, the Son of God takes the body of the lamb on his own shoulders, and leaves that Temple for the last time, where since his twelfth year when confirmed he had so often worshiped. He leaves that priesthood, which had rejected him, and with his disciples he comes down into the Chel, passes along where now stands the Mosque of Aska, once a Christian church, and he passes along over the great bridge Herod built spanning the Tyropœon valley, the Cheesemongers' Street far below, then thrown across the valley separating Moriah from Sion. The bridge was fifty-one feet wide and three hundred and fifty long. Part of the eastern abutment is now called Robinson's Arch.

From Moriah he passed over to Sion, that other and higher hill mentioned one hundred and seventy times in the Old Testament. The Hebrew priesthood with their magnificent ceremonial had rejected him and sentenced him to death. But another and a perfect priesthood was to rise over the world, to sacrifice and preach him to ends of earth and time.

Israel's greatest prophet had foretold him leaving Moriah.

"The Lord hath prepared his holy arm; in the sight of all the Gentiles.

"Depart ye, go out from thence, touch no unclean thing.

¹ Ant. of the Jews, B. xvii., C. ix., n. 3.

“Go out of the midst of her, be ye clean you that carry the vessels of Jehovah.

“For Jehovah shall go before you, and the Lord God of Israel will gather you together.¹

“For the Lord hath chosen Sion. He hath chosen it for his dwelling place.

“This is my rest forever and ever. Here will I dwell. For I have chosen it. I will clothe her priests with salvation, etc.”²

The God-Man is going to found his Church, not on the Hebrew priesthood, which was but for a time, and was to pass away, but on the priesthood and Passover service of the patriarchs, on the very spot where Melchisedech had offered bread and wine. But he did not tell this to his Apostles, and they turned to him and asked :

“Whither wilt thou that we go and prepare for to eat the Pasch?³ And he sent Peter and John saying: Go and prepare us the Pasch, that we may eat. But they said: Whither wilt thou that we prepare? And he said to them: Behold as you go into the city, there shall meet you a man carrying a pitcher of water, follow him into the house, which he entereth into. And you shall say to the master of the house, The Master saith to thee: Where is the guest-chamber, where I may eat the Pasch with my disciples?⁴ And he will show you a large dining-room furnished, and there prepare ye for us. And his disciples went their way, and came into the city and they found as he had told them, and they prepared the pasch.⁵

A little south of Sion's summit, on the very spot where Melchisedech built his palace, still stands the Cenacle. When David took the citadel, on the site he built his palace. There the Prophet-King lived, died and was buried. There resided Solomon and all the kings of Juda, while David's dynasty reigned, till the destruction of the city by the Babylonians.

Herod had rebuilt the edifice as a reparation for entering the tombs of the sleeping kings.⁶ Writers hold different ideas regarding the ownership of the place in Christ's time, they divided on the question why the Cen-

¹ Isaias lii. 10.

Mark xiv, 16.

² Psalm cxxxi. 9, 13, 14.

³ Mark xiv. 12.

⁴ Luke xxii. 11.

⁶ Josephus, Antiq. B. xiii., C. viii., 4; B. xvi., 1; Wars, i., ii. 5.

acle was given him. But they do not seem to remember that it belonged to David's family, and as a Prince of the House of David, Christ had a right to its use. That is why it was given him. At that time it was the finest of the four hundred and eighty synagogues in Jerusalem. There gathered in fear and trembling the followers of the Crucified, while his body lay in the tomb during these terrible forty hours. There they were when the Holy Spirit came down on them in form of the Shekina with fiery tongues. There the Christians of Jerusalem worshiped under the guidance of St. James, their first bishop. There Simeon, their second bishop, told them to flee to Pella, when the Roman army was marching down from the north under Titus for the investment of the doomed city. The Lord had warned them of the awful scenes of the great siege, and they knew it was coming. The terrible fighting and slaughter took place in and around the Antonia tower and the Temple. The Romans knew nothing about the little band of Christians, who worshiped in the Cenacle, and it was spared. The crusaders repaired it and it stands to-day substantially the same as in the days of Christ.

By outside stone steps you ascend to the room where the Last Supper was held. You walk over the roof of an abutting building, and enter a large room, thirty by fifty feet, with two pillars in the middle sustaining the vaulted roof. It is still called by the Mohammedans,—Bab Neby Daud, "The House of the Prophet David." It is but one of a number of buildings on the site of David's palace. To the east of this room you ascend another stone stairway to a smaller room where you see a silken covered catafalque over the place where deep down in the rock room rest the remains of Judah's famous kings and the prophetess Huldah.

When a person tried to go down to the tombs of the kings, they stopped him. But others have bribed the guardians and seen the sarcophagi of the dead.

Peter and John went on before as the Lord told them, and entering the door said the usual: "Peace be with this house." The master of the house replied, "May your heart be enlarged." This was the Marahaba of the Hebrews when they met, the Alaic of the Talmud, the

Shelama of the Orient, the greeting of friends. The people gather around, for on the eve of the Passover, the stranger was more honored than the master of the household. To the latter the disciples gave the message of the Prince of David's family. No one ever refused his house for the celebration of the Passover, and the Cenacle was given them.

Since ten A. M. the women of the household had been preparing for the feast. The night before, for the last time, they had eaten the leavened bread, and after that they could eat only a few herbs, for it was the custom to come fasting and with appetites to the great feast of the delivery of their fathers from Egyptian slavery. As Philo of Alexandria tells us: "The Jews, from their swaddling clothes, even before being taught the sacred laws, or the unwritten customs, are trained by their parents, teachers and instructors to recognize God as Father, and the Maker of the world; having been taught the knowledge of the laws from earliest youth, they bore in their souls the image of the commandments."¹

In the days of our Lord, nearly every house was given up to strangers for the celebration of the Passover. No one ever refused his house for the memorial of the delivery of his fathers from Egypt. Writers tell us that in the time of Christ there were four hundred and eighty places in the sacred city where the feast was celebrated and synagogue services held. This "upper chamber" in David's palace—named in Hebrew, Aliyah, in Greek, Anageon, both words meaning "High," or "Beautiful,—was the largest and most beautiful chamber in the city outside the Temple. This was why Christ chose it for the celebration of the first Mass.

Leading his little band of Apostles Jesus came to the Cenacle, and gave the lamb's skin to the keeper or master of the house, for that was the custom, although formerly they used to leave it in the Temple to be sold to buy gold for the decorating of the Holy of Holies.

They drove a pomegranate stick through the body of the lamb, and down through the tendons of his hind feet. They opened out the fore-feet and inserted another pomegranate stick through the tendons next the hoofs, the

¹Philo Legat. ad Cajum, Sec. 16. 36.

two sticks forming a cross like Christ stretched out on his cross, dead for man. Justin Martyr, born at Flavia, Neapolis, describes this cross.

Then they placed the lamb, now called "the body of the lamb," in an oven to roast. He is placed so he rests entirely on his cross, for the dead body of Christ hung completely on his cross. If any part of the flesh touched the oven it was cut off as being unclean. If the fat fell on anything and then on the lamb that part was unclean. The priests, but not the laity, could eat the lamb basted with the consecrated oil of the Temple heave-offering.

The Talmud says that the lamb could not be roasted on an iron or metal cross, only on a pomegranate stick, for Christ was crucified on a wooden cross. If the larger part of the band or the lamb became unclean it was to be burned on the sixteenth of the moon. The bones, sinews and remains were always burned on this day, except when it fell on a Sabbath, when they were burned on the seventeenth. This was to foretell how Christ's body was buried the day he died. The leavings of the lamb defiled those who touch them¹ for those who put Christ to death were guilty of his murder. Women eat with their families, and at Jerusalem on Sion, where they celebrated the Passover, three women sat at the table with the men; one of the women placed a glass of wine on the doorstep, towards the end of the ceremony, for Elias (John the Baptist), whom they look for to come and prepare the way for the still expected Messiah.

When roasted the lamb is placed on the table still bearing his cross. The roasted lamb looked remarkably like the body of the dead Christ, his skin all torn off with scourging and covered with the yellow serum, which ozed out all over his body because of the scourging. The fire which roasted the lamb was a striking type of the fire of the Holy Ghost, which filled Christ with the love of mankind to die for our salvation, and came on Pentecost.

Not less than ten nor more than twenty persons, type of the congregation could eat the lamb, and it was forbidden to sacrifice it for one person. All this foretold the eating of Christ in Communion. No one but a Hebrew free from every blemish, could eat the Passover, as

¹ Exod. xii. 10.

no one in mortal sin should partake of Communion. The person in whose house leavened bread, the figure of mortal sin, was found could not assist at the service. But there was another Passover a month later for all these at which to fulfil the law, for those in sin can confess later and fulfill the law regarding the Easter duty. The Jew who had given up the Hebrew religion, the excommunicated, the uncircumcised, the servant, the lodger, the unclean could not eat the Passover, because no one outside the Church should receive. These were the laws God Himself had laid down.¹ Now all these things happened to them in figure ² of the time to come, when their Messiah would come and established the Church.

Minute are the preparations for eating the lamb laid down in the Jewish writings. In preparing the lamb they were told not to break a bone, and the one who did so, would be punished with thirty-nine stripes.³ This was to foretell the soldiers who came to remove the bodies; they broke the legs of the two thieves, but when they came to Jesus, seeing that he was already dead, they did not break his bones.

The Passover supper began after sundown, "between the two vespers."⁴ The chief Chazzan, from the Temple tower, blew three blasts on the great silver trumpet—the first telling of the coming kingdom of the Messiah, the next God's Providence ruling the world, and the last general Judgment. He sends forth the first when he sees the first star; and the people turn towards the city. He blows again when he sees the second star, and then all in the city go home. He sounds when he sees the third star and the Passover has begun.

In the Cenacle towards the east, facing the holy Temple, was a raised place called the Bema. It was over the tombs of the sleeping kings and it was the type of our sanctuary. The leader of each band always carried out the synagogue services before eating the supper. For aids he called seven men from the band to wait on him, and that, we suppose, gave rise to the seven ministers waiting on the bishop at Mass.

Writers say that the table at the Last Supper was laid

¹ Exod. xii. ² 1 Cor. x. 11. ³ Exod. xii. 46. Chron. xxv. 13. Maimonides, Pesachim, vii. 1, p. 165. ⁴ Baracoth, 12. 2.

in the form of a horse-shoe, so the waiters could come inside the shoe and better attend the guests. Christ reclined at the toe, and six Apostles ranged themselves on each side of him. That gave rise to the custom in the early Church of saying Mass facing the people, to the twelve priests in the cathedral stalls, six on either side the bishop, and the arrangement of the clergy seats in our churches to-day.

It was night. Candles burned on the table, giving rise to the candles on our altars. The hanging lamp of olive oil, burning before the Aaron, "the chest," wherein reposed the sacred Five Books of Moses (the first five books of the Old Testament), was the origin of our sanctuary lamp, the lamps burning on the seven-branched candlestick, copied from the famous golden one in the Temple,—all these lighted up the chamber.

Along the sides of the table were thirteen divans or quasi couches, each having at the head, next the table, a cushion on which to lay the left elbow. Sometimes two or more could repose on a large couch. This was the way the Romans ate their feasts. Not till Charlemagne's time were stools used, which in the Middle Ages had backs fixed to them, becoming chairs. Spoons were used, for we have seen those excavated from Pompeii and other ruined cities. Meat was carved with a kind of lance. The table knife was introduced in the tenth century, and the fork later. While resting the left arm on the cushion, they took the eatables from the dishes with the right hand, and that is why they washed the hands so often during meals. The washing of the hands during this Last Supper gave rise to the washing of the hands before, during, and after Mass.

At the place of each Apostle was a Cos, or Gabia, "Chalice," which must be filled and drained four times. At the Lord's place was a magnificent chalice—the famous Gabia of his forefathers. A legend says it was first used by Noe in his sacrifice, when not knowing the effects of wine he lay naked in his tent, when he blessed the white race in their father Japheth, and cursed the sons of Canaan. Melchisedech, his son Sem, used that chalice when he offered bread and wine on this very spot. Adoi Zedk, his heir and successor, king of Jerusalem,

sent tablets to the king of Egypt—records discovered in our day—telling of his predecessor, Melchisedech the “Just King,” of Jerusalem. When the Temple was destroyed by the Babylonians, that chalice was lost. When Herod began the restoration of the great building it was found in the rubbish, and deposited in the Cenacle, and that is how it happened to be used that night by Christ. We cannot prove these statements. But Ven. Bede writes as follows:¹ “In the street leading from the Martyry to Golgotha was a shrine, which covered the Lord’s chalice, and through the grating, they used to touch and kiss it. The chalice was of silver, and had two handles; and in it was the sponge which was offered the Lord from which to drink.”² The Martyry mentioned here was the building Constantine erected on the site of Pilate’s palace, the ruined Antonia fortress, where the terrible fighting took place when Titus with his Romans captured the city. This chalice Christ used at the Last Supper gave rise to many romances under the name of the Holy Grail.

According to the Jewish rite, or Liturgy, composed by Moses,³ at the Master’s place at the table was a silver plate holding the three unleavened cakes, covered with a napkin, telling that the Mass was hidden in the Hebrew service. It seems that this is the reason the chalice and paten are covered, and why the purificator lies on the paten. Two flagons, one of water, the other of wine, were on the table. Was this the origin of the cruets of water and wine? The water was used not only to mix with the wine, but also to wash the hands. Is this why the priest washes his hands with water from the cruet before, and twice during, Mass?

Other dishes held lettuce, wild endive, nettles, urtica, bitter coriander, wild lettuce, lactuca agrestica, a horse-radish, which might be fresh, boiled, or cooked any way, but must not be pickled with vinegar, bitter herbs, pease, little fishes, hard-boiled eggs, flesh-meat, mustard, and vinegar mixed with salt. Vases with flowers decorated the table, the origin of the same decorations on our altars.

The first night of the Passover all these things

¹ Lib. De Locis Sacris, Cap. 2.

² The Passover Service.

³ See Baronius Ad An Christi Sec. 63.

with the roasted lamb and the unleavened bread were used. The other nights of the Passover, lasting for a week, till the twenty-first day of the moon, they did not eat a lamb, but the other things described. This was the reason they said they could not eat the Passover if they became defiled in Pilate's palace. Writers not understanding that the feast lasted for a week, seem to get mixed up regarding the Passover, thinking it lasted only one day. The Greeks and Orientals fall into this error and use fermented bread at Mass.

These things the writer saw on the table in an upper chamber on Sion near the Cenacle, Holy Saturday of 1903, when he was present at the Passover celebrated by thirteen Jews, all carried out according to the ancient rite coming down from Moses. All was typical of the time when the Messiah would come and redeem Israel. Let us see these prophetic figures hidden in the Passover Service.¹

The fish represented the Leviathan given in Job,² whose skin disease and patience foretold the Saviour's scourging and patience. This marine animal, the whale, to the Hebrew figured Egypt, Israel's ancient enemy, to the Christian he was the demon, mankind's foe conquered, not by Job, but by Christ in his death. The eggs to the Jew were the devils flying in the air like birds to ruin men. The flesh meat recalled the Behemoth, the elephant of Babylonia, whose king destroyed the city, and carried away the Hebrews into captivity.

But carrying the symbol still farther, they saw in it the enemy of mankind, the demon who had conquered man when Adam fell. The bitter herbs recalled the bitter slavery their fathers suffered in Egypt. The vinegar was the wine of gladness turned sour by sufferings. The Chagigah, a hash made of apples, almonds, herbs, etc., beaten into a salad, reminded them of the mortar without straw, their fathers made in Egypt. The candles were the light of the Torah, "the Law," of Moses enlightening their minds, and of the Messiah, who was to come and establish his glorious kingdom over all the earth. The nuts were for the children lest they might sleep, for no one ever lay down in Jerusalem the night of the Passover,

¹ It is called the Sedar Service in the Jewish Liturgy of the Feast.

² Job xl., xli.)

for the first passover, when their fathers fled from Egypt no one slept on the journey, nor on that night when Christ was arrested.

We cannot find when first these things were used. From remotest Hebrew history they come down. Jewish writers claim Moses established the Passover Service. Internal evidence hint that a few minor additions were made about the time of Christ. The skinned, roasted lamb, resting on his cross, and the bread and wine come down from the patriarchs, shadowing forth the crucifixion and the Mass.

The Passover began with the synagogue prayers said at the steps of the Bema, as the Mass begins at the foot of the altar. There they said the Sh'ma, and then went up in the sanctuary and kissed the Aaron, the chest, where rested the Torah, "the Law," as the celebrant goes up and kisses the altar. They came down and sat at the table as the bishop sits on his throne after beginning the service. Then for the first time that day they broke their fast, eating the Passover supper.

When they began this part of the Last Supper John reclined at Christ's right, Peter at his left. When the Passover Service opened, before the recitation of the Seder, a contention rose regarding who would be first. Christ had called seven of them to assist him in the service, Peter as his assistant, James and his brother John and other Apostles, as seven priests assist the bishop. Judas thought he was slighted; he crowded into Peter's place, and that caused a commotion. Peter went to the other side of John where he remained to the end. Thus it was easy for Peter to whisper to John, for the latter to roll over, lay his head on the Master's breast, and ask who it was who would betray him.

The custom was for all who celebrated the Passover to bathe the whole body as a type of the innocence required for Communion. They had left their sandals at the door, walking over the stone floors soiled their feet, and the greatest honor in Oriental countries was to wash the feet of the guest. To give them an example Christ rose and washed their feet, and that settled the disputes.

At the Passover, each holds the Liturgy in his hands and follows the master of the house, who reads the sacred

words of Moses. This gave rise to the custom, ever since followed, of the clergy holding the Liturgy of the Mass when being ordained. Reclining again, the Lord spoke these words :

“ You call me Master, and Lord, and you say well, for so I am. If I then, being Lord and Master, have washed your feet, you ought to wash one another’s feet. For I have given you an example, that as I have done to you so you do also. Amen, amen, I say to you : The servant is not greater than his lord, neither is an apostle greater than he that sent him. If you know these things you shall be blessed if you do them. I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled : ‘ He that eateth bread with me shall lift up his heel against me.’ At present I tell you before it come to pass, that when it shall come to pass, you may believe that I am the Messiah.”¹

Three times during the Passover, he foretold that Judas would betray him. Ancient writers say he then ordained them with the imposition of hands, as the Rabbis were accustomed to ordain their followers. He showed them the way to consecrate the holy oils, and this is the reason that ever since the oils are hallowed on Holy Thursday, every year in all the Rites. They were now priests, when he consecrated the bread and wine they took part with him in this first Mass, as the priest at his ordination does with the bishop.

All reclined on divans, even women assisting with their families and so recalling the rest of their fathers after the delivery from Egyptian slavery, and the rest of the soul after being redeemed by Christ. The ceremony of the Passover takes up nearly three hours. We will not now go into details. Four cups of wine each one must drink, every cup must be mixed with water from the flagon on the table, hands must be washed many times, every act done with a prayer, all filled with mystic meaning of the crucifixion and the Mass.

Soon after the Passover begins, Christ as the Master takes the middle cake, breaks it in two unequal halves, lays one half on a little plate at his right hand on the table, covers it with a napkin as we cover the paten at

¹ John xiii. 13-18.

Mass. The other half he puts on another plate, hands it to the youngest, to John beside him, puts over his shoulders the prayer-shawl, ends hanging down in front. John covers the plate with the bread with the right end of the prayer shawl as the subdeacon does at a high Mass, and John holds it thus covered till towards the end.

A careful examination of the Oriental Rites and the Passover shows that the Latin Mass, composed by St. Peter at Rome, follows the Last Supper more closely than the other Liturgies. But we will leave the details of the Lord's Last Supper when he changed the Passover into the Mass to another work.

This bread, called the Aphicomen, "the Heavenly Bread," is thus covered till towards the end of the feast, for the Mass was hidden in the Passover service from the time that Melchisedech offered bread and wine on that very spot, and in the Liturgy since Moses' day, to foretell Christ and the Mass. The last thing the master of the family did at the feast in all the houses of Israel was to uncover that bread, break off a piece, take it himself and hand a piece of it to every one at the table. Then he gave each one his own chalice to drink from. When it came to that part, the Lord filled his chalice with wine. It was the fourth cup, and then he said:

"And I say to you, I will not drink from henceforth of this fruit of the vine, until that day, when I shall drink it new with you in the kingdom of my Father."¹

It was the law that every one at the table must drink not less than four cups of wine, and what did this mean? He consecrated that cup or chalice. It was no more the "fruit of the vine," but his own blood, and he was calling their attention to this.

He first consecrated the bread, the Aphicomen, gave it to them in Communion, saying "This is my Body." Then he takes the fourth chalice of wine, consecrates that and gives it to each one saying, "This is the Chalice of my Blood, of the New and Eternal Testament, the Mystery of Faith, which for you, and for many will be shed for the forgiveness of sins."

He changed nothing in the Passover Service. He followed out the whole ceremony with all its rites loaded

¹ Matt. xxvi. 29.

with types and prophecies of himself. When he consecrated the bread and wine all were fulfilled, he changed it into the Mass. Thus all these ceremonies of the Temple, all the prophecies of holy men of Israel, ended with him. But future ages were to know him, and he ordained another ceremonial, the Eucharistic Sacrifice which is to go on forever, and tell all generations how he came and died for man.

He preached at the end of the Passover these words of burning love, of sublime principles, in St. John Gospel. Then with his little band of Jews, about the midnight hour, he passes down the eastern slope of Sion, passes out what is now called the Dung Gate, to Gethsemane, and enters into the awful sorrows of his Passion, which we will describe in the following chapters.

THE SORROWS, SUFFERINGS, AND DEATH OF CHRIST.

THE PROLOGUE.

How God the Son so loved the world as to be made man, drink to the depths the chalice of all human sorrows, sufferings—even death; Priest and Victim offering these to his Father for forgiveness of the sins of all the members of our race, now will be our theme.

St. John says if all He did were written, the world would not hold the books,¹ seeming to hint that we may look elsewhere than in the Gospels for the details of his Passion.

Accounts of Calvary's Tragedy we find in Temple types and figures, in tabernacle ceremonies, in acts and words of patriarchs and prophets, in sayings of sibyls and sages, in ancient histories, in early Fathers' works, in Saints' revelations—and these we now weave in one continued story. But you must not take them as equal to the Gospels of those who saw Him die. Let them serve as pious meditations.

Too terrible seems the story. But hundreds of years before, speaking through the prophets, the Holy Spirit revealed His history—else the world would not have known Him, received Him, or understood the Mystery of Calvary. Frequently will we quote their words, and end each chapter with a long prophecy relating to the incidents described.

THE AGONY IN THE GARDEN AND THE ARREST.

Three times during the Last Supper Christ told them one of them would betray him: "Amen I say to you that one of you is about to betray me."² "But woe to that

¹ John xxi. 25.

² Matt. xxvi, 21.

man by whom the Son of man shall be betrayed. It were better for that man if he had not been born.”¹ This last sentence is taken from the Book of Enoch, a work held then in much esteem by the Jews.

“And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. And they hearing it promised to give him money.”²

Joseph’s Narrative says a robber plundered the Temple, taking money from the treasury, the scroll of the Law, stripped Sarah, Caiphaz’s daughter, and carried away the mysterious deposit Solomon placed there. This threw the priests into a tumult. Later it was found the robber was Demas, the thief crucified with Christ.

Sarah accused Christ of the crime, that spurred on the priests, who sent for Judas. He was Caiphaz’s nephew, never a sincere disciple, but for the last three and a half years had acted as a spy, reporting to the Temple priests Christ’s every act. Their intention was to arrest Christ after the Passover week, which closed on the twenty-first of the month, but the robbery of the Temple brought things to a crisis.

“Sunday, Judas said to the Jews, ‘Come let us hold a council, for perhaps it was not the robber that stole the Law, but Jesus himself, and I accuse him.’ And when these words had been spoken, Nicodemus, who kept the keys of the sanctuary came to us, and said to all, ‘Do not do such a deed.’ For Nicodemus was true, more than all the multitude of the Jews. And the daughter of Caiphaz, Sarah by name, cried out and said, ‘He himself said before all against this holy place, I am able to destroy this temple and in three days raise it.’ And the Jews say to her, ‘Thou hast credit with all of us.’ For they regarded her as a prophetess.”

The Scroll of the Law was copied out with much labor, and a manuscript of the Torah was very valuable in that time, before printing had been invented. The Jews could not hold the Passover without it, and they were so much incensed against Sarah, who was its guardian, that they wanted to burn her, and she said to them, “Wait, my children, and let us destroy this Jesus, and the Law will be found and the holy feast will be celebrated.”

¹ Matt. xxvi. 24.

² Mark xiv. 10, 11.

“And secretly Annas and Caiphas gave considerable money to Judas Iscariot, saying, Say as thou saidest to us before, ‘I know that the law has been stolen by Jesus, that the accusation may be turned against him, and not against this maiden, who is free from blame.’ And Judas having received this command said to them, ‘Let not all the multitude know that I have been instructed by you to do this against Jesus.’”¹

“And Judas going into the sanctuary at the dawn of the fifth day (Thursday), says, ‘What will you give up to you the overthrower of the law, and the plunderer of the prophets?’ And as evening was coming on, Judas says to the Jews, ‘Give me the aid of soldiers, with swords and staves, and I will give him up to you.’ They therefore gave him officers for the purpose of seizing him. And as they were going along, Judas says to them, ‘Lay hold of the man whom I shall kiss, for he has stolen the Law and the prophets.’”²

Judas, whose father’s name was Simon, the only apostle of the tribe of Juda, was born at Iscariot, meaning, “the man of murder” or “of extermination,” thus his crime was in the name of his birthplace, mentioned only once in the Old Testament.³ Iscariot was a little village of Juda near Hebron, now called by the Arabs, Kuryetein, in the valley of Arabes Djekalin on the borders of Edumea. There Jesus had passed seeking converts, many of the people believed in him, Judas being among them.⁴

The thirty pieces of silver he had been promised for his treachery was the price of a slave.⁵ It was not a Roman coin, but of the sanctuary, the piece placed in the Corban, the temple treasury, the money with which they always bought the victims for the sacrifice, and with this very kind of coin, they bought of Judas the Victim the animals foretold. Each coin had on one side an olive branch, the symbol of peace, and on the other in Hebrew, “JERUSALEM THE HOLY. The shekel of Israel.” These coins were first struck by Simon Machabeus. The Jews used Roman and Greek coin in business and to pay the taxes, but only these silver coins could be put in the Temple treasury⁶ and used to buy victims for the altar. The

¹ Narrative of Joseph, Cap. 11.
xv. 25.

⁴ Mark iii. 8

⁵ Exod. xxi. 32.

⁶ Deut. xxiii. 18.

² Narrative of Joseph, C. 11.

³ Josue

law forbade putting the price of sin into the Corban or Temple treasury, and that is why the priests debated what to do with the silver when Judas brought it back.

Every Israelite, each convert or proselyte and freeman of twenty years or over had to put a half shekel into the treasury once a year. Women, minors and slaves were exempt, but if they wished they could contribute. The coin was equal to the Sela mentioned in the Mishna, which Maimonides says weighed 192 grains of barley, a small silver coin, called in Greek, Colobus, being added to make the value of the shekel sure. The Drachm was a Persian coin¹ equal to two selas, half a shekel. Long regulations relating to the offering called the Shekalim are given in the Talmud.

On the first of the month Adar, warnings were sent from Jerusalem concerning the Kelayim, "plowing," with an ox and ass, mixing seeds, etc. On the 15th of Adar country roads were fixed, market-places cleaned, graves and tombs whitewashed, and the Holy City prepared for the great multitudes, who were to assemble for the great Easter feast of the Passover. On the 25th of that month the money-changers sat in the Court of the Temple changing money into the shekel, and, took pledges from parties who came late. The priests were exempt from paying the shekel as beneath their dignity. The law said they should have paid, but they got around the law..

The thirteen money-boxes, trumpets, or curved chests, into which the worshipers put their offerings, were marked as follows :

1, The old Sheklim ; 2, New Sheklim ;² 3, Bird-offering ; 4, Doves for Whole-offering ; 5, Wood ; 6, Incense ; 7, Gold for cover of walls, roof, etc., of Holy of Holies ; 8, Marked offerings in general ; 9, Remainder of Sin-offering ; 10, Remainder of Guilt-offering ; 11, Remainder of Bird-offering ; 12, Nazarite offering, and 13 offerings of those afflicted with sores.

Into these money-chests all the coin offerings of the people were placed. It was drawn out three times a year with great ceremony, two weeks before the Passover, Pentecost, and Feast of Booths or Tabernacles, dates

¹ II. Esdras, vii. 70-72.

² Sheklim is the Hebrew plural of Shekel, the coin of the Sanctuary.

when the cattle were tithed, that is the tenths part given the Temple.

With great ceremony the money was placed in three chests marked with Greek and Hebrew letters thus Aleph, Alpha; 2, Beth, Beta; 3, Gimmel, Gamma, each chest holding three seahs in capacity. Then followed a long ceremony of completely mixing the money, so that all givers to the Temple treasury would have a part in the sacrifices bought with it. Thus it came to pass the thirty shekels or pieces of silver with which they bought the Victim of Judas' treachery came from all the people of Israel. Then they divided it into three parts—for the Holy Land, for the cities of the country and for the Hebrews of Babylonia. All sacrifices must be bought with this money, for the real Victim of mankind was to be bought with it. The men who did these things were nearly nude; lest they might steal some of it in the handling.¹

Silence settled down on the sanctuary of the Most High, when this band, led by Judas, left the Temple. No one slept in the city that first night of the Passover all the ages down from Moses in memory of their father leaving Egypt in the night; for it was to foretell the terrible scenes that night when the Son of God began his Passion.

At the twenty-four "Stations" the night guards are keeping watch. People are walking or talking in the Hall of the Lischat-ha-Gazith, where the Sanhedrin had met.² The first guards of 240 Levites had been changed at ten p. m. and the second band had taken their places, to stand guard till two a. m., when the third watch would come on. The gates are all open this night. The priests are in the large hall of the Beth-ha-Moked warming themselves, or eating parts of the sacrificed animals and the unleavened cakes, which had been removed the Saturday before from the Holies. Priests, Levites and people fill the courts. To the north of the Temple area, adjoining Pilate's palace, in the Antonia tower, the Roman soldiers with their terrible short swords, spears, helmets, in armor and shields, are keeping watch over the

¹ Baylonian Talmud, Shekalim, Cap. iv. Mishna. ² Talmud, Jerus. Maimonides, xxii. 68-69.

turbulent Jews thronging Temple, streets and city. For they had often broken out in rebellion during the Passover, when so many strangers thronged Judea.

The fierce fires of hell had broken loose. Satan, who could not tempt the Saviour when he kept his fast on the lonely Mount, nor enter into his sacred humanity, nor gain a single victory over him, now enters the mind of Judas, fills him with the love of money, and he comes to the priests for the price of betrayal they promised him. Now from the sacred Corban, the temple Treasury where the money was kept with which to buy the offerings for the sacrifices, they took thirty pieces of silver, about \$10.80 of our money, and they gave it to him, to show them the place where they could find Jesus. This was foretold.

“And they weighed for my wages thirty pieces of silver. And the Lord said to me, Cast it to the statuary, a handsome price that I was priced at by them, and I cast it into the house of the Lord.”¹ We will see later how Judas brought back the money to the chief priests, and cast down the money as was foretold, and went and hanged himself.

The first act of the terrible deed was done. The ruin of the Temple, the end of the sacrifices were drawing near. The prophecies were about to be accomplished; the vast ceremonial typifying the death of Christ would be fulfilled the next day, when God would no more receive sacrifice from the hands of that deicide priesthood. But on Sion had been established another sacrifice, the Mass, which they symbolized, which would be offered to the ends of earth, and down all the generations of men as the prophets had foretold.

“I have no pleasure in you, said the Lord of hosts, and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of hosts. And you have profaned it, in that you say, The table of the Lord is defiled, and that which is laid thereupon is contemptible with the fire that devoureth it.”²

¹ Zach. xi. 12, 13. ² Malach. i. 10-12.

The officers of the Temple, led by Judas, went out the Sheep Gate, through which they always went to buy the victims for the sacrifices and the Omer, and they wended their way down into the Cedron valley, towards Gethsemane garden, over against the Temple's eastern walls, to get the Victim of man's redemption.

Can we give the names of these leaders of the band? The Talmud¹ tells us the names of the officers of the Temple at that time, and no doubt these were the men Judas led that night.

There was Johanan son of Pinchas, keeper of these Four Seals of the Sanctuary: 1, the Egel for calves; 2, Sachar for rams; 3, Gdi for kids; 4, Houte for sinners,—seals given worshipers when their victims were examined and the money paid. Johanan received the money, gave the seal. When the sacrifice was offered, the seal was given to A'hia when settling up the Temple accounts in the evening. If too much money was found, it belonged to the Temple. If too little was turned in, Johanan had to make it up out of his own pocket.

There was Mathia, son of Samuel, superintendent of the Lots, who presided when the "courses" of the priests were selected each Sabbath to carry on the services of the coming week.

Ministering in their bare feet they were troubled with colds and bowel complaints, and Ben A'hia was the official superintendent of the physicians, who looked after their health and attended them when sick.

Petha'hia looked after all who cared for bird-offerings, saw that they carefully examined them for blemishes, and that the birds were rightly sacrificed or let go.

Ne'huniah supervised the waterworks, the flushing of the great drains, the brazen sea, the washing of the pavements, etc.

Ben Gabhar, the turnkey, cared for the great Temple gates, took care they were opened and closed at proper times, kept the keys, and saw them deposited each evening under the stone in the Beth-ha-Moked.

Hegros, son of Levi, leader of the choirs of Priests and Levites, took care of the organ, musical instruments, and saw the singing and music properly carried out.

¹ Talmud, Babyl., Vol. IV.

Eleazar, overseer, saw to making and hanging the thirteen veils used in the Temple, and watched the young virgins and other workers while they wove the magnificently embroidered curtains to be hung in the sacred edifice.

Pinchas had charge of the vestments, was master in the vestry, superintended the manufacture of priestly and Levitical robes, went to the Roman guard in the Antonia a month before the great feasts, brought the high priest's vestments into the Temple, and saw all neatly and properly kept cleaned or repaired if required.

These officers were elected. But other duties belonged for many generations to families. Thus the Garmos family always had one of its sons as superintendent of making the proposition bread, called by Jewish writers the "shew-bread." Preparing and making incense was in the hands of the Abtenas family. Besides there were three treasurers, who looked after the money in the treasury and kept account of the finances. There were seven chamberlains, called Catholicos, who kept all the rooms and courts swept and cleaned.

With the money rolled in the folds of his girdle, Judas passes again over the bridge thrown across the Tyropœon Valley to Sion, up the main street to the Cenacle. But the Lord and his band had departed. Back he came again to the Temple, and he told them that Christ was not at the Cenacle, but he knew the place where Jesus and his disciples were accustomed to pray. Now a band of the Temple guards, with Roman soldiers from the Antonia tower, carrying lanterns, cords, and staves surround Judas, who agrees to show them the place.

It was a covenant with hell, as a prophet foretells: "And your league with death shall be abolished, and your covenant with hell shall not stand, when the overflowing scourge shall pass, you shall be trodden down with it."¹ As these noisy crowds with Judas at their head, at about twelve o'clock that night, pass out the Sheep Gate down into the Cedron Valley, let us go back to Jesus Christ in Gethsemane.

Gethsemane, "the wine-press," is about a quarter of a mile from the eastern walls of Jerusalem. It is a garden

¹ Isaias xxviii. 18.

in which flourished the vine, olive, fig, pomegranate—an inclosed place where often Jesus retired to pray. The garden was much larger then than now. When the Romans under Titus cut down the trees, some sprouts of the olives sprung up, which they say became the trees now living in the garden of our day. They certainly seem to be very old. About 300 or 400 feet to the north is the Virgin's tomb, and near by is the Grotto of the Agony. Here the Twenty-second Legion of the Roman army under Titus camped when they came up from Jericho and invested the doomed city. Land on hills tends to descend, storms continually wash down the soil, filling valleys, and now the Virgin's tomb, as well as the Grotto of the Agony are some twelve to twenty feet under the soil which has slid down from Olivet's steep side. But these places are guarded with great care, and altars mark the site of the historic events. Who owned the garden? History is silent.

Some writers think Gethsemane belonged to Lazarus,¹ or Mark's mother, or one of the Apostles. But the more probable opinion is that it belonged to some member of the collateral line of David's family, as to Mary second daughter of Joakim, wife of Cleophas, or to the mother of James, Jude, Joseph and Simon.² Just to the north of the present Gethsemane are the tombs where were buried Christ's grandparents, Joakim and Anna. There they buried his Mother Mary, showing that the garden belonged to Christ's family.

Beside these tombs was a grotto in the rock or an abandoned tomb eighteen by twenty feet.³ It was a lonely place where the Saviour used to retire for prayer. In it were some seats and there men watching the garden used to retire on stormy nights. That was the Grotto of the Agony. If he touched the tombs he contracted a legal defilement.⁴ There St. Helena built a chapel when she visited Palestine, and its ruins could be still seen in the eleventh century.

While these preparations for the arrest are taking place, let us see how the arrest of Christ was foretold in the Temple services. From the days of David, when the

¹ Farrar, *Life of Christ*; Creswell, *Harmonia Evangelica*, etc. xxvii. 56; Mark xv. 40.

³ M. de Vogue.

⁴ Numb. xix. 16.

² Matt.

Ark of the Covenant was placed on Moriah, and preparations made for building the great Temple, each year afterwards at the Passover took place the ceremony of the Omer, the reaping of the first-fruits at the very place where Jesus, First-Fruit of human nature, was arrested that he might be offered to God for the sins of men.

From the Corban, the Temple treasury, from which they took the thirty pieces of silver they gave Judas, they took each year the money. It was just before sunset, when that noisy crowd of priests, Temple guards, Levites, Pharisees, and the rabble of the town went out each year, the second night of the Passover. Down they went into the Cedron valley, carrying a basket, ropes and sickle. They went down to the very spot, a little to the north of Gethsemane, where Christ was arrested. There the land is level, and was planted each year with barley. To the owner of the field of grain, they gave the money as they gave the money to Judas for the betrayal.

They waited each year till the sun had set, for they arrested the Saviour during the night. Then they tied the standing barley with the cords, as they tied the hands of the Redeemer in the very same place.

Three times the leader asked, "Has the sun set yet?" Three times they all replied, "Yes, it has set." Three times the leader asked, "Will I reap?" and to each question they reply, "Yes." Three times he asks: "With this sickle?" and to each they reply, "Yes."

Then the leader reaps the standing barley, and still tied, they place the sheaves in the basket and bring it to the chief priests in the city, as later they were to bring Christ tied to the high priests.

In the Temple they laid their hands on the sheaf called the Biccurim, and placed their sins on it as the sins¹ of mankind were placed on Christ. They raise it up toward heaven, and offer it to the Lord, as they raised up Christ on the cross. Then lowering it a little, they "waved" it to the four points of the compass, making with it a cross, for it typified the future Victim of the cross.

They beat the barley with rods, as the Lord was scourged, till the grain was thrashed. They winnowed

¹ Exod. xxii. 29; xxiii. 19; xxxiv. 26; Num. xv. 20, 21; xviii, 12, 13; Deut. xviii. 4; xxvi. 2, etc.

it, and separated the grain from the chaff, as the Lord was stripped of his garments. They put the grain in a metal dish with numerous small holes, and held it over the fire till it was roasted, as the Lord was filled with the fire of the Holy Spirit, who came down in fire on the Apostles, filling the Lord with the fire of love to die for all mankind.

They ground the barley, breaking all into fine flour, as the Lord's body was broken. They sifted the flour through thirteen sieves, each one of finer mesh than the other, till they had enough to fill an omer—a little more than two quarts. They poured into the mass oil, typifying the Lord anointed by the Holy Ghost to be the Saviour of mankind, and they mixed with it frankincense to show forth his prayers for sinners and his death. A part was burned on the great altar, to tell that the victims immolated there foretold him all these ages before he came. Of the flour they made a dough, with which they rolled an unleaven cake, and they made five holes, foretelling his five wounds, then they anointed it with oil in the form of a cross, or the Hebrew letter Tau. Then they baked the cake and ate it, to foretell Christ eaten in Communion in the Christian Church.

The Machabees established the Temple guards, and they were under an officer called by the same name in the Gospels as the Roman guards. These Temple guards used to bring the Omer, the sheaf of barley, to the high priests in the city each Passover, and they arrested and brought the Lord into the city that night. With Judas at their head they came down through the Sheep Gate, crossed the bridge and returned by that same way, when they brought the God-Man to the priests, for it was across that bridge and through that gate that all the animals were brought into the city to be sacrificed to foretell his death.

“Then Jesus came with them to a country place, which is called Gethsemane, and he said to his disciples. Sit you here till I go yonder and pray. And taking with him Peter and the two sons of Zebedee he began to grow sorrowful and to be sad.”¹

At the upper or east side of the garden are some rocks

¹ Matthew xxvi. 36-37.

jutting out of the ground, and on these the eight Apostles rested. Later they lay down and went to sleep. Taking with him the three Apostles, he went north, towards where is now the Virgin's tomb. It is about three hundred feet from where he left the eight Apostles. Here he left the three Apostles.

He did not wish the eight Apostles to see his awful agony. Only Peter, James and John were prepared for this terrible sight. For these alone had seen him in the transfiguration on Tabor's heights.¹ Pharisees, Sadducees and Jewish fanatics had twisted the Law and the Prophecy so the Jewish people could not see Christ their Messiah, whom they had so wonderfully and so clearly foretold. Moses, whom no man saw die, the author of the Law, and Elias the great prophet, who went to heaven on a fiery chariot of the Lord of hosts,—these two came and stood each side of Jesus on Tabor to say that now the Law and the Ceremonial, and all what the great Seers of Israel had pronounced are fulfilled in Christ. The Eternal Father was there in the voice and proclaimed him His Son. The Holy Ghost, the Shekina, in the bright cloud envelops them. The light of Jesus' divinity shines forth till his body becomes as brilliant as the sun, and his garments white as snow. There was the greatest meeting this world ever saw. The Father in the voice, the Holy Spirit in the cloud, the Law in Moses, the Prophets in Elias, the Papacy in Peter, the Episcopacy in James, the Ceremonial in John,—all surrounding Jesus, each Person there so real that Peter with his usual impetuosity wants to make tents for them to dwell in. It was to prepare them for his Agony, his Passion and his death that the vision came. And this meeting of the greatest personages both of the Old and New Testaments, spoke of his "excess," his agony, and the death that he was to suffer in Jerusalem.

Only these who saw his transfiguration could bear to see his agony. He had promised that they should "drink of his chalice,"² and he now led them under the dark shadows of the olive trees, into the northwest corner of the garden; which was much larger then than now. What he suffered when he entered into that horrible state, no

¹ Matt. xvii. ; Mark ix.

² Matt. xx. 13.

man can ever know or describe. Of this, his agony, the meeting on Tabor spoke during the transfiguration.

“And he taketh Peter, and James and John with him, and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death, stay you here and watch.”¹ “And he was withdrawn from them a stone’s cast, and kneeling down he prayed, saying, Father, if thou wilt, remove this chalice from me, nevertheless not my will but thine be done.”² “He fell flat on the ground, and he prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible to thee, take away this chalice from me; but not what I will, but what thou wilt.”³

Behold now the real scape-goat, the real Victim to whom all the others sacrificed pointed since the fall of man. Look at him now with the sins of the whole world on him. Every sin is against the Infinite God, a disturbance of the laws governing his creation. Being a rebellion against his infinite nature, it requires an infinite price to wipe out its guilt. Sin stands ever against the infinite justice of the Eternal Father ruling the two Persons descending from him and regulating all created nature made in his image and likeness, and sin demands an infinite Victim to satisfy his outraged infinite justice.

Why were animals sacrificed? They only pointed to him, who was to come. What would be the whole earth offered to God? He made it without an effort. It and all in it are his creatures and they could not repair the justice of God for a single little sin, for creation is finite and bounded, while his justice is infinite and boundless. But here was Christ, both God and man, offering himself for the sins of the whole world.

When celebrating the Passover and the other feasts of Israel, the one who did not wish to drink of the chalice as it passed around the table said, “Let this chalice pass from me.” In the figurative language of the Orientals, chalice meant suffering, pain or death. In this sense it is found many times in the Psalms, and here it means his Passion, sufferings and death, and Christ appeals in this language of figures to his Father, asking him to let this

¹ Mark xiv. 33, 34.

² Luke xxii. 41, 42.

³ Mark xiv. 35, 36.

suffering and Passion pass by him, for as a man he feared death.

Although he was God, with all the perfections of the Godhead, in God mind and will are not faculties as in creatures, but in God mind and will are God Himself reasoning and willing. Yet as a man, like the rest of us, Christ feared pain, sufferings and death, which are the instincts of the preservation of the individual.

As God, he saw all things, and now he had to come the hour of his death. And what a death! In all the histories of wars, of savage peoples, of stories of pain and death, we find nothing to be compared to the terrible, atrocious sufferings and death he was about to undergo. But there was the eternal decree of his Father's justice to be atoned for by an infinite Person, whose sufferings were alone of infinite value. He was a perfect man, with all man's faculties, feelings, sentiments, instinct and inclinations, and his whole nature revolted against the terrible pains, and the death he was about to suffer; as any other man would, he shrank from them.

He was freely about to offer himself up to death to save his race. No human mind can understand his work. All other men's works are shadows beside his. Men have saved their country from wars, dangers, invasions, destruction,—millions have died on battle-fields, statesmen have founded governments, wise men have guided the ship of State. But these were of the world worldly. But who has ever resisted the wiles of Satan? who lived without sin? who was born without the sin of Adam? who was born of a Virgin? who has had the Holy Ghost burning in him with all his sevenfold gifts from his conception? who resisted temptations so the demons gained no victory over him?

In the history of religion we find that every one who does a great work must first pass through terrible mental sufferings, and in the lives of the Saints the greater their work the greater their sufferings. Mental sufferings are inconceivably more acute, more painful, more terrific than any pains the body can feel. Jesus Christ as a man had to pass through all these. But he passed through mental torture so far beyond those felt by any other one who ever lived, that no one will ever be able to understand it. For

the law is, that the work is in proportion to the suffering, and the redemption of the whole human race and the founding of the Christian religion is so far beyond the work done by any other man, that it cannot be compared to the founding of states or the establishment of any human accomplishment.

The Saints have told us of their mental trials, the anguish of their souls, the days when it seemed God had deserted them; their lives reveal the intense indescribable mental tortures they passed through. The trials burned up all their human feelings, that, for their work they might be purified so as by fire. At the same time they felt the Spirit of God in them, filling them with spiritual delights and leading them on.

So in Jesus Christ, the Saint of Saints, were the gifts of the Holy Spirit, while the powers of darkness closed around him.

All the fires of hell, all the powers of Satan were let loose upon him. The demons had enslaved with sin every other child of Adam. When he was weak with fasting on the Quarantine Mount, the demon had tempted him, had even carried him in his foul hands to the Temple tower, and quoting Scripture, asked him to commit suicide, by casting himself down hundreds of feet below, into Cedron valley. And now, when he was weakened with this terrible desolation of soul, this demoniac enemy of man, who did not know his miraculous birth, who could not understand why he could not make him sin all these thirty-three years, with his hosts of fallen spirits he swept down upon him. For the demons knew that men were to take their places in heaven, and that this man claimed to be the Redeemer sent to save them; and filled with jealous hate against all men, especially they hated this man, who had cast them out of men and beasts, who had preached a doctrine which would drive them out of all the world of paganism, where for centuries they had received divine worship.

Before him they put the question: Is it worth all the sorrows, and the sufferings of his coming Passion and death? Man was so ungrateful. How many would reject him? His very own nation was then getting ready for his death, led by one of his closest friends, an apostle

whom that night he ordained to his priesthood and gave Communion. What millions would refuse to believe in him. How many would reject his teachings. What millions of bad Christians would die without his salvation. What sins would be committed, what scandals would destroy the works of his followers. What divisions of Christendom would follow from pride, rebellion, sin, ignorance, presumption. What a poisoned stream was immortality, once a holy instinct which would engulf millions in hell! A thousand thoughts like these surged up in the mind of Jesus Christ, along with the fear of sufferings, and the revolt of nature against death,—above all the death of the cross.

In imagination he saw the world before him, the ancient religion of Adam broken up into paganism by Nemrod's rebellion, and the world worshiping the forces of nature. He saw men bowing down before the images of their forefathers as idols, adoring the stars of heaven—the twinkling suns and wandering planets—as their fathers whom they imagined had gone to heaven. There was Babylon where the corruption began, where every woman had to worship Beltis once in her life by adultery; Egypt where Osiris, Isis and beasts were adored in vast temples with striking ceremonial; Rome where Jupiter was enthroned in place of Jehovah; Greece where Athene, Hercules and heroes, received the homage due the Deity; France, Spain and the British Isles where Druidism prevailed; the North where Thor, Woden and Friga claimed to reign in human conscience; India dominated by the adoration of learning as Braminism, and worldliness as Buddhism; China where the life beyond the grave was hardly known. But above all had spread the worship of Astarte, or Beltis, as Venus the goddess of impure love, who was worshiped every Friday with adultery. Even Media and Persia had dethroned the Almighty, whom their fathers Madai and Elam told them of, and in Zoroastrianism they held that Ormuzd, "The Good God," was no more powerful than Ahriman, "the Bad Mind," the devil. Even the Aztecs each year offered thousands of human victims to their god of war, and the tribes of America were warring with each other so as to annihilate themselves. The human race would have died out if they

were not redeemed, and he was the only one who could open heaven to them.

He saw the debt of sin paid, the injury to Divine justice repaired, the establishment of the Church, the millions of martyrs, the countless Saints, the vacant seats of Angels filled, and he himself surrounded with them in the realms of bliss, in the glories he had with his Father before the world was.

He saw all the men who lived from Adam down to the last child who will be born. With all their sins they pressed down on him, the scape-goat loaded with the wickedness of them all. As God he knew all, as man suffered all for all the wickedness of all his race. The world's wickedness rolled in upon him, murders, adulteries, swindles, lies, hypocrisies, pride, rebellions, evil desires, hate, anger, drunkenness, debauchery,—every sin man is capable of, everything every man did or will do, all are there on him, he is saturated with them. He, the divine Son, the God of holiness, feels them in him. The repugnance to them is frightful, the loathings of his soul are indescribable. But he, the God of sanctity, must bear them all as though he himself had committed them. Who can describe his terrible sufferings as he plunged down into this whirlpool of wickedness?

The legends tell us that in this very garden, Adam and Eve wept their fall when driven from Paradise. Here now is the true Adam, with all the sins of Adam's race on him. Here he was alone. But when we suffer it is consoling to receive the sympathy of our friends. With shaking knees, crushed under the weight of sorrows, Jesus staggered out of the Grotto, and went to seek sympathy from his three friends.

“And he cometh and findeth them sleeping. And he said to Peter: Simon, sleepest thou? Couldst thou not watch with me one hour? Watch and pray that you enter into not temptation. The spirit indeed is willing, but the flesh is weak. And going away he prayed, saying the same words.”¹

It was all so human, so natural for Jesus to look for human sympathy, to seek consolation from his friends. And it was also natural for his disciples to fall asleep

¹ Mark xiv. 37-38

just after the midnight hour, although for ages it was the custom in Jerusalem for no one to sleep the night of the Passover. Then the gentleness of Christ. How we do reprove even our friends for any slight they do us when we suffer. Even in his terrible anguish, there is not a harsh word from Jesus. He excuses them with words about the weakness of the flesh, and turns again and enters the second part of his awful agony.

In Jerusalem you see the Jew of to-day, with his fine form and refined features. The blood of the ancient race when not oppressed by persecution, shines forth in his intellectual face, and the mind formed for ages in the laws of Moses. The practice of the virtues of Israel, have refined the individual. Christ was of this ancient race, a member of the royal family of David, related to the tribe of Levi, with the blood of Aaron, of kings and priests, flowing in his veins. The more refined the person the more subject he is to pain. We conclude that Christ was more sensitive to sufferings than other men.

We see how the gentle Virgin blushes at the very mention of impurity. The blood rushed to her cheeks, for her organization is so fine and her instincts are so refined, that her whole nature rebels at the very thought that such sins exist, or that she might be guilty of them. If we magnify this feeling a thousand times, we can have a faint idea of the revulsion of Christ's whole nature against the sins of all mankind now placed upon him. He the God of holiness, the Virgin's Son; the Second Person of the Trinity was there with the sins of all men on him, feeling them pressing down on him; filling him as though he had himself committed all of them.

“Again he went the second time saying, O, my Father, if this chalice cannot pass away except I drink it, thy will be done.¹” The eternal decree still stood against mankind. Sin could be only wiped out by him, the Lamb of God foretold from the beginning of the world. The agony became more terrible. The powers of hell redoubled. Was it worth the price? Was sinful, selfish man worth being redeemed? How many would refuse his redemption? Every reason the demons could bring forward they told him, to persuade him to abandon his

¹ Matt. xxvi. 42.

work. The temptations became more terrible, the mental anguish was becoming unbearable, as the peopphet had foretold. "The sorrow of death surrounded me and the torrents of iniquity troubled me. The sorrows of hell encompassed me, and the snares of death prevented me. In my affliction I called upon the Lord, and I cried to my God, and he heard my voice from his holy temple.¹"

The indescribable sufferings of his soul reacted in his body. The repulsion to sin in his whole being rose up against the moral deformities, the wickedness of all mankind, and his blood oozed out through every pore of his skin. "And his sweat became as drops of blood, trickling down upon the ground."² His garments became red with blood. And there he was, all covered with blood, red as the man who presses out the red grape in Oriental countries. He has trodden down the sins of the nations laid on him. He has come forth from his victory over the fear of death; from his shrinking from his sorrows; from the sufferings of his Passion. Man will be redeemed. The prophet saw him in this agony in Gethsemane, "the winepress."

"Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I that speak justice and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden Gethsemane³ alone, and of the Gentiles there is not a man with me."⁴

The great prophet, who wrote like an Evangelist, centuries before saw a vision of him when he sweated blood. In this fearful mental anguish, he wanted the help of his friends. But of the Gentiles there is not one with him. His dearest friends are asleep. Of this the prophet said: "The Lord hath trodden Gethsemane (the wine press) for the virgin daughter of Judah."⁵ "And the Lord hath laid on him the iniquities of us all."⁶ "For the wickedness of my people have I struck him."⁷ When he came for sympathy to his three Apostles they were asleep.⁸ "I sought and there was none to help."⁹

When he arose for the second time, he could hardly

¹ Psalm xvii. 5-7.
the "wine press."

² Luke xxii. 44.

³ In the translation in our Bible it is

⁴ Isaias lxiii. 1, 3.

⁵ Lam. i. 15.

⁶ Isaias liii. 6.

⁷ Isaias liii. 8.

⁸ Matt. xxvi. 45, 46.

⁹ Isaias lxiii. 5

stand. His knees trembled. His face was pale and bloody, his garments were red with blood,—he shook and shuddered. With trembling steps, he ascended the side of the cavern, reached a place where the ground was level, and came to where he left his three followers, and said, “Simon, sleepest thou?” They hardly knew him, he was so changed. He stood there trembling, pale, exhausted, bathed in blood oozing out the pores of his skin, running down his limbs. He hardly spoke above a whisper. When they looked at him they hardly knew him, he was so changed. John said to him:

“Master, what has happened to thee? Will I call the other disciples? Will we run away?” Jesus replied: “Were I to live and teach and perform miracles for thirty-three years more, it would not be enough for the finishing of what must be fulfilled before this time to-morrow. Call not the others, for they would be scandalized to see me thus in agony, forget the past, lose confidence in me, and yield to temptation. But you who have seen the Son of man transfigured, now see him in the agony of his soul. Nevertheless watch and pray that you fall not into temptation.”¹ For some minutes he remained encouraging them. Then he went back, and for the third time he threw himself on his face on the ground in the Grotto, and the agony began with still more terrific force.

The three Apostles were struck with fear and asked “what has happened to him?” “What is it?” They wanted to go and join him, but Peter restrained them, told them to remain where they were, and then he ran forward and entered the Grotto, saying, “Master, what has happened to thee?” But Jesus, stretched out on the ground, made no reply. Only groans of anguish came from him, and Peter returned and told the other two what he had seen.

O my Father, can I suffer for so nugrateful a race? O my Father, if it be possible, let this chalice pass from me. But if I must drink it, let thy will be done. It was very dark in the Grotto. Then the Archangel Michael, whose name is “Who is like God?” came holding in his hands a chalice. He was clothed in white robes and long flowing garments. Michael had driven the rebel angels from

¹ Cath. Emmerich, pp. 103-4.

heaven. He stretched out the chalice towards Jesus, who drank from it. Then the Archangel disappeared.

Having received new strength from this mysterious nourishment, Jesus remained for a few moments returning thanks to his heavenly Father. He felt comforted and his strength returned. Although his face was still pale there was a determination in his steps, as he returned to his disciples, who had remained awake.¹

“Then he came to his disciples and saith to them, Sleep on now and take your rest, behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me.”² The Apostles rose much alarmed, and Peter asked: “Lord, will I call the others that we may defend thee?” “No,” Jesus said. “I will deliver myself into their hands. Let us go and meet them.” As he spoke, he pointed to a band of noisy men with torches coming down the other side of the Cedron valley, Judas leading the way. With his three Apostles he went out of the garden, and coming to the road leading over Olivet passing by Gethsemane, he met the rabble band in the middle of the road.

The general idea is that Judas did not know that things would go so far. He was the treasurer of the little band, he had been stealing from the fund; he had gotten himself into a state of avarice, as he showed at the dinner given Jesus by Simon at Bethany, when Mary poured the precious ointment on the Lord. He hoped for a temporal kingdom like all the Jews of Jerusalem, he was tired of the wandering life they had been leading for more than three years; he had upset the regularity of the Last Supper by crowding into Peter's place at the table; he had been touched in his pride when Jesus told John who it was who was to betray him; he had tried to make friends with the rich Sadducee priesthood of the Temple, and now leading the band of nearly a hundred Temple guards, he comes down the road with them, acting as their guide.

The band was noisy, as is customary with Orientals. “Will we be able to take him? Has he many men with him? Are they armed?” The archers ask him. “No, he is alone with his eleven followers; they are timid men,

¹ Cath. Emmerich, pp. 103-104.

² Matt. xxvi. 45-46.

and to-night he is greatly depressed. He was sorrowful at the Passover Service. This is the time to take him. Unless you take him now he will return later with a great following, and have himself proclaimed king. They must take him at night for fear of the people." "For, lo, the wicked have bent their bow, they have prepared their arrows in the quiver to shoot in the dark the upright of heart."¹

He had his thirty pieces of money rolled in the folds of his girdle, a custom of the Orientals. But the priests were careful that he would fulfil his part of the contract, and when he went down into the room in the Temple with the soldiers and Temple guards, three Pharisees went with him. Three hundred men were stationed at the gates and in the streets of Ophel, to the south of the Temple and east of Sion, to subdue the people if they tried to rescue Jesus. For here many poor people lived as servants and working people, waiting on the priests, who lived in this quarter when attending the various "courses" of the Temple ministry. Nicodemus and Joseph of Arimathea owned many of the houses which they rented out. The high priest Caiphas also had some buildings here. But many of the people of this quarter had seen the works Jesus did, and his miracles, and they believed in him. It was to overawe these that the guards were sent. Ophel was just over against Gethsemane, across the valley, and formed the part of the city nearest the garden.

Judas first thought that he could enter the garden, salute and kiss Jesus, by that showing the guards who Jesus was, and then run away. The Apostles might defend the Lord, and in the tumult Judas could escape. "For did not Jesus often escape from his enemies?" and he could do the same this time.

"It is enough," said Jesus; "the hour is come wherein the Son of Man is about to be delivered into the hands of sinners. Rise up; lo, he that will betray me is at hand."

At these words the eight Apostles, who had been resting and sleeping on the rocks which rise to the east of the garden, now came forward and joined Christ and the other three. As Jesus was speaking, appeared a Roman

¹ Psalm x. 3.

tribune from the Antonia tower. "The tribune and his cohort," says the Greek of John's Gospel.¹ It was not a complete cohort of five hundred or six hundred men, but a detachment under a tribune. With them was a great crowd of Jews of every kind and condition, a few members of the Sanhedrin, officers of the Temple under the captain of the Temple,² Temple guards, servers of the high priest, and a noisy crowd of idlers, the scum of the city, who had been loafing in the Temple, as customary during the watch of the Passover. Torches flared in every direction.

As they came near the walls of the garden, they stopped to arrange matters, Judas reminded them that a kiss was the sign agreed on, and they were to arrest the one whom he kissed. Judas proposed to go up and quietly speak to Jesus, and then he could escape as though nothing happened, and they were to arrest the Saviour.

"Not, so friend, thou shalt not escape from our hands until we have the Galilean safely bound," said the Pharisees. Seeing the three Apostles surrounding Jesus, they called up the archers with their bows and arrows. Peter said: "Lord, the other eight are near, let us attack the archers."² But Jesus told him to hold his peace, and walked back a few steps, while James the Less, Philip, Thomas and Nathaniel came running up.

Jesus now walked up to the soldiers and said in a firm voice: "Whom seek ye?" And the leaders answered: "Jesus of Nazareth." And Jesus said to them: "I am he."

Hardly had he pronounced these words, when the whole crowd of Roman guards and Jews, who came to arrest him, reeled backwards and fell to the ground. Some authors try to explain this fall as being the result of the fear which his name and presence had inspired in the hearts of his enemies. But here we must remember was a troop of Roman soldiers trained to battle as well as a large crowd of Temple guards. The fall was miraculous.

When they arose, he asked them again: "Whom seek ye?" And they said: "Jesus of Nazareth." Jesus answered and said: "I have told you that I am he. If therefore ye seek me, let these go their way. That the

¹ John xviii. 12.² Luke xxii. 52.

word might be fulfilled which he said, 'Of them whom thou hast given me I have not lost one.'"¹

For the second time they fell on their faces on the ground. But at the word of Jesus, "Arise," they rose, but speechless from terror. When they had recovered themselves, they told Judas to give them the sign agreed on, as they had orders to arrest only the one he kissed. And Judas came up to Jesus and said:

"Hail Rabbi." And he kissed Jesus, who said to him, "What, Judas, dost thou betray the Son of Man with a kiss?" The Scripture says: "Better are the wounds of a friend than the deceitful kisses of an enemy."² It was with a kiss that Jacob deceived his father.³ The kiss as a mark of love and respect is mentioned in oldest histories, but history gives no baser example than that of Judas, who betrays his best friend with a kiss, delivering him over to a horrible death.

At once the soldiers surround Jesus, and the archers laid hands on him. Judas wished to run away, but the other Apostles surrounded him and would not let him. "Then they came up and laid hands on Jesus and held him."⁴ "And they that were about him, seeing what would follow said to him, Lord, shall we strike with the sword?"⁵ "Then Simon, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear, and the name of the servant was Malchus. Then Jesus saith to him:

"Put up again thy sword into its place. For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask the Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled.⁶ The chalice which my Father hath given me, shall I not drink it? it must be done." "Suffer ye thus far. And when he had touched his ear he healed him."⁷

Malchus was the body servant of the high priest Joseph Caiphas, and he was about to bind the hands of Jesus, when Peter with his usual impetuosity struck at his head with his sword, and, as the commentators say, Malchus dodged the blow, and the blade fell on his right

¹ John xviii. 7. 8. 9. ² Prov. xxvii. 6. Gen. xxvii. 26. ⁴ Matt. xxvi. 49. 50. ⁵ Luke. xxii. 49. ⁶ Matt. xxvi. 51-54. ⁷ Luke. xxii. 51.

ear. The Saviour asked for a moment of liberty to heal him before being bound. Luke the physician is the only Evangelist who mentions the healing.

When Peter struck Malchus, there was great excitement. The disciples wanted to attack the soldiers, but they feared the arms in their hands. Judas ran away, but he was met by some of the disciples who upbraided him for his treachery, and would have beaten him, but six Pharisees came to his rescue. The latter stood by while the Lord healed the wounded servant, and when they saw the miracle they said: "It is a trick of the devil; witchcraft made the ear appear to have been cut off, and now the same power makes it appear as though it was healed."

The Pharisees now ordered them to arrest and bind Jesus, who said: "Are ye come out as it were to a thief with swords and clubs? When I was daily with you in the Temple, you did not stretch forth your hands against me. But this is your hour and the power of darkness."¹

They had brought new cords, and they tightly tied his hands so the right hand was bound under the left elbow, and the left hand under the right elbow. They put a belt studded with sharp iron points around his waist, binding his hands to it, and also wound a collar with iron points around his neck. The collar around his neck had two leather straps, which they crossed over his breast like a stole. They fastened four ropes to the belt around his waist. While thus binding him they used him in the roughest manner.

Then were the prophecies fulfilled: "The breath of our mouth, Christ the Lord, is taken in our sins."² "Behold I encompassed thee with bands, and thou shalt not turn thyself from one side to the other till thou hast ended the days of thy siege."³ "O Son of Man, behold, they shall put bands upon thee, and they shall take thee with them, and thou shalt not go forth from the midst of them."⁴ In the prophets the words "Son of Man" always mean the Messiah. Even Jewish writers are unanimous on this.

When they arrested him, Jesus asked that his followers might go free, and the frightened Apostles ran away, thus

¹ Matt. xxvi. 55. ; Luke xxii. 53.

² Lam. iv. 20.

³ Ezech. iv. 8.

⁴ Ezech. iii. 25.

fulfilling what was foretold. "They shall be afflicted because they have no shepherd,"¹ "Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts. Strike the shepherd and the sheep shall be scattered, and I will turn my hand to the little ones."² They lighted fresh torches, some took hold of the ropes, ten soldiers went on before, and ten behind him, archers also took hold of the ropes, and surrounding him on all sides, they went down the valley. The Apostles from the different places where they had scattered looked on in terror, not daring to lift a hand to save him.³

"And a certain young man followed him, having a linen cloth around his naked body, and they laid hold on him. But he cast off the linen cloth and fled from them naked,"⁴ Who was this young man? Some writers think that he was St. John the Evangelist. But the most probable opinion is that he was St. John Mark who wrote the second Gospel, and who alone mentions the incident.

With six Pharisees leading, the procession took the road to the Holy City. To gain the goodwill of these Pharisees the guards used the Prisoner as roughly as they could, leading him over the hardest roads. Around Jerusalem every road and path is filled with obstructions, and it seems that not a thing has been done to the roads for thousands of years. We are not sure that this road was in the same condition then.

They pull the cords as tight as they can, they strike him with the ends of the ropes to make him walk faster, just as they did the animals they lead along this same road for the sacrifices of the Temple, and they heap every insult on him. Now they turn into the road leading from the top of Olivet down into the valley and up to the Sheep Gate. On the other side of the Cedron a path leads south up the hill to Ophel.

Over the Cedron at this place was a bridge built by the high priests, at what time history does not tell. Every high priest was obliged to maintain this bridge out of his own private means. The watershed of the Cedron was then covered with trees and orchards, before the Romans under Titus cut them down to make war engines, and much water flowed down the little brook, and a bridge

¹ Zach. x. 2.

² Zach. xiii. 7.

³ Psalm xxxiv. 7. 8.

⁴ Mark xiv, 51, 52.

was required. They always drove the scape-goat across this bridge on the day of the Atonement, carrying the sins of all Israel. They led the red heifer over it when they went down to burn her in the place where the Lord was arrested, and over it went all the animals sacrificed in the Temple. Now they drive and lead the real Victim foretold by these across this very bridge. But they went so fast that twice the Lord stumbled and fell, and they beat him till he rose. His hands were tied so he could not help himself when they ran too fast.

While crossing over this bridge, all their brutality broke out, and they threw him over the bridge, partly holding him up with ropes. He fell about fifteen feet down into the Cedron ravine, into a pool of water. They shouted to him to drink there. He fell first on his knees, then on his face in the water, which was not more than two feet deep. By stretching out his arms, his body was saved from striking on the bottom. Jesus had not drank since he left the Passover table, and his agony in the garden had given him a fever. Bending down he drank of the water of the brook, fulfilling the Psalm telling of the glories of his eternal Priesthood, he was about to accomplish in his Passion, just begun. "He shall drink of the torrent in the way, therefore he shall lift up his head."¹

The bed of the Cedron was then inclosed by a wall to keep its waters in bounds during the spring freshets, and they tried to lift him up fifteen feet, to the top of the bridge, but they did not succeed. Going to the other side they dragged him through the waters to the western shore. His long woolen garments, with all his clothes, were soaked through, and clinging to his limbs impeded his walk, and they struck him to make him go faster. He stumbled and fell and they dragged him over the rocks in the path leading up to the gate of Ophel.

The six Pharisees struck him with sticks, the guards beat him with the ends of the ropes, the rabble kicked him, the whole crowd mocked him, citing the words of Malachias: "Behold I send my angel before thy face to prepare the way before thee," is not fulfilled now.²

The Apostles followed at a distance. The people of Ophel came out of their houses when they heard the

¹ Psalm cix . 7. Malach. iii. 1.

noise, but the guards from the Temple, sent there by the priests, overawed them. The Pharisees were nervous lest an attempt might be made to rescue him. Passing through Ophel, they cross the lower section of the Tyropœon valley, called the Cheesemongers' Street, and now they begin to mount the steep eastern sides of Sion. About fifty soldiers were around Annas' house, and when they saw the band coming up the hill, they gave a great shout, and the Apostles, who had been following at a distance to see what they would do with Jesus, ran away in different directions. These soldiers at Annas' residence were a part of the Temple guards, who had been sent lest the people of Ophel might try to rescue the Saviour. Now these soldiers run and join the band leading Jesus. The people of Ophel, "the swelling," were mostly the descendants of Canaanites whom Joshua did not destroy, and who became "hewers of wood and drawers of water," After the ascension many of them became converts, and with the disciples, they separated from the Jews and worshiped in the Cenacle, under James and Simeon as their bishops, till the city was destroyed.

Hearing the tumult, these poor simple people ran out of their homes and asked what disturbed the night. But the soldiers repulsed them, saying: "We have just arrested your false Prophet Jesus—he who deceived you so much, and the high priests are just about to judge him." Cries and lamentations rose on all sides, the women and children ran back and forth wringing their hands, telling all the benefits they had received from the Prisoner. Some of them threw themselves on their knees before him, but the soldiers repulsed them saying: "What further proof is wanted? You see how the Galilean incites the people to rebellion."

As they feared an insurrection among these people, they hurried our Lord through the streets as fast as they could. But his wet clothes clinging about him impeded him, and he tripped and fell. One of the soldiers moved with compassion, said: "You see the poor man is exhausted, and he cannot support himself with his fetters. If we want to get him to the high priest alive, we will have to loosen the cords of his hands so he can help himself when he falls." The crowd stopped for a little time, and they

unbound his hands while another soldier brought him a drink of water from one of the neighboring houses. Christ thanked him, and spoke to him of the: "Fountain of living waters for those who would believe in him."¹

When the news spread that Christ was arrested, the people of Ophel came running up to the band with the torches surrounding the Lord, and many of the women fell on their knees before him, and made a great lamentation over him. But the Lord spoke not a word. Then the guard struck him with sticks to make him hurry along to the high priest's house. They went before and behind, leading, dragging and urging him along. When Melchisedech built the city, he chose Sion, because it was high and rocky, with deep valleys on three sides, making it easy to defend from Canaanite enemies. There David, Solomon and the kings of Juda had lived, and there Annas and Caiphas had their beautiful homes. But by the lapse of ages the city has now extended to the north surrounding the Holy Sepulcher. At the present time, the southern parts of Sion are outside the walls built by the Mohammedan conquerors, on Adrian's foundations. Now fields and gardens cover the places where rose the buildings of of the wealthy Jews, when Christ lived. You will see the plow pass over places famous in history as the prophet foretold because of the tragedy we are describing. "You that build up Sion with blood and Jerusalem with iniquity. Her princes have judged for bribes, and her priests have taught for hire, and her prophets have divined for money. . . . Therefore because of you, Sion shall be ploughed as a field, and Jerusalem as a heap of stones, and the mountain of the temple as the high places of the forests."² Jerusalem was a heap of stones when the Romans left it, and the Temple now has not a stone upon a stone.

Seven times the Lord fell when they dragged him from Olivet to Sion, the winding distance they followed being about a mile. The news of the arrest spread quickly, and a great crowd surrounded the sad procession. The Jews and soldiers were afraid a rescue would be attempted every moment, and they hurried him along. The women who had known him, the people of Ophel whom he had healed,

¹ Isaias xii. 3. ² Micheas iii. 10-12,

the idlers, the rabble, the excitable, the curious, as is customary with Orientals, followed or went before, shouting, mocking, stoning him, exulting over him. At a distance came Peter and John; Mark's mother; Mary Magdalen; and Martha with his Virgin Mother; Salome of Cleophas and the other women who believed in him—But they were not allowed near him.

Heathen prophets foretold him. Herodotus and other ancient writers tell us of the oracles the nations consulted in all their important business. The Sibyls were famous. Legends tell us the original Sibyl was the daughter-in-law of Noe, who had preserved the traditions of Adam's religion before the flood, and that these religious truths were handed down till when writing was invented, they were spread on the pages of their sacred books.¹

Ten Sibyls spoke to the nations, at Delphi, Cumae, Babylon, Erithea, Tivoli, etc. The Roman Sibyl lived at Cumae and Delphi as the successor of the one who had lived at Troy before the Trojan war. Her prophecies were contained in nine books, which a Sibyl offered the Roman king for a price which he refused to pay, and she burned three books. She offered the remaining books for the same price, he refused, when she burned three more and he bought the remaining three volumes. In them, it was said, was written the future history of the Roman empire, which a committee of the senate examined before beginning any important undertaking.

Now let us turn to St. Augustine's "City of God," that wonderful defense of Christianity, which destroyed the very foundations of paganism, and wounded unto death the Roman empire. There we find² the famous prophecy of Christ, which St. Augustine says he got from the pro-consul Flacianus, and which he says was written before the Trojan war, 1,300 years before Christ.

She sings of the future time, when: "From heaven will come the King divine," "In him the wicked age will end," "Sadly he will be betrayed," "Men will reject idols," "He alone, unveiled as God, false and faithful shall him own, supreme with saints," "Shattered the gates of hell, his death their doom," "At his death the heavens

¹ See French Translation of Great German Encyclopedia, Art. Sibyl.

² Book xviii. Cap. 23.

darken and the moon's splendor dies." Then she foretells the doom of tyrants, the equality of all men, and passes to the last general judgment, when this "King Divine" will sit to judge all mankind as the last trumpet is blown and the dead rise for judgment.

To her poem the grand Dirge the "Dies Irae" alludes, sung at every funeral.

"The day of wrath, that dreadful day,
Dissolved to dust this world He'll lay,
As David and the Sibyl say."

The poem we translate is written in the form of an acrostic. Read the first letters of each line down and you have this—

JESUS CHRIST SON OF GOD THE SAVIOUR.

THE SIBYL'S PROPHECY.

COMPOSED 1,300 BEFORE CHRIST.

J udgment's seal, earth he 'll wet with sweat his sign,
E ven from heaven through ages will come the King Divine,
S erving in flesh he 'll judge the world, and he alone,
U nveiled as God, false and faithful shall him own,
S upreme with Saints; in him the wicked age will end.

C ome now souls whom he shall judge in flesh attend,
H ere lies the earth in briers, errors and sin waste,
R ejecting idols and riches men will then make haste,
I nstant searching fire earth, sea and sky will then consume,
S hattering the gates of lowest hell his death their doom,
T hen he the light of Saints and all flesh will fill the void.

S adly he 'll be betrayed, the wicked by endless fire destroyed,
O ccult acts and sins revealing, men's secrets before all told,
N othing hidden, and God to light will human hearts unfold.

O, what mourning, weeping and gnashing teeth shall then be!
F rom star choirs no songs, sunlight 'll cease, they 'll see,

G oing round the darkened heavens the moon's splendor dies.
O hills he 'll level, deep valleys now before him rise,
D own mid things of men no more shall be sublime or high,

S imply mountains like the fields, and as the sea the sky,
A ll will cease; dissolved to dust the world will then expire,
V anish the springs, oceans gone, and rivers dried by fire,
I n doleful tones on high he 'll blow the trumpet blast,
O ver earth's crimes, and works of wretched men aghast,
U nderneath the opening ground will hell and chaos disclose,
R ight before him the Lord, he 'll gather his kingly foes,
While streams of fiery brimstone from heaven flows.

CHRIST BEFORE THE HIGH PRIEST.

WHEN Jesus was arrested, a little after midnight, runners brought the news to Annas and Caiphas, keeping the Passover watch in their houses. For a time confusion reigned. Although candles brightly burned, lighting up the rooms according to the immemorial Passover custom, at once orders were given to light more; runners were sent in haste to summon the members of the court; guards were placed at the doors; Scribes were called to take the minutes of the meeting, and the leading men of all Jewry hurried from different parts of the city.

As soon as they had heard of the agreement with Judas, many had gathered at the high priests' houses, and now messengers were sent to call the absent judges and officers of the Sanhedrin. Men from different nations, who had come up to the great feast, now hurry up the narrow streets leading to Sion. Scribes and Pharisees of Jerusalem, Sadducees and Rabbis from Nazareth, Capharnaum, Bethlehem, Hebron and other places of Palestine, might be seen hastening along the streets, and stopping to notify those they knew were hostile to the Prophet of Nazareth.

They bribe some who refused to take part in the trial. The Scribes and Pharisees he had denounced; the merchants he had driven out of the Temple; the men whose sins he had exposed: the proud Rabbis whose false teachings and ignorance of the Prophets he had confounded; the learned doctors of the Temple whom he had silenced; the sinners, whom he refused to cure because they would not do penance; the worldly young men he would not accept as disciples; the avaricious people whom he had in public censured; the crowds who refused his teachings; the men with imaginary grievances,—all these, we imagine, now hurried to the high priest's house.

While waiting for the Prisoner to arrive, they consult

among themselves what is best to be done. Jesus had a few friends among the crowds in and around the high priests' houses, but they are wavering in their faith; the enemies of the Lord are arguing with them, and many of the weak characters are turning against Jesus.

Although deprived of the office of high priest, Annas was the Sagan and president of a committee appointed for the preliminary examination of false teachers, and the investigation of doctrines against the Jewish religion. If he found them guilty, he sent them to the high priest for sentence.

Near the summit of Sion was Annas' house. The Gospel says: "And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he, who had given counsel to the Jews, that it was expedient that one man should die for the people."¹ This Annas, in the eyes of the Jews, was the real high priest. For when Valarius Gratus deposed him because of his high crimes, the Jews held that the act was illegal, they still looked on him as their real pontiff, and nothing was done without his sanction,—Caiphas his son-in-law always followed his advice. This was the reason they brought Christ first before Annas.

The latter's house was destroyed when Jerusalem was captured, and to-day a small church stands on the site. At the left of the main entrance to the church is a little chapel, five feet four inches by six feet one inch, and in the floor of the church near the altar is a marble star, where Christ stood when Annas questioned him. Three square pillars on each side divide the church into nave and side aisles, and the altar faces the east.

As Jesus stood there he was a pitiable sight. His face was pale and haggard, his head bowed, his clothes covered with mud, clung to his limbs. The crowd pressed into the hall of the house, shouting, yelling, bustling, crowding, pushing as is customary with Orientals. The soldiers and Temple guards still held the ropes tied to the leather belt around the Lord's waist. They now untied his hands.

Annas, a thin dark-featured man, with a scraggy gray beard, wearing an ironical smile, pretended that he knew

¹ John xviii. 13, 14.

nothing of the case, although he had just been informed of the arrest, and he had twice in the two former meetings of the Sanhedrin voted for his death.

“Is it possible,” said he, “Is it possible that thou art Jesus of Nazareth? Where are thy numerous followers? What has become of thy disciples? Where is thy kingdom? I am afraid things have not turned out as well as thou didst expect. I suppose the authorities thought it was about time to put a stop to thy conduct, disrespectful as it was to God, to his priests, to the Temple, and to the Sabbath. What disciples hast thou now? Speak up, seducer. Speak out, thou inciter of rebellion. Didst thou not eat the Passover lamb in an unlawful manner, at an improper time, and in an improper place? Didst thou not wish to introduce new doctrines? Who gave thee the right of preaching? Where didst thou study? Speak! What are the tenets of thy religion?”¹

Jesus had for more than three years acted and preached as a Rabbi, gathering followers and disciples around him, as was customary with the Rabbis of that time. But no Rabbi could lawfully preach in the synagogues or make disciples, unless he had first made a regular course of study in one of the schools, and he could begin his ministry only after he had been regularly ordained with the laying on of the hands of the Rabbis at thirty years of age and received a license to preach. It is to this that Annas alluded in the questions he asked Jesus. “The high priest then asked Jesus of his disciples and of his doctrine.”² Calmly Jesus replied:

“I have spoken openly to the world. I have always taught in the synagogues and in the Temple, whither all the Jews resort, and in private I have spoken nothing. Why asketh thou me? Ask those who have heard what I have spoken to them: behold they know what things I have said.”

Five times Jesus uses the word I. In the Greek text of the Gospel it is Ego. He does this to draw the attention of the pontiff's mind to his own personality³ as the “Lamb of God” foretold by the victims of the Temple slain by the priests,—as the “scape-goat” about to be

¹ Cath. Emmerich. ² John xviii. 12-14, 19-24. ³ Life of Christ, by Fouard, Vol. II., p. 173.

killed by the high priest with the world's sins upon him. As he pronounced the last sentence, he waved his hands towards the great crowd standing in the hall looking on. They had heard him in the synagogues, and in the Temple, and they could have given an account of his teachings.

Hate, anger, craft and cruelty, shone forth in Annas' face. He saw that Christ would say nothing to justify himself, or make any excuse for his acts and words. The menials, servants and soldiers took the answer as an insult, and one of them raised a club and struck the Saviour with it in the face.

"And when he said these things one of the officers standing by gave Jesus a blow, saying: "Answerest thou the high priest so?"¹ Jesus reeled backwards, and the others standing by rained on him blows with their mailed fists, so that he fell down on the floor, while laughter, insults and jeers resounded through the hall. The archers dragged him to his feet, and the blood fell from his face to the ground. In calm mild tones Jesus said:

"If I have done ill, give testimony of the evil; but if well, why strikest thou me?"²

At the calm collected behavior of the Victim, Annas became more excited, let his angry passions rise, and with a shout he asked the witnesses to bring forward their accusations. The whole crowd began to cry out at once, shouting from all parts of the hall; each one trying to talk the loudest, as is still the custom of the Orientals when excited.

"He called himself king." "He says God is his Father." "He says the Pharisees are an adulterous generation." "He causes insurrections among the people," "He cures the sick by the help of the devil." "He cures on the Sabbath." "The people of Ophel gathered around him to-night and called him Saviour and Prophet." "He calls himself the Son of God." "He says God sent him." "He foretells the destruction of Jerusalem." "He does not fast." "He eats with sinners, pagans and publicans." "He associates with bad women." "He seduces the people with words of double meaning." "He said he would destroy the Temple, and rebuild it in three days." "He said

¹ John xviii. 22.

² John xviii. 23.

he would give the waters of eternal life to any one who would believe in him," etc.¹

Then were fulfilled the words of the Royal Prophet: "Why, O Lord, art they multiplied that afflict me? Many are they who rise against me. Many say there is no salvation for him in his God. But thou, O Lord, art my protector, my glory, and the lifter up of my head. I have cried to the Lord with my voice, and he hath heard me from his holy hill. I have slept and taken my rest, and I have risen up because the Lord hath protected me."²

"But I am a worm, and no man, and the outcast of the people. All they that saw me laughed me to scorn, they have spoken with the lips and wagged the head. He hoped in the Lord, let him deliver him, let him save him, seeing he delighteth in him."³

"And they said the judgment of death is for this man, because he hath prophesied against this city, as you have heard with your ears"⁴

"My enemies have spoken evil against me," said the prophet. "When shall he die, and his name perish? And if he came in to see me, he spoke vain things. His heart gathered together iniquity to itself. All my enemies whispered together against me, they devised evils to me. They determined against me an unjust word. Shall he that sleepeth rise again no more? . . . For even the man of my peace, in whom I trusted, hath greatly supplanted me."⁵ The last sentence relates to Judas who had betrayed him.

The mob crowded around him, shaking their fists in his face, and heaping insults on him. But Jesus kept silence as was foretold. "The rich hath done wrong and will fume. But the poor is wronged and must hold his peace."⁶ "He shall sit solitary and hold his peace, because he hath taken it upon himself. He shall put his mouth in the dust, if so there may be hope. He shall give his cheek to him that striketh him, he shall be filled with reproaches."⁷

The archers closed in around him, and one of them struck him in the face saying: "Speak: why dost thou not answer?" But Jesus kept silence. "Because I

¹ Cath. Emmerich. ² Psalm iii 1-6. ³ Psalm xxi. 7-8. ⁴ Jerem. xxvi. 11. ⁵ Psalm xl. 6-10. ⁶ Eccles. xiii. 4. ⁷ Jeremias, Lamentations iii. 28-30.

know thy manifold crimes, and your grievous sins, enemies of the just, taking bribes, oppressing the poor in the gate. Therefore the prudent shall keep silence at that time, for it is an evil time."¹

Annas and the members of the committee heap insults on him. There was not one of his friends to say a word in his favor. "I am become a stranger to my brethren, and an alien to the sons of my mother. For the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen on me. And I covered my soul in fasting, and it was made a reproach to me. And I made haircloth my garment, and I became a byword to them. They that sat in the gate spoke against me, and they that drank wine made me their song."²

At every insult Annas and the members of the committee exclaimed, "This is thy doctrine is it? What canst thou answer to this? Issue thy orders, O great King, you are the man sent by God, are you? Give proofs of thy mission."

With cutting irony in his tones, and disgust in his manner, Annas continues. "By whom art thou sent? Thou, the son of an obscure carpenter, art thou Elias, who was carried up to heaven in a fiery chariot? He is said to be still living, and I have been told that thou canst make thyself invisible when thou pleasest. Perhaps thou art the prophet Malachias, whose words thou dost so often quote. Some say that an angel is his father, and that he is still alive. An impostor like thee would have a fine opportunity of deceiving people by passing thyself off as this prophet. Tell me to what order of kings thou dost belong. Thou art greater than Solomon,—at least thou pretendest to be, and dost even expect to be believed. Be easy. I will no longer refuse the title and the scepter which are so justly thine."

"And it shall come to pass in that day that the prophets shall be confounded, every one by his own vision. . . . And they shall say to him: What are these wounds in the midst of thy hands? And he shall say, With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd and against the man that cleaveth to me, said the Lord

¹ Amos v. 12-13.

² Psalm lxxviii. 9-13.

of hosts. Strike the shepherd and the sheep shall be scattered.”¹

Now Annas calls for writing materials, and they bring him a sheet of parchment thirty-six inches long and six inches wide, and with a reed pen he writes all the different charges brought against Jesus. Rolling it up he places it in a hollow reed, a kind of bamboo which grows on the banks of the Jordan, and placing it in the hands of Jesus, as a scepter of his royalty, he says :

“ Behold the scepter of thy kingdom. It contains thy titles, also the account of the honors to which thou art entitled, and of thy right to the throne. Take them to the high priest, in order that he may acknowledge thy royal dignity, and treat thee as thou deserve. Tie the hands of this king, and take him before the high priest.”

When Christ was brought into Annas' house his hands were unbound, and now the guards tie his hands and arms again, so they will hold the reed with the parchment in its top, and thus he goes out as a king holding his scepter. When they went out into the night, the streets were filled with a noisy crowd. And when they saw him the mob shouted, jeered at him, and heaped insults on him. As he passed outside the door, they struck him, kicked him, and showered blows on him.

The procession took up its march when the guards had relighted the torches, and they went along, the guards pushing back the excited crowd, who pressed in on him to insult and abuse him. From the high walls and flat roofs of the houses on each side of the street, they threw down stones, and shouted the vilest language. It was about four hundred feet north of Annas' house to the residence of Caiphas, and as they went along, the priests and Pharisees gave money to those who heaped the vilest insults on Jesus, and all who looked with compassion on him were pushed out of the way.

It was but a few hundred feet north of the Cenacle, where that night he had changed the Passover Service into the Mass. To the northeast, across the Tyropœon valley, rose the great Temple. The richest Jews lived on Sion, the chief priest and wealthy Pharisees had their

¹ Zach. xiii 3-7.

residences there, and they all surrounded the noisy band dragging Christ to the high priest's house.

Thus Christ passed along that night between the vast crowds lining the streets while they howled at him, mocking and striking him as he went by, bearing the reed in his bound hands like the scepter of a king. "Son of man, prophesy and say: Thus saith the Lord God, the sword is sharpened and furbished. It is sharpened to kill victims, it is furbished that it may glitter; thou removest the scepter of my Son."¹ And the prophet describes the destruction of Jerusalem and of the people who rose as one man against him that night: "The sons of my mother have fought against me."² "For strangers have risen up against me, and the mighty have sought after my soul."³ "For they have cast iniquities upon me, and in wrath they were troublesome to me."⁴

At the present time a little chapel, twenty-one by twenty-seven feet, occupies the site of Caiphas' house, the spot where Jesus Christ was condemned to death. Six square stone pillars, three on each side, support the roof, and inscriptions tell you that five bishops were buried within its foundations.

The altar stands in the eastern end, according to the customs of the early Church. The round flat stone, like a great millstone, which closed the door of the tomb of the dead Christ, now forms the table of the altar. At the south of the altar within the sanctuary is a little square stone room, just large enough to stand in, built over the prison in the basement where they imprisoned our Lord that night.

The little church covers only a small part of the site of the high priest's house, occupying the spot where the Lord was tried. In the yard behind the church, you can see where they had been excavating, and had uncovered an extensive and beautiful mosaic of white and colored marbles, which looked as though they had formed a part of the floor over which Christ walked that night. The figured work had been covered up for centuries with debris and was well preserved. All the floor had not been uncovered, because the Turks had forbidden further

¹ Ezech. xxi. 9-10,

² Solomon's Cant. of Cant. i. 5

³ Psalm liii. 3.

⁴ Psalm liv. 4.

investigations. They are afraid the vast treasures David hid in his tomb under the Cenacle close by, mentioned by Josephus, might be found.¹

Caiphas' house, of whitish yellow stone, was a very extensive building, situated on the very top of Sion, and commanded an extensive view on all sides. In front, facing the street to the west, was an open court surrounded on three sides with rows of pillars forming three arcades. The eastern arcade inclosed a deeper semicircular inclosure, in which was a large divan, a custom still common in oriental countries. On this half circular seat sat the members of the Sanhedrin when Christ was brought before them, their feet curled up under them. In the ancient palace of the Turkish Sultan, on the Seraglio Point at Constantinople, where Constantine built his palace, you will find a ten by twelve feet divan somewhat like this one. There the Sultans sat when they received the foreign ambassadors. Along the wall of the Temple area in Jerusalem, just to the north of the Golden Gate, they show you the seat where Solomon sat, when he dispensed justice, sitting thus in oriental style.

In the center of this long seat, a little elevated above the others, was the seat of Caiphas, president of the court. The seats of the two scribes, one to take down the testimony for, and the other against the prisoner, were at either end of the half circle. The accused stood in the middle before the high priest's seat, with the witnesses at each side or behind him, where they gave their testimony.

They could acquit the same day, but they must not condemn to death till the next. The court must not sit on the eve of the Sabbath or the eve of a great feast, and that was the reason the trial of Christ took place at night; for the next day, Friday, was the eve of the great feast of the Passover Nisan, which would last a whole week till the twenty-first of the month of Nisan. The morning meeting was to confirm the night meeting, and was held by them to be a continuation of the night trial.

Only priests, Levites and Israelites, who could marry into priests' families, could sit as members of the court, for these only could sacrifice in the Temple, and these put to death the real Victim of man's sin, typified by all these

¹ Josephus, *Antiq.*, B. xiii., C. viii., 4; B. xvi., C. vii., 1; Wars, i., ii., 15.

Temple sacrifices. At their ordination to this office, it was said to them: "Justice, only justice shalt thou pursue." But there was no justice now, for they were filled with anger and burned with hate against him they thought the great seducer of their nation.

Now the members of the court gather and take their seats in the circle, so they can look into each other's faces. Two learned Scribes are at each end of the judges' seats, and below them are three rows of Scribes, scholars, disciples, and lawyers practising before this august court. If a judge were absent, his place was filled by one of these attorneys from the front row, and another took the latter's seat. As soon as Jesus was seen coming in, court opened with the cry: "Every one who knows of a defense concerning the defendant may come and tell it before the court."

Rabbis warned witnesses with these words, "Beware that the whole world was trembling when the Holy One, blessed be He, spake on Mount Sinai. Thou shalt not bear the name of the Lord falsely. Suffer not thy mouth to cause thy flesh to sin."¹ The procedure of the court was very strict regarding witnesses. But we find no record of that court which tried Christ that night. Perhaps it was not a court of record, for there was no appeal from the full Sanhedrin.

There was a large court-room in Jerusalem called Beth Ya'azeq, where the magistrates of the Beth-Din, "The House of Law," examined the witnesses before they gave their testimony before the Sanhedrin,² and we suppose that there the witnesses were prepared to give their evidence against Christ.

The criminal procedure of the Jewish court was as follows. If they found no cause of action, if the witnesses did not agree, if the accused proved his innocence, they dismissed the case. If they found him guilty at night they adjourned the court till morning and went to eat a little. But they were forbidden to drink wine that day. Outside the court-room they discussed the case, two by two, all night. Every chance must be given the accused. A majority ruled.

¹ Bab. Talmud, Art. Shebuth, Cap. vi., p. 77.
Vol. iv. p. 39.

² Talmud, Babyl., Shejalim,

When the court sat, they began by hearing the defense first, and not as in our courts by taking testimony against the prisoner. That was the reason both high priests began at first to question Jesus. As Christ was accused of blasphemy in making himself the Son of God and the Messiah, which the court looked on as worthy of death, he did not put in any defense. He pleaded guilty to the question: "Art thou the Son of God?" and the trial ended right there.

The Talmud says the questions were asked the witnesses as follows: "The crime was committed, 1, In what Sabbath Period? For the years were divided into periods of seven years, called Sabbath Periods. 2, In what year of the Sabbath Periods? 3, In what month? 4, On what date of the month? 5, What day of the week? 6, At what hour of the day? 7, In what place was the crime committed?" Each witness was asked these questions. The cross examination was severe. If the witnesses contradicted themselves as we see in the case of Susanna, whom Daniel delivered, the accused was set free. Every chance was given the accused.

The law required at least two witnesses to convict. "By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death when only one beareth witness against him."¹ The witnesses were sworn on the name of God, or on His attributes.²

They had understood the Lord's words, when he said if they would destroy his body, the temple of the Holy Ghost, he would raise it up on the third day, as a threat against the Temple, and in their eyes that was a deadly crime. The prophet Jeremias had foretold that the Temple would be destroyed, and that roused all the priests and people against him, for it was punishable by death.

Behind the judges' seats, with three doors opening into

¹ Deut. xvii. 6.

² The Talmud following Gen. xxiv. 3, where the Hebrew has the word Memra "The Word," gives the following words under the heading of Oaths:—Sheburoth, Eil, Eloechu, Eloim, Elochem, Eiel Asher, Aleph Daleth, Yah, Shadai, Zebaoth, these being the name of God in His essence or nature. They might swear them on the following names of God's attributes: Hagodal, "the Great"; Hayibor, "The Mighty"; Hanora, "The Awe-Inspiring"; Haadir, "The Glorious"; Hackazak, "The Strong"; Haamatz, "The Omnipotent"; Haazaz, "The Powerful"; Chanun, "The Gracious"; Rachum, "The Long Suffering." The word Jehovah and its root Jah, with the substitute Adonai, were used only in the prayers and never in court.

the house proper, were the judges' chambers, where the judges were accustomed to retire for consultation. Behind these rooms and farther to the east were the living rooms of the house. On the left was a door leading to a stairway down to the subterranean prison, under the judges' chambers. This jail had many cells where prisoners were confined. In one of these Jesus was imprisoned that night after his condemnation. In others Peter and John were guarded for a whole night, when they had cured the lame man in the Temple after Pentecost.

A great crowd of people filled the whole house keeping the Passover, which was customary from the most remote times, foretelling the tragedy of that terrible night. Lamps hung from the roofs and ceilings of the rooms, torches and candles burned in hands of numerous persons, and the place was lighted up as bright as day. In the middle of the porch a large fire had been lighted, for the nights of April are cold in Jerusalem, 2,700 feet above the sea. Around this fire stood soldiers, Temple guards, servants, maids and witnesses of the lowest class, who had been bought up to give false testimony. The women were pouring out wine and other drinks for the soldiers, and baking large yellow cakes made of unbolted flour, for the people were hungry.

The long garments of men and women, flowing down to the feet, are bound by the cincture around the waist, white turbans are on their heads, the varied colors, white, brown, blue, with the wide stripes made a picturesque scene, as the torches and terra cotta lamps shone on them. The members of the great Council of the Sanhedrin were known by the large flowing cloak called the Imation. No one seemed to be still or silent for a moment. It was all excitement. Talk, shouts, arguments, cries, disputes were heard on every side. There were seen Jews from every land under the sun into which they had scattered since the days of David's reign, when the commercial instincts of the Jewish race broke out after the destruction of the city under the Babylonians had scattered Israel. People to the number of nearly 2,000,000 had come up to the city of their fathers to celebrate the Easter Passover, which began that night, the 14th day of Nisan, and would

last for seven days till the 21st day or moon of the month.

Peter and John had hurried to the high priest's house, and had succeeded in penetrating through the vast concourse of people filling the streets of Sion, till they came to the door. John was acquainted with the high priest, and he called one of the servant maids of the house, and she let them in. They stood by the fire warming themselves as Nicodemus and Joseph of Arimathea entered. From where they stood they could see and hear all that took place. Soldiers and Temple guards were stationed near the door, and along the passage they kept an opening through the crowd for the Prisoner to pass up to the court.

A great shouting and commotion in the streets tell them that the Prisoner is approaching. Caiphaz and the seventy members of the Court now take their places on the raised platform, curl their limbs under them and wait.

Caiphaz as presiding judge wears a long white garment like a cassock. Around his waist is a wide purple girdle wound many times around the body. Over all he wears a long mantle of a dull red color, embroidered with flowers of many hues. It is trimmed with gold fringes which glisten in the light when he moves. In form and shape it is about the same as the cope used in church services. This cope is fastened on the shoulders and chest with large ornamental gold clasps. His head-dress is a high miter of cloth of gold, with two ribbons of the same material hanging down behind. The sides of his miter were opened, and the head-covering somewhat resembled the bishop's miter.

The other members of the Council wore garments resembling those of the high priest, but not so rich or ornamental. Their heads were covered with large white turbans without ornamentation, and their cloaks were of various stripes and colors. They seemed very serious and solemn, but there was a gleam of satisfaction in Caiphaz' face, and the others could not repress the joy that animated them.¹

“ But they holding Jesus, led him to Caiphaz the high

¹ Isaias xxx. 1.

priest, where the Scribes and the ancients were assembled. But Peter followed him afar off to the high priest's palace. And going in he sat with the servants to see the end." ¹

As the soldiers and Temple guards led Jesus into the palace and across the hall, pandemonium seemed to have broken loose. Groans, hisses, insults were showered on him. As he passed by Peter and John warming themselves, he looked at them, but without turning his head so as not to betray them. They dragged and pushed him up into the Council-chamber, and there he stood in his wet garments, covered with saliva, holding his mockery of a scepter in his bound hands before his judges. As soon as silence fell on the crowd, Caiphaz exclaimed in a voice heard throughout the building:

"Thou art come then at last, thou enemy of God! Thou blasphemer, who dost disturb the peace of this holy night."

The reed is taken out of Christ's hand and handed up to Caiphaz, who reads the scroll to the other judges. Then in the most insulting language, the high priest demanded of Jesus that he would give an account of himself. They wanted him to plead guilty to the charges, which Annas had written against him on the parchment. But Jesus kept silence. "He was offered because it was his own will, and he opened not his mouth; he shall be led as sheep to the slaughter, and shall be as dumb as a lamb before his shearer, and he shall not open his mouth." ³

The archers struck the Lord, at the same time shouting, "Answer at once. Speak out. Art thou dumb?" Caiphaz, who was of a fiery temperament, became very much excited, and losing his temper asked him numerous questions. Annas sitting at his right hand also asked questions, and demanded that Christ speak to the high priest. But Jesus stood there, his hands tied, his eyes cast down to the floor, and replied not a word.

The archers, the Temple guards, and the men standing around got very much excited, for calmness is seldom seen among Orientals, and they tried to force him to speak by heaping on him repeated blows. "I was dumb, and

¹ Matt. xxvi. 57, 58,

² Isaias liii. 7.

was humbled, and kept silence. I was dumb and I opened not my mouth, because thou hast done it; remove thou my scourge from me. The strength of thy hand hath made me faint in rebukes."¹ But to every accusation, and to every stroke Jesus opened not his mouth. Finding that they could not make him plead guilty they called for the witnesses against him.

"Now the chief priests, and the whole council sought false witnesses against Jesus, that they might put him to death. And they found not, though many false witnesses had come in."² They were determined to put him to death. For in the two former meetings they had condemned him without hearing a word in his defense, and there he stood before them silent as his royal forefather had foretold. "My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws, and thou hast brought me down into the dust of death. For many dogs have encompassed me, the council of the malignant hath besieged me."

Now Caiphas turns to the Scribes and Pharisees, and he calls the Rabbis, and the Temple priests, to give testimony. In our courts witnesses are heard, one at a time, and they are sworn to tell "the truth, the whole truth, and nothing but the truth." But it was not so then. The leading men of the nation standing around, all began to speak at once. At first they tried to give their testimony in a calm tone, while their voices and faces showed the hate and malignity of their hearts. But they soon got excited, and they repeated over and over again what they had said.

"He cured the sick and cast out devils with the help of demons." "He profaned the Sabbath." "He incited the people to rebel." "He called the Pharisees a race of vipers." "He said they were adulterers." "He foretold the destruction of the Temple." "He associated with publicans and sinners." "He gathered the people and tried to make himself a king." "He says he is a prophet," "He says he is the Son of God." "He is always talking about his kingdom," "He calls himself the bread of life." "He forbids divorces." "He said that any one who did not

¹ Psalm xxxviii, 3, 10, 11.

² Matt. xxvi, 59, 60.

³ Psalm xxi, 16-17.

eat his flesh and drink his blood would not have everlasting life etc.”¹

Thus did they distort his teachings. But as soon as one said anything against him, another contradicted him, and a great tumult broke out. When one said, “He calls himself a king,” another contradicted him by saying “No, he does not say that. He only allows others to call him a king.” Another cried out, “No, as soon as they wanted to proclaim him a king he fled away.” When one said, “He said he was the Son of God,” another cried out, “No, he only calls himself the Son of God, because he does the will of his Father.” Some said that he had cured them, but as another disease had broken out they said he did it by magic. Others accused these of falling into the same sins, which brought on the disease, and they began to dispute about the cases. A young man of Nazareth, whom he had refused to be one of his disciples, accused him of it. But others silenced him by telling about his bad life. The witnesses began to dispute one with another, and the confusion became general. “A false speaker riseth up against my face. He hath gathered together his fury against me, and threatening me, he hath gnashed with his teeth upon me; my enemy hath beheld me with terrible eyes. They have opened their mouths upon me, and approaching me they have struck me on the cheek.”²

The court found that it was impossible to prove a single thing against the accused, for the witnesses were turning against themselves, and now they came forward for the sole purpose of insulting Jesus. While the uproar continued Christ stood silent, saying not a single word. When the disorder had subsided, Caiphas and some of the judges began to question Jesus, saying :

“What kind of a king art thou? Give proofs of thy power. Call the legions of angels we heard you spoke of in the Garden. What hast thou done with the money the widows and foolish people whom thou seduced with thy teaching gave thee? Reply at once. Speak up. Art thou dumb? What is the matter with thee?” To each of these and many other questions like them the rabble struck Jesus in the face, and on the body, using the

¹ Psalm iii. 3; Isaias lix. ² Job. xvi. 9, 10, 11; xxx. 9-23; Psalm xxvi. 12.

vilest language the Syro-Chaldaic tongue they used would permit. "I will say to God, Thou art my support. Why has thou forgotten me? and why do I go mourning whilst my enemy afflicteth me. Whilst my bones are broken, my enemies who trouble me have reproached me. Whilst they say to me day by day, Where is thy God?"¹ "A tongue that beareth witness bringeth death."² "For unjust witnesses have risen up against me, and iniquity hath lied to itself."³

It was found impossible to prove a single charge against Jesus, for as soon as one spoke against him another contradicted him. Some said that he was an illegitimate son, but the old priests of the Temple contradicted that, saying that his Mother was a pious Virgin, who passed her youth in the Temple, and that they saw her betrothed to her cousin called Joseph the carpenter. Others shouted that Jesus and his Apostles did not offer sacrifice in the Temple, while the people replied that it was not so. Priests who saw them worshiping there testified to that effect, stating also that the Essenes seldom brought victims or offerings, yet they were held in respect. Some tried to prove that Christ and his followers did not celebrate the Passover, but witnesses who were in the Cenacle and had helped prepare the day before denied this. Nicodemus and Joseph of Arimathea were called on as they sat there with the other judges, and they testified that Jesus had celebrated the feast in the Cenacle that night. One man came forward and said:

"This man said: 'I will destroy this temple made with hands, and within three days I will build another not made with hands.' But another contradicted him saying: "Nö. He did not say that. He said he would build a new temple. But he ate the Passover in an unusual place, because he wanted to build a new temple where the Passover could be eaten." Thus the disputes went on for a long time. "Unjust witnesses rising up have asked me things I know not. They repaid me evil for good, to the depriving of my soul."⁴ "They were separated and repented not, they tempted me, they scoffed at me with scorn, they gnashed at me with their teeth. Scourges were gathered upon me."⁵

¹ Psalm xli. 10-11. ² Eccl. xxviii. 13 ³ Psalm xxvi. 12. ⁴ Psalm xxxiv. ii.

⁵ Ibidem, 15-16.

During all this exciting scene Jesus stood bound before the Court, his eyes cast on the ground.¹ Caiphias was becoming more and more troubled, and his anger was indescribable.² For the calm patience of the Victim, and the contradictions and disputes of the witnesses were having their effect on the judges and the people, and he feared that Jesus might escape. For it is easy to turn the people for or against a person in the East, the character of the people is very changeable.

Then some guards or soldiers left the hall, pretending that they were sick, and as they passed by Peter and John warming themselves at the fire, they said: "The silence of Jesus of Nazareth in the midst of such treatment is more than human. It would melt iron. Where will we go?" They went outside, down to the south of Sion, where they found the Apostles hidden in caves, convinced the latter they were not enemies and told all they had seen

"And last of all, there came in two false witnesses. And they said: "This man said, I am able to destroy the temple of God and in three days to build it."³ These were Hananias and Achazian.⁴

The witnesses were hotly contradicted, and the dispute started a great commotion. When order had been restored, Caiphias, infuriated by the way matters were going, rose from his seat on the divan, came forward to the edge of the seat. "And the high priest rising up said to him, Answerest thou nothing to the things which these witnesses say against thee?"⁵

"But Jesus held his peace." This more enraged the high priest. The guards seized the Lord by the hair, pulled back his head and struck him under the chin, as the prophet said: "Thou hast made me a byword among the Gentiles, a shaking of the head among the peoples."⁶

Now came the chief charge. Did he claim to be the Messiah, the Christ, the Anointed, the foretold Redeemer of the world?

"And the high priest said to him: "I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of the blessed God?"⁷

¹ Isaias xxxi. 4.

² Matt. xxvi. 65.

³ Matt. xvi. 61.

⁴ Stepp's Life of

Christ, V. II., p. 393.

⁵ Matt. xv. 62.

⁶ Mark xiv. 60.

⁷ Psalm xliii. 15.

⁷ Matt. xxvi. 63; Mark xiv. 61.

Deep silence fell on the assembly. Priests and Rabbis, Scribes and Pharisees, the learned men of Israel, knew that the question meant: Art thou the Memra, the Word of God, the divine Logos, mentioned hundreds of times in the Old Testament, translated by the word Lord, God, the Word of God,—God himself, foretold by the prophets, who was to come into the world as God the Saviour.

Jesus raised his head, and in words heard through the hall said in calm words:

“I am. Thou hast said it.¹ And you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.”²

We can imagine the effect of that reply. There stood Caiphas, heir of all the eighty-one high priests from Aaron’s day, who ruled the religious life of Israel during their history as a nation,³ the members of the great Sanhedrin, hundreds of Temple priests, Scribes and Pharisees, learned Rabbis, Temple guards, leaders of the nation, while before them stood their Messiah bound, crushed in his humanity, revealing himself to them as the “Son of God, The Son of man—Son of God the Eternal Father,” from whom he received his Divinity, and Son of the Virgin, from whom he received his humanity. He loved to call himself the Son of man, for by that title the prophets called the Messiah, and by it he honored his Mother.

“Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death.”⁴ “But they answering said, He is guilty of death.”⁵

Joseph and Nicodemus alone did not vote, and they were treated with coldness from that time, although both voted in his favor in the first two meetings, because they said the accused was not present to defend himself. They could not bring forward the same reason now, for Jesus was standing before his judges.⁶

Blasphemy, Neatsah in Hebrew, or Gedduf, “piercing,” was considered the greatest sin against God, and it was a crime punished with death. In our day to speak against

¹ Matt. xxvi. 64. ² Mark. xiv. 62. Psalm cxvi. 16. ³ Josephus, Antiq., B. xx., C. x. ⁴ Mark. xiv. 63-64. ⁵ Matt. xxvi. 66. Psalm lviii. ⁶ San. vi. 10-11.

Mohammed in Oriental countries is to endanger your life, for you will be considered an enemy of religion and of the State. "Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse," says the Law of Moses.¹ In this text we find the Hebrew word for "gods," Elohim, the plural, foreshadowing the revelation of the three Persons in God.

The law of Israel given by God through Moses was that the blasphemer should be stoned to death. "And he that blasphemeth the name of the Lord, dying let him die; all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die."² The word Lord given here twice in this twice-given command is, in the Hebrew text, Memra, the Word, the Logos, the Son of God now standing there. Jesus was condemned to death for blaspheming himself, for he is God and man.

Among the Eastern nations rending the garments was a sign of mourning, and it was quite common among the Hebrews. But under the Rabbis it was reduced to the most childish rules. In order to show their piety, and the false horror they had against any infraction of religious rules, the Pharisees and priests carried a little knife hanging down from their girdle, so it would be handy to rend their garments at anything they saw or heard, which did not meet with their approval. For this reason Caiphas and each judge had a small knife, and he made a rent in his cassock, just below the throat, cutting and tearing the garment down to his girdle. The members of the Sanhedrin showed their sympathy and indignation by springing up from their seats on the divan. The Law said that the high priest should not rend his garments,³ but the Targum of Jonathan holds that this relates only to mourning and funeral ceremonies, when the pontiff wore his priestly vestments. In a trial like this the pontiff tore his garments from top to bottom, while the priests tore theirs from the bottom up to the top, says the Horayoth. (3.)

Down all the ages, from Moses' day, the hope of the Hebrew nation was the coming of the Messiah: "the Son of man," the Son of God, "the Glorious King," to be

¹ Exod. xxii. 28.² Levit. xxiv. 16.³ Levit. xxi. 10.

born of David's family, come in triumph, raise the Jewish nation to the highest point of worldly wealth and prosperity, make Jerusalem his capital, conquer all the nations, and extend the empire of Israel to the ends of earth. The prophets had denounced them in terrible terms, but they had neglected the prophecies and given their attention to the Torah, the Law of Moses in the first five books of the Old Testament.

Before them they saw a young man in his thirty-fourth year, the supposed son of Joseph and Mary,¹ in wet soiled clothes, with a dirty bloody face, an object of disgust, without a friend, who had first followed his father's trade of carpenter in Nazareth, but for the last three and a half years had been preaching new doctrines, gathering disciples around him, who had received no licence or ordination from the synagogue, but had been performing miracles by some secret power and leading the people from the religion of their fathers. Lately men had risen up, each claiming that he was the Messiah, led their followers to death, and this was the most dangerous of them all.

There he stood before them claiming that he was the Son of God and their Messiah. What presumption and impudence, for such a person to proclaim before the great court that he was the Memra, the Divine Word, the Shilo, the hope of Israel.² This was the way they looked at things that fatal night.

Now ensued a scene indescribable. The powers of hell seemed to break loose.³ With a fury born of demoniac rage they fell on him, struck him, pushed him, spat on him. With shouts and cries they surged around him. Even the members of the court, according to the Greek of St. Mark's Gospel, spat on and struck him. "And some began to spit on him, and to cover his face, and to buffet him, and to say to him "Prophecy," and the servants struck him with the palms of their hands.⁴ At every stroke they cried out: "Christ, prophecy who struck you."

The prophet foretold this. "For strangers have risen up against me, and the mighty have sought after my soul,

¹ Luke iii. 23.

² Jeremias ii. 12; xi. 8, 19; xii. 7.

³ Isaias v. 1-8, 18, 27.

⁴ Mark xiv. 65.

and they have not set God before their eyes.¹ "The sons of men, their teeth are weapons and arrows, and their tongue a sharp sword. They prepared a snare for my feet, and they bowed down my soul."² "Thou hast protected me from the assembly of the malignant, from the workers of iniquity. For they whetted their tongues like a sword, they have bent a bitter thing to shoot in secret the undefiled. They will shoot at him on a sudden, and will not fear, they are resolute in wickedness. They have talked of hiding snares, they have said, Who shall see them? They have searched after iniquities, they have failed in their search. Man shall come to a deep heart, and God shall be exalted."³

After the court had pronounced the sentence of death on Jesus, the assembly adjourned and the seventy members rose, and mingled with the crowd. They did not return to their homes, for no one slept in the Holy City during the night of the Passover. To keep the children awake they used to give them nuts and fruits, the Temple watch was doubled, and the people spent the whole Passover nights in gossiping and idling away their time.

Any excitement will bring a crowd in Jerusalem. When they heard that the Rabbi Jesus had been arrested, the rabble, the loafers, and the scum of Judea surrounded the house. Cruelty is a character of the Orientals. They are the most unbending people in the world. Their ideas cannot be changed. They get so excited they seem to lose reason. They got the idea from all they had heard that this Jesus was an impostor, the enemy of the Temple, a rebel against society, and all their hatred rose against him. During the trial the archers and the Temple guards had hard work to keep them from inflicting tortures on him which would cause his death.

But as soon as the judges left their seats, the fury of the mob broke out against him. They fell on him like wild beasts. The very hate of hell filled them. The fury of a mob is terrible. For one excites another, and they do not reason. The demons who hated Christ with an infernal hate seemed to possess the vast crowds which surged around him. They yelled, shouted, hissed, in-

¹ Psalm liii. 5-8.

² Psalm lvi. 4-6, 7.

³ Psalm lxiii. 3-7.

⁴ Jeremiah xviii. 10-33 ; Lamentations iii. 30.

sulted, spit on and buffeted him in every way. It was hellish fury which broke loose against him.¹

After beating him till tired, and heaping insults on him till they stopped through exhaustion, they twisted a crown of bark and straw and put it on his head, shouting: "Behold the son of David wearing his father's crown." "A greater than Solomon is here." "This is the king, who is preparing a feast for his son." Filled with the fire of the love of the Holy Spirit, Jesus wore the crown of mockery as Israel's greatest Seer had foretold. "I will greatly rejoice in the Lord, and my soul shall be joyful in my God, for he hath clothed me in the garments of salvation, and with the robe of justice, he hath covered me as a bridegroom decked with a crown, and as a bride adorned with her jewels."² "And thou shalt make crowns, and thou shalt set them on the head of Jesus. . . the high priest. And thou shalt speak to him, saying: BEHOLD A MAN, ORIENT IS HIS NAME, and under him shall he spring up, and shall build a temple to the Lord. . . . and he shall bear the glory, and shall sit and rule upon a throne, and he shall be a priest upon his throne." Behold the Orient, Priest of mankind building his temple, his church, by his Passion and death.³

They took off the straw crown, and put on another made of reeds. They took off his outer garments and put on him an old worn-out mantle. Around his neck they placed an iron chain. They tied his hands and put between them a reed as a scepter. All this time they ceased not from striking, scratching, kicking him, and spitting in his face. They threw all kinds of filth over him, and his hair was matted with dirt. They bowed their knees before him and mocked him with genuflections saying: "Prophecy to us, O Christ, who is he that struck thee." This the prophet saw. "My enemies have surrounded my soul. They have shut up their fat, their mouths have spoken proudly. They have cast me forth, and now they have surrounded me. . . They have taken me as a lion prepared for the prey."⁴ "Thou hast protected me from the assembly of the malignant, from the multitude of the workers of iniquity."⁵

¹ Jeremias xx. 7-10

² Isaias lxi. 10.

³ Zach. vi. 11-13

⁴ Psalm xvi. 9. 12.

⁵ Psalm lxi. 3.

After a while they tired of this kind of insult, and seizing the chain around his neck, they dragged him towards the room into which some of the members of the Sanhedrin had withdrawn; those in front dragging him, and those behind punching him with sticks; shouting: "March forward, thou Straw King. Show thyself to the Council with the marks of honor we have decked thee with." The members of the Sanhedrin with Caiphas at their head burst out in loud laughter at the sight. Thus they fulfilled the prophecy, "And their prince shall triumph over kings, and princes shall be his laughing-stock."¹

Then they dragged him out into the open space before the house, and there they covered him with mud, spittle and all kinds of filth, saying: "Receive prophetic unction." For it was the custom to anoint priests and prophets with olive oil on the head, when they dedicated them to the ministry. Then one of them, seizing a basin of dirty water, threw it over his head and face, saying: "How canst thou presume to appear before the Council in such a condition. Others thou didst purify, but art thou pure thyself? We will soon purify thee." They bent their knees before him again, saying: "Behold thy precious unction. Behold the spikenard worth three hundred pence. Thou hast been baptized in the pool of Bethsaida." By this they wanted to turn into ridicule his baptism by John the Baptist, and the honor shown him, when Mary Magdalen poured the ointment on his head, in Bethany that Sunday night.

By this they unconsciously showed his resemblance to the Paschal lambs, which were always washed in the pool of Bethsaida, before they were brought to the Temple to be sacrificed. The lambs were also washed afterwards with scented water, and tied to a stake on the tenth day of the moon, to foretell how he was tied and treated that night. The prophets foretold the filth with which they covered him. "My flesh is clothed with rottenness and the filth of dust."² "Yet thou shalt plunge me in filth, and my garments shall abhor me."³ "Thy uncleanness is execrable. . . neither shalt thou be cleansed before I cause my indignation to rest in thee."⁴ "And the Lord said to

¹ Habacuc i. 10.² Job vii. 5.³ Job ix. 31.⁴ Ezechiel xxiv. 13.

Satan, The Lord rebuke thee, O Satan. And the Lord that chose Jerusalem rebuke thee. Is not this the brand plucked out of the fire? And Jesus was clothed with filthy garments and he stood before the face of the angel.”¹

While these terrible scenes were being enacted Peter and John were at the fire warming themselves. “And when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them.”² “And Simon Peter was standing and warming himself.”³ “Whom when a certain servant maid had seen sitting at the light, and had looked upon him she said: ‘This man was also with him.’⁴ ‘Thou wast also with Jesus of Nazareth.’ “But he denied, saying: ‘I neither know nor understand what thou sayest.’ And he went forth before the court.”⁵

How hard it is to find a man with courage strong enough to stand out against the whole crowd. All, without a single exception, had turned against Jesus; even his best friend Peter denied him as the prophet foretold. “They have denied the Lord, and said: It is not he.”⁶ “He shall deny him and shall say, I know thee not.”⁷

Peter was afraid lest he might get into difficulties in the palace. He had not yet received the Holy Ghost. He was then a spiritually weak man. He had not yet learned the lesson of Calvary. He got up. “And as he went out of the gate, another maid saw him, and she saith to them that were there; ‘This man also was with Jesus of Nazareth,’⁸ “A servant maid seeing him began to say to the standers by, ‘This is one of them.’ She was a relative of Malchus, whose ear Peter had cut off in the garden. Peter knew her and got still more frightened. But he denied him, saying: “Woman, I know him not.”⁹ She insisted that he was one of the Master’s followers. “And again with an oath he denied.” The royal prophet saw it: “My friends and my neighbors have drawn near and stood against me.”¹⁰ “Thou hast put away my acquaintance far from me.”¹¹

“And after a little while he that stood by (Malchus, whose ear he had cut off), came and said to Peter, ‘Surely

¹ Zacharias iii. 2, 3.² Luke xxii. 55.³ John xviii. 25.⁴ Luke xxii. 56.⁵ Mark xiv. 67-68.⁶ Jer. v. 12.⁷ Job viii. 18.⁸ Matt. xxvi. 71.⁹ Luke xxii. 57.¹⁰ Psalm xxxvii. 12.¹¹ Psalm lxxxvii. 9.

thou art one of them, for even thy speech doth discover thee.”¹ And about the space of an hour after, another man affirmed saying: “Surely this man was also with him, for he is also a Galilean.” And immediately, while he was yet speaking, the cock, the Geber, crew. “And the Lord turning, looked on Peter. And Peter remembered the word of the Lord, how he had said, ‘Before the cock crow, thou shalt deny me thrice.’ And Peter went out and wept bitterly.”² It was at the Last Supper, when Peter protested that he was ready to die for Jesus, that the latter foretold his denial.

Poultry was not allowed in the city³ lest they might pollute the sacred places. But in the Cedron valley on the east, and in the Hinnom valley, but a few hundred feet to the west, were hen-coops, and in the still night the rooster’s voice was heard on Sion. Often in the calm night, the cock’s crow can be heard across the strait from Asia to Constantinople. Ever after during his life, in the night, when he heard the cock crow, Peter rose and spent the rest of the night in prayer, doing penance for his sin.

The Galilean dialect of the Aramean differed in accent, and the pronunciation of the gutturals, from the more refined tongue of Jerusalem. Country people fall into mannerisms, for they are more or less isolated from the cities, and they do not travel. We find that peculiar provincialisms arise in country places in Europe and in the East. Peter was a fisherman of Galilee, and they knew him by his language. The Galileans were called “Poor clowns of Galilee,” and the Rabbis never allowed one of them to read the Scriptures in the synagogues, because his faulty pronunciation would cause laughter.⁴

During all this time they continued to abuse, insult and beat Jesus. “And the men that held him mocked him and struck him. And they blindfolded him and smote him on the face. And they asked him, saying: Prophecy who is it that struck thee? And many other things blaspheming they said against him,”⁵ fulfilling the words of the prophet. “They have opened their mouths upon me, and approaching me they have struck me on

¹ Matt. xxvi. 73.
of Babyl. Erou, 53.

² Luke xxii. 59-62.

³ Baba-Kamma vii. 7.

⁴ Talmud

⁵ Luke xxii. 63-65.

the cheek. God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked." ¹

They showered blows on him time and again till they became exhausted. He was wounded and bruised all over, his body being black and blue and his face swollen, at last they tired. Then they tied him more securely and shut him up in a small underground prison, where he could neither lie down or sit, two of the guards remaining on guard over him. "Am I a sea or a whale, that thou hast enclosed me in a prison," says the Lord, speaking by the mouth of Job.² Joseph, type of Christ, was put in prison till his brothers sold him to the Israelites who brought him to Egypt, where they sold him, as Judas had sold Jesus. Potiphar's wife accused him falsely, and he was imprisoned like Jesus, but when delivered, he saved the Egyptians from a famine, as Jesus saved the human race. Jeremias the prophet was jailed because he told the Hebrews the truth.

Jesus was still clothed in the filthy garments, for they did not allow him to put on his own clothes, but they kept his hands tightly bound together. All the time Jesus continued to pray for the sins of the world, and he offered all his sufferings to his heavenly Father as an offering for the wickedness of mankind.

In this little cell, the size of which you can see by the one built over its site, was a stone pillar to which they tied him. "And thou, O Son of man, behold they shall put bands upon thee, and they shall tie thee with them, and thou shalt not go forth from the midst of them. And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth, because they are a provoking house." ³

They would not let him rest for a moment; for the two guards continued to strike him, although he was ready to faint, he was so exhausted from ill treatment, wounds, the weight of his chains, and his numerous falls. His swollen feet could hardly support him. As soon as one band of the guards was tired out, another took their place, and began afresh the strokes and insults. "Thou hast said, Woe is me, wretch that I am! for the Lord hath

¹ Job. xvi. 11-12,

² Job. vii. 12.

³ Ezech. iii. 25. 26.

added sorrow to my sorrow ; I am wearied with my groans, and I find no rest." ¹

Towards the dawn they tired of abusing him, and Jesus leaned against the pillar to rest, for he was tied in such a way that he could neither sit nor lie down. He continued to pray for the sins of his race, and he repeated over and over the words : " I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished." ² He meant the scourging he was to suffer in the morning in Pilate's Forum, when he would be covered all over with his blood before his crucifixion. " Woe is me for I have become as one that gleaneth in the autumn the grapes of the vintage, my soul desired the first ripe figs. The holy man is perished out of the earth." ³

Early in the morning, as the dawn was breaking, the Sanhedrin was called to meet again. Night assemblies of the court were forbidden, their sentences invalid. They wanted to legalize the sentence of death already given and to find a pretext for bringing him before the Roman governor, to whom alone the right of life or death had been reserved some time before Christ was tried.

Caiphas, the Prince of the Court, and Annas, the Ab-beth-din : " Father of the Court of Law," or President, with the other members formulated against Christ the crime called *Chillul ha Shem*, " Profanation of the Divine Name." ⁴ They felt that it was doubtful if they would be able to sustain this charge before Pilate, and succeed in getting him executed, and they debated long and earnestly regarding the disposal of the case.

Most of the judges of the court had remained during the night in Caiphas' palace, taking part in the abuse heaped on the Prisoner. But Nicodemus and Joseph of Arimathea had gone home, and they returned at break of day.

" As soon as it was day, the ancients of the people and the chief priests and the Scribes came together." ⁵ Some wanted to condemn and execute him at once, but others opposed this, saying that it might cause an insurrection among the people gathered for the Passover. Others wished to put off the trial before Pilate till after the Pass-over, which ended on the 21st of the month. They said that

¹ Jer. xlv. 3. ² Luke xii. 50. ³ Mich. vii. 1. 2. ⁴ Kid. 40 a. ⁵ Luke xxii. 66.

no prisoner could be condemned in a legal way, until the charges had been proved, and that in the case before them the witnesses had contradicted each other. The leaders of the Court who advocated this were Nicodemus and Joseph of Arimathea and Sirach. The high priest and most of the other judges got very angry, and accused these two of being followers of the Galilean and of his doctrines, and that they were afraid he would be condemned. At this Nicodemus and Joseph washed their hands, protesting against the whole proceeding, and they left the meeting amid the hisses and groans of the others.

Then Caiphas ordered the guards to bring Jesus from his prison, and to get ready to bring him before Pilate, as soon as he would be condemned again by the morning meeting. The guards hurried off down to the prison, and dragging out Jesus, they untied his hands and with their usual brutality they pulled the old mantle from his shoulders, and told him to put on his own garments. Having fastened ropes around his waist, they dragged him before the Council. As he passed along between the crowds he was a pitiable sight. His face was disfigured and changed because of the rough treatment, and swollen from the strokes; his garments were torn and soiled; but he only excited laughter, derision and mockery. Pity was dried up in their hearts. For men always hate the one they have injured, and the more they have injured him the more they hate him, for they always try to find an excuse in their own hearts for their action, in place of repairing the wrong.

As he was standing there before his judges, Caiphas in haughty tones asked him: "If thou be the Christ tell us." Jesus raised his head and in calm words replied.

"And he said to them, If I shall tell you, you will not believe me: And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God."¹

At this reply the judges looked at each other and with a laugh of scorn they cried out: "Art thou then the Son of God?" And he said, "You say that I am." Then

¹ Luke xxii, 67-69.

they said, "What need we any further testimony. For we ourselves have heard it from his own mouth."¹ This answer the prophet foresaw. "I have not hid thy justice within my heart. I have declared thy truth, and thy salvation. I have not concealed thy mercy and thy truth from a great council."² "For evils without number have surrounded me, my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head. . . Let them be confounded and ashamed together, they seek after my soul to take it away."³ "My iniquities" means all the sins of mankind, which he then bore as the real "scape-goat" of the world.

This was the fourth time that the council had met and condemned him to death. Then they all rose from their seats, and vied with each other in reviling and insulting him, calling him a low-born miserable wretch, an impostor, who pretended to be their Messiah, the Son of God, and entitled to sit at the right hand of God. It was the custom in Judea to fasten an iron chain around the neck of a prisoner condemned to death, and they ordered the Temple guards and the archers to put it on him again, and to tie his hands, and get ready to bring him before Pilate. They sent a message to Pilate asking him to be ready to try a prisoner, whom they were about to bring before him early in the morning.

The abject servility of the East, the vulgarity of the mob which delights to see the man in authority fallen, the ferocity that is in man, the lowest instincts of fallen nature now broke loose, and they fell on him again with shouts, insults and strokes. While the members of the court were getting ready to go to Pilate's palace, they consulted among themselves how they could prove that Jesus was an enemy of the government of Rome, and hostile to the emperor. The guard was standing outside the house surrounded by a great crowd of people attracted by curiosity.

Thus were fulfilled the words of Isaias the prophet, written hundreds of years before, when he saw a vision of the awful scene of man's redemption about to be enacted.⁴

¹ Luke xxii. 67-71.² Psalm xxxix. 11.³ Ibidem, 13.⁴ Isaias liii.

ISAIAS' PROPHECY.

UTTERED 700 YEARS BEFORE CHRIST.

“And he shall grow up as a tender plant before him, and as root out of a thirsty ground. There is no beauty in him, or comeliness, and we have seen him, and there was no sightliness that we should be desirous of him. Despised and the most abject of men, a man of sorrows, acquainted with infirmity, and his look as it were hidden and despised, whereupon we esteemed him not. Surely he hath born our infirmities, and carried our sorrows, and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was on him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on him the iniquities of us all.

“He was offered because it was his own will, and he opened not his mouth, He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment, who shall declare his generation? Because he is cut off out of the land of the living, for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death; because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity; if he shall lay down his life for sin, he shall see a long-lived seed, and the will of God shall be prosperous in his hand. Because his soul hath labored, he shall see and be filled; by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked, and he hath born the sins of many and hath prayed for the transgressors.”¹

¹ Isaias liii.

CHRIST'S TRIAL BEFORE PILATE AND HEROD.

It was on Friday, the 7th of April, of the year 34, the 15th day of the full moon, the 19th year of the reign of Tiberius Cæsar, the 19th year of the rule of Herod Agrippa I. the 34th of Herod Antipas, 782 years from the founding of Rome, the first year of the 202 Olympiad, during the consulship of C. Rufius Geminus and L. Rubellius Geminus, and the 8th day before the Kalends of April, when the eternal Son of God was tried, condemned and died for mankind. Let us see the details of that terrible Tragedy.

Surrounded by the Temple guards, hooted by the unthinking mob, insulted by Scribe, Pharisee, Priest and Elder, Jesus Christ passes out into the street before the high priest's house on his way to Pilate's palace. It is about seven o'clock in the morning. Howling, shouting, mocking mobs surrounded him. The flat-roofed houses lining the main street leading from Sion towards David's Tower, are filled with people crying, shouting insults on him.

The crowds in the streets surge toward him. They strike him, heap curses and insults on him. Thus the procession passes down the street. They go by on their right the house of Thomas the Apostle, and in the next block the place where James the Apostle later lived while he was first bishop of Jerusalem. Farther down the hill, on their left, they pass David's Tower, still used by the Turkish garrison,

The main street running north and south over Sion ends here, and now they take the street leading from the Joppa gate, turn to the right and pass along down by the shops and booths, then to the left into the upper Tyropæon valley at the west of the Temple area. They now turn north along the upper Cheesemongers' quarter, till they meet the Via Dolorosa, then called by another name.

When they come to where is now the Armenian church they go up this street to the right, at the head of which rose the great battlements of the Antonia, called by some writers the Achra Fortress.

All the way the mob howled at him, insulted and mocked him, as the prophet foresaw: "Howl, O gate, cry, O city."¹ Men shouting, boys running, women at the doors children in the streets, people at street corners, and crowds run from side streets to see what caused all the excitement. But Jesus went along with his hands tied, his guards dragging him: "Behold your God. Behold the Lord God shall come with strength, and his arm shall rule. Behold his reward is with him and his work is before him. He shall feed his flock like a shepherd."² They all seemed to shout together, and to vie with each other, and with the priests in heaping insults on him. "A voice of the people from the city, a voice from the Temple, the voice of the Lord that rendereth recompence to his enemies."²

Thus leading him through the most public parts of the city, so that he might be exposed to the derision of the whole population, and so that the strangers from all parts of the world might see him, they went along the main streets. Caiphas, Annas and the chief priests in festive robes walked ahead, followed by a multitude of Scribes, Rabbis and the chiefs of the tribes of Juda and Benjamin. Thus they marched along, with the great multitudes of people and the rabble following them. A band of soldiers with the Temple guards surrounded Jesus, while the multitude shouted and thundered out the vilest language, and the most cutting insults against the Prisoner, stripped of all his garments, except his seamless robe, which was stained with his blood.

The long chain hanging from his neck struck his knees at every step. His hands were tied so he could not use them. The archers dragged him with ropes fastened to the belt around his waist, and those behind him kicked him to make him go faster. His face was colorless; his features haggard and swollen from the treatment he had received during the night. The priests and leaders incited the people to make his entrance into Pilate's palace

¹ *Isaias* xiv. 31.² *Isaias* xl. 10-11.³ *Isaias* lxvi. 6.

a mockery of his triumphal entry into the city the previous First Day of the week, Palm Sunday. They mocked him, threw stones at him, flung dirt on him, and in every way degraded him.

Peter, John, and some of the other Apostles, with the women he had converted, followed at a distance, but they were not allowed to come near him. The Virgin Mother was with them, and they hurried ahead and stopped on the way the procession was to pass, and Jesus looked on them as he went by. They all saw him struck, kicked, insulted and buffeted as the great howling crowd went along the streets.

It was after seven A. M. when the procession ascended the hill whereon the Antonia was built and entered the Forum. Before Pilate's judgment seat, on the paved stones of the Lithostrotos, was painted a long white line, marking the boundaries beyond which no Jew could pass without becoming defiled, when he could not continue to celebrate the remaining days of their Easter Passover. Caiphas, Annas, and the other Jews stopped at this line.

Having been notified that a dangerous prisoner was to be brought before him that morning, Pilate was lounging on a seat on the terrace overlooking the Forum. He was robed in purple as a sign of his high office and of the Roman emperor whom he represented. His officers and servants surrounding him were clothed in magnificent garments, as was customary with high dignitaries of the world-wide empire.

When Pilate saw the shouting tumultuous crowd enter, and how shamefully they were treating Jesus, he arose, and coming forward to the parapet, he addressed the assembly in tones of contempt.

"What did you come so early for? Why have you treated this prisoner so shamefully? Why cannot you stop from tearing him to pieces before he is judged?"

The Jews did not answer; but the high priests turned to the guard and soldiers dragging Jesus into the Forum and cried: "Bring him on! Bring him in to be judged!" Then turning to Pilate, they said, "Listen to our charges against this criminal, for we cannot enter the tribunal lest we defile ourselves."

In the seething multitude entering the place at that moment, was a venerable old man named Zadoc, "the Just," first cousin of Obed, "Serving." Herod had butchered Zadoc's two children in this very place, where he had slaughtered the children when Christ was born. Zadoc was once a wealthy man, but from that moment of the death of his children he had given up the world, and with his wife he had entered among the Essenes. Clothed in his long flowing white garments, he was a conspicuous figure among the crowd. Shouting so all could hear, he said:

"You are right in not entering the Pretorium. For it has been sanctified by the blood of the Innocents. There is but one Person who has the right to enter, for he alone is pure as the Innocents massacred there."¹

He had met Jesus at Lazarus' house, had heard him preach, and, as far as we know, he had become a convert, and he took this way of protesting against the treatment inflicted on Jesus, and of relieving his feelings regarding his murdered children.

The guards now drag Jesus up the stairs at the head of the street now called the Via Dolorosa, leading from the west towards the east, up into the Forum, and there the Lord God stands on the Lithostrotos, "the paved square."

Pilate, who had been conferring with the Jews, now turns to the Prisoner. The governor had seen the barbarous treatment they had inflicted on the Accused, as they were dragging him up the street now called the Via Dolorosa, "The Sorrowful Way," and the great Stairway, and he is astonished at his calm dignity. He tells them that he has no intention of condemning him to death without solid proofs of the charges.

We are interested in all the details of that famous trial. Every word and incident attracts our attention, and we supplement the Gospel account by the following record, which has come down from the earliest ages and has been quoted by many of the great Fathers of the Church and writers who lived soon after Christ. We give the account for what it is worth.² It begins as follows:

"I, Ananias, of the propretor's body guard, being

¹ Cath. Emmerich, p. 184.
First Greek Form.

² Gospel of Nicodemus, p. 1; Acts of Pilate,

learned in the law, knowing our Lord Jesus Christ by faith, and counted worthy of holy baptism, searching also the memorials written at that time of what was done in the case of our Lord Jesus Christ, which the Jews had laid up in Hebrew, and by the favor of God I have translated them into Greek for the information of all who call on the name of our Master Jesus Christ, in the seventeenth year of the reign of our lord Flavius Theodosius, in the sixth of Flavius Valentianan, in the ninth indiction."

Flavius Theodosius, mentioned here, was a famous Roman general under the emperor Valentinian, son of Count Gratian, born at Cibalae Pannonia A.D. 331. The emperor sent Theodosius in 367 to the defense of England from the invading barbarians. Later at the head of the Roman army he subdued the rebel Egyptians, Numidia, etc. He was beheaded at Carthage in 376. From him descended many Roman emperors. According to statements of this converted Jew, Ananias, the latter gathered up the records of the trial written in Hebrew and kept in Pilate's archives. Now in his words let us continue the account.¹

"Having called a council, the high priest and Scribes, Annas and Caiphas, and Semes, and Dathaes, and Gamaliel, Judas, Levi and Nephthalim, Alexander and Jairus,² and the rest of the Jews came to Pilate, accusing Jesus about many things, saying :

"We know this man to be the son of Joseph the carpenter, born of Mary, and he says he is the Son of God, and moreover he profanes the Sabbath, and wishes to do away with the law of our fathers."

"Pilate says : 'And what are the things which he does to show that he wishes to do away with it?'"

"The Jews say : 'We have a law not to cure any one on the Sabbath, but this man has on the Sabbath cured the lame, and the crooked, the withered, the blind, and the paralytic, the dumb and the demoniac, by evil practices.'"

"Pilate says to them : 'What evil practices?' They say to him : 'He is a magician, and by Beelzebub,⁴ prince of the demons, he casts out the demons, and all are subject to him.'"

¹ Chapter 1.

² Lactantius iv. 17.

³ There is much variation in the names in the MSS.

⁴ "Lord of the Fly."

“Pilate says to them: ‘This is not casting out demons by an unclean spirit, but by the god Esculapius.’¹

“Pilate then said to them: ‘Take him you, and judge him according to your law.’ The Jews therefore said to him, ‘It is not lawful for us to put any one to death.’ That the word of Jesus might be fulfilled, which he said signifying what death he should die.’² And they began to accuse him, saying: ‘We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king.’³

“The Jews say to Pilate: ‘We entreat your highness that he stand at thy tribunal and be heard.’ And Pilate having called them says: ‘Tell me how I, being a procurator, can try a king.’ They say to him: ‘We do not say that he is a king, but he himself says that he is.’ And Pilate having called a runner says to him: ‘Let Jesus be brought in with respect.’

“And the runner going out adored him, and took his own cloak into his hand, and spread it on the ground, and says to him: ‘My Lord, walk on this and come in, for the procurator calls thee.’ And the Jews seeing what the runner had done cried out against Pilate, saying:

“‘Why hast thou ordered him to come in by a runner, and not by a crier? For surely the runner when he saw him adored him, and spread his garment on the ground, and made him walk like a king.’ Pilate says to the runner: ‘Why hast thou done this, and spread thy cloak on the earth, and made Jesus walk on it?’ ‘My Lord Procurator, when thou didst send me to Alexander,⁴ I saw him sitting on an ass, and the sons of the Hebrews held branches in their hands and shouted. And others spread their garments under him, saying: ‘Save now, thou who art in the highest. Blessed is he that cometh in the name of the Lord.’

“The Jews cry out to the runner: ‘The sons of the Hebrews shouted in Hebrew, whence then hast thou the Greek?’

“I asked one of the Jews and said: ‘What are they shouting in Hebrew?’ and he interpreted it for me.

¹ Esculapius was the fabled god of medicine, a pupil of Chiron in Greece, to whom temples were built and to them resorted the sick to be treated by the priests called Asclepiadae, and the patients cured placed in the temple votive tablets having inscribed the disease and remedies taken.

² John xviii. 30-32.

³ Luke xxiii, 2.

⁴ Mentioned in Acts iv. 6,

“Pilate says to them: ‘And what did they say in Hebrew?’

“The Jews say to him: ‘Hosanna, membrome baruch amma Adonai.’”

“‘And this Hosanna, etc., how is it interpreted?’

“‘O Lord, save me. O Lord, give good success. Blessed be he that cometh in the name of the Lord.’”

“‘If you bear witness to the words spoken by the children, in what has the runner done wrong?’ And they were silent. And the procurator says to the runner. ‘Go out and bring him in, in any way thou wilt.’ And the runner going out did in the same manner as before, and he says to Jesus: ‘My Lord, come in. The procurator calls for thee.’”²

The account says that when Jesus went in, the standard-bearers bent the flags towards him to do him honor, at which the Jews protested. The leaders of the Jews had expected to have the Victim judged and condemned before the morning sacrifices at nine o'clock, which they wished to attend; but time was being lost, and they were furious at the delay. They wanted to make Pilate believe that Jesus was the leader of a rebellion and a conspiracy against the Roman emperor. As they could only judge in religious matters, they had consulted and conspired among themselves that this was to be the chief charge against the Prisoner.

They brought forward ten witnesses to prove the three principal accusations. When they accused him of curing diseases on the Sabbath, Pilate in a jeering tone interrupted them.

“It is very evident that none of you were sick, or you would not have complained of being cured on the Sabbath.”

“‘He seduces the people,’ ‘He wants to be a king.’ ‘He teaches the most disgusting doctrines.’ ‘He even says that no one can attain eternal life unless he eats his flesh and drinks his blood.’

“You most certainly wish to follow his doctrines and to attain eternal life, for you are thirsting for both his body and blood.”

¹ Psalm cxvii. 25.

² Gospel of Nicodemus, Acts of Pilate, Cap. i.

The Jews saw that they were losing favor with Pilate, and they brought forward the second complaint against our Lord, shouting, 'Jesus forbade paying taxes to Cæsar.' This further roused the procurator's anger and he exclaimed.

"That is a lie, I must know more about that than you do. It is my place to see that all tributes are paid."

"Although this man is of obscure birth, he is the chief of a large party. When at their head he denounced curses on Jerusalem, and related parables of double meaning regarding a king who is preparing a wedding feast for his son. The multitude whom he gathered together on a mountain tried to make him a king, but it was sooner than he intended, his plans were not matured, and he fled away and hid himself. Lately he has come forward much more. The other day he entered Jerusalem at the head of a tumultuous crowd, who by his orders filled the air with acclamations: 'Hosanna to the Son of David. Blessed be the empire of our father David which is now beginning.' 'He obliges his followers to pay him royal honors, and tells them that he is the Christ, the Anointed of the Lord, the Messiah, the King promised to the Jews, and he wishes to be addressed by these fine titles.'"

When witnesses gave testimony to these last charges, Pilate became thoughtful. He had but a vague idea of the gods, thinking that they lived on Olympus, as his pagan education taught him. But since he became procurator of Judea, he heard that the Jewish prophets had foretold that one would appear among them, who would be the Anointed of the Lord, their Saviour, their Deliverer from slavery and from the Roman dominion. He learned that Persian priests, leaders of the religion of Zoroaster, who worshiped God under the name of Ormuzd, had come from the East, and entering that very same palace inquired of Herod where the expected King was born, as they had seen his star in the East and came to adore him.

According to the Roman custom still followed in all civilized lands the judge takes his seat to open court. Just as Pilate sat on his throne to hear the case, his wife Claudia sent him a message saying, in the Gospel words:

“And as he was sitting on the judgment seat his wife sent unto him saying: ‘Have thou nothing to do with that just man, for I have suffered many things this day in dreams on account of him.’¹

“And Pilate seeing this was afraid, and sought to go away from the tribunal And Pilate summoning the Jews said to them:

“‘You know that my wife is a worshiper of God, and prefers to adhere to the Jewish religion with you.

“The Jews say to him, ‘Yes, we know.’ Pilate says to them: ‘Behold my wife² has sent to me: ‘Have nothing to do with that just man. For many things have I suffered on account of him this night.’

“And the Jews answering Pilate, said: ‘Did we not tell thee he was a sorcerer, and behold he has sent a dream to thy wife.’

“And Pilate having called Jesus, says to him, ‘What do these witnesses say against thee? Sayest thou nothing?’

“And Jesus said: ‘Unless they had the power, they would say nothing, for every man has the power of his own mouth to speak both good and evil. They shall see to it.’³

“And the elders of the Jews answered and said to Jesus: ‘What shall we see? First that thou was born of fornication; secondly, that thy birth in Bethlehem was the cause of the murder of the infants; thirdly, that thy father Joseph and thy mother Mary fled into Egypt, because they had no confidence in the people.’

“Some of the bystanders, pious men of the Jews, say, ‘We deny that he was born of fornication. For we know that Joseph espoused Mary, and he was not born of fornication.’

“Pilate says to the Jews, ‘Who said that he was born of fornication? This story of yours is not true, because they were betrothed, as also these your fellow-countrymen say.’

“Annas and Caiphas say to Pilate: ‘All the multitude of us cry out that he was born of fornication, and we are not believed. These are proselytes and his disciples.’

¹ Matt. xxvii. 19.

² One MS. has here “Procla.”

³ One MS. has “Let them see to it.”

“ And Pilate, calling Annas and Caiphas, says to them : ‘ What are proselytes ? ’ They say to him : ‘ They are by birth children of the Greeks and have now become Jews.’

“ And those that said he was not born of fornication, viz : Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippas and Judas,¹ say : ‘ We are not proselytes, but are children of Jews, and speak the truth, for we were present at the betrothal of Joseph and Mary.’

“ And Pilate calling these twelve men, who said that he was not born of fornication, says to them : ‘ I adjure you by Cæsar’s health, tell me whether it be true, what you say, that he was not born of fornication.’

“ They say to Pilate : ‘ We have a law against taking oaths, because it is a sin, but let them swear by the health of Cæsar,² that it is not as we have said, and we are liable to death.’

“ Pilate says to Annas and Caiphas : ‘ Have you nothing to answer to this ? ’ Annas and Caiphas say to Pilate : ‘ These twelve are believed when they say he was not born of fornication. All the multitude of us cry out that he was born of fornication, and that he is a sorcerer, and he says that he is the Son of God, and a king, and we are not believed.’

“ And Pilate orders all the multitude to go out, except the twelve men, who said he was not born of fornication, and he ordered Jesus to be separated from them. And Pilate says to them : ‘ For what reason do they want to put him to death ? ’ They say to him. ‘ They are angry because he cures on the Sabbath ! ’ Pilate says : ‘ For a good work do they wish to put him to death ? ’ They say to him : ‘ Yes.’

“ And Pilate filled with rage went outside of the pretorium, and said to them, I take the sun to witness that I find no fault in him.³

“ The Jews answered and said to the procurator. ‘ Unless this man were an evil-doer, we should not have

¹ There is a variation in some of MS regarding these names.

² One MS

has “ Let them swear.”

³ It was the custom among the Romans when pronouncing the sentence of death on a prisoner, for the judge to raise his hands to the sun, whom they worshiped on Sunday, and witness that he was not guilty of the prisoner’s blood.

delivered him to thee And Pilate says: 'Do you take him and judge him according to your law.' The Jews said to Pilate. 'It is not lawful for us to put any one to death.' Pilate said: 'Has God said that you are not to put any one to death, but that I am?'

"And Pilate went again into the pretorium, and spoke privately to Jesus, and said to him: 'Art thou the king of the Jews?'

Jesus answered Pilate. 'Dost thou say this of thyself, or have others said it to thee of me?' Pilate answered Jesus, 'Am I also a Jew?'

The full force of the original is: "You do not mean to say that I too am a Jew?" Pilate was offended that Jesus would suppose he was a Jew, for the Romans gloried in being citizens of their vast empire. Pilate continued:

"Thy nation and the chief priests have delivered thee up to me. What hast thou done?"

"My kingdom is not of this world. For if my kingdom were of this world, my servants would fight, in order that I should not be delivered up to the Jews, but now my kingdom is not from thence."

"Art thou then a king?" Jesus answered him: 'Thou sayest. I am a king. Because for this I was born, and for this I came into the world, in order that every one who is of the truth might hear my voice.' Pilate says to him: 'What is truth?'

"Truth is from heaven.' Pilate says, 'Is not truth on earth?' Jesus says to him: 'Thou seest how those who speak the truth are judged by those that have power on earth.'

"And leaving Jesus within the pretorium, Pilate went out to the Jews and said to them: 'I find no fault in him.'

"The Jews say to him: 'He said I can destroy this temple, and in three days build it.' Pilate says: 'What temple?' The Jews say. 'The one Herod² built in forty-six years, and this man speaks of pulling it down and building it up again in three days.'

"Pilate says: 'I am innocent of the blood of this just man. See you to it.' The Jews say. 'His blood be on us and on our children.'

¹ See John xviii. 33-40.

² John ii. 20.

“And Pilate having summoned the leaders, and the priests, and Levites, said to them privately: ‘Do not act thus, because no charge that you bring against him is worthy of death. For your charge is about curing, and Sabbath profanation.’

“The rulers and the priests and Levites say: ‘If any one speak against Cæsar is he worthy of death or not?’ Pilate says, ‘He is worthy of death.’—The Jews say to Pilate, ‘If any one speak evil against Cæsar he is worthy of death, but this man has spoken evil against God.’

“And the procurator ordered the Jews to go outside of the pretorium, and summoning Jesus he says to him: ‘What shall I do to thee?’ Jesus says to Pilate: ‘As it has been given to thee,’ Pilate says ‘How given?’ Jesus says: ‘Moses and the prophets have proclaimed beforehand my death and resurrection.’ And the Jews noticing this and hearing it, say to Pilate: ‘What more wilt thou have of this blasphemy?’ Pilate says to the Jews:

“‘If these words be blasphemous, do you take him for the blasphemy, and lead him away to your synagogue, and judge him according to your law.’ The Jews say to Pilate: ‘Our law bears that a man who wrongs his fellow man is worthy to receive forty strokes save one. But he that blasphemeth God is to be stoned with stones.’¹

“Pilate says to them: ‘Do you take him and punish him in whatever way you please.’ The Jews say, ‘We wish that he be crucified.’ Pilate says. ‘He is not deserving of crucifixion.’

“And the procurator looking around on the crowds of Jews standing by, sees many of them weeping, and says: ‘All the multitude do not wish him to die.’ The leaders of the Jews say, ‘For this reason all of us have come, that he should die.’ Pilate says: ‘Why should he die?’ ‘Because he calls himself the Son of God and King.’

“And Nicodemus, who stood before the procurator, says: ‘I beseech your honor, let me say a few words.’ Pilate says, ‘Say on.’ Nicodemus says, ‘I said to the leaders and to the chief priests, and to all the multitude of the Jews in the synagogue. What do you seek to do with this man? This man does many miracles and strange things, which no one has done or will do. Let him go and

¹ Deut. xxv. 3; Levit. xxiv. 16.

do not wish to do any evil against him. If the miracles which he does are of God, they will stand. But if of man they will come to nothing.¹ For certainly, Moses, being sent by God into Egypt, did many miracles which the Lord commanded him to do before Pharaoh, king of Egypt. And there were there Jannes and Jambres, servants of Pharaoh, and they did a few of the miracles which Moses did. And the Egyptians took them to be gods—this Jannes and this Jambres.² But since the miracles they did were not of God, both these and they who believed in them were destroyed. And now release this man, for he is not deserving of death.’

“The Jews say to Nicodemus: ‘Thou hast become his disciple, and therefore thou dost defend him.’ But Nicodemus says: ‘Perhaps the procurator also has become his disciple, for he defends him.’

“And the Jews became very much enraged, and gnashed their teeth against Nicodemus. But Pilate says: ‘Why do you gnash your teeth against him, when you hear the truth?’ The Jews say to Nicodemus: ‘May thou receive his truth and his portion.’ ‘Amen, amen, may I receive it as you have said,’ replied Nicodemus.

“One of the Jews stepping up asked of the procurator to say a word. ‘If thou wish to say anything say on,’ said the procurator.

“‘Thirty-eight years I lay in great agony in my bed. And when Jesus came, many demoniacs, and many lying sick of different diseases he cured. And some young men taking pity on me carried me, bed and all, and took me to him. And when Jesus saw me, he had compassion on me, and said to me, ‘Take up thy bed and walk. And I took up my bed and walked.’

“The Jews say to Pilate. ‘Ask him on what day it was that he was cured.’ He that was cured said: ‘On a Sabbath.’³ The Jews cried out. ‘Is not this the very thing that we said, that on the Sabbath he cures and casts out devils?’

“Another Jew stepped up and said: ‘I was born blind, I heard sounds, but saw not a face. And as Jesus passed by, I cried out with a loud voice, ‘O Son of David, have pity on me.’ And he pitied me, and put his hands on

¹ Acts v. 38.² II. Tim. iii. 8, 9.³ John v. 5-9.

my eyes, and I instantly received my sight.' Another Jew stepped forward, and said: 'I was crooked and he straightened me with a word.' Another said, 'I was a leper and he cured me with a word.'¹

"And from a distance, a woman, Seraphia, called Veronica after her baptism, cried out, 'I had an issue of blood, and I touched the hem of his garment, and the issue of blood, which I had for twelve years, was stopped.'² But the Jews say: 'We have a law that the evidence of a woman is not to be received.'³

"And a multitude of others, both of men and woman cried out saying: 'This man is a prophet, and the devils are subject to him.' Pilate says to them who said that the demons were subject to him, 'Why then are your teachers not also subject to him?' They say to Pilate, 'We do not know.' And others say: 'He raised Lazarus from the tomb, after he was dead for four days.'⁴ And the procurator trembled, and said to all the multitude of the Jews: 'Why do you wish to pour out innocent blood?'

"And having summoned Nicodemus and the twelve men, who said he was not born of fornication, he says to them: 'What shall I do, because there is an insurrection among the people?' They say to him: 'We do not know. Let them see to it.'⁵

We return to the Gospels for this part of the trial. We will continue Nicodemus' account later.

"But they were more earnest, saying: 'He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.'⁶ And Pilate, hearing of Galilee, asked if the man was a Galilean? And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days."⁷

Another account is as follows. "When Pilate heard Galilee mentioned he paused, reflected for a moment, and asked, 'Is this man a Galilean, and a subject of Herod?' They made answer. 'He is. His parents lived at Nazareth, and his present dwelling-place is Capharnaum': 'Nahum's dwelling."

¹ Matt. viii. 1-4, etc.
viii. 8, 15.

² Matt. ix. 20-26.

⁴ John xi. 16-44

⁵ Luke xxiii. 5.

³ Josephus, Antiq. B. iv., C.

⁶ Luke xxiii. 6, 7.

“‘Since that is the case,’ replied Pilate, ‘take him before Herod, for he is here for the festival, and can judge him at once, as he is his subject.’ Jesus was at once led out of the tribunal, and Pilate sent an officer to Herod to inform him that Jesus of Nazareth, who was his subject, was about to be brought to him to be judged.’

Pilate had two reasons for doing this. In the first place he was delighted to escape having to pass sentence himself, for he felt very uncomfortable about the matter, and in the second place he was glad of an opportunity of pleasing Herod, with whom he had had a disagreement, and he knew him to be curious to see Jesus. Besides this, the Roman law directed, that any one accused of crime must be sent to the ruler of the place in which he was born. Herod was the ruler of Galilee, in which was situated Nazareth, where Christ had been brought up, whence he was called the Nazarine. Herod did not have any jurisdiction outside the limits of his territory, but he could judge his own subjects in any place.

It was before Herod Antipas that Jesus was brought that morning. The Tetrarch had come up to Jerusalem from his new-built city of Tiberias to be present at the feast of the Passover. He occupied a part of the Antonia built by his father—his apartments being to the north side of the same palace building occupied by Pilate and his legions. When Pilate gave orders to bring Christ before Herod an escort of Roman soldiers from the rugged mountains of southern Switzerland joined the vast multitude of Jews in the Forum, and surrounding the band of Temple guards and priests as an escort, the procession starts for Herod’s halls. The priests and enemies of Jesus were furious at the delay, and they vented their anger on the poor Victim.

Pilate’s messenger had hurried over to notify Herod that he had sent a prisoner to him, and in a spacious apartment Herod was seated on a pile of soft cushions spread on a divan at the farther end of the large hall. The chief priests, Scribes and Pharisees, with the leading Jews, entered and stood beside Herod, leaving Jesus standing at the door, with the Temple servants and the Swiss guards around him.

Herod was delighted because Pilate had in such a

public manner acknowledged his right to judge Galileans, and also because he saw the famous Prophet of Galilee before him in such a state of degradation. His curiosity had been excited by the high terms in which he had heard that John the Baptist had announced Jesus as the Messiah, the long looked for Redeemer foretold by Israel's prophets. He had sent his spies to watch Jesus' every movement during his public life, and they had reported to him his words and acts, and he wanted to question him before his officers, courtesans and servants, to show forth his own knowledge of the Law, the Prophets, and the history of Israel.

Pilate had sent him word that: "He had found no cause in the man," and he took this as a hint that Pilate wanted him to treat the accusers with contempt. In haughty tones Herod asked them what was the accusation against the Prisoner. At once they all began to shout their accusations, to which Herod hardly listened, being only intent on asking Jesus questions.

But when he saw him standing before him, stripped of all his garments, except the seamless garment of the priest, his girdle, and the remains of a torn mantle, his face disfigured and swollen from the missiles thrown at his head, and hardly able to stand, Herod turned away in disgust, and with the name of God on his lips, he turned to the priests and leading Jews standing by, and said.

"Take him away, and bring him not back in such a deplorable state." The guards took Jesus out into the court before the entrance, got water in a basin and washed his soiled garments, and wiped the mud and blood from his swollen face. But they could not restrain their brutality, and paid no attention to his wounds with which he was covered.

Herod, bred in the lap of luxury, was an effeminate prince, but he was touched at the sight of the terrible state of the Prisoner, and he turned to the priests and Rabbis and said: "Your behavior is like that of butchers, and you begin your sacrifices rather early in the morning." The chief priests with Caiphas and Annas begin their accusations again, in a lower and more dignified way, as they stand near Herod's seat.

When Jesus was brought in again before him, Herod

offered him a glass of wine, but the Lord turned his head away and refused it because he was a Nazarite, and they were forbidden to drink wine. Then Herod began to tell all that he had heard regarding Jesus, of the wonderful works he heard he did, and asked him to perform a miracle then and there before him. To all this Jesus replied not a word, standing there before the Tetrarch with his head down, his eyes on the floor. This conduct both irritated and confused Herod.

The Gospel gives a summary of this scene with the usual simplicity and conciseness. "And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and Scribes stood by earnestly accusing him."¹

Herod tried to conceal his anger, and continued his questioning with persuasive words. "Is it possible, Jesus of Nazareth, that it is thou thyself, that appearest before me as a criminal? I have heard thy actions so much spoken of. Thou art not perhaps aware, that thou didst grievously offend me by setting free the prisoners I had confined at Thirza,² but possibly thy intentions were good. The Roman governor hast sent thee to me to be judged. What answer canst thou give to all these accusations? Thou art silent? I have heard much concerning thy wisdom, and the religion thou teachest; let me hear thy answer and confound thy enemies. Art thou the king of the Jews? Who art thou? Art thou the Son of God? Thou art said to have performed wonderful miracles, work one now in my presence. I have the power to release thee. Is it true that thou hast restored sight to the blind, raised up Lazarus from the dead, and fed two or three thousand persons with a few loaves? Why dost thou not answer? I recommend thee to work a miracle quickly before me; perhaps thou mayest rejoice afterwards at having complied with my wishes."

¹ Luke xxiii. 8-10.

² The Bible mentions no place of this name. But there was a city called Thersa on a high mountain in the tribe of Manasse near the Jordan which Jeroboam made his seat, and where the kings of Israel lived till Amri moved the government to Samaria. This may have been the city mentioned in this account of the trial before Herod, which we have taken from Cath. Emmerich.

But Jesus kept silent, and Herod continued his questions.

“Who art thou? From whence has thou thy power? How is it that thou no longer possess it? Art thou he whose birth was foretold in such a wonderful manner? Kings came from the East to my father to see a new-born king of the Jews, is it true that thou wert that child? Didst thou escape when so many children were massacred, and how was thy escape managed? Why hast thou been for so many years unknown. Answer my questions. Art thou a king? Thy appearance is certainly not kingly. I was told that thou wast conducted to the Temple a short time ago in triumph. What was the meaning of such an exhibition? Speak out at once. Answer me.”

Herod thus continued to question our Lord in a rapid manner. But Jesus did not reply to this murderer of John the Baptist who still lived in adultery with Herodias. Herod got mad because Jesus would not reply, and Caiphas and Annas took advantage of his anger, and they began again their charges, saying that Jesus had called Herod a fox; that his aim for many years was the overthrowing of Herod's family; that he wanted to establish a new religion, and that he had not celebrated the Passover at the proper time.

Herod was incensed at Jesus for not answering him, but he experienced a secret fear in his presence; he was sorry he had put John the Baptist to death; he hated the priests who would not let him sacrifice in the Temple because of his adulterous union with Herodias; he wanted to further his own political ends by keeping Pilate's friendship, through whom he hoped to gain favors from Rome, and he spoke in the most insulting manner to Jesus. Then turning to the two hundred guards around the Prisoner he said: “Take away this fool, and pay him that honor which is his due. He is mad rather than guilty of any crime.”

The guards then took our Lord into a large court between the wings of the palace, where they heaped every kind of indignity on him. Herod came out and stood on the piazza, where he could see him ill-treated. Caiphas and Annas came and stood by his side, and asked him to condemn the Prisoner. But Herod replied in words heard

by the Roman soldiers: "No, I will not. I should act very wrongly if I condemned him." He meant that it would not be courtesy to Pilate, to condemn a prisoner the latter had pronounced innocent.

When the high priests and the leading Jews heard that Herod would not condemn Jesus, they sent to all the Pharisees, who lived mostly in the Acra quarter of the city, saying that they must assemble, and bring all the rabble, and bribe them to come to Pilate's palace, and stir up a tumult before Pilate, and demand his death. They also sent word that divine vengeance would fall on the people if they did not insist on his execution; that otherwise Jesus, if let live, would go over to the Romans, and aid them in the extinction of the Jews; that Herod had condemned him; that it was necessary for the people to insist that Jesus was going to raise an insurrection on the feast next day, which was the Sabbath within the Passover. Some gave money to the soldiers asking them to ill-treat Jesus, so as to cause his death, if Pilate should acquit him.

While these things are being done by the priests, the Scribes, Pharisees, and the soldiers were treating Jesus in the most shameful manner. They dragged him into the court, and one procured a large white sack, which had been filled with cotton, and with his sword he cut a hole in the lower end and threw it over Jesus' head, while the crowd burst out in loud laughter. Another soldier brought an old worn-out scarlet cloak like a cope, and tied it around his neck, while the soldiers and the rabble bent their knees before him, calling him king; shoved him back and forth, spat on him, abused him, struck him on the cheek, mocked him, threw mud on him, seized him by the waist and tried to make him dance.

They threw him down in the gutter, so his head struck against the column and sides of the wall, and then they raised him up and continued the horrible treatment. Every one tried to invent some new way of torturing him, and shouts of laughter, insults, and shrieks of joy rent the air. Many struck him on the head and body with sticks. They seemed possessed. All humanity, was extinguished in them and it seemed that hell spurred them on. The Orientals have little feeling. The suffer-

ings of an enemy intoxicate them, and every outrage and refined cruelty was visited on the Victim. Three times he was struck down. The blood streamed from his wounds.

While these things are taking place, let us see what Judas is doing. When Christ was arrested in the garden, he ran away down the Cedron valley, between Absalom's tomb and the high walls of the Temple inclosure, down below what is now called the Virgin's Spring; down he continued by the Mount of Offense, and came up the Hinnom valley on the west of the sacred city. Entering in by a gate on the west of Sion, he went to the high priest's house, and mingled with the crowd outside, while Jesus was on trial. No one knew him, and he asked what they were going to do with the Prisoner, and they told him, "They will take him before Pilate in the morning." "He will be condemned to death."

According to the custom still followed in Palestine he had the thirty pieces of silver rolled up in the folds of his girdle. He went away and wandered around the streets filled with people. In the morning he joined the noisy crowd taking Jesus to Pilate's palace. As Judas went along he heard these comments on his actions: "They are taking him before Pilate"; "They will have him put to death!" "He has already been dreadfully treated." "His patience is wonderful!" "He answers not a word!" "His only words are that he is the Messiah, and that he will sit at the right hand of God." "They will crucify him on account of these words." "If he had not said these words he would not be condemned to death." "The wretch who sold him was one of his disciples, and this night had eaten the Paschal lamb with him." "I would not for worlds do such a thing." "However guilty the Galilean may have been, he has not sold his friend for money!" "Such an infamous character as this man is infinitely more guilty of death." etc.

When he heard these words, Judas began to realize his crime. He was filled with remorse, fear and anguish. But the devil in him, who had taken possession of him the moment of his unworthy Communion, inspired him with despair. He did not turn to God and ask for forgiveness, but filled with desperation he ran as fast as he

could, not towards his Master but to the Temple. The weight of the silver coin striking against his limbs at every step reminded him of his awful crime.

Many of the priests belonging to the "course" of that week had returned to the Temple to keep the Passover watch, and they had been joined by numerous Scribes and Pharisees. As they saw Judas running in, they looked at each other in astonishment, and with an ironic smile they turned to Judas, who with the money in his girdle came running up to them, shouting :

"Take back your silver, that silver with which you bribed me to betray this just man. Take back your silver. Release Jesus, our agreement is at an end, I have sinned grievously, I have betrayed innocent blood."

With supreme contempt in their tones, they refused to touch the money, as though fearful of becoming unclean by touching blood money. They replied :

"What have we to do with thy sin? If thou thinkest thou hast sold innocent blood it is thine own affair. We know what we have paid for, and we have judged him guilty of death. Thou hast thy money, say no more."

They rose at once and walked away. Their words and actions filled Judas with a frantic rage and despair. He cut and tore his girdle, and taking the money he threw it down on the floor of the Temple near the Corban, the money-chest, as the prophet foresaw. "And the Lord said to me. Cast it to the statuary, a handsome price that I was priced at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary."¹ "For what is the hope of the hypocrite, if through covetousness he take by violence, and God deliver not his soul? Will God hear his cry when distress shall come upon him?"²

With a cry of anguish Judas ran out of the Temple. Through the Golden Gate he passed down into the Cedron valley, down by Gethsemane's walls, down by Topheth, where was burned the garbage of the city. He remembered that for twenty pieces of silver his brethren had sold Joseph who, carried into Egypt, saved his brethren from famine.³ The words rose in his mind: "Cain, where is thy brother Abel? what hast thou done? Thy brother's

¹ Zech. xi. 13.

² Job. xxvii. 8. 9.

³ Gen. xxxvii. 28.

blood cries to heaven for vengeance.”¹ It was here that David crossed the Cedron, when fleeing from his son Absalom.² “Here is where I betrayed Jesus with a kiss,” and he repeated the words of David’s Psalm, foretelling his betrayal: “May the devil stand at his right hand, when he is judged let him go out condemned,”³ The words burned into his very soul.

Filled with the horrors of hell, he ran down the valley, down below the Virgin’s Spring, passed the road leading down the Hinnom valley and mounted the hill on the opposite side. Over against him that morning was the Mount of Defiance, where Solomon had built pagan temples and worshiped his wives gods, which was the cause of Israel’s downfall. In his despair he ascended the hill, which is about sixty to seventy-five feet high. The edge is very steep there, and many olive and fig trees grew on the hill. A fig tree grew on the edge; Judas, filled with anguish and with the horrors of the wild thoughts the demon aroused in his mind, tore off his girdle, tied one end to an overhanging limb, tied the other end around his neck and swung off the brow of the hill. His girdle was weakened by the rent he made in it, when he tore out the money in the Temple, and it broke with his weight, and his body fell down the precipice, sixty feet down, and when it struck the ground below he died, his bowels gushed out, and the wild dogs of the valley ate his flesh.⁴

When Judas had gone the priests took up the money and said they could not put it back again in the Corban, the Temple treasury, from whence they had taken it because it was the price of blood. They had always taken from that Temple treasury money to buy the victims for the sacrifice, for it was “blood-money.” It was the price with which they bought the Victim of the world’s sins. They bought with it a field for the burial of strangers who died when visiting the sacred city. And perhaps they did not know it, but they bought the very place where Judas had hanged himself, and they called it Haceldama, “The field of blood.” A Russian convent was recently built on the site, and there were discovered

¹ Gen. iv. 10.
23; Acts i. 16-20.

² II. Kings xv.

³ Psalm cviii. 6, 7.

⁴ See III. Kings xxi.

many tombs, and deep caves in the side of the hill, where took place this tragedy we are describing.¹

All this was foretold by the prophet Jeremiah many hundreds of years before it came to pass. The Lord told the prophet to take a potter's earthen vessel: "And go forth into the valley of the sons of Hinnom, and there proclaim the words that I shall tell thee. . . . Behold I will bring an affliction on this place, so that whosoever shall hear of it his ears shall tingle, because they have forsaken me and profaned this place. . . . this place shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of slaughter, and I will defeat the council of Juda and of Jerusalem in this place."² Then the Lord told him all the misfortunes which would fall on Jerusalem, when the Romans will capture it, and he broke the vessel as Judas was broken asunder when his body fell down the height.

Judas' betrayal and his terrible end was foretold by the Royal prophet in Psalm cviii, when he suffered from Absalom's rebellion and when his bosom friend betrayed him:

" O God be thou not silent in my praise,
 " For the mouth of the wicked, and the mouth of the deceitful
 man is opened against me.
 They have spoken against me with deceitful tongues,
 And they have compassed me about with words of hatred ;
 And have fought against me without cause.
 Instead of making me a return of love they detracted me,
 But I gave myself to prayer.
 And they repaid me evil for good and hatred for my love.
 Set thou the sinner over him,
 And may the devil stand at his right hand,
 When he is judged may he go out condemned,
 And may his prayer be turned to sin.
 May his days be few and his bishopric let another take.
 May his children be fatherless and his wife a widow.
 Let his children be carried about as vagabonds and beg ;
 And let them be cast out of their dwellings.
 May the usurer search all his substance.
 And let strangers plunder his labors.
 May there be none to help him.
 Nor none to pity his fatherless offspring.
 May his posterity be cut off.
 In one generation may his name be blotted out.

¹ See Acts 1 ; Matt. xxvii. 1-10.

² Jer. xix. 2, 3, 6, 7, 15.

May the iniquities of his fathers be remembered in the sight of the Lord,

And let not the sin of his mother be blotted out.

May they be before the Lord continually, and let the memory of them perish from the earth.

Because he remembered not to show mercy,
But persecuted the poor man and the beggar,
And the broken in heart to put him to death.

And he loved cursing and it will come unto him,

And he would not have blessing, and it shall be far from him.

And he put on cursing like a garment,

And it went like water into his entrails, and like oil in his bones.

May it be unto him like a garment which covereth him,

And like a girdle with which he is girded continually.

This is the work of them who detract me before the Lord.

Then were fulfilled the words of the prophet. "Why have the Gentiles raged, and the people devised vain things? The kings of the earth stood up, and the princes met together against the Lord and against his Christ. . . . But I am appointed king by him over Sion, his holy mountain, preaching his commandments. The Lord hath said to me: "Thou art my Son, this day I have begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession."¹

The stubbornness of the Jews in their religion, Christ had denounced. He came to fulfil the Law and the Prophecy, and they turned against him and treated him in this way. Even Pilate, a pagan, with his blunted sense of justice, wanted to deliver him; but they were determined to put him to death, because they were filled with the spirit of hate and of hell against him. The terrible scenes we have been describing were foretold by the author of the Book of Wisdom hundreds of years before they came to pass.²

SOLOMON'S PROPHECY.

GIVEN 1,000 YEARS BEFORE CHRIST.

"Let us therefore lie in wait for the just, because he is not of our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that

¹ Psalm. ii. 1-8.

² Wisdom ii. 12-22.

he hath the knowledge of God, and calleth himself the Son of God. He is become a censurer of our thoughts. He is grievous unto us even to behold, for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways, as from filthiness, and he prefereth the latter end of the just, and glorieth that he hath God for his Father. Let us see if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be. For if he be the true Son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages, and tortures, that we may know his weakness, and try his patience. Let us condemn him to a most shameful death, for there shall be respect had unto him by his words. These things they thought, and were deceived, for malice blinded them. And they knew not the secrets of God, nor hoped for the wages of justice."

MINUTE DETAILS OF THE SCOURGING AND CROWNING WITH THORNS.

WHEN Herod ordered Jesus back to Pilate, the Jews surged around him. They were mad because they had not succeeded in getting Herod to condemn him, and they inflicted their disappointment and anger on the Victim. In order to show him to the whole multitude, and give their agents time to gather all his enemies, they led him back by another and longer route. The leaders gave orders to bring all the men of Jewry to the Forum to demand his death.

The long garment with which they clothed him in Herod's palace hindered his walking, and on the way back he fell a number of times. For when he tripped he could not help himself, for his hands were tied. Each time he fell, they kicked and struck him to make him rise.

About eight o'clock the procession approached Pilate's palace, where a great concourse of people had gathered. With them mixed Scribes, Pharisees and priests stirring up the people to demand his death. Remembering the many revolts of former times, the excitement of Passover gatherings, Pilate stationed 1,000 Roman soldiers around the Forum, palace and courts, while the rest of the legion, 5,000 well armed, waited in the southern parts of the Antonia fortress overlooking the Temple area.

The Virgin Mother, her eldest sister Mary, the daughter of Heli; Mary, daughter of Cleophas; Mary Magdalen, Martha, Mark's mother, John the Apostle, and about twenty women, all Jesus' followers, had entered the palace, and stood in a room overlooking the Forum, where they could see all.

Herod had sent a messenger to tell Pilate, that he appreciated his kindness; that he looked on the famous Galilean as a fool; that he had treated him as such and

sent him back. Pilate was glad that Herod also found no fault in him. The procurator returned a diplomatic answer, and from that moment these two,—enemies for years,—became fast friends.

The archers and the guards were now seen coming up the steep sides of the hill on which Antonia was built, dragging Jesus with them. As they passed through the mob all the people, the ruffians, the scum of the town, insulted, struck, spat on, and in every way insulted Jesus. As they were mounting the steps, or staircase, leading up to the palace, his long robe of mockery, with which Herod's servants had clothed him, became entangled with his feet, and he fell and cut his holy head on the edges of the steps. They dragged him to his feet, kicking and abusing him, while a shout of laughter rose from the crowd on every side.

Pilate was sitting on an easy-seat, with a little table before him, surrounded by palace officials of the Roman legion guarding the Antonia, the Temple and the sacred city. The whole Jewish population, headed by their leaders, now shouted for the Prisoner's death.

Pilate was very much troubled. He did not want to put this innocent man to death. He was struck with the lofty dignity, and the impressive bearing of the poor Prisoner, who kept silence and preserved a wonderful presence of mind under such accusations, and he wanted to deliver him. He remembered that in memory of their delivery from the Egyptian slavery, the Jews had been accustomed from time immemorial to set free during the Passover a prisoner condemned to death. The Romans had respected this custom.

Lying in prison at the time was one called by some of the ancient Greek MSS. of the Gospels, Jesus Bar-Abbas—his last name meaning "Son of the Father." He had led an insurrection and committed murder.¹ He was awaiting execution as the Gospel says:

"Now upon the solemn day, the governor was accustomed to release to the people one prisoner whom they would. And he had a notorious prisoner that was called Barabbas. They therefore being gathered together Pilate said:

¹ Mark xv, 7, Luke xxiii. 19.

“Whom will you that I release to you, Barabbas or Jesus, who is called the Christ?”

“For he knew that through envy they had delivered him up.”

Pilate again having called all the multitude of the Jews together he said :

“You know that at the feast of unleavened bread it is customary to release a prisoner to you. I have one condemned. Jesus Barabbas and this one standing in your presence, Jesus, who is called the Christ, in whom I find no fault, which of them do you wish me release to you?” And they all cry out, ‘Barabbas.’ Pilate says. ‘What then shall we do to Jesus, who is called Christ?’ The Jews say, ‘Let him be crucified.’ And others say, ‘Thou art no friend of Cæsar if thou release this man, because he called himself the Son of God and king. You wish then this man to be king and not Cæsar.’¹

“And Pilate in a rage says to the Jews: ‘Your nation has always been rebellious, and you always speak against your benefactors.’ They say, ‘What benefactors?’ He says to them: ‘Your God led you out of the land of Egypt, from bitter slavery, and brought you safe through the sea as through dry land, and fed you in the desert with manna, and gave quails, and quenched your thirst with water from a rock, and gave you a law, and in all these things you provoked your God to anger, and made a molten calf. And you exasperated your God, and he sought to slay you. And Moses prayed for you and you were not put to death. And now you charge me with hating the emperor.’²

“And rising up from the tribunal, he sought to go out. And the Jews cry out and say: ‘We know that Cæsar is king, and not Jesus. For truly the Magi brought gifts to him as to a king. And when Herod heard from the Magi that a king had been born, he sought to kill him. And his father Joseph knowing this took him, and his mother, and they fled to Egypt. And Herod hearing this destroyed the children of the Hebrews that had been born in Bethlehem.’

“Pilate said to them: ‘What shall I do then with

¹ Matt. xxvii. 15-26. etc.

² Other MSS. have “with wishing another king,” with seeking Jesus for king.”

Jesus who is called Christ?' They all say: 'Let him be crucified.' The governor said to them: 'Why, what evil hath he done?' But they cried out the more, saying: 'Let him be crucified.'

"And Pilate seeing that he prevailed nothing, but rather a tumult was made, having taken water washed his hands before the people saying: 'I am innocent of the blood of this just man, look you to it.' And all the people answering said: 'His blood be on us and upon our children.'" ¹

Since the days of Moses washing the hands was a type of innocence. When the body of a person, murdered was found, all the elders of the city washed their hands over the body of the red heifer typifying the Redeemer who was to come, and they thus declared that they were all innocent of the crime of murder. The washing of the hands was also a custom among the Greeks and Romans, and the judge, who pronounced the sentence of death on a criminal, washed his hands in court to tell that he was not guilty of the criminal's death. This was why Pilate washed his hands.

"Then Pilate, calling together the chief priests and the magistrates of the people, said to them: 'You have brought this man to me, as one that perverteth the people, and behold, I having examined him before you, find no cause in this man, touching those things wherein you accuse him. No, nor yet Herod, for I sent you to him, and behold nothing worthy of death is done to him.'

"But the whole multitude cried out at once, saying 'Away with this man, and release unto us Barabbas,' who for a certain sedition made in the city, and for murder, was cast into prison. And Pilate spoke to them again desiring to release Jesus. But they cried out: 'Crucify him, Crucify him.' And he said to them the third time. 'Why, what evil hath this man done? I find no cause of death in him, I will chastise him therefore and led him go.' But they insisted with loud voices, requiring that he might be crucified, and their voices prevailed." ²

The Pharisees and priests had stirred up the people to again demand the release of Jesus Bar-Abbas in place of Jesus Christ. They had gathered all the enemies of the

¹ Luke xxiii. 13-22.

² Matt. xxvii. 22, 25.

Lord in the palace, and distributed money from the Temple treasury among the people. Pilate wanted to deliver the innocent Victim and he had hoped that the people, who hated Bar-Abbas, because he was a murderer and had been convicted of many crimes, would be chosen for execution in place of Jesus. The chief men of Jewry then advanced towards Pilate and said:

“Grant us the favor you have always given on the festival day.” Pilate answered: ‘It is customary for me to deliver to you a criminal at the time of the Passover, Whom will you that I release to you, Jesus Bar-Abbas, or Jesus, who is called the Christ?’ There was a hesitation in the vast crowd at this question asked the second time, and a few of them replied ‘Bar-Abbas.’ The Pharisees and priests were anxious and began again to stir up the people.

At this moment Pilate’s wife’s servant asked for a word with him, and handed him a parchment with the words ‘Claudia Procla begs to remind you of your promise this morning.’ Pilate sent back the pledge to his wife as a sign that he was going to keep his promise. Then Pilate came forward, and sitting himself on the tribune asked again, for the third time:

“Which of the two am I to deliver up to you?’ A general cry like a hoarse shout came from the unthinking multitude; ‘Not this man, but Bar-Abbas.’ ‘But what am I to do with Jesus, who is called Christ?’ With a great roar they cried out ‘Let him be crucified.’ But what evil has he done? I find no cause in him, I will scourge and then acquit him. But with the roar of a mighty tumult, rose the cry from all sides, ‘Crucify him.’ ‘Crucify him.’” It was like an infernal tempest. A sea of faces turned towards the procurator waving back and forth, shouting, gesticulating, stretching out their hands, towards Pilate; all Jewry sent forth that terrible cry again and again: “Crucify him”: “Crucify him”: “Away with him: “Let him die:” “We have no king but Cæsar: “His blood be on us and on our children,” etc.

Pilate gave orders to release Jesus Barabbas. But he determined not to put an innocent man to death, and he thought that if he would make a terrible example of the

Victim, that the sight of his terrific sufferings would excite the pity of the howling gesticulating mob. He would scourge him and let him go.¹

According to the law of Moses, unchaste women betrothed and other persons guilty of grave crimes were scourged. But the law stated that they were not to inflict more than thirty-nine stripes lest the victim die. At Jerusalem in that day, the punishment was inflicted with a scourge of four lashes of raw-hide, thirteen stripes being inflicted on the breast, the same on each shoulder: The law of Moses said, "Yet so they exceed not the number of forty, lest thy brother depart shamefully torn before thy eyes."²

In Egypt prisoners are still beaten with a stick on the soles of feet—the bastinado. In our day the "cat-o'-nine, tails is still laid on the back of the British soldier who breaks military discipline. In Russia it is used with such vigor as to excite the pity of all, and sometimes it is severe enough to lead the sufferer to the gates of death.

Let not the reader think the scourging of Christ given in the following pages is exaggerated. Man by nature is a savage. Maxim Gorky, the famous Russian writer, in one of his works tells us that he saw the following scene, called "Leading out," in a Russian village in 1901.

"A strange procession makes its way with savage outcry between the white mud huts of the village street. The crowded mass moves forward—moves thickly and slowly like the flow of some great wave.

"Before it travels a little white horse, its coat rough with sweat. As it lifts its forefeet, one before the other, its head goes up and down, as though its nose would touch the dust.

"A woman, not much more than a girl, and perfectly naked, is tied by her hands to the fore part of the cart. She is obliged to go forward in an awkward manner, on on one side. Her head, with its thick disordered, lusterless blond hair, is lifted a little, inclined backward, and her eyes wide open gaze vaguely into the distance, with a dull and meaningless regard, something less than human. Her whole body is covered in every direction with blue and purple stripes.

¹ St. Augustine, Tract. c. xvi.

² Deut. xxv. 2, 3.

“On the left, the firm girlish breast is broken by a blow, and a little purple runlet of blood trickles down the body as far as the knee. Below is a crust of cinnamon-colored dust.

“Long ribbons of skin have been torn from the woman’s body, which is terribly blue and swollen, as though long beaten with sticks.

“Her feet, small and graceful, seem hardly able to carry, and her whole form so bends and sways, that one wonders how she can remain on her feet, for on them also, as on the rest of her body could be found no inch of space not swollen and discolored.

“In the cart stands a tall peasant dressed in a white smock, and black sheepskin cap, from beneath which, a tangled mat of light red hair hangs across his forehead. In one hand he holds the reins, in the other a whip, with which he methodically thrashes alternately, the back of the horse, and the slender body of the woman, by this time beaten out of all human shape.

“The bloodshot eye of the red-headed countryman glistens with an evil delight. The sleeves of his smock, rolled up to the elbows, expose strong and muscular hands thickly covered with a growth of reddish hair, his mouth full of white teeth is open, and at intervals he shouts.” ‘Now then!’ ‘Witch!’ ‘Hey!’ ‘Ha!’ ‘How’s that, little brothers?’

“Behind the bound woman surges a crowd, who howl, hoot, whistle, cat-call, incite. There follow also boys, sometimes one runs forward and shouts some obscenity into the face of the woman. Then a burst of laughter from the crowd drowns all other sounds, even the sharp whistles of the whip as it cuts the air.

“There go women, their faces full of excitement, their eyes shining with pleasure, and men yelling some kind of abomination to the man in the cart. He turns to them and guffaws with wide-open mouth, and down comes the whip on the woman.

“The whip, long and thin, falls on the shoulder and clings around under the arm. Then the man draws it firmly towards him, the woman shrieks and is thrown backward to the ground. The people crowd around her till she is hidden from the sight. The horse comes to a

stand-still, but in a moment starts again, and the battered woman is again dragged forward."

Such is the way the Russian people punish the woman they think unfaithful to her marriage vows.

The Roman scourging was the most terrible known in human history, and 300 years before the time of which we write, they enacted the Porcian law exempting Roman citizens. Horace calls it the flagellum horrible. "The horrible scourge." Juvenal declared his indignation that it had at one time been inflicted on a Roman citizen, and in unmeasured terms he condemns the debauched and ferocious matrons, who allowed it in their houses inflicted on their slaves, in spite of the protests of their husbands.¹ Historic records tell us that it was a hundred times more painful than death.

Verres ordered Sextus beaten with rods in the Lybian Forum, and soon afterwards he died of the wounds.² In Roman homes a slave, called the lorarius, wielded a rod called the lora, which he held over the lazy to make them work.³ Prisoners were punished with it, and its strokes are said to "cut," to "bite," "carve," "pinch," "break." etc.

Nothing equalled the horrors of the terrible Roman scourge. The patrician who had the life and death of his slaves in his hands, seldom ordered one of them punished in this way lest it might kill him.

The victim was stripped and tied with cords on a frame called the divaricatio, or to a pillar. The scourge was made of raw-hide, with lead balls, shaped like an acorn, tied to the ends, which were buried deep into the flesh at every stroke, tearing out chunks of quivering muscles. The back, limbs, and the whole person of the victim were lacerated and cut open in all directions, often the eyes and teeth being torn out, while the judge and the rabble stood by crying out: "Give it to him."

Under the agony, the victim quivered, screamed, leaped distorted the body, soon sank insensible, and was carried away an unrecognizable mass of livid bleeding flesh, in a few hours to find relief in death from inflammation, fever and pain.⁴ Eusebius the famed historian says, of the martyrs put to death by scourging: "All were horrified to see them so torn with scourges, that their very veins

¹ Satire vi. 479.

² See Cicero in Verrem, v. 54.

³ Juvenal, Sat. vi. 480.

⁴ Keim, vol. iii, p. 361.

were laid bare, and the inner muscles and sinews, even the very bowels were exposed.”¹

This was the Roman scourging Pilate inflicted on Jesus Christ, with the hope that the Jews would let him go, when they had seen his awful punishment. The stone to which the prisoners were tied when scourged stood in the north of the Forum, near the soldiers' barracks, where Roman guards and Edumean recruits took a special delight in scourging criminals. It is of dark granite, about eighteen inches in diameter, and Good Friday each year, a part of it is exposed in the Church of the the Holy Sepulcher at Jerusalem.

With a wave of the hand, Pilate turned to the captain of the Edumeans, men once robbers, but who had been detailed to scourge prisoners, and said: “I Lictor, ligatis manibus virgis cædite. Go, Lictor, tie his hands and scourge him with vigor.” In that scourging were fulfilled the sacrificed animals of the Temple, who were always hung up to pillars and skinned before being placed on the altar. The prophets foretold the scene: “The wicked have wrought on my back.”² “I have been scourged all the day, and my chastisement hath been in the mornings.”³ “The chastisement of our peace was upon him and by his bruises we are healed.”⁴

The high-strung organization, people of refinement, men of great minds, have exquisitely fine nervous systems, and feel pain far greater than rough coarse individuals. Born of the ancient Hebrew race, of David's royal family refined for ages in Moses' law and ceremonial, Jesus Christ had the very finest nervous system, and we can but faintly realize the exquisite torture he suffered while his skin was being torn off by the scourges.

We know not how many times they struck him, history is silent on that. Some Saints say they gave him 5,000 strokes. Sts. Bridget, Gonzalve and others say they did not go beyond forty. But as the Romans were not bound by the Mosaic law, we conclude they scourged him till they tired and stopped from exhaustion.

Six swarthy dark Edumean criminals, with bare hairy arms, lead the Lord to a granite pillar standing in the Forum, and at its base throw down cords and scourges.

¹ Hist. xv.

² Psalm cxxviii.

³ Psalm lxxii. 14.

⁴ Isaias liiii. 5.

They are members of a robber band, Bedouin brutes from lower Arabia, who for murder and robbery had been condemned to hard labor for life. The most hardened had been selected as executioners, and had killed many a man at this pillar by their brutality. This morning they were half drunk. They dragged him along with the utmost cruelty, and they now throw him against the pillar, although he had offered no resistance.

They tore off the mantle of mockery with which he had been clothed in Herod's hall, took off the rest of his clothes and struck him because he did not hurry enough to suit them. The Lord put his arms around the pillar, which was about eighteen inches in diameter with iron rings about nine feet from the ground. To these rings they fastened the cords and tied him so he hung by his hands, just as the victims sacrificed in the Temple were hung up while their skins were taken off. There was not a particle of clothing on him as he hung to fulfil the animal types of him in the Temple services. But God was merciful to the victims of sacrifice, for they were skinned after death but the real Victim was now to be skinned alive.¹

Then two Edumean brutes began to lash his bare body with the raw-hide scourges. To the end of the sticks were fasten four thongs of raw-hide, hard like wire, each having at the end a leaden ball shaped like an acorn.

Two brutes scourged him till they tired, and then two others took their places. At last they ceased awhile from sheer exhaustion. Then they tied him up again with his back to the pillar and scourged him again. Jesus was a terrible sight. There was hardly a piece of sound skin on his whole body. He was all crimson with his own blood. He was baptized with his own gore as he had foretold. "And I have a baptism wherewith I am to be baptized, and how I am straitened until it be accomplished."² Many times he had told his followers that he was to be scourged.³ The prophet saw him in this terrible state. "From the sole of the foot unto the top of the head there is no soundness therein, wounds and bruises and swelling sores, they are not bound up, nor dressed,

¹ Isaias 1. 6.² Luke xii. 50.³ Matt. xx, 19 ; Luke xviii. 32 ; Mark

not fomented with oil." ¹ If Jesus had not been in the flower of his manhood, and free from every disease he would have died.

While this terrible scene is taking place the leaders of the Jews surround the Edumeans, urging and encouraging them to strike harder ; Roman soldiers are walking among the crowds of people ; Pharisees are arguing about the points of the law ; men are washing lambs for the sacrifice of the Temple in the Probatica Pool ; priests approach and give money to the scourgers ; bad bold-looking young men are fixing the scourges, wiping the blood off, and others are giving wine to the already half-intoxicated scourgers. Pilate still stands on the porch of his palace trying to talk to the vast crowd filling the Forum. But they would not listen to him, and he had to have a trumpet blown to attract their attention.

When the first two Edumeans tired of using the terrible Roman scourges, two others took thorny sticks with knots and splinters and the blows of these tore his flesh still more, and his blood spurted out on their arms. Strangers mounted on camels passing by stopped to see what was going on, and they were moved at the sight. They had been baptized by John the Baptist, and had heard Jesus' sermons. They were half inclined to believe in him, and they protested at the punishment they were inflicting on him. But the tumult and the uproar was so great that they were hardly heard.

When the two had beaten him with the rods till they were exhausted, two others approached with scourges made of small chains with iron hooks, which penetrated to the bone, tearing out great chunks of flesh. At each new flagellation they untied him, turned him around and began again. One kept striking him in the face and his eyes were filled with blood. The sickening spectacle thus continued for about three quarters of an hour. No pen can describe it. No mind can conceive it. It seems incredible. But we are not drawing on the imagination. Prophecy, history and the revelations of the Saints have told us the details as we have given them.

Shouts of soldiers, cries of the mob, were heard. But Jesus said words of prayer, as he offered all his suf-

¹ Isaias i. 6.

fering to his Father for the world's sins. The chief priests and all the leaders of the Jewish people, stood around and fairly gloated at the sight. As they surged around the soldiers, fairly fascinated at the sight of blood and torture, they shouted to the men plying the lashes. "Put him to death." "Kill him." "Crucify him." Of this the prophet foretold, saying in the person of the Victim: "I have been scourged all the day, and my chastisement hath been in the mornings."¹

When his back and all his limbs were like beef-steak, again they untied him and tied him up again with his back against the pillar, and scourged his face, breast and members till they also were all torn and lacerated. His whole body was now one mass of wounds, and his blood streamed down on the ground as foretold: "God hath not afflicted me with an equal judgment and compassed me with his scourges."² The brutal Edumeans found great fun in their work, and while two plied the lashes till they were tired, the others mocked the Victim. "But they rejoiced against me, and came together, scourges were gathered together upon me . . . they were separated and repented not. They scoffed at me with scorn, they gnashed upon me with their teeth."³

The prophets foretold Pilate's judgment, the drunken scourgers, the crowning with thorns, the scene we describe. "In that day the Lord of hosts shall be a crown of glory and a garland of joy to the residue of his people. And the spirit of judgment to him that sitteth in judgment. But these also have been ignorant through wine, and through drunkenness have erred . . . We have entered into a league with death. We have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us, for we have placed our hope in lies, and by falsehood we are protected."⁴

"I have given my body to the strikers, and my cheeks to them that pluck them. I have not turned away my face from them that rebuked me and spit upon me. The Lord is my helper, therefore I am not confounded therefore have I set my face as a most hard rock."⁵ Behold now patience greater than that of Job afflicted with his

¹ Psalm lxxii. 14. ² Job xix. 6. ³ Psalm xxxiv. 15, 16. Job xvii ; xviii.

⁴ Isaias xxvii. ; xxviii. 5, 6, 7, 15. ⁵ Isaias l. 6, 7.

skin disease. Look now upon the Lamb of God skinned alive, foretold by the skinned lambs when sacrificed.

With blood of countless victims Moses led the Hebrews from Egypt, and established the Law, the Ceremonies, the Old Testament. Here is the Victim they foretold. The blood of victims saved them because it pointed to the Victim who was to come, who begins his Passion with his blood, and finishes with his death. For what power had the blood and death of animals to forgive sins unless they pointed to a Victim, whose blood and death fulfilled these types. "He was offered because it was his own will, and he opened not his mouth, he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment, who shall declare his generation, and the Lord laid on him the iniquity of us all, he is cut off from the land of the living, for the wickedness of my people have I struck him."¹ "Him the Gentiles shall beseech, and his sepulcher shall be glorious."²

They would have killed him there, but he was not to die by scourging. In the Temple ceremonies, in prophetic words from the fall of Adam was revealed the cross. He was decreed to crucifixion.

How quickly we run for medicine and bandages to stop the pain when we are wounded or burned. But there was none for the Victim, as the prophet said: "From the sole of the foot unto the top of the head, there is no soundness therein, wounds and swelling sores, they are not bound up, nor dressed, nor fomented with oil."³

The wounds imprinted on the winding-sheet of Turin show deep holes cut by the leaden balls or disks on the end of the scourges. The Roman flagrum went deep into the flesh tearing out chunks, some of them like little dumb-bells. The marks on the back are in an upward direction while those on the calves are from above down. There is a great wound shown on the right shoulder caused by carrying the cross. The wounds in the hands show that the nails were driven through the metacarpus bones, that of the left hand being driven near the wrist between the

¹ Isaias liii. 6, 8.

² Isaias xi. 10.

³ Isaias i. 6.

bones giving rise to the index and longest finger. The nails of the feet were driven through the metatarsus and out through the heel.¹

Ctesiphon's relative, the blind man whose sight Christ had restored, came into the Forum at that moment. When he saw the awful sight, how they were treating the Lord who had cured him, he rushed into the crowd crying. "Stop! Stop! scourge not this innocent man to death." The drunken wretches stopped, one of the men cut the cords with his knife and the Victim, a bleeding, quivering, livid, crimson mass of flesh fell almost unconscious to the ground.² Behold now the true "Lamb of God" skinned alive, ready for his cross, the real Passover Lamb foretold by the animals skinned when sacrificed from the foundations of the world.

For a time Jesus remained at the foot of the pillar. Some girls came and looked at him through curiosity, and Jesus raised his bloodshot eyes and looked at them. Soldiers mocked the girls, for they were bad immoral women of the town. Some Saints say by his scourging he expiated the sins of impurity.

The Edumeans retired to their companions, who were drinking wine. The archers returned, kicked him, beat him with sticks, and told him to get up and follow them. With great difficulty Jesus rose, and he was hardly able to stand, for his nerves and muscles were so torn they refused to respond. They did not give him time to put on his own clothes, but throwing the old cloak over his shoulders, they led him to the guardhouse, where he wiped the blood trickling down from his face with the corner of his robe.

Going to the guardhouse, he passed where Annas and Caiphas were sitting on benches at one side of the Forum, and they cried out, "Put him to death," "Crucify him," and then walked away.

By this time the excitement and the clamors of the vast multitude of people, who seemed to have become intoxicated with the sight of blood, frightened Pilate and he sent to the Antonia for another division of 1,000 of the soldiers of the Roman legion stationed there, and these

¹ See *The Shroud of Christ*, by P. Vignon, published by Dutton & Co., N. Y., p. 36, etc.

² *Isaias* i. 6.

he detailed round the guardhouse, the Forum and the palace. These were well disciplined soldiers, all men on whom he could depend in case of an uprising of the people. Pilate gave orders that they were not to break ranks, and to be ready for any orders he might give. During the scourging Pilate lectured the vast crowd of Jews filling the Forum, trying to turn them from their purpose, but his words were useless. There is a species of insanity in religious rebellion, all human religions tend to fanaticism, the cruelty of the mob is terrible, the sight of human blood and sufferings of the one men hate fascinates them. They cried out to Pilate: "He shall be executed even if we die for it;" and as they led Jesus towards the guardhouse, they shouted: "Crucify him," "Crucify him."

There was silence for a time. Pilate was greatly troubled. He gave orders to bring refreshments for the soldiers, and then he went into his palace to offer incense to his gods, and to consult them as to what he was to do regarding the difficulty in which he found himself.

They led Jesus now into the guardhouse, within and around which were stationed one thousand Roman soldiers, with helmets, cuirasses, breast-plates, spears and terrible short swords, ready to put down any revolt with ruthless vigor. They were under the Roman discipline, such as the world perhaps never saw before or since. Around the second story of the guardhouse, in the inside, ran a gallery filled with a motley crowd of slaves, servants and flunkies of the palace. In the middle of the guardhouse court rose the summit of the rock Baris, which they covered with sharp stones and broken earthenware.

Amid the shouting, mocking rabble, they led Jesus up to this seat, tore off his garment, which had stuck to his wounds, and then they throw over his shoulders an old worn-out purple garment reaching to his knees. Generals of the Roman army wore this garment, called the sagum, on their right shoulder when off duty. They had another robe called the plaudamentum, of several shades of red, purple, etc., and the Aramean word St. Matthew used in his Gospel tells us that this was the scarlet garment of mockery they put on Jesus.¹

Clothed thus in the old scarlet robe, they led him up

¹ Matt. xxvii. 28.

to the rock and made him sit on the low stool, while the crowd hissed, shouted, jeered and mocked him.

The desert produces thorns. Limbs, leaves and buds, wanting water, tend to become sharp thorns. Down in the deserts around Jericho and the Dead Sea, you will find growing a very peculiar shrub which the botanists call the Rhamnus. Every branch and limb is covered with sharp thorns from an inch to two inches long. It was used for hedges in parts of Palestine in Christ's time. Casiodorus says: "This shrub is so bristling with thorns, that it holds fast to anything which touches it, stings the flesh, and then swells in the wound." Crowns of thorns made of this shrub may be seen for sale, in our day, in Jerusalem.

While the soldiers were placing Christ on the stool and mocking him, one of the guards wove for him a crown of thorns, plaiting three branches of Rhamnus, so all the thorns mostly turned in, and then they wove it around Christ's head down to his ears, like a hat. They took a reed and struck him on the head with it. Then they pressed it on the crown driving the thorns deep into the flesh to the bone. Then they put the reed in his right hand and there sat the Victim of the world.

The mocking of the soldiers was not new. Chaldean soldiers and people used to place a fool clothed in royal purple on a throne, and render him the honors due a real king. When the Romans conquered a king, they used to clothe him in his regal robes, place him on a throne, genuflect before him, mock him, and render his fallen greatness, in mockery, the honors due a monarch. When the Romans found a fool, they placed him on a throne and thus made great fun for themselves.¹ This was why they crowned and mocked Christ.

There sat the Saviour, crowned with thorns, clothed with the worn-out purple robe wet with his blood, Son of the Father saving his race, as foretold by Joseph saving his brethren in Egypt. "Now Israel loved Joseph above all his sons, because he had him in his old age, and he made him a coat of diverse colors . . . And his brethren hated him, and could not speak peaceably to him . . . and when they saw him afar off before he came nigh them,

¹ Olivier, *La Passion*, p. 311.

they thought to kill him. Come let us kill him and cast him into some old pit, and we will say some evil beast hath devoured him . . . forthwith they stripped him of his outside coat, that was of diverse colors. And cast him into an old pit where there was no water . . . and sold him to the Ismaelites for twenty pieces of silver . . . and they took his coat, and dipped into the blood of a kid, which they had killed. Sending some to carry it to his father, and to say. This we have found.”¹ Thus was Joseph, type of Christ, treated by his brethren and sold into Egypt, as Christ was sold by Judas. And Joseph saved his brethren as Christ saved the world.

On the altar of incense, typifying Christ, in the Holies of the Temple was a golden crown, and fifty-five times the Old Testament mentions the crown, foretelling the crown of thorns now resting on the head of the Redeemer.

“Go forth, ye daughters of Sion, and see the King, the Peaceful,² in the diadem wherewith his mother crowned him, in the day of his espousals, and in the day of the joy of his heart.”³ “I am turned in my anguish, whilst the thorn is fastened.”⁴ “He will crown thee with a crown of tribulation.”⁵

Many legends have come down to us regarding this crown of thorns. When St. Louis king of France received it from the Orient, he built for it a beautiful chapel near his palace in Paris, which still stands, a most beautiful specimen of architecture. The crown of thorns is said to be still kept in the church of Notre Dame, Paris. At Pisa, Treves and other places are parts of it, but we are not certain that these accounts are authentic.

Now the soldiers take the reed out of his hands and strike him with it on the head, each taking the end of the stick press it down on his head, driving deeper the thorns to the bone. They spit on him, kneel before him, in mockery genuflect to him, and all shout: “Hail King of the Jews.” They kick the stool from under him so he falls, they pull him up from the ground, and then they reseal him with every brutality. His sufferings are indescribable. He is in a fever from pain. His mouth is

¹ Gen. xxxvii.

² Solomon means the Peaceful in Hebrew.

³ Cant.

of Cant. or Solomon's Song, iii. 11.

⁴ Psalm xxxi. 4.

⁵ Isaias xxii. 18.

parched. His tongue is swollen from thirst. But he utters not a word during the whole time they mocked and tormented him in the guardhouse.

This was great fun for the menials in the galleries, the soldiers and the mob of Jews. When they tired, they brought him back to Pilate with his crown of thorns on his head, and the old cloak hanging from his shoulders, every particle of skin being torn from his body and his muscles quivering with spasmodic twitchings.¹

Though hardened with the sight of blood and carnage on many a battle-field in the German wars, and in Pontus, even Pilate shuddered from horror and compassion. He had seen many a man dying of wounds of spear and sword strokes. He had witnessed numerous men scourged, executed and killed. But never before had he witnessed such a sight.

Jesus came towards him, staggering, trembling; his limbs hardly bearing him; his form bending like an old man, shaking as with the palsy; his face covered with blood, his eyes bloodshot, his hair matted with dried gore. His whole body was one mass of wounds, not a particle of white skin appeared, his muscles and very sinews were laid bare. He looked like the Paschal lamb when he was skinned, but redder.

The poet, the novelist, may try to tell the tale, but the finest word-painting will not reach the reality. God the Father had said, "For the wickedness of my people have I struck him."² Jesus staggered up the marble steps leading to the wide piazza of the palace. Pilate came forward filled with horror and astonishment at the sight. The trumpet sounded to notify them that the procurator was about to make an announcement. Silence fell on the vast assembly of the Jews.

Pilate did not see the scourging. He did not know it was so terrible. He was not aware that the leaders of the Jewish people had given money to the drunken Edumeans to inflict such tortures, nor that they had crowned him with thorns. But when he saw him in that state, he thought that the sight of him would melt the stony Jewish hearts, and that they would now let him go.

Standing on the raised platform, at the top of the

¹ Jer. xxiii. 9.

² Isaias liii. 8.

marble stairs, the world's Victim turned around to the vast multitude standing outside the white line, beyond which they did not come lest they might be defiled. When Jesus turned around, he raised his head crowned with thorns and looked at that sea of faces thirsting for his blood, and deep silence fell on the multitude. Pilate came forward and said:

"Behold the man."¹ Raising his hand towards the fearful sight, Pilate pointed to him as the most awful, the most terrible example of horrors he had ever seen.

Jesus, with Pilate at his side, stood at the top of the marble stairs leading from the Forum up to Pilate's apartments. The staircase is formed of twenty-eight steps, each step being twenty inches wide and ten inches high, but the outer edges are two inches lower than the inner part of the steps. The lower eight steps are fourteen feet long, and the upper twenty are only ten feet long. The marble steps are stained in the following places. Ascending the steps a drop of blood fell, it is said, on the tenth step, two drops on the twentieth and another on the top step. The marble steps are colored at these places, and holes are cut in the wood covering them to show the discolorations. Whether they are Jesus' blood or no, we do not know.

This staircase was brought by St. Helena to Rome in the year 310, after she visited the Holy Land, and it now rests in a spacious edifice built for it and other relics of the Passion near St. John Lateran. At the head of the stairs is shown the lintel and door-jambs of Pilate's Pretorium through which Christ passed back and forth that day, when he went in and out during the trial. The writer was startled to find this large imposing doorway to be of the very identical stone found only in and around Jerusalem. The one who visits the Holy Land and carefully examines the peculiar stone there, and then sees this doorway will have no doubt but that it came from Judea.

Jesus, with Pilate pointing to him, stood at the head of this stairway, in the sight of all the people as the world's scape-goat, with the sins of mankind on him, his whole form all torn and bloody, his body bent with anguish, his head crowned with thorns.

¹ John xix. 5.

But the sight of the Victim only increased their hatred. The fires of hell's hate burned in their very souls. Demons seemed to possess them. With a hoarse shout the chief priests cried out: "Put him to death." "Crucify him." "Away with him." "Are you not content?" said Pilate. "The punishment he has received is certainly enough to deprive him of all desire to make himself a king." But again rose that awful roar: "Crucify him," "Crucify him." "His blood be on us and on our children."

The uproar continued for a time, Pilate gave orders and the trumpet sounded for silence. Then he said: "Take him you and crucify him, for I find no cause in him." The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself the Son of God."¹ Pilate saw that the whole Jewish people, who had come from all Judea, and from the different cities of the empire to celebrate the Passover, demanded his death. "He said he was the son of God." Pilate was troubled.

He led Jesus into a room behind the portico where he had stood speaking to the multitude, and said to Jesus: "Whence art thou?" But Jesus kept silence. "Speakest thou not to me?" There was no reply. "Knowest thou not that I have power to crucify thee, and I have power to release thee?" Jesus calmly answered: "Thou shouldst not have any power against me unless it were given thee from above. Therefore, he that delivered me to thee hath the greater sin." And from thenceforth Pilate sought to release him."²

Again Claudia sent her husband the pledge to remind him of his promise. But Pilate returned a vague reply, that he would leave the case in the care of the gods. The Pharisees, Scribes and priests, having heard that Pilate's wife was trying to release Jesus, spread a report that the disciples and followers of Jesus had converted her, that if he was released he would join the Romans and bring about the destruction of their sacred city, and the total extermination of the Jewish race. Jesus had foretold some of these things, and it was easy to persuade the people.

Pilate was wavering. Again he addressed the multi-

¹ John xix. 7, 8.

² John xix. 9, 10, 12.

tude, saying that "He found no crime in him." But they shouted more clamorously for his death. Pilate was very perplexed. He did not know what to do. "Is it possible that he is God?" he said to himself. Pilate had the pagan ideas regarding the gods of Rome, who lived on Mt. Olympus and of Jupiter, father of the gods. Taking Jesus with him, he went into the private room again, and asked him if he was a god and a king. Jesus replied that his kingdom was not of this world, telling him also of certain secret sins he had committed, asked him to repent, and said that as the Son of man he would come on the last day to pronounce judgment on him. Frightened and angry, Pilate returned to the balcony, near the stairway, and told the Jews that he was going to release the Prisoner. "But the Jews cried out, saying: "If thou release this man thou art not Cæsar's friend, for whosoever maketh himself a king speaketh against Cæsar."¹ Some shouted to him that they would accuse him to the emperor of having disturbed the Passover. Pilate was the direct representative of the emperor, who could remove him without laying the matter before the Roman senate, and he was afraid he would lose his office.

From the whole multitude continually rose that cry: "Away with him." "Crucify him." "We have no king but Cæsar." The vast crowd waved back and forth, swinging their hands, nodding their heads covered with their white turbans. The multitudes on the adjoining roofs to the north took up the shout. All Jewry united in demanding his death. There stood the real Samson, the strong man who by his death destroyed the whole Jewish people as a nation.

"Now when Pilate heard these words, he brought Jesus forth and sat down in the judgment-seat, in the place that is called Lithostrotos and in Hebrew Gabbatha. And it was the parasceve of the Pasch about the sixth hour."²

¹ John xix. 12.

² The parasceve was "the preparation," the eve of the Sabbath, which fell in the Passover celebration, which began the evening of Thursday the 14th moon and lasted till the 21st moon. The Saturday within this time was the Great Sabbath.

There seems to be a contradiction between Sts. Mark and John

Pilate did not care so much regarding the truth, as how to get out of the difficulty in which he found himself. Three times already, as we have given, the headstrong Jews had conquered him. He remembered how Herod, a king, had been obliged to go to Rome a number of times to defend himself against their charges, how but a few years before his son Archelaus had been deposed and exiled at their request. He saw that the whole Jewish nation, assembled for the Passover, now surrounded the Palace and filled the Forum demanding the death of the Accused, and he felt that if they brought the case before Tiberius he would be deposed.

The vision of that mighty monarch, who from the palace of the Cæsars and from the rocky heights of Capri made the world tremble, and the very thought of the whole Jewish nation summoning him before this inexorable judge, charging him with the crime of treason, which Tacitus calls "A crime against Majesty, the greatest of all accusations"¹ and the vision of his trial, the plundering of his whole fortune, his exile and his death, rose before the mind of the weak procurator.

It was now near noon and there, down in the great paved court before him, filling every place around the palace, and covering the flat-domed houses, on all sides, surged the mighty clamoring crowd, gesticulating, shouting, moving back and forth.

"This is your king," Pilate began again. But his voice was drowned with the mighty cry.

"Away with him." "Crucify him." "Away with him."

"This is your king. Shall I crucify your king?"

regarding the hour the death-sentence was pronounced (Mark xv. 25. John xix. 14). For the first follows the Hebrew way of counting and the latter the Roman custom. The Jews had prayers in the Temple and synagogues at the third hour, that is nine in the morning, at the sixth hour, that is noon, and at the ninth hour, at three in the afternoon. These were called the "Watches" during the night and "Hours" during the day. As Maldonatus, Jansenius and others well remark, the ancients did not mark the hours as precisely as we do, for they had no time-pieces, If you ask a person in Jerusalem to-day how long it would take to go to Bethlehem or Jericho he will always say so many hours. It makes no difference whether you walk or ride.

¹ Tacitus, *Annales*, iii. 38.

“We have no king but Cæsar.”

This terrified Pilate more. He was convinced of his innocence, but he had his own interests at heart. He felt he would lose his office. “But they were insistent, with loud voices requiring that he might be crucified, and their voices prevailed.”¹

The sufferings brought on Jesus did not all come from men acting according to the instincts of humanity, but for the most part the Jewish people were inspired by the demon. Behold now the real Job with his terrible skin-disease which the demon with God's permission brought on him. Job and his friends could not understand why a just man should be so afflicted without cause. But in foretelling Christ, his life and Passion, God made the prophets act out the terrible tragedy in their own persons, for acts are more striking than words. This is the reason that from every page of the Old Testament, the Redeemer is seen in the lives and acts of the great men of Israel who lived before him.

Job, sitting on his dunghill, laments his awful skin-disease, not knowing why God allowed him to be thus afflicted; but his words foretell the terrible scene we have described. In his patience Job speaks in the person of Christ.

JOB'S PROPHECY.

(JOB LIVED IN THE DAYS OF ABRAHAM.)

“I will say to God: Do not condemn me, tell me why thou judgest me so. Doth it seem good to thee, that thou shouldst calumniate me, the work of thy own hands, and help the council of the wicked. . . . And should know that I have done no wicked thing, whereas there is no man that can deliver me out of thy hand. . . . Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me.”²

“My spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me. I have not sinned, and my eye abideth in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight

¹ Luke xxiii. 23.

² Job x.

against me. He hath made me as it were a byword of the people, and I am an example before them. My eye is dim through indignation, and my limbs are brought as it were to nothing.¹ They that were some time my counsellors have abhorred me, and he whom I loved most is turned against me. The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left around my teeth. Have pity on me, at least you my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and shall be clothed again with my skin, and in my flesh I shall see my God.²

“They have destroyed my ways, they have lain in wait against me, they have prevailed, and there was none to help. They have rushed in upon me as when a wall is broken and a gate opened and have rolled themselves down to my miseries. I am brought to nothing, as a wind thou hast taken away my desires, and my prosperity hath passed away like a cloud and now my soul fadeth within myself, and the day of affliction possesses me.³

¹ Job xvii.

² xix.

³ xxx.

CONDEMNED TO DEATH AND ON THE WAY TO CALVARY.

PILATE saw the meeting was rapidly becoming an uncontrollable mob, that an insurrection was developing, and that they would bring charges against him before the emperor. He realized he could not save the Prisoner without sacrificing himself, and he gave orders for preparations for the sentence.

Pilate called for the robes he wore on state occasions, and slaves brought him his beautiful flowing purple garments, his diadem set with precious stones and his fillet of gold. An official called a lictor, with the fasces, stands before him, his officers take their places, secretaries carrying scrolls of parchment draw near, one with the trumpet stands by, and thus surrounded with the highest palace officials, the officers walking before, Pilate coming last, all march in a long procession from the palace to the Forum.

There was the elevated seat of the Roman governor, formed like a throne, with a long purple canopy behind it decorated with the emblems of Rome's dominions, the golden eagle, and insignia of the world-wide empire S. P. Q. R. "The Senate And The Roman People."

Behind the throne rose twelve fine white marble pillars with Corinthian capitals sustaining a kind of baldachin, forming a half circle. In the middle of the half circle was the procurator's throne. In the front, down some five feet lower, was the large open space, called the Forum by the Romans, the Lithostrotos by the Greeks, and the Gabbatha by the Jews. Down in this large Forum, beyond a white line marked on the stone pavement, over which they could not pass without becoming defiled, was a vast multitude of Jews, while great crowds filled all the spaces round the palace, and covered the tops of all the neighboring houses on every side. Back of Pilate's throne, beside the pillars, were seats for the officials of the

court, on which officers sat when Pilate had taken his seat. Soldiers in shining armor with swords in scabbards stood around with long spears in their hands. They formed the procurator's body-guard.

The guard brought the Lord up towards the seat of judgment, and there he stood on the stone pavement in the court or Forum below, facing Pilate, his head about on a level with the procurator's feet. The crown of thorns was on his head, the old purple garment hung from his shoulders, his hands tied with cords. As soon as Jesus was brought before him, Pilate motioned for silence, and said:

“Behold your king.”

But again with a mighty sound from every throat rose the cry: ¹ “Crucify him.” “Crucify him.” “Away with him.” “Let him die.”

“Shall I crucify your king?” “We have no king but Cæsar.” “We will not have this man rule over us.” ²

Many of the priests, appointed by lot for the Temple services that week, had left to offer the morning sacrifice at nine o'clock, but Caiphas, Annas, the leaders of the priests, the elders of the people with the Scribes and Pharisees remained, and again they demanded his death.

The two thieves had been condemned to death some days before, but the high priests had obtained a respite for them, in order that Christ might be executed with and between these two infamous criminals so as to still more degrade him. But they did not know they were fulfilling the prophecy. “Therefore will I distribute him to very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked, and he hath borne the sins of many, and hath prayed for the transgressors.” ³

Josephus tells us Palestine was at that time infested with many bands of robbers and criminals called Sicarii, from the swords they used.⁴ The Greek word of the Gospel says that they were robbers. Jesus Bar-Abbas with these two robbers belonged to a wild band of banditti, who began by rising against the Roman power,

¹ Isaias v. 7.
Sec. 8; xx. 8. Sec. 10.

² Luke xix. 14.

³ Isaias liii. 12.

⁴ Antiq., xvii. 10.

and then turned to plundering and murdering for a living. The parable of the Good Samaritan shows how travelers were treated on the way to Jericho. About half-way down into the deep Jordan valley, on the left, on a hill beside the road, you will find the remains of the hotel to which the Good Samaritan took the man who fell among thieves.

Some writers say Demas, the good thief, was a pagan, and Gestas, the impenitent robber, was a Jew.¹ The good thief was crucified on the right and the bad one on the left of Christ.² A legend of the Apostolic age says that during the flight into Egypt, the Holy Family came on a band of outlaws, who wished to rob and murder them, but one of them, Demas, takes compassion on Joseph and Mary with the infant, purchases the silence of his companions, and the Child Jesus tells him, that thirty years later he will be crucified with him, and with him enter Paradise.

The Narrative of Joseph of Arimathea, states that seven days before the crucifixion, these two robbers were sent from Jericho to Pilate, and their case was as follows.

“Gestas put travelers to death, murdering them with the sword, and others he exposed naked. And he hung up women by the heels, head down, cut off their breasts and drank the blood of infants, never having known God, nor obeying the laws, being violent from the beginning, and doing such deeds.

“And the case of the other was as follows: He was called Demas, and was by birth a Galilean, and kept an inn. He made attacks on the rich, but was good to the poor—a thief, like Tobias he buried the bodies of the poor.³ And he set his hand to robbing the multitudes of the Jews, and stole the Law itself in Jerusalem,⁴ and stripped naked Sarah, daughter of Caiphaz.”

But let us return to the trial. The charge against Israel's Messiah before Pilate was the crime of *Læsæ Majestatis*, “an injury to the majesty of the emperor,” for he made himself a king, and the crime of Blasphemy against the Jewish Law, for he claimed to be the Son of God.

¹ Gnomon in Luke xxii. 19. ² Smith's Dic., Thieves, The Two. ³ Tobias i. 19. ⁴ One MS. says he plundered the Temple.

When Pilate had taken his seat to pass sentence, the trumpet sounded for silence. The Jews gloated over their victory. The Romans looked on coldly. Latin was the language of the Roman courts, and Pilate turned to the Lord and said to him in Latin: "Ibis ad Crucem." "Thou shalt suffer the Cross." Then to the officer he said: "I Lictor, expedi Crucem. Go Lictor, prepare the Cross."

Taking a long stick in his hands, he broke it in two and threw the pieces at Jesus' feet as was customary with the Roman judges when they condemned a criminal to death. He ordered the executioners to bring the two thieves, Desmas and Gestas, and ordered them to be crucified one on each side of Christ.

Then Pilate began the writing of the sentence; beginning by stating that he had condemned Jesus to death for claiming that he was the King of the Jews and the Son of God, ending with these words "I have been compelled by fear of an insurrection to yield to the wishes of the priests, the sanhedrin and the people who tumultuously demand the death of Jesus of Nazareth, whom they accuse of having disturbed the public peace and broken their law. I give him up to them to be crucified, although their accusations appear to be groundless. I have done this for fear of their alleging to the emperor, that I encourage insurrections, and cause dissatisfaction among the Jews by denying them the rights of justice.

"I condemn Jesus of Nazareth, King of the Jews, to be crucified."

The Roman custom was for the judge himself to write out the sentence of death and also to write an inscription placed over the head of the criminal, stating the crime for which he was executed. Neither the judge himself nor anyone else could change the sentence when delivered, a principle still followed in civil and canon law, that was why Pilate refused to change the title. Clerks made many copies of the sentence to be sent to the emperor and high officials of the empire.¹ Pilate wrote a letter to Tiberius giving an account of the case. He then wrote the Title to be placed over the head of sin's Victim as follows.

¹ Gospel of Nicodemus, Cap. 13

In the Aramean or Syro-Chaldaic :
THIS IS JESUS, THE KING OF THE JEWS.¹

In Greek :
JESUS OF NAZARETH, THE KING OF JEWS.²

In Latin :
THIS IS THE KING OF THE JEWS.³

The high priests, Scribes and Pharisees standing by, were extremely dissatisfied when they saw the Title. They protested with loud words: "He is not the King of the Jews." "He only said he was the King of the Jews." Pilate could not change the sentence. The title must state the crime for which the criminal was executed, and Pilate silenced them with the words; "What I have written, I have written."⁴

Then they asked that the Title be not put up at all, that it would make the Lord's cross higher than those of the other two prisoners. But it was the law, which Pilate was obliged to follow, and the cross was made with the upright beam higher than the arms so the Title could be attached to it above the head, and this gave the final shape to the cross.

The Mother Maiden with John, and the lady followers of the divine Son, with a few of the disciples, stood in a part of the Forum, where they could see and hear what was taking place. The women were closely veiled so as not to be known. The sinless Mother was clothed in a long flowing blue dress, from her shoulders fell a long white mantle, on her head was a yellow veil flowing down to her waist, as was the custom of Hebrew women. When she heard the sentence of death pronounced, the sword of anguish pierced her soul⁵ for she realized that her Son must suffer the awful death of the cross. John and the women led her away quietly so the Jews and bystanders would not recognize her and mock her grief. She asked to be taken to the places where her Son had been scourged and crowned with thorns, where she shed many a tear.

While the sentence of death by crucifixion was being pronounced, Jesus stood below the portico, on the paved

¹ Matt, xxxvii 37.

² John xix. 19.

³ Luke xxiii. 38.

⁴ John xix. 22.

⁵ Luke ii. 35.

court before Pilate, his hands bound, and the two thieves on each side of him. Claudia Procla sent back again the pledge her husband had given her promising that he would not condemn Jesus. That evening she left his house, and took up her residence with the disciples.

As soon as the sentence was pronounced, the guards surrounded Jesus, untied his hands, and tore off the old purple robe. The robe had stuck to his wounds, and when they tore it off, his wounds reopened and bled again. They brought him his own garments, which they had taken off in Caiphas' house; and Jesus with trembling hands put on his linen drawers and his seamless undergarment, which as a priest descending from Aaron's family he always wore. They had to take off his crown of thorns for this, and when he had put on his girdle and outer garments, they replaced the crown on his head, driving the thorns again into his flesh. Then they put on his girdle and his own white woolen under dress. They tied again the leather belt with the iron spikes around his waist, driving the spikes again into his flesh. To this they tied the cords so they could drag him to Calvary.

While this was being done, the servants of the procurator placed the cross-pieces belonging to their crosses on the shoulders of the two thieves, and tied their hands to the beams. Annas and Caiphas stopped arguing with Pilate, gave back the copies of the sentence written on parchment scrolls, and hurried across the halls of Antonia, into the Temple area, to be present at the sacrifice. Pilate left his seat on the tribune, the soldiers detailed as guards for the condemned filed out from the barracks, vast crowds pass out of the Forum down the wide staircase on their way to Calvary, mocking the prisoners as they pass, while the executioners bring forward the cross which the slaves had prepared.

They threw down the cross in the middle of the Forum and led Jesus to it. Jesus knelt by its side, bent down and kissed it twice, uttering a prayer to his heavenly Father for the work of redemption which he was about to accomplish. It was a custom to embrace a new altar, and Jesus embraced his cross, the altar on which, as Priest and Victim he was to atone for the sins of all mankind. The guards soon made him rise, and taking up the

cross they placed it on his right shoulder, and Jesus stood up, with his right hand around the arm of the cross, as the prophet foretold.

“And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand, and he shall be as a father to the inhabitants of Jerusalem and to the house of Juda. And I will lay the key of the house of David on his shoulder, and he shall open, and none shall shut; and he shall shut, and none shall open. And I shall fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.”¹

The procession now rapidly formed. Slaves took up the upright middle parts of the crosses for the thieves, soldiers of the guard formed military ranks, and the trumpet sounded. Jesus was praying. One of the Pharisees went up to him and said: “We have had enough of thy fine speeches, start off.” The great procession began. The rabble ran shouting, boys started on the run, men and women went down the stairway and the wide street now called the *Via Dolorosa*, leading down west, which was soon filled with a motley howling crowd of excited people. Soldiers formed into ranks and marched along with Roman precision and discipline—all turned their steps toward the street leading down the hill toward Calvary.

Two guards fastened ropes to the foot of the cross, with which to hold it up so it would not become entangled; others took hold of the ropes fastened to the belt around his waist; a detachment of well-drilled soldiers formed ranks before the pretorium, and there waited till Pilate came. The trumpet sounded as Pilate came out of his palace, clothed from head to foot in shining armor, surrounded by his officers and servants. Before the portico were drawn up 300 veteran soldiers from Switzerland. A groom led Pilate’s magnificent steed before the stairway leading up to the pretorium.

The Roman custom was for the condemned to carry his cross through the city. “He shall carry the cross through the city, then he is nailed to the cross,” say the ancient writers.²

¹ *Isaias* xxii. 21-23.

² *Nanui Nanius* iii. 183; *Plutarch, De Sera Num Vind,* sec. 9.

It was the custom since Moses' day to execute all criminals outside the walls of the city, lest the place might be soiled with their blood.¹

The street leading down from the Forum to the upper part of the Tyropœon valley was then called Hoch-Akia-Beg. It is now called the Via Dolorosa, "The Sad Way." The street leading up the hill passing Veronica's house was at that time named Es-Serai. It led out the Judgment Gate into the country where was Calvary, the gate being called Bab-el-Amoud.

According to the Roman law a centurion, "Centurio supplicio præpositus," Seneca Tacitus calls him the *Exactor mortis*, was the captain of the soldiers detailed to clear the way for the procession and surround the condemned. Beside him marched a herald who blew the trumpet to open a passage. Another officer walked at the side of the centurion carrying the Title to be placed at the top of the cross.

The procession started. A trumpeter at its head at each corner of the streets pronounced the sentence to the great crowds of people attracted by the sight. First went the slaves carrying ropes, nails, hammers, baskets, and the center pieces of the cross for the two thieves, Pharisees on horseback, files of soldiers, Jews, Temple priests, more soldiers, then the guards with the cords tied to the Saviour's belt. Behind him walked the four men who were to nail him to the cross, then the two thieves with their hands tied to the arms of their crosses, more guards, then Pilate on horseback at the end of the procession, surrounded by his officers and body-guard, all in brilliant uniforms.

In the midst of this great procession of people walked Jesus of Nazareth, his cross on his shoulder, grasped by his right hand, his left hand trying to hold up his long garment so it will not trip him. He comes down that wide staircase leading from the Forum to what is now called the Via Dolorosa. He is half fainting from loss of blood, parched with thirst, fever burns his system, his face disfigured, his hair and beard saturated with dried blood, his feet bare and bleeding. The weight of the cross bears down on him. The two guards before try to drag him along, the two behind with the cords pull him

¹ Levit. xxiv. 23.

back, the iron spikes in the belt in his waist pierce his flesh—and thus they went along.

As Jesus came down the great stairway with the two thieves behind him, a squadron of well drilled soldiers under strict Roman discipline surrounded the prisoners, and Pilate with his body-guard rode up behind, followed by three hundred foot soldiers and a large troop of cavalry. The crowd had begun to disperse from the Forum as soon as they heard the sentence pronounced, and some scattered to different parts of the sacred city to tell their friends the news. But the larger number bent their steps toward Calvary. The flat roofs, with their round domes rising from the center, were filled with people looking down on the sight; the side streets were blocked with crowds filled with curiosity; the soldiers close around the condemned, and thus they came down the Via Dolorosa wending their way toward the west.

About four hundred feet straight west from the palace, they came to a street leading north and south, along the upper Tyropocæn valley called the Cheesemongers' Street. The street was often filled with water, and in the center was a stone on which people stepped in crossing a pool of mud. When the Lord came to this place, he was so exhausted that he could not go any farther, and the guards before dragged him and those behind pushed him, and he slipped on the stone and fell into the mud-puddle. The stones of Jerusalem are of a slippery nature almost like soap, and you must be careful or you will fall.

The whole procession came to a stop. The guardsmen beat and kicked him to make him rise. He reached out his hand, but no one offered to help him. The Pharisees cried out "Lift him up or he will die on our hands." A young man had been carrying the crown of thorns on the top of a high pole, and they now took it and replaced it on his head, driving again the sharp thorns into his flesh. Then they pulled him out of the mud, and as soon as he was on his feet, they replaced the cross on his shoulder. The crown of thorns on his head resting against the arm of the cross, forced him to hold his head to one side all the rest of the way. They now began the march again down the Cheesemongers' Street for they had turned to the left going south.

When his Mother had heard the sentence of crucifixion pronounced on her Son in the Pretorium, she went from one place to another where he had suffered, kissed the places where his blood had trickled down, and the pillar where he was scourged. Then John brought her to a house in this street. A servant had given John permission to stand in the doorway leading out into this street through which the procession was to pass.

Up the street the great clamor and the cry of the coming multitude could be heard, and the herald was proclaiming that three criminals were to be crucified. In Nicodemus' account, in the Liturgies written by the apostles, in inscriptions in the catacombs and in the most ancient churches and monuments of the Apostolic age Mary is called in Greek Theotocos, "the Mother of God," and in Latin writings the Deigenetrix: "the God bearer." She heard the approaching tumult and turning to John she asked him.

"Shall I remain? ought I to go away? Shall I have strength to support such a sight?"

"If you do not remain to see him pass, you will be sorry afterwards."

They remained by the door with their eyes fixed on the procession coming down the street. When the men with the nails, cords and other instruments, were passing by with insolent and triumphant looks, she could not control her feelings, but burst out in lamentations. When they heard and saw her, one of them asked: "What woman is that, who is uttering such lamentations?" and another replied, "That is the Mother of the Galilean." Then they began to mock and laugh at her; and one of them took one of the nails out of the basket with which they were to nail her Son to the cross, and presented it to her in an insulting manner. But she turned away and fixed her eyes on Jesus who was now approaching the house. She leaned against the pillar of the door, for she felt like fainting.

Then Pharisees on asses passed by, followed by the boy who carried the inscription to be nailed to the cross. Then came the Roman guards, the archers, and in the midst of the guards Jesus carrying his cross. His head, crowned with thorns, was drooping in agony on his left shoulder,

for he could not hold it up without the cross driving the thorns deeper into his flesh. As soon as he saw his Mother standing there in the door, a look of love and sorrow came over his face, and he staggered and fell to his knees.

Mary saw nothing but her Son. All the sentiments of her motherhood, all the love of that purest soul among the daughters of Eve welled up in her. She sprung from the doorway into the street, pushed her way through the soldiers and the guards, she threw herself on her knees beside her Jesus, while from her lips broke the words of agony; "Beloved Son," and Jesus only replied: "Mother."

Confusion reigned. John and the other followers of Jesus ran up and tried to raise Mary from the ground; the guards, who had stopped, attempted to push her away, while one of them said: "What do you do here, woman? If he had been better brought up, he would not be here in our hands." Some of the soldiers looked touched at the sight, but they were under military discipline, and they forced her to retire to the doorway, where she fell on the steps. John and the friends of Jesus surrounded her, and they carried her into the house.

In the meantime the guards and soldiers raised Jesus from the ground, adjusted the cross on his shoulder and the procession began again, while the mob renewed their cries and insults. Then was fulfilled what the Lord said by his prophet. "Rejoice not thou, my enemy, over me because I am fallen."¹ The procession began again its march.

They went along the street south till they came to an other turn, where the street leading to the right passed through the Cheesemonger's Street leading west through the gate and outside the walls.

At this place a steep hill began. Christ could not carry his cross up the hill. The hill they had to climb was much steeper then than now. For we must remember that Romans, Mohammedans, Crusaders and others have many a time captured Jerusalem and leveled her walls and buildings. In the valley between the steep hills on which the Holy City stands, we must look at the bottom

¹ Micheas vii. 8.

of the debris, forty to sixty feet deep, for the streets over which Christ walked. With deathless faith and holiest aspirations all Oriental Christians venerate the places where trod the Saviour's feet. But above all his tomb, the place where stood his cross, and the street leading from Pilate's palace, now called the Via Dolorosa have been ever held most sacred, nor could they be ever called in doubt by any one who makes a deep study of them.

Many people were passing along this street, on their way from the country towns to the Temple to take part in the preparations for the great Sabbath within the Passover. Some of them stopped and said: "Look at that poor man. He is surely dying." But the Jews showed no compassion for the Victim. The procession had stopped because Jesus could not drag his cross up the hill, and some of the Pharisees said to the soldiers: "We will never get him to the place of execution alive, unless we find some one to carry his cross."

At that moment Simon, a Hellenistic Jew from Cyrene, with his two sons,¹ Alexander and ² Rufus, were passing down the street carrying on their backs their offering for the Temple. Simon was dressed in the garment of his native country, Cyrene, in the north of Africa, now a part of Tunis, but then the Roman province of Libya, where flourished a rich Roman colony. Ptolemeus Lagi³ had carried away 100,000 Jews from Palestine, and settled them in the north of Africa. They had flourished. They used to come up to Jerusalem for the Easter services of the Passover, and at the time of Christ a special synagogue had been built for them in the Holy City, in which they worshiped when they came to the feasts.

The soldiers seized Simon and ordered him to carry the cross. Simon refused. He gave vent to his vexation at being compelled to aid a man all covered with blood and dirt on his way to execution. His young sons began to cry; but some of the women quieted them. The soldiers forced him to obey. The guards put the cross on his shoulders, and he walked along behind Christ carrying the cross. Relieved from the weight of the cross the Redeemer was now able to walk up the hill.

¹ Mark xv. 21. ² Acts ii. 10; vi. 6. Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

³ B. C. 323-285

Later both Simon and his two sons were converted. Of Rufus St. Paul wrote: "Salute Rufus chosen in the Lord, and his mother and mine."¹

About three hundred feet up the hill, on the left stood a beautiful house, with the door opened. There lived Sirach, a Pharisee.

Sirach, descendant of that chaste Susanna, daughter of Helcia and Joakim, whom the prophet Daniel rescued from the vile charges of lecherous elders,² was of the tribe of Juda, member of the Sanhedrin, friend of Joseph of Arimathea and Nicodemus, who persuaded him that Christ was innocent. In the meetings he refused to vote, with his two friends he left the court that morning and later became a Christian.

He married his relative Seraphia, who at her baptism, after the coming of the Holy Spirit, took the name of Veronica, "The True Likeness." Her father was brother of Zachary the priest, John the Baptist's father. She was therefore of the family of Aaron and Christ's cousin. When Joachim and Anna, the Virgin's parents, went up to Jerusalem to celebrate the great feasts of Israel, they lodged with Zachary their relative, who then lived near the fishmarket.

Sirach and Seraphia had no children, for Seraphia was not well. When Joseph and Mary brought the child Jesus up from Nazareth, when he was twelve years of age, that he might be confirmed by the laying on of hands, and the prayer-shawl placed on his head and shoulders, a ceremony which admitted him into the meetings of the men of Israel, they lodged with Sirach, and the Lord and Seraphia became great friends. When Christ remained three days in the Temple after the confirmation when he was twelve years old, disputing with the learned Rabbis and elders, he stopped at a little inn outside the Damascus gate, kept by two Essenes, and there Seraphia brought him his meals.

Veronica was the woman who had an issue of blood.³ "And whose arteries and veins were drained by the flowing of the blood, so that she did not present the appearance of a human being, but was like a corpse, and was speechless every day, so that all the physicians could not

¹ Romans xvi, 13.

² Daniel xiii.

³ Matt. ix. 20; Luke viii. 43, 44.

cure her. For there was not any hope of life left her. And when Jesus passed by she mysteriously received strength through his overshadowing her, and she took hold of his fringe behind, and immediately in the same hour power filled up what in her was empty, so that she no longer felt any pain.”¹

As the Lord was passing the house, the housewife Seraphia stood in the door, holding by the hand a little girl of about nine years of age, whom she had adopted. She had heard the Lord preach in the Temple, and she had listened and believed. She had prepared a jar of wine for him, and she was waiting for the procession coming up the hill. She was then a magnificent looking Jewess, as she stood there, with a long veil hanging down from her head, and another veil covering the jar of wine on her left arm. She made her way through the crowd, passed the guards, who tried to stop her, and falling on her knees before the Lord, she gave him the veil covering the jar saying: “Allow me to wipe the face of my Lord.” Christ took the veil with his left hand, wiped his bloody, dirt-begrimed face, and returned it to her with thanks.

She then tried to give him the jar of wine to drink from, but the guards would not allow him to take it, and they hurriedly pushed Seraphia away from him. The sudden dash of the courageous woman disconcerted the guards, and the Pharisees were exasperated. The whole crowd had stopped at this public act of the brave woman, and they revenged themselves by striking the Lord to make him hurry along, and Seraphia hastened into the house bringing with her the veil.

The veils worn by the Jewish women was not like the veils worn to-day, but were of thick linen or woolen materials, more than three feet wide and twice as long. As soon as Seraphia entered her house, she put the veil on a table, and nearly fainted with excitement. She knelt down by the table, and later when a friend came in, she found her weeping. When they examined the veil they found the Lord's bloody face imprinted on it, and Seraphia exclaimed: “Now I shall indeed leave all with a happy heart, for my Lord has given me a remembrance of himself.”

¹ Report of Pilate to Cæsar in Rome.

Many legends have come down to us regarding this veil. Tiberius the emperor sent Volusianus to Jerusalem, says one, to bring Jesus to Rome to heal him of a grievous disease. Pilate tells him the details of the crucifixion. Volusianus meets Veronica, who tells him about the veil, and she goes with him to Rome and as soon as Tiberius looked on the picture he was healed.¹

The procession went along the street straight up the hill, passed under two vaults or stone bridges with houses over them, as is still customary in Jerusalem. Then they came to the western walls of the city, which here ran to the south towards Sion. Near the gate was a stagnant pool of dirty water. Simon in order to avoid the pool gave the cross a twist, which caused the Saviour to fall down into the muddy water. His garments became still more soiled and he exclaimed: "Jerusalem, who killest the prophets, and stonest them to death; how often I would have gathered together thy children as the hen doth gather her chickens under her wing, and thou would not!" When the Jews and Pharisees heard these words they became very angry, and began to insult and beat him. Simon seeing this shouted: "If you continue this brutal treatment, I will carry the cross no farther even if you kill me for it" Then they stopped beating him.

After passing the gate also called the Judgment Gate or of Ephraim, the road led through the fields by a crooked way towards the southwest. This road, which like all the roads of Judea was only a path, divided into three branches—one to the southwest towards Bethlehem, leading down through the valley of Hinnom, another to the west towards Emmaus and Joppa, and the third wound round Calvary. At the side of this road, the officers had placed a notice reading that three prisoners had been condemned to death. Near this spot a group of women had met some young women from Bethlehem, and told them the news, and they were all weeping as the great procession filed out the city gate.

When the guards with the Lord in their midst came to where the women stood, the latter began to weep and lament his fate according to the Jewish custom, and they presented their veils to him to wipe his face. This sad

¹ Death of Pilate, Apoc. Gosp.

scene was foretold by the prophet who in his own person suffered to foretell our Lord. "My eye hath wasted my soul because of all the daughters of my city. My enemies have chased me and caught me like a bird without cause. My life has fallen into a pit, and they have laid a stone over me. Waters have flowed over my head. I said I am cut off."¹

"But Jesus turning to them said: 'Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For, behold, the days shall come wherein they shall say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they say to the mountains: Fall upon us, and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry'"² He was speaking to women and young girls who lived to see the city surrounded by the Roman army under Titus, thirty-six years later, when starvation, thirst, and all the horrors of the siege fell on them, as given by Josephus. There is not in history a calamity such as that. Even some of these very girls perhaps killed and ate their own children.

The crime of the Jewish people committed that day, in rejecting their Messiah and putting him to such a death, was followed by their destruction as a nation and the scattering of Israel into all the countries of the earth. We find the same in our everyday life. The member of a parish rising up against his priest will sooner or later feel the calamity, the punishment of God falling on him, for rebelling against that supernatural power placed by God's providence over him. We have seen it many a time, and people have remarked it. There seems to be no exception. It always comes as a violent death, the loss of property, or a family affliction. But more often it is the loss of faith, absence from Sunday worship, and death without the benefits of religion. It is on a small scale what fell on the Jews.

The procession had stopped for a moment while the Lord was talking to the girls. The executioners had set off towards Calvary, carrying with them the ropes, nails and other instruments for the execution. Pilate, sur-

¹ Lament, iii. 51-54.

² Luke xxiii. 28-33.

rounded by his guard of officers, had accompanied the procession as far as this, for he feared lest there might be an attempt at rescue in the city, and he now returned to the palace. Again the great concourse of people with the prisoners moved on. The vast crowd spread out among the open fields, shouting, running, calling, as is customary with Oriental people.

When they started again, the Victim was so weak he could hardly walk, and he found great difficulty in pass-along the narrow stony path. When he reached the spot where the path turns to the south, he stumbled on the rough stones and fell on his face. The guards fell on him, kicking and striking him to make him rise. The treatment was so brutal that Simon carrying the cross again protested.

The east side of Calvary was the stoniest and steepest, and they made him go up that side for it was the nearest. They pulled him with the cords fastened to the belt around his waist. During all this time he never uttered a word, nor did a groan escape him, fulfilling the words of the prophet: "Like a lamb he was led to the slaughter, and he opened not his mouth."¹ He was the Priest and Victim offering himself to his eternal Father for the sins of mankind, freely suffering all this terrible treatment, as he said by the mouth of his prophet: "I have given my body to the strikers, and my cheek to them that plucked them, I have not turned my face away from them that rebuked me and spit upon me."²

While Christ was being dragged up the eastern side of the little hill, the Pharisees and leading Jews went around to the western side, for that was not so steep. The Roman guard of about 100 men surround the hill lest there might be an attempt at rescue. When the procession arrived at the top of the hill, the two thieves were told to lie down on the ground, and both flung themselves down on their backs with the arms of their crosses, called the patibulum, still tied to their outstretched arms. Soldiers stood around with breast-plates, shields, swords and spears, people who did not fear becoming defiled draw near out of curiosity, but were not allowed to enter within the circle formed by the soldiers.

¹ Isaias liii. 7.

² Isaias l. 6.

When Simon brought up the cross, he threw it on the ground, went away and joined the disciples. The executioners turned to Jesus, and one of them said: "Most powerful king, we are about to prepare thy throne." They did not know that it was a throne of grace and glory from which the Victim was to rule the nations till the end of time.

✓ The Lord then lay down on his back on the cross, while the executioners measured the places to bore the holes for the nails. When the measurements were made, they led him down the northern side of the hill, to a little cave where shepherds used to retire during storms, opened the door, pushed him in, closed it, placed a guard, and went back up the hill to complete their preparations for the crucifixion.

In the circular space on the very top of the hill they dug down through the scanty soil and into the rock a hole for the cross, and on each side two other holes for the crosses of the thieves, but these were a little lower than the one in the center. Then they fitted the foot of the cross in the hole, and got ready five wedges to drive into the hole around it. They fastened the cross-piece securely to the upright, nailed a piece at the bottom to support the feet, bored holes for the nails, cut out places for the head and back; all this was done so the weight of the body would not tear the wounds of the hands, and death ensue more quickly than they wished.

During this time great crowds surrounded the whole open space, covered the roofs of the neighboring houses, which were higher than Calvary, and lined the walls to the south and east. The leading Pharisees, Scribes, Rabbis, and chief men of Israel drew near, gloating now over their victory, did not know that they were fulfilling the designs of God hidden from eternity, but revealed by prophet and seer of Jew and Gentile hundreds of years before it came to pass.

St. Augustine in his "City of God" quotes the prophecy of the Sibyl given by Lactantius as follows:

THE SIBYL'S PROPHECY.

"Into the hands of the wicked heathens he will afterwards fall, and they shall strike God with their sinful

hands, and from their nasty mouths they will spit on him with venomous spittle. But he will simply turn his holy back to their scourgings, and receiving the strokes he will keep silence lest any one should know him, as was foretold, or lest it might come to pass that hell might hear him. And he will be crowned with a crown of thorns, and for his food they gave him gall, and for his drink vinegar, and they shall show forth their inhospitable table. You foolish people, you did not understand that your God was playing with the minds of mortals. But you crowned him with thorns, and horrid gall you mixed for him. But the veil of the Temple will be torn asunder, and in the middle of the day deep dark night shall be for three hours. And with death he shall die, and for three days he will sleep. And then from the dead, first, he shall come forth into the light, and the benefits of the redemption shall be given to the redeemed.”¹

¹ St. Augustine, City of God, Book xviii., Chapt. xxiii.

THE CRUCIFIXION IN ALL ITS TERRIBLE DETAILS.

ON Sion near the Cenacle stood one of Lazarus' houses, and there that morning gathered the Lord's faithful friends. We find some of their names scattered here and there in the more or less authentic records which have come down. Seventeen of them assembled at the house that morning.

There was Mary Magdalen, out of whom the Lord had cast seven devils, whose history we have given, and her sister Martha, both Lazarus' sisters. With them was Joanna, called in Hebrew Yochani ¹ wife of Herod's steward at Tiberias. The Greek colonists named him Aphiterphos, and the Jews Chuza: "A Little Pitcher," perhaps he was thus named because he was Herod's cup-bearer when a boy. Their son Jesus had healed by a word. They had come up to the great Passover feast.

Among them was Susanna, a worthy woman called after the chaste Susanna, whose virtue Daniel the prophet had proved against the accusations of the evil-minded elders. There was Mary, the Virgin's sister, wife of Cleophas and mother of James the Less, having with her, her younger son Joses, called also Joseph. Her husband was the brother of Joseph the carpenter, Jesus, foster-father who had been dead for many years.

There was also Salome, in Hebrew Schelamith, the wife of Zebedee, or Zabdai, as the Greeks pronounced his name. She was the mother of the Apostles James and John. She lived in Galilee, but with her family, she had come to attend the feast. There was Mark's mother, who lived near by, and with her was Rhode, a servant girl in her house, who acted as portress later, when Peter was delivered from prison by an Angel.²

On the way down the hill they were joined by Schila, the widow of Nain, whose son Christ had raised from

¹ Seb. 62 b.

² Acts xii. 13.

the dead. With her were Judas, Festus, James, Simeon, Assia and Lydia, whose father Joseph had been dead for many years, and Tirus who when later baptized took the name of Titus, Joses and James. All these lived in Galilee and had come up to the city for the Passover.

Many of these had known Jesus, all the years when he had worked as a carpenter in the humble home of Nazareth. Then he had supported with his toil his widowed Mother after the death of his foster-father Joseph, before he began his public life. Some of them were related to him, all believed in and loved him. They heard his teachings, or profited by his miracles. They had seen his mighty works and they believed him to be the Messiah sent to redeem the world. They all resolved to see the end, when they heard he was condemned.¹

This band of women took their way down the chief street of Sion, following the route passed that early morning by the Victim on his way from Caiphās' house to Pilate's palace. Passing along the street leading up the Tyropœon valley, they met the Virgin and St. John coming out of the house, into which she had been carried weeping after meeting her son. She had recovered in part her composure, and at her suggestion they all went over the ground where he had passed carrying his cross.

Led by Jesus' Mother they went along and stopped at every place where he had fallen, or suffered, praying and reciting the Pilgrims' Psalms. It was the first Way of the Cross, followed afterwards by millions of people, first at Jerusalem and later in every church. The streets were filled with people, some going to the Temple, some to Calvary, some mocking, others passing by.

As they were going up the hill towards the gate through what is now called the Via Dolorosa, they met Pilate on horseback, surrounded by a cavalcade of brilliant officers coming down, returning from the gate leading to Calvary. The women, with the Virgin, John, and the men ran into Veronica's house on the left, for the horsemen filled the narrow street. There they saw the Saviour's face imprinted on Veronica's veil. They took the jar of aromatic wine, the latter had prepared, but which the soldiers

¹ Matt xxvii. 55 ; Mark xv. 40 ; Luke xxiii. 27.

would not let the Lord drink, and they started again on their way to Calvary. Many people who believed in him now joined them, as they went through the streets. When they came outside the walls, to the west they could see the hill of Calvary covered with soldiers, guards and executioners preparing for the crucifixion, while a vast multitude of people filled all the open country.

The women with John passed around to the west side, went through the crowd and stopped in the little valley near the walls of Joseph's garden. The Virgin, with John at her side, and her niece Mary, daughter of Cleophas, and Mary Magdalen went up near the top, where they were stopped by the guard, while the other women remained below, where they found many women friends who believed in Jesus and who had come to see him die.

The leading Jews and Pharisees rode back and forth among the people, heaping maledictions on the head of the Victim, and encouraging the people to insult him. Within the circle of the low stone wall around the top of Calvary, with its five entrances guarded by the soldiers, were the three crosses of the condemned, and the guards were preparing for the execution, all surrounded by the hundred soldiers in unbroken Roman ranks.

When the preparations were finished, four guards went down straight north to the little cave like a dry cistern where the Victim was confined. With their usual brutality they dragged him out. At the sight of the Victim, a great shout went up from his enemies, which the Roman guards treated with indifference, for they were there to preserve the peace and to carry out their orders. The women gave the soldiers some money to allow them to approach, and give the Lord the wine Veronica had prepared.

The executioners feared they would have to nail an insensible man to the cross, and they had prepared a mixture of myrrh, gall and vinegar to revive him. "They give him vinegar mixed with gall, and when he had tasted thereof he would not drink."¹ He looked as though he was about to fall insensible, he had so suffered, and the women offered him the wine Veronica had prepared, but he refused. Then were fulfilled the prophet's words

¹ Matt xxvii. 34.

“And they gave me gall for my food, and in my thirst they gave me vinegar to drink.”¹

He would pass through his sufferings, even unto death, his senses undimmed by anesthetics. He would drink the chalice of the awful tortures to the end. Besides, he was a Nazarite, and they were forbidden wine.²

The Nazarite who drank wine was punished with 39 stripes. The official of the sanhedrin, “ties both hands to a pillar, and messengers of the court take hold of his clothes, uncovers his breast : one stands on a stone behind him with a stick, with stripes of calfskin tied to its end, folded to make four stripes, and lashes him on the back and shoulders,” says the Talmud.³

The Lord would not break the law of the Nazarites. It was the custom to give wine and drink to those about to die, as the Jewish proverb says : “Give strong drink to those in anguish and about to perish, and wine to those who are heavy of heart. Let him drink and forget his poverty, and remember his misery no more.”⁴ Romans gave criminals a drink they called Soper : “Sleep,” Jewish ladies of highest rank used to prepare such drinks for criminals, and this was the reason they brought the aromatic wine from Veronica’s house.

Within the circle on Calvary’s top were eighteen guardsmen, the six who had scourged him, the four who had led him from Pilate’s palace to Calvary, two with ropes to raise the cross and the six executioners. They were strong men from the wild mountains of the Swiss Alps—veterans who had seen severe service against the German tribes who had resisted the inroads of the Roman army. They were men absolutely without feeling, and accustomed to Rome’s severest military discipline.

When Jesus was brought to the top of the hill, the executioners pulled off his cloak, then the belt around his waist, his tunic and his girdle. When they found they could not pull off his seamless garment on account of the crown of thorns, they took this off from his wounded bleeding brow, and pulled the garment off over his head. Then they took off his linen drawers worn by all the Temple priests, and then he stood naked before the whole

¹ Psalm, lxxviii. 22.

² Numb. vi. 3. etc.

³ Talmud, Babyl., Tract. Maccoth,

Mish. v., p. 4, 7.

⁴ Prov. xxxi. 6, 7.

multitude. Then they tied a towel around his loins, for the Talmud says criminals were thus covered.

He shook like an aspen before them, and he was so weak from suffering and the loss of blood that he could hardly stand. His clothes had stuck to his scourged flesh, and when they pulled them off the dried skin and flesh stuck to them, and his wounds were reopened. From the soles of his feet to the top of his head he was one mass of wounds, looking startlingly like the roasted skinned Paschal lamb sacrificed from the creation of Adam, as a type and figure of him the Lamb of God skinned alive and about to be sacrificed for the world's sins.

He was about to fall in a swoon when they led him to a stone and roughly placed him sitting on it. They at once replaced the crown of thorns on his head driving the thorns again into his flesh. They brought again the mixed vinegar and gall, but again he refused to drink it. Then they told him to rise and they led him to the cross. He lay down on it and stretched himself out, reaching out his hands on the arms of the altar of redemption.

In a basket were the nails. They had been made by a blacksmith. They were of iron with a head like the bottom of a small cup, with a hole in its bottom through which the head of the nail passed and riveted or fastened so the hands and feet would be held. One of the executioners knelt on his breast, while another seized his right hand, dragged it to the hole in the arm of the cross, and tied the hand down with a cord. Another, taking a nail placed it on the palm of the hand near the wrist and with a heavy iron hammer, he drove the nail down through flesh and bones or metacarpus into the wood, till the iron reversed cup forming the nail-head pressed into the palm. The nails were as large as a man's finger and passed through to the back of the cross.

They took the other hand, but found that they had made a mistake in boring the hole. They tied cords to the hand, and bracing their feet against the body of the cross, they pulled and stretched the arm till the hand came over the hole. The Victim heaved, the legs contracted, and a spasm of suffering shook his whole frame. Kneeling on his wrist, they drove home the second nail. His arms were nearly disjoined by the violent strain.

His body became livid, then death-like, while groans and sob were heard among his followers. His Mother, looking on, nearly fainted. John and her friends kept her from falling in a swoon, while cries of exultation were heard among the Scribes and Pharisees.

When they stretched his legs, they found that they had made a mistake in placing the cross-piece of wood for his feet to rest on. So they tied ropes to his feet and stretched them till his feet came over the holes they had bored in the wood, as the prophet said, "All my bones are scattered."¹ Then they nailed his feet to the wood of the cross. There seems to be a difference of opinion, as to whether they used one long nail driving it down through both feet, or a nail for each foot. The meditations and the revelations of many Saints, which we have followed in all their details, say one nail was used, being driven down through both feet. On the other hand, numerous pictures and carvings, as well as visions of the Saints, show the feet nailed by two nails. The Gospels do not go into details and the prophecies are silent. The prophet said. "They have dug my hands and feet, they have numbered all my bones."²

The agony which he suffered at this time can hardly be imagined. For he was stretched out on his cross with ropes around his chest and body lest the hands might be torn from the nail. The captain of the Roman soldiers then ordered the inscription, which Pilate wrote, nailed to the top of the cross above the head of the Crucified. The soldiers mocked the Jews, pointing out to them their Crucified King, and this roused the ire of the Pharisees, who demanded again, that another title be written stating that he said he was the King of the Jews. But the commander said something about carrying out his orders. Pilate had composed the Title, they nailed above his head, as a mockery of the Jews; for Pilate was much irritated against them. He did not know that he was showing forth the truth, that Christ was the King of the Jews, last heir of David and Solomon.

"And it was the third hour and they crucified him."³ Then the prophecy was fulfilled: "And I was as a weak lamb that is carried to be a victim, and I knew not that

¹ Psalm. xxi. 15.

² Psalm, xxi. 18.

³ Mark xv. 25.

they had devised counsels against me, saying: "Let us put wood on his bread and cut him off from the land of the living, and let his name be remembered no more."¹

It was noon. The silver trumpets were sounding over the sacred city calling the people to prepare for the afternoon sacrifice of the lamb at three o'clock, while here was the true Lamb of God, foretold from the world's foundations, dying to fulfil all that the prophecies and the Temple services foretold.

Then in the holes for the thieves' crosses, they raised beams upright, put a cross-piece from one to the other, and threw the ropes over it. Zenophon, Pliny, Lucian and other writers tell us of the ropes, nails and other instruments of execution. The ropes had sometimes knots, and St. Hilary mentions the wounds made in Christ's body by the cords. As was the custom, they bound his chest to the cross with knotted ropes, so the hands would not tear away and the body fall. The living flesh is very strong, the hands did not tear away. Few pictures of the crucifixion give these ropes around the breast and limbs. We are not sure such ropes were tied around the chest of the Saviour. But some writers mention them.

Now the executioners threw the ropes over the cross-piece, and while two pull on them, the other four lift up the cross with the weight of its Victim, and thus they raise it up. As the figure of the Lord appeared raised on high, cries of joy, exultation and mockery, rise from the great crowd on all sides. They directed the foot of the cross towards the hole in the ground, into which it fell with a frightful shock, nearly tearing hands and feet from the nails. Then they violently vibrate it back and forth as they drive five wedges into the ground to support it.

Thus Christ was raised up as he had foretold. "And I, if I be lifted up from the earth, will draw all things to myself. Now this he said signifying what death he should die."² There he was on high, fixed to the cross with nails driven into his hands and feet like pegs, as the prophet said:³ "And I will fix him as a peg in a sure place, and he shall be as a throne of glory to the house of his father."⁴ "And they shall say to him: 'What

¹ Jeremy xi. 19. See Zac. xii. 10.

² John xii. 32, 33.

³ Isaias lxxv. 2.

⁴ Isaias xxii. 23.

are these wounds in the midst of thy hands?' And he shall say 'With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me. Strike the shepherd and the sheep shall be scattered.'"¹

In all lands where she has spread, in all ages from Apostolic times, on Good Friday, the widowed Church in plaintive wailing voice weeps over the death of her Beloved. These Reproaches, formed by Apostles in Greek and Latin, seem to have been uttered by the dying Lord hanging on the cross.

THE REPROACHES.

"O my people! what have I done to thee? or in what have I saddened thee, reply to me?"

"For I led thee out of the land of Egypt, and thou hast prepared a cross for thy Saviour.

"O holy God, O holy Strong, O holy Immortal, have mercy on us.

"For I led thee through the desert for forty years, and I fed thee with manna, and I led thee into a really good land, and thou hast prepared a cross for thy Saviour. O holy God, etc.

"What more could I have done to thee, that I did not do? For I planted thee as my most beautiful vine, and thou hast become to me most bitter, and in my thirst thou hast given me vinegar to drink, and thou hast pierced thy Saviour's side with a lance. O holy God, etc.

"Because of thee I struck the Egyptians in their first-born, and thou didst deliver me up to scourging. O my people! what have I done to thee, etc.

"I led thee out of Egypt, Pharaoh being drowned in the Red Sea, and thou didst deliver me up to the chief priests. O my people! what have I done to thee, etc.

"Before thee I opened the sea, and with a lance thou hast opened my side. O my people! what have I done to thee, etc.

"I went before thee in the column of cloud, and thou hast led me to Pilate's pretorium. O my people! what have I done to thee, etc.

¹ Zachary xiii. 6. 7.

“I fed thee on manna through the desert, and thou hast fallen on me with strokes and scourgings. O my people! what have I done to thee, etc.

“I gave thee the waters of salvation from the rock, and thou hast given me vinegar and gall to drink. O my people! what have I done to thee, etc.

“Because of thee I struck the kings of the Canaanites, and thou hast struck my head with a reed, O my people! what have I done to thee, etc.

“I gave to thee a royal scepter, and thou didst place on my head a crown of thorns. O my people! what have I done to thee, etc.

“With great power I exalted thee and thou hast hung me on the gibbet of the cross. O my people! what have I done to thee, etc.¹

When with a frightful shock the cross fell into the hole, the body of the suffering Lord with its whole weight came down on the wounds in his hands and feet tearing the flesh and tendons, lacerating the sinews and cords. The Pharisees and leading Jews gave forth a shout of joy and exultation, as they saw the one they so hated lifted up high in the air, hanging in torture from the cruel nails. The dulled nerves were roused to renewed activity, the muscles quivered with terrific agony, the drooping head lifted, but struck against the cross behind, driving the thorns deeper into the flesh. The blood flowed down from his wounds like the red wine which flows from the crushed grapes, as he said through the mouth of his prophet: “O all ye that pass by the way, attend and see if there be any sorrow like unto my sorrow; for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger. From above he hath sent fire into my bones and hath chastised me.”²

With a cry his Mother rushed towards him, holding out her hands to him, the widowed Mother partaking in the awful sufferings of her only Son. But the guards stopped her. As the cross slid down into the hole, a hush fell on all the vast multitude. Even his enemies for a moment stopped their cries of exultation at the awful sight of pain and anguish, for human nature finds

¹ Roman Missal, Good Friday Services.
Psalm lxxvii. i 21-31.

² Jer. Lamentations i. 12, 13.

a fascination in the sight of terrific suffering. It was but for a moment, and then they began again to insult him, to spur on the rabble, and excite the mob.

The executioners then turned their attention to the two thieves lying on their backs, with the arms of their crosses still tied to their arms. Desmas was young, being about the age of Christ, but Gesmas was an old reprobate, hardened in crime. Coming to them, the executioners roughly ordered them to rise from the ground. They gave them the vinegar mixed with bitter myrrh to drink, as was the custom. Then they untied their cords, took off their clothes, tied ropes around their arms, and firmly fixing and nailing the cross-pieces to the body of the crosses, they dragged them up. They tied their bodies and limbs to the crosses with ropes so tightly that the blood burst forth. Gestas broke forth with curses, but Desmas moaning said: "This torture is dreadful, but if they had treated us as they did the poor Galilean, we would have been dead long ago." Thus Christ was crucified between these two wicked men, fulfilling the words of the prophet: "He hath delivered his soul unto death, and was reputed with the wicked."²

Now he speaks first from the cross a prayer, not for himself, but for his enemies, saying: "Father forgive them for they know not what they do."² The instinct of human nature, when suffering unjustly pain inflicted by others, is to rise in anger and retort on the transgressor. But here was the greatest example of the forgiveness of enemies the world ever saw, an object lesson for all future generations, which the Lord foretold by the mouth of the greatest of his prophets: "And he hath borne the sins of many, and hath prayed for the transgressors."³

The tumult of the triumphant Jews is now at its height.⁴ The rabble shout their vilest insults, the Pharisees mock him, the Scribes revile him, and the Sadducee priests remind him that he said he would restore the Temple in three days. His Mother, with John and Mary Magdalen, broke through the cordon of soldiers, draw near the foot of the cross and remain there till the end.

¹ Isaias liii. 12.

² Luke xxiii. 34.

³ Isaias liii. 12.

⁴ Psalm xxxiv.

16, 17. J. James Tissot Life of Christ, Vol. IV., p. 186.

“And one of the robbers who were hanging blasphemed him saying: “If thou be the Christ, save thyself and us.” But the other rebuked him, saying: “Neither dost thou fear God, seeing that thou art under the same condemnation. And we indeed justly, for we have received the due rewards of our deeds, but this man hath done no evil.” And he said to Jesus: “Lord, remember me when thou shalt come into thy kingdom.” And Jesus said to him: “Amen I say to thee, this day thou shalt be with me in paradise.”¹

The Narrative of Joseph of Arimathea has the following: “But the robber on the right hand, whose name was Demas, seeing the godlike grace of Jesus said: ‘I know thee, Jesus Christ, that thou art the Son of God. I see thee, Christ, adored by myriads of Angels. Pardon me my sins, which I have done. Do not in my trial make the stars come against me, or the moon, when thou shalt judge all the world, because in the night I have accomplished my wicked purposes. Do not urge the sun, which is now darkened on account of thee, to tell the evils of my heart, for no gift can I give thee for the remission of my sins. Already death is coming upon me because of my sins. But thine is the propitiation. Deliver me, O Lord of all, from thy fearful judgment. Do not give the enemy power to swallow me up, and to become the heir of my soul, as that of him who is hanging on the left, for I see how the devil joyfully takes his soul and his body disappears. Do not even order me to go away into the portion of the Jews. . . . Before then, O Lord, my spirit departs, order my sins to be washed away, and remember me, the sinner, in thy kingdom, when upon thy lofty throne thou shalt judge the twelve tribes of Israel.’”

If authentic, this was a touching prayer. “And Jesus said to him, Amen, I say to thee, this day thou shalt be with me in paradise.”² This was an example of full forgiveness at the moment of death for even a thief and murderer, as the example of Mary Magdalen was of the person guilty of immorality, while the mocking Jews filled with pride and presumption, who knew it all, headstrong in mental rebellion, stood and mocked him.

While this is taking place, the executioners took his

¹ Luke xxiii, 39-43.

² Luke xxiii. 43.

garments down to the north beside the wall, and divided them among themselves, making an equal division. They followed a custom in doing this, for the Roman law¹ gave the executioners the clothes of the criminals they put to death.

But when they saw the seamless garment woven by his Mother, made like the robe worn by every Temple priest, without a seam, they did not like to cut it, for then it would be ruined. They brought forth a board with figures, on which, when off duty, they used to while away the time in playing games of dice, and by that they decided the one to whom it belonged, as the prophet said: "They have dug my hands and feet. They have numbered all my bones. They have looked and stared upon me. They have parted my garments amongst them, and upon my vesture they have cast lots."³ A messenger then arrived from Nicodemus and Joseph of Arimathea, who informed them that he was ready to buy the garments, and the soldiers sold them in a bundle to him.

Then the executioners put ladders up against the cross, and unfastened the ropes with which they had fastened the Lord's body to the cross, lest when they raised it up the shock might tear away his hands and feet from the nails. Then he hung alone by the terrible wounds in his hands and feet. The blood which had stopped by the pressure of the cords began to circulate again and flowed trickling down from his wounds. He could not raise up his head without driving the thorns deeper, for the crown of thorns would strike against the cross behind his head. He was torn with the stripes of the flagellation, and deep black and blue stripes were all over his body. His joints were dislocated by dragging his limbs to fit the holes they had bored in the cross. In places his bones appeared. "They have numbered all my bones."³ Deep black, blue and discolored wounds going deep into the flesh covered him. His head was bowed, his eyes bloodshot, his tongue parched, his lips drawn. There was no place where his skin was whole, and there he hung on the wounds made by the nails.

A band of eighteen Scribes, Pharisees and Rabbis had hurried to Pilate's palace, and once more tried to get him to

² Lex De Bonis Damnatorum.

³ Psalm xxi 17-19.

³ Psalm xxi. 18.

change the Inscription, so as to read that he only said he was the King of the Jews. But with a haughty gesture he turned them away with the same words he uttered at the trial: "What I have written, I have written." They now came back to Calvary, and approached as near as they could to the crosses; they vented their spite and anger against Pilate on the Victim as they passed by. "And they that passed by blasphemed him wagging their heads, and saying: 'Vah, thou who destroyest the temple of God, and in three days buildest it up again, save thyself. If thou be the Son of God, come down from the cross.' In like manner the chief priests, with the Scribes, and the ancients, mocking said: 'He saved others, himself he cannot save.¹ If he be the king of Israel let him now come down from the cross and we will believe in him. He trusted in God, let him deliver him now if he will have him, for he said, I am the Son of God. And the selfsame things the thieves reproached him with."²

A band of a hundred Roman soldiers had been drawn up from the beginning around Calvary, under the command of Emelianus, lest there might be any attempt to rescue the condemned. When the prisoners had been raised on the crosses, these were relieved by a band of fifty soldiers under Abenadar, who when later converted, took the name of Ctesiphon. Under him was another officer called Casius, who, after his conversion, took the name of Longinus. The latter was a trusted messenger in Pilate's employ. These guards, under strict Roman military discipline, filed around the top of the little hill. "And they sat down and watched him."³ And the four soldiers who had crucified him, having received the money for his garments, having nothing else to do, came up the hill, and entering within the wall, they sat down with the soldiers. Criminals crucified sometimes live for days, and it was the custom to guard them lest their friends might rescue them. Josephus tells us how one of his friends had been so rescued and brought back to life.

"Now there stood by the cross of Jesus, his Mother, and his Mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore saw her, and the disciple standing whom he loved, he saith to his Mother: 'Woman, behold

¹ Psalm xxi. 9.

² Matt. xxvii. 39-44.

³ Matt. xxvii. 36.

thy son.' And after that he said to the disciple: 'Behold thy Mother.' And from that hour the disciple took her to his own."¹ Even in his agony, he did not forget his Mother, but provided for her a home with John he loved the most. While John was bishop of Ephesus, she lived with him till her death, which happened when she visited Jerusalem long years afterwards.

Dionysius, member of the great Council, the Areopagus at Athens, who saw the sun darkened when Christ was dying, whom St. Paul converted in his first sermon to the Athenians, tells us he went to see John, the beloved Apostle at Ephesus, and there he met the Mother of the Lord. He says that her appearance was so striking, so sublime, that if he did not know there was a God in heaven he would have knelt down and worshiped her. We may then imagine the natural beauty of form with which nature and grace had endowed her. But "All the beauty of the king's daughter is within."²

The rule Providence follows is, that when persons are called to fill a position, God fills them with all the graces wanted to fit them for that state. But what must have been the graces of her who alone was the Mother of the Word of God, the Divine Son, with all the fulness of the Godhead. She alone of all Eve's daughters was a Virgin, a Wife and at the time a widowed Mother. From the very apostolic age we find records, writings, monuments, etc., showing us in what honor she was held by the Apostles. Writers try to tell that she was only an ordinary woman, but we do not find that history sustains them.

While these things were taking place, deep shadows and darkness were falling on the world, as Isaias had said: "Behold the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate and to destroy the sinners thereof out of it. For the stars of heaven and their brightness shall not display their light, the sun shall be darkened in his rising, and the moon shall not shine with her light."³ "Fear and trembling are come upon me, and darkness hath covered me."⁴ "I will clothe the heavens with darkness, and will make sackcloth their covering."⁵ "We

¹ John xix 25-27.² Psalm xlv. 14.³ Isaias xiii. 9, 10.⁴ Psalm liv. 6.⁵ Isaias i. 3.

looked for light and behold darkness, brightness and we have walked in the dark.”¹ “For, behold, darkness shall cover the earth, and a mist the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee.”² “I will make all the lights of heaven to mourn over thee, and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.”³

The Gospels tell us the darkness covered the whole earth.⁴ The Passover was celebrated on the fourteenth moon, and this was the fifteenth day from the full moon, when the moon was on the other side of the earth from the sun, and therefore it could not have been caused by an eclipse of the sun. No author ever claimed that. Nearly all writers hold that it was supernatural, that as man was reviling his Creator, nature testified to his Divinity.

Dionysius, with his friend Apollophanes, both of Athens, went to Egypt, as was then the custom, to study in the Nile land. They were stopping at Heliopolis, where stood the temple of the sun, and Dionysius tells us what they saw that day of the crucifixion.

“We Dionysius and Apollophanes were there, both at Heliopolis, a city in Egypt, and we both saw the moon advance and come over the sun’s face in a miraculous manner, for it was not the time of their conjunction, and at the ninth hour of the day. (This was the Greek way of counting the hours of the day, and corresponded with three o’clock when Christ died.) We saw the moon miraculously restored to its place at the opposite hemisphere of the heavens.” When Dionysius saw the darkness he exclaimed: “Either the unknown God suffers, on which account the universe is darkened.” Another form states his words were: “Either the Deity suffers, or he is moved to pity one who suffers.” The Roman Breviary states the day of Christ’s death, seeing the sun darkened, Dionysius exclaimed: “Either nature’s God suffers, or the world is being destroyed.” In his letter to Apollophanes, Dionysius gives a variation of the phenomena they saw in Egypt. This Apollophanes remained and

¹ Isaiah lix. 9.
xxiv. 20.

² Isaiah lx. 2.

³ Ezechiel xxxii. 8. Joel 11-31. Isaiah

⁴ Matt. xxvii. 45. Luke xxlii. 44. Mark xv. 33.

became a philosopher of Egypt, while Dionysius returned to Athens where St. Paul converted him. He established the church at Lutitia, as ancient Paris was then called, and there with Rusticus and Eleutherius he suffered martyrdom.

Africanus, a writer of the third century, quotes Phlegont¹ who gives the following regarding the darkness over the world and the earthquake at the moment Christ died. "In the fourth year of the 202d Olympiad, there was a great darkness of the sun, more wonderful than any before in the daytime, at the sixth hour, so that day was turned into night, and the stars of heaven were seen, and there was an earthquake in Bythania, so that many cities of Nice were destroyed." This Phlegont was a pagan writer who lived at the time of Christ, and thus bears testimony to the wonders which took place at the crucifixion.

As the darkness deepened over the world, the people of Jerusalem groped their way through the gloomy streets, sat on the ground with heads covered, or went up to the tops of the houses to see the heavens with the sun as a dark opaque body hanging over the sky. Many broke forth in lamentations, or fell in fear. The animals moaned, birds flew low, all nature mourned their Creator. Pilate went over to see Herod in his apartments of the northern Antonia, near by, and said to him: "These events are not in the common course of nature; they must be caused by the anger of the gods, who are displeased at the cruelty which has been exercised towards Jesus of Nazareth."

Pilate was frightened. He sent for some of the religious leaders of the people, and asked them what the astonishing darkness meant. He said, that he thought it was a terrible proof of the anger of their God at the crucifixion of the Galilean, who was certainly their prophet and king. He added that he had nothing to reproach himself with, for he had washed his hands of the whole affair, was innocent of his death, and that he had condemned him at the request of the whole Jewish people. The leading Jews, with vehemence and steadfastness to a purpose, shown either in selling a suit of clothes or ruling

¹ Lib. Hist. III. Olymp. Chron.

an empire, replied that there was nothing unnatural in the darkness, that it could be explained by philosophers, and that they did not repent, nor were they sorry they had put him to death.

But many Jews began to think seriously on the phenomena, returned into themselves after the excitement had passed away, and became converts. A rabble formed before Pilate's palace crying out: "Crucify him, crucify him:" "Down with the unjust judge:" "May the blood of the just man fall on his murderers," etc., and Pilate sent for additional guards and laid the blame on the Jewish people.

A great throng of people assembling in the Temple for the afternoon sacrifice of the lamb, when the darkness became so dense they could not see each other, men were seized with dread and horror, which they expressed by cries and lamentations. The priests tried to quiet them. All the lamps and candles were lighted, but burned dimly. They groped along the walls of city and Temple while the Lord was hanging on the mountain in the darkness as had been foretold. "Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand and let the rulers into the gates."¹ "Therefore judgment is far from us, and justice shall not overtake us. We looked for light and behold darkness, brightness and we have walked in the dark. We have groped for the wall, and like the blind we have groped, we have stumbled at noon-day as in darkness, we are in dark places as dead men."²

At Calvary the darkness produced a kind of consternation. When it first began, the noise of nailing the two thieves, the insulting remarks of the Scribes and Pharisees, the shouts of the rabble, the raising of the crosses had attracted people's attention. After the executioners, had finished their work, they began to drink deep of the cheap acid wine they brought with them. Then they, sat down to watch the victims die, and silence fell on the multitude. After this every one began to notice the great change creeping over the face of nature. As the deep night fell on the world, voices hushed, faces paled with terror, men moved little. Jesus had given Mary to John, and she retired a little from the cross, and as the

¹ Isaias xiii. 2.

² Isaias lix. 9, 10.

darkness became denser, deep silence fell on the multitude. They looked at the darkening sky, at the dim sun, at the figure on the cross, and they became filled with fear and awe. Some struck their breasts according to the Jewish custom, some were sorry for their sins, and some became converted.

The Scribes and Pharisees first tried to put on a bold face, but they were at last forced to yield to the general horror. The birds flew low, or fell twittering to the ground, the horses and asses the officers and leading Jews rode trembled, put their heads down between their fore legs, and crowded close together. A storm of rain and hail had passed over Palestine that morning, and it was cold and damp. But when the dense darkness obscured all things, a deep silence fell on all the people. It was like the Egyptian darkness the Lord sent on the Nile land, when he delivered their fathers from bondage, which was a type and a prophecy of this darkness now covering the whole earth, while he was dying to deliver his race from the slavery of the demon and from endless hell.

Jesus now hung on the cross alone. Friends, followers, disciples, all had fled from him, and they looked on him as an impostor and deceiver. Only his Mother knew the mystery, for she knew his miraculous conception, had heard from Angel words that he would save his people from their sins, and the spotless Virgin, with St. John and Mary Magdalen on each side of her, stood by the cross to see him die.

At nine in the morning, the lamb was immolated in the Temple, a service they called Shacharith from remotest ages, when he was condemned to die, and the Hebrews tell us that Abraham established this morning time of prayer, then Pilate pronounced the death sentence. At noon, as the priests with the trumpets were calling the people to the Mincha, the noon service of prayer Isaac founded, then he was nailed to the cross. At three in the afternoon when they were sacrificing the lamb in the Temple, a time of devotions added by Jacob, called the 'Arabith, then the Saviour died. Thus the three great patriarchs, fathers of the Hebrews, seem to have been inspired with a dim foreknowledge of Jesus' agony.

Amid the deep, gathering, encircling gloom, and while the mocking multitude hushed in silence, forth from the lips of the dying Son of God rang out the words: "Eloi, Eloi, lamma sabacthani."¹ "My God, My God, why hast thou forsaken me." They are the opening words of the Psalm, xxi., where with minute details his Passion was foretold. The dying Saviour did not use the pure Hebrew, for the vast multitude, hundreds of thousands of people, covering the walls, and gathered on the hills to the south and west of Calvary would not have understood him. Only the priests and Rabbis knew Hebrew. He spoke in the Aramean, or Syro-Chaldaic, so they could all understand he was calling their attention to the Psalm.² Christ did not use the words: "Look upon me," for there was a dispute at that time regarding the authenticity of these words in the first verse.

Some writers seem to think that God had abandoned him, but that could not be. For in the incarnation, God and man were united in the one Person of the Divine Son, and they could never separate. Nor could the Father abandon his Son, for they are one and the same Divine nature. The Psalm means that Christ was abandoned to die for the sins of the world, and that he took all these sins on himself as though he himself had actually committed them.

"But I am a worm and no man, the reproach of men and the outcast of the people. All they that saw me laughed me to scorn; they have spoken with the lips and wagged their heads. He hoped in the Lord, let him deliver him, let him save him. They have opened their mouths against me as a lion ravening and roaring. I am poured out as water, all my bones are scattered. My heart has become like wax melting in the midst of my bowels. My strength is dried up as a potsherd, and my tongue hath cleaved to my jaws, and thou hast brought me down to the dust of death. For many dogs have encompassed me, the council of the malignant hath besieged me. They have dug my hands and feet, they have numbered all my bones. And they have looked and stared upon me. They parted my garments among them, and upon my vesture they have cast lots."³

¹ Mark xv. 34. ² Fouard, *Life of Christ*, II., p. 336. ³ Psalm xxi.

Hate, anger, and fanaticism blinded the Jews, and although the words were pronounced in the language of the common people, they did not seem to understand the opening words of the prophecy but: "Some of the standers-by, hearing, said: "Behold he calleth Elias."¹

Never did a dying human being feel as he felt, hanging by his hands and feet, dying on the cross with the world's sins upon him, for he alone lived with God, and in God, and he was God and man, and as man he was dying for the sins of all his brothers and sisters, from the first man to the last who will be born into this world. There he was, rejected by his own nation, doubted by his followers, abandoned by his Father as the victim of iniquity, with the weight of all sins, all wickedness upon him, as real as though he had been guilty of them all. "He is accursed of God that hangeth on a tree."² The sorrows of Gethsemane filled his soul with greater horrors; hell alone, the everlasting loss of God, was greater than his pains. For now his exquisite, indescribable mental sufferings were added to his bodily pains, so that he might drink to the very dregs the chalice of all human sorrows.

When his Mother heard his cry of anguish, she broke through the line of soldiers, followed by John, Mary daughter of Cleophas, her niece, Mary Magdalen and Salome. The guards were so frightened at the darkness that they did not disturb them, and there they remained till the end. A troop of about thirty men on horseback was passing by, on their way from Joppa to the city, and when they saw what was taking place they were filled with horrors and exclaimed: "If the Temple of God were not in Jerusalem, the city should be destroyed for having taken on itself such a fearful crime." These words from strangers made a great impression on the bystanders, and loud murmurs and expressions of grief were now heard on every side. The rabbles were not so loud in their mocking, the Pharisees assumed a more humble tone, the common people began to beat their breasts and lament, the tide was turning in favor of the Crucified.

The leading men of the Jews held a conference with the Roman centurion, who at their request closed the

¹ Mark xvi. 35.

² Deut xxi. 23.

nearby gate leading into the city, and sent to Pilate for five hundred more soldiers to guard against an insurrection. Abenadar the centurion now began to stop the Jews from reviling Christ, for the people were turning in his favor, and he feared a revolt.

The light became gradually brighter and the body of the Lord was seen high in the air against the dark sky. It was white from the quantity of blood lost.¹ "I am pressed as the grape which is trodden in the wine-press. My blood shall be poured out until water cometh." The Lord had lost so much blood that his mouth and tongue were parched, and he said: "I thirst,"² that the Scripture might be fulfilled, "Meeting the thirsty bring him water."³

Through his prophet, he spoke eleven hundred years before in his thirst on the cross: "O my God, my God, to thee do I watch at break of day. For thee my soul hath thirsted, for thee my flesh, O how many ways. In a desert land and where there is no way, and no water so in the sanctuary have I come before thee."⁴

Fainting for want of water, there he hung and his parched throat and swollen mouth could only utter the words "I thirst."⁵ Again the dying Lord spoke and said, "Could you not have given me a little water." John replied: "We did not think of doing so, O Lord." John then offered money to the soldiers to allow him to approach and give the Lord a little water. But they refused in a brutal manner as prophet had foretold. "For the fool shall speak foolish things, and his heart shall work iniquity to practise hypocrisy and speak to the Lord deceitfully, and to make empty the soul of the hungry and take away drink from the thirsty."⁶

The long lingering death of crucifixion brings on the most terrible thirst, and writers tell us that the sufferings for want of water are the most terrible. One of the soldiers, in place of giving him a drink of water, dipping a sponge in the bitter drink of vinegar and gall, offered it to the Sufferer. But as his hand was not long enough to reach up to his mouth, he put it on a reed and put it to the mouth of Christ, thus fulfilling the words of the prophet "And they gave me gall for my food, and in my

¹ Isaias lix. 7. ² John xix. 28. ³ Isaias xxi. 14. ⁴ Psalm lxii. 3. ⁵ John xix. 28.

⁶ Isaias xxxii. 6.

thirst they gave me vinegar to drink.”¹ The sponge was used by the executioners to wipe away the blood of victims from their armor. The drink they offered him was the bitter spiced beverage used by the executioners. When Jesus had tasted the acid wine, he refused to drink it, for he was a Nazarite, from his birth consecrated to the Lord, for whom the Lord laid down the law to foretell this incident: “They shall not drink vinegar of wine, or of any other drink.”²

This was the last of the wonderful prophecies to be fulfilled. All the time he hung on the cross, he has been reciting the prophecies, which foretold the most minute incidents of his passion, and now they are all fulfilled in him: “When Jesus therefore had taken the vinegar he said: ‘It is consummated.’”³ A cold death-sweat overspread every limb. His death struggle had commenced. John stood at the foot of the cross, and wiped his bloody feet with the corner of his cloak.

Mary Magdalen crouched at the foot of the cross in a frenzy of grief. The Virgin Mother stood between her Son’s cross and that of the good thief, having on one side her sister Salome and on the other Mary of Cleophas. Her eyes streaming with tears were fixed on her dying Son.

Medical men say that the blood the arteries carried to the extremities, could not pass through the lacerated capillaries into the veins, and the engorged blood around the wounds swelled the flesh, which puffed up all around the nails, as we see in sprains and serious wounds of the small bones of the hands and feet. For this reason the great aorta artery leading from the left ventricle of the heart, swelled and forced the blood into the head through the carotids, filling the brain and face, causing an intolerable pain in all these parts. The aorta filled to bursting could receive no more blood. The capillaries of the skin having been all destroyed by the scourging, could not receive the blood. But the blood still flowed to the heart from the lungs, which had not been injured. The heart was still more enlarged with blood and finally burst, letting the blood flow down into the chest.⁴

¹ Psalm lxxviii. 22. ² Numb vi. 3. ³ John xix. 30. ⁴ See *Le Camus Vie de N. Seigneur* iii. Note 2, Fouard, *Life of Christ*, V. II., p. 386, Stapfer, *In Palestine*, II., 4, etc.

While this is taking place, the dying Lord raised his thorn-crowned head, and in a loud and thrilling voice he spoke words of his father David: "Father, into thy hands I commend my spirit." And saying this he gave up the ghost."¹

With a loud cry he uttered the words just before his heart broke, showing that he knew the moment the organ burst. "Free among the dead."² Of his own free will he came into the world and according to his Father's will, thus he died to save his race.

The Virgin Mother, spotless among Eve's daughters, "full of grace,"³ still her station keeping, with John and the Magdalen and the women weeping, all fell flat on their faces, she alone understanding and adoring the wonders of God in his work of salvation. It was only later when the Holy Ghost came on them in the cloud of fire, the Shekina, that the others understood the mystery.

At the moment that the Saviour of the world gave up his soul into the hands of his heavenly Father, his body trembled and turned a livid white. His countless wounds stood out as black, blue and livid marks. His cheeks sunk. His eyes remained half opened, glassy in death, and his lips partly closed, through which was seen his parched and swollen tongue. His hands and feet, contracted with the pains, relaxed, his knees bent, his whole frame dropped a little, and his sacred body hung in death on the cross.

"It is finished." The wonderful prophecies beginning at Adam's fall, given to mankind through holy men of every age are all fulfilled in him. He waits till the last has been accomplished, then with that loud cry he gave up the ghost. It rang out in triumph over hell. The serpent's head is crushed. He was free to live or die. Death had no dominion over him, for he was not tainted with Adam's sin. But he freely died, as he said: "Therefore doth the Father love me, because I lay down my life, that I may take it up again. No man taketh it from me. But I lay it down of myself, and I have power to lay it down. And I have power to take it up again. This command I have received from my Father."⁴

¹ Psalm xxx. 6 ; Luke xxiii. 46.

² Psalm lxxxvii. 6.

³ Luke i. 28.

⁴ John x. 17, 18.

The Old Testament ended ; the New Testament had begun.¹ The Old was begun and sealed by the blood of the victims Moses and Aaron offered, the New was signed with the blood of the Victim they all foretold. The Jewish nation rejected him. But the other nations received him and his teachings through the Apostles. Sleep now, thou Conqueror of death and hell. Thy victory is complete. Fulfil now the words foretelling thy death: "In peace and in the selfsame I will sleep, and I will rest."²

Forever and forever, as long as our race shall run, man with his sin-laden soul, in the joys and sorrows of life, with faith, hope, and love, will turn to that bloody form of the Son of the Father and of the Virgin, offered as a Victim of the world's sins, and say in his innermost heart: "He died for me. He died that I might live with him in heaven." Lover of all mankind, filled with zeal for saving others, burning with the fire of the Holy Spirit, hungering for the souls of the members of the race he assumed up to the Divinity, he died the most terrific, the most atrocious, the most painful death a human being ever went through, that during all future ages, the story of his death might fill those who hear it with sympathy, wonder and love of him, and hatred for sin and demons, the cause of his death.

How few understand the wonders of the atonement? There he hung that day, between heaven and earth, as a standard and a sign to the nations, as the prophet said. "In that day the root of Jesse who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious."³ "Thus saith the Lord: "Behold, I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring their sons in their arms, and carry their daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nurses, and they shall worship thee with their faces towards the earth, and they shall lick up the dust of thy feet."⁴

The crime of the Deicide nation was finished. Without knowing it they had fulfilled the work of the redemption of the human race. "He came unto his own, and his own received him not." The Romans will come later under

¹ Jer. xxxi. 31-34.² Psalm iv. 9.³ Isaias xi, 10.⁴ Isaias xlix, 22.

Titus, capture their city, put them to the sword, and after they have built the Colosseum in Rome shall sell them as slaves into all the nations. From that time they will wander over the earth, like Cain, their prototype, with a mark on them, without a government, a place they can call their own, to show all nations that the Old Testament was true. Once the chosen people, they are so no more. The prophet foretold their terrible crime, their ruin and their future history.

DAVID'S PROPHECY.

WRITTEN 1,000 YEARS BEFORE CHRIST.

JUDGE, O Lord, them that wrong me, overthrow them that fight against me. Take hold of arms and shield and rise up to help me. Bring out the sword and shut up the war against them that persecute me, say to my soul, I am thy salvation. Let them be confounded and ashamed that seek after my soul. Let them be turned back and confounded that devise evil against me. Let them become as dust before the wind, and let the Angel of the Lord straighten them. For without cause they have hidden their net for me unto destruction, without cause they have upbraided my soul. . . . Unjust witnesses rising up have asked me things I knew not. They repaid me evil for good to the depriving me of my soul. But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting, and my prayer shall be turned into my bosom. As a neighbor and as an own brother, so did I please; as one mourning and sorrowful so was I humbled. But they rejoiced against me, and came together; scourges were gathered together upon me, and I knew not. They were separated and repented not, they tempted me, they scoffed at me with scorn, they gnashed upon me with their teeth. Lord, wilt thou look upon me? rescue thou my soul from their malice, my only one from the lions. I will give thanks to thee in a great church. I will praise thee in a strong people. Let not them that are my enemies wrongfully rejoice over me, who have hated me without cause and winked with the eyes" etc.¹

¹ Psalm xxxiv.

THE TRIUMPH.

A FEW WORDS.

CHRIST worked wonderful miracles, raised the dead, and cured all kinds of diseases to prove his claims to be the long expected Messiah: the "Anointed": "The Christ."¹ But at his death all except his Mother seem to have lost faith in him.

The moment he was crucified began a series of most wonderful miracles, recorded by the people who saw them. Earth and sun, moon and stars, all nature,—even the dead show forth his divinity, and these wonders continued afterward for generations attracting pagans to his teachings. The greatest miracle is that the empire of Christianity has continued to spread over the world in one unbroken triumph till our day.

As he foretold, on the third day he rose from the tomb, appeared many times to his followers, remained with them for forty days, and then, in the presence of five hundred people, he ascended into heaven.

THE MIRACLES AT THE DEATH OF CHRIST.

"And Jesus, again crying out with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in two from the top even to the bottom. And the earth quaked and the rocks were rent. And the graves were opened. And many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection came into the Holy City and appeared to many."²

The ground trembled, the crosses rocked back and forth, the rocks were torn asunder with frightful noise,

¹ John 1, 41; iv. 25; xiii, 19.

² Matt. xxvii. 50-53.

and great cracks seamed the yellowish white limestone of Judea, laying bare the subsoil and extending deep into the earth, as the prophets had foretold.

“Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble, because the day of the Lord cometh . . . a day of darkness and of gloominess . . . at their presence the earth hath trembled, and the heavens are moved, the sun and moon are darkened, and the stars have withdrawn their shining. . . . the sun shall be turned into darkness and the moon into blood.¹ “And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid-day, and I will make the earth dark in the day of light.”²

Beside the cross extending east and west, contrary to the rock strata, opened a great rent. It is still shown visitors in the Church of the Holy Sepulcher. It extends down to the cave under Calvary, where tradition says Melchisedech buried Adam's body, and if we believe the legend, when his side was opened with the spear, the blood of the dead Redeemer flowed down even into the mouth of Adam, whose sin in eating the forbidden fruit called forth the eternal decree of the Saviour.

St. Cyril of Alexandria and other Fathers of the Church call attention to this deep fissure in the rock.

Scientists have in our day examined it and pronounced it miraculous. Man had refused to believe in him, and all nature testified to his Divinity: “He looketh upon the earth and maketh it tremble.”³ “And you shall flee, as you fled from the face of the earthquake in the days of Ozias king of Juda, and the Lord, my God, shall come and all the saints with him. And it shall come to pass in that day that there shall be no light, but cold and frost. And there shall be one day, which is known to the Lord. And it shall come to pass in that day that living waters shall go out from Jerusalem . . . And the Lord shall be King over all the earth, in that day there shall be one Lord and his name shall be one.”⁴ Here we find a revelation of the darkness, of the earthquake, of the saints rising from the dead, of the water flowing from

¹ Joel ii. 1, 2, 10, 31. ² Amos viii. 8, 9. ³ Psalm ciii. 32. ⁴ Zach. xiv. 5-9.

the side of Christ, and of the reign of Christ from the cross over all the world.

Ancient historians tell us of the wonders which came to pass that day. Tertullian in his Apology for the Christian religion drew the attention of the Romans to these well-known facts recorded in their public archives.¹ Josephus² the Talmud³ and Christian writers give testimony to the remarkable events which happened at the death of Christ. Pilate's report to the emperor contains the following :

“And when he had been crucified, there was darkness over the whole earth, the sun having been completely hidden, and the heavens appearing dark, though it was day so that the stars appeared, but had at the same time their brightness darkened, as I suppose your reverence is not ignorant of, because in all the world they lighted lamps from the sixth hour till the evening. And the moon, being like blood, did not shine the whole night, and yet she happened to be at the full. And the stars also, Orion made lament about the Jews on account of the wickedness that had been done by them. And the whole world was shaken by unspeakable miracles, and all creation was like to be swallowed up by the lower regions, so that also the sanctuary of their temple was rent from top to bottom. And again there was thunder and a mighty noise from heaven, so that all our land shook and trembled. And there began to be earthquakes in the hour in which the nails were fixed in Jesus' hands and feet until the evening.”⁴

In another report Pilate says; “And at the time he was crucified there was darkness over all the world, the sun being darkened at mid-day, and the stars appearing, but in them appeared no luster, and the moon as if turned into blood failed in her light And in that terror dead men were seen that had risen, as the Jews themselves testified, and they said they were Abraham, and Isaac and Jacob and the twelve patriarchs, and Job that had died, as they say, three thousand five hundred years before. And there were very many whom I saw appear-

¹ Tacitus, Hist. v. ii., 3. ² Jewish Wars, B., iv., c. vi.; 3. vi., v., 4. ³ Jer. Yoma 43a Yom. 39b. ⁴ Report of Pontius Pilate sent to Rome to Tiberius Cæsar, Second Greek. Form. There is some dispute regarding the authenticity of this Report. We give it and let the reader judge for himself.

ing in the body, and they were making a lamentation about the Jews, on account of the wickedness that has come to pass through them, and the destruction of the Jews and of their law. And the fear of the earthquake remained from the sixth hour of the preparation until the ninth hour.”¹

The Jewish historian Josephus gives a rapid sketch as follows: “Thus there was a star resembling a sword, which stood over the city, and a comet that continued a whole year. Thus also before the Jews’ rebellion, and before these commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, Nisan, and at the ninth hour so great a light shone round the altar and the Holy House, that it appeared to be bright daytime, which light lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred Scribes as to foretell the events that followed immediately on it.

“At the same festival, also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the Temple. Moreover the eastern gate of the inner court of the Temple, which was of brass and vastly heavy, had been with difficulty shut by twenty men, rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor which was there made of one entire stone, was seen to open of its own accord about the sixth hour of the night. Now those that kept watch in the Temple came thereupon running to the captain of the Temple, and told him of it, who then came up thither, and not without great difficulty were they able to shut the gate again. This also appeared to the vulgar to be a very prodigy, as if God did thereby open to them the gate of happiness. But the men of learning understood it, that the security of their Holy House was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that this signal foreshadowed the desolation that was coming upon them.

“Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisius, Jyar, a

¹ Report of Pilate to Augustus Cæsar, First Greek form.

certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals. For before the setting sun, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding cities. Moreover at that feast, as the priests were going by night into the inner court of the Temple, as their custom was, to perform their sacred ministration, they said that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude saying. "Let us remove hence."¹ With these words the Shekina, the Holy Ghost, left the Holy of Holies the moment Christ died. The great seven branched candlestick of solid gold, weighing one hundred pounds, called Chinchares: "made with knots, and lilies, and pomegranates, and bowls, which ornaments amounted to seventy in all," as Josephus tells us,² had been trimmed that day. But the moment the Lord died the central lamp went out.³ St. Jerome mentions how the huge lintel of the Temple was broken. Jewish traditions tell that when the veil was rent blood flowed down. The Talmud and Maimonides says that there was a space of one cubit between the two veils hanging before the entrance to the Holy of Holies, and that there was no wall between them. According to the ancient traditions of the Jews, there were thirteen veils hung in various parts of the Temple, two being made each year.

Wonders happened then in other parts of the world. A ship passing the Island of Corfu that day heard a mighty voice saying: "Great Pan is dead," and a multitude of voices mourned his decease. Pan means the All—that is, All there is, is a part of God. It is the foundation of pantheism, that nature and all which it forms, is God. From that sprung paganism with all its degradation, as we find it still in barbaric Asia, in the worship of the forces of nature. Before the time of Christ man adored demons under the shape of idols, and at the Saviour's death the demons thus proclaimed that their empire of error over man's mind was at an end.

¹ Josephus, Wars, Book vi., C. v., n. 3.

² Antiq., iii., vi., 7.

³ Edersheim,

Vol. III., p. 610.

From remotest times in many parts of the world, Sibyls gave forth oracles, guided armies, directed rulers, and under inspiration foretold the future, even prophesying the sufferings and death of Christ. One of these directed the Romans, and gave them prophetic books, in which their future wonderful history was written. When laying the foundations of the city of Rome they found the head of a horse, and the oracles said the city would become the head of the world. When they named the mountains on which the city was built, the Sibyl called one the Vatican: "The Teacher's Hill." When they asked her what that meant, in the trance she said, there in future ages would reside the Teacher who instruct the world in religion.

When building the Capital, they asked her how long it would last, and the reply came forth in her ecstasy. "Till the Virgin conceives and brings forth." Long the Senate debated on this question, how can a Virgin bring forth? and they concluded that it would never happen, the city would last as long as the Capital, it would remain forever, and they called Rome "the eternal city." When Christ died the earthquake shattered that temple in Rome, from the walls of which a fountain of oil had burst forth the night he was born and flowed down to the Tiber. At Tivoli, Cumae, Erethrea, Babylon, Delphi and other places, these women lived as prophets of the Gentile nations. From the moment Christ died they spoke no more by divine impulse, their oracles were now fulfilled. Since that time witches, fortune-tellers, etc., have tried to foretell the future like them.

The high priests, Scribes and Rabbis had hurried back to take part in the afternoon sacrifice at three o'clock, and they arrived just as the darkness ceased and the sun again began to shine. They had got over their fear of the darkness, and were triumphing over the Nazarine, when the earthquake shook the ground, the sacred city and the Temple.

In the Temple had gathered the leaders of the Hebrew nation, and their names have come down to us. These were the men who had spurred on the people to demand Christ's death in Pilate's Forum, and who had mocked the dying Divine Son as he hung on the cross.

Jonathan Ben Uzziel¹ celebrated Targum scholar was their leader. He was known all over Jewry for his grasp of tradition and his great learning. He was revered by all nations. Sixteen men named Jonathan are given in the Old Testament, the first being Moses' grandson, the last was the father of the prophet Zachary.²

There was the gentle Rabbi Ben Buta, a follower of Shammai's school, a man mild as the famous Hillel, whom the people held as the holiest man in all Israel. But many years before Herod had put out his eyes, and he could not see that darkness which fell on the earth.

Near by was Dosithai of Jethma, who was always a fierce hater of the Herods. There they met Zadoc³ who had taken an active part in the uprising of Judas the Gualonite, which Rome had crushed with ruthless butchery.

With them was Boettho, the father of Herod's wife Mariamne. But he was now old and feeble. There were others not so celebrated in history. Abudem famed for his knowledge of the Torah, the Law of Moses, and Didas a school teacher. Then we mention Rabbis Addas, Finees and Egias, who lived in Galilee, and had come up to celebrate the Passover. These were prominent preachers of the synagogues of the towns along the shores of Galilee. We find that there gathered also Semes, Dathaes, Judas,—not the Iscariot, for he was dead by suicide,—Levi, Nephthalim, Alexander, Jairus, Phenees, Buthem, Isaac, Nathan, Lazarus—not the one Christ raised from the grave, but another of the same name,—Samuel, Crispus, Syrus, Zaras, Amese, Dagrippus, Aggai and Datam.

We find their names in the accounts of the meetings of the Sanhedrin called by the high priests to take means to prevent the news of the resurrection spreading among the Jews. With the high priests and men of the Temple whose names we have already given in other parts of our work, these leaders deceived the Jewish nation, gave large sums of money to the guards to tell, that while they slept the disciples took away the body of the dead Lord.

All these, with many others coming back from Calvary

¹ "Jehovah is given," or "Son of Jehovah is strong."
II. Esdras xii. 34.

² Judges xviii. 30.

³ "The Just."

had gathered in the Temple for the afternoon sacrifice of the lamb, after they had sacrificed the real Lamb of God. As they saw the great bronze gates of the Temple the moment of Christ's death open of their own accord, Rabbi Jochanan Ben Zacchai cried out: "Temple! Temple! why do you frighten us? We know that thou wilt be shortly destroyed, for it is said: "Open thy gates, O Libanus, and let fire devour thy cedars." ¹ Ever after, while he lived, his contemporaries looked on him as a prophet. For he had quoted the words of the prophet Zachary, foretelling this very time at the death of Christ, when the Temple gates would open of themselves. The reader can see in the words of the prophets and in Josephus' writings the terrible destruction of the city, the Temple and the Jewish nationality for the crime they committed that day.

The lights and candles were still burning, the priests tried to keep order among the vast concourse of people who had assembled where the strictest order and decorum were always maintained. The lamb had been immolated, and they were getting ready to sprinkle the blood in the Holies, when suddenly appeared among them the spectres of persons who had been dead for years. With pallid faces, and clothed in grave-clothes, the dead floated over the heads of the vast multitude. With stern words they reprov'd the nation for the crime they had committed. They called down his blood on their heads. They told them they would wander as a nation like Cain over the face of the earth.² The people struck with fear and consternation fled from the Temple. They ran out every one of the gates leading from the north and south sides of Israel's court, and a great concourse swept out the Nicanor Gate.

Annas and Caiphas within tried to calm the excited multitude of people. The Roman guards from Antonia ran over into the Temple area, thinking it was a revolt. The priests tried to continue the service, but just as the priest was about to enter the Holies with the lamb's blood, an earthquake shock shook the sacred building. The two great pillars on either side of the Porch, leading into the Holy of Holies fell, one to the north, the other to the south, tearing the great veil from top to bottom. "And the veil

¹ Zach. xi. 1.

² Tissot's Life of Christ, Vol. IV.

of the Temple was rent in the midst."¹ The Holy of Holies closed to all men, typified that heaven was closed to mankind since the sin of Adam, that no man could ever enter there or see God. But by his death, he had opened heaven, and the veil of the Holy of Holies torn in the Temple was to show that now the realms of bliss were once more opened. The veil was sixty feet high, thirty wide, as thick as a man's hand, and formed of costly Babylonian embroidery. Two great veils closed the entrance, and it was the inner one which Angel hands rent that day the moment Christ died.

"But before these doors there was a veil of equal size with the doors. It was a Babylonian curtain, embroidered with blue and fine linen, and scarlet and purple, and of a contexture that was truly wonderful. Nor was this mixture of colors without its mystical interpretation, but was a kind of image of the universe."²

The veil was woven of great strands, interlaced one into another, of different colors, forming a canopy so thick and heavy that three hundred priests were required to hang it. The veils were made by the young virgins offered in the Temple, where they remained till married, and the Virgin Mother, before she was betrothed to Joseph, had worked weaving the great veil. Writers tell us that the moment Christ died, the two columns sixty feet high at each side of the entrance of the Holy of Holies fell.

By Adam's sin heaven, typified by the garden of Eden, and the Holy of Holies, was closed to mankind. No one could enter that abode of bliss till Christ by his death had paid the price of redemption. The holy ones of all these ages, who had loved God followed the light they had and lived good lives, at their death went down to a place of rest called Abraham's Bosom,³ named also the "Limbo of the Fathers," "Hades," or "Hell." There they waited in the hope of the Redeemer. When with a loud cry the Son of God died, his soul went down into that place to tell the Saints the story of Redemption. During the three days, while his body was in the tomb, his soul remained with these holy souls, and when he went to heaven they ascended with him.

¹ Matt. xxvii. 51. Mark xv. 38. Luke xiii. 45.
the Jews, B. v., C. v., 4.

³ Luke xvi. 22, 23.

² Josephus, Wars of

These were the patriachs, prophets and personages who rose from their graves, came into the city and Temple, uttering cries of reproach and condemnation for the terrible deeds the Jewish nation had done against Christ. Nothing excited such a horror as contact with the dead, the image of Adam's sin resting on all his race. The Pharisees had magnified beyond measure the uncleanness of death. But the crucifixion of Christ robbed death of its terrors and swallowed it up in victory.

We can imagine the fright and consternation of priests and people, when they saw walking in Temple precincts and floating over their heads, the forms of their dead friends, and the saints of former generations, rendering them and the very Temple accursed, unclean and defiled. It was the abomination of desolation spoken by the prophet Daniel.

“And he shall confirm the covenant with many in one week, and in the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end.”¹ “When therefore,” said Christ, “you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand.”² Julian the Apostate tried to rebuild the Temple, and to revive the Jewish sacrifices to prove these words of Christ and his prophet false, but fire drove his workmen away, and destroyed their works as soon as finished.

The sacrifices of the Temple had fulfilled their end. They were now useless. Priests and Levites offered them in vain. For they had sacrificed the Victim they all foretold, and God received them from their hands no more. The night of spiritual darkness fell on the mind of all Israel that day and it has not yet lifted. Each Friday evening, when their Sabbath begins, the Jews still stand at the western wall of the Temple, and there they pray, wagging their heads, moving their bodies back and forth asking God to restore their Temple, while Christian and the Mohammedan look on and mock them. It seems sad

¹ Daniel ix. 27.

² Matt. xxiv. 15.

to see them, but it also seems as though God hears them not, as he foretold.

“Hear the words of the Lord, ye rulers of Sodom; give ear to the law of our God ye people of Gomorrah. To what purpose do you offer me the multitude of your victims? saith the Lord. I am full. I desire not the holocausts of rams, and the fat of fatlings, and the blood of calves and lambs and buck-goats. When you come to appear before me, who require these things at your hands, that you should walk in my courts? Offer sacrifice no more in vain, incense is an abomination to me. The new moons, and the Sabbath and other festivals I will not abide: your assemblies are wicked. My soul hateth your new moons, and your solemnities, they are become troublesome to me. I am weary of bearing them. And when you stretch forth your hands, I will turn away my eyes from you, and when you multiply prayer, I will not hear, for your hands are full of blood.”¹ “His blood be on us, and on our children” they cried to Pilate.

The grave gave up its dead. The bodies of the saints of the Old Testament came into the city, walked along the streets, striking terror into the hearts of the Deicide people. Some think that Adam, the patriarchs, Noe, Abraham, Melchisedech, David, Joseph, John the Baptist, and the bodies of those who had been recently buried came forth from their graves to give testimony to the Saviour. “And the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs, after his resurrection came into the holy city and appeared to many,” says St. Matthew.²

Zachary, the high priest, killed between the porch and the altar, the second Zachary, father of John the Baptist, tortured to death by Herod, because he would not tell him where his son John had hid, the two sons of Simon the Just, one the ancestor of that aged Simeon, who took Jesus in his hands, and foretold his mission, when as a child he was presented in the Temple, the prophet Jeremy whose whole life and persecutions, till he died at Tanis, Egypt, acted out the life of Christ, David and the prophets—these, and great numbers of others, appeared in the city and Temple, and in sepulchral tones reproached

¹ Isaiaas i. 10-15.

² xxvii. 52, 53.

them for the crime of putting Christ to death. This the prophet had foretold. "Thy dead men shall live, my slain shall rise again. Awake and give praise, ye that dwell in the dust, for thy dew is the dew of the light, and the land of the giants thou shall pull down into ruin." Then to the dead the Lord said, "Go, my people, enter into thy chambers, shut the doors upon thee, hide thyself a little, for a moment, until the indignation pass away." Then of the entombed Christ the prophet continues: "For behold the Lord shall come out of his place to visit the iniquity of the inhabitants of the earth against him."¹

Many of the bitterest Jews became converted when they saw the wonders which took place at his death, and in the midst of the universal confusion they now returned to the Temple and added their words of condemnation to those of the dead. And when they left the Temple they found the dead walking around the streets and entering into the houses still shaking with the earthquake. Annas, the most implacable enemy of Christ, with Caiphas, in fear and trembling tried to calm the people in the Temple. Pilate, filled with superstition, wandered from room to room of the Antonia, but everywhere he turned the dead met him, accusing him of the death of the innocent Christ, while his palace shook, and the ground trembled beneath his feet. He thought the dead were the gods of the Galilean, who had come to reproach him. In an inner room, he offered incense to his gods, and called on them to save him. Herod was also terror-stricken, and shut himself up from every one.

The opening of the graves and the raising of the dead was foretold by Ezechiel centuries before in these words: "Thus saith the Lord God, Behold, I will open your graves, and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel. And you shall know that I am the Lord, when I have opened your sepulchres, and shall have brought you out of your graves, O my people."²

Nicodemus' Account says that the leading Jews sent men to the tombs and found them empty. They took the dead who had risen and brought them into the synagogue, and made them swear on the sacred books to

¹ Isaias xxvi. 19-21.

² Ezechiel xxxvii. 12, 13.

tell the truth. The dead asked for pen and paper and wrote down the account. With the saints who had fallen a sleep since Adam's day they were in Hades.

“And there rose a light like the sun. And Abraham with Isaias and the prophets cried out: “This light is from the Father, and from the Son, and from the Holy Spirit.’ And there came into their midst an ascetic form, saying, ‘I am John the Baptist, the last of the prophets.’ Adam, also, and Seth were there.

“And David was with them and he said: ‘Dost thou not know, O blind, that when I was living in the world, I prophesied this saying: ‘Lift up your gates, O ye rulers.’¹ ‘And Osee said: I, foreseeing this by the Holy Spirit, wrote, ‘I will deliver them out of the hand of death, I will redeem them from death: O death, I will be thy death! O hell, I will be thy bite.’² And for the second time a voice cried out: ‘Lift up your gates.’ And Hades answered: ‘Who is this King of glory?’ The angels of the Lord say: ‘The Lord strong and mighty, the Lord mighty in battle.’ And immediately with these words the brazen gates were shattered, and the iron bars broken, and all the dead, who had been bound, came out of the the prisons and we with them. And the King of glory came in the form of a man, and all the dark places of Hades were lighted up

“The King of glory stretched out his right hand and took hold of our forefather Adam, and raised him. Then turning also to the rest he said: ‘Come all with me, as many as have died through the tree which he touched, for behold I again raise you all up through the tree of the cross. Thereupon he brought them all out. And our forefather seemed to be filled with joy and said: ‘I thank thy majesty, O Lord, that thou hast brought me up out of lowest Hades.’ And all the prophets and the saints said: ‘We thank thee, O Christ, Saviour of the world, that thou hast brought our life up out of destruction.’ And after they had spoken, the Saviour blessed Adam with the sign of the cross on his forehead, and did this also to the patriarchs and prophets, and martyrs and forefathers, and he took them up out of Hades.”

The Mosaic law directed that the bodies of the executed

¹ Psalm xxiii

² Osee xiii. 14.

criminals must be removed the same day.¹ The Mishna mentions the same custom.² The Sanhedrin had set apart a place for the burial of those stoned to death and another for crucified criminals. The Romans refused to deliver up the bodies of executed criminals, but rich friends sometimes gave money to the judges, who allowed them to take away the bodies of their friends.³

The Talmud states that the cross with the instruments of the crucifixion were usually thrown into the grave with the body.⁴ That was the custom in Germany.⁵ Another Jewish law forbade the executed to be buried with the members of his family.⁶ Christ's family tomb was just to the north of Gethsemane, in the Cedron valley where his grandparents Joachim and Anna were buried and where later his holy Mother was laid to rest before her body was taken up to heaven. There to-day you will find their tombs.

The great Sabbath within the Passover week began at sundown, and the burial of the dead Christ must take place at once in order to fulfil these laws. That was why they buried him in the new tomb of the wealthy Joseph of Arimathea, and fulfilled the prophecy, "And the rich for his death."⁷ "And his sepulchre shall be glorious."⁸

When the commotion had quieted a little, the leading Jews belonging to the Sanhedrin, remembering that the great Sabbath falling within the Passover week began at sundown, did not want the bodies of the three criminals to remain during the feast, they sent a committee to Pilate to ask him that they might be killed, and the bodies removed. Pilate immediately gave orders that the legs of the three should be broken to hasten their death.

No sooner had the Jews retired, than Joseph of Arimathea demanded an audience. He had heard of the death of Jesus, and with Nicodemus he determined to bury him in his own tomb, in his garden, not far from Calvary. Pilate was still filled with fear and anxiety, and he was astonished to see such a rich and influential Jew ask to give an honorable burial to a criminal he had condemned and executed. He sent for the centurion Abenadar, whom he had placed as officer over the guards around

¹ Deut. xxi. 22-23.

² Mishna, San. vi. 5

³ See Maimonides, San. xv.

Sepp. iii. p. 65.

⁴ San. xxxiv. 2.

⁵ See Sepp's Life of Christ, iii. p. 67.

⁶ Sepp. iii. 65, 66

⁷ Isaias liii. 9

⁸ Isaias xi. 10.

Calvary, and the latter gave him a full account. Nicodemus' account is as follows :

“As the preparation was drawing towards evening, Joseph, a man well-born and rich, a God-fearing Jew, finding Nicodemus, whose sentiments his foregoing speech had shown, says to him : “I know that thou didst love Jesus when living, and didst gladly hear his words, and I saw thee fighting with the Jews on his account. If then it seems good to thee, let us go to Pilate and beg the body of Jesus for burial, because it is a great sin for him to lie unburied.”

“‘I am afraid,’ said Nicodemus, ‘lest Pilate should be enraged, and some evil befall me. But if thou wilt go alone and beg the dead and take him, then I will go with thee and help thee to do everything necessary for the burial.’

“Nicodemus having thus spoken, Joseph directed his eyes to heaven, and prayed that he might not fail in his request, and he went away to Pilate, and having saluted him sat down. Then he says to him :

“‘I entreat thee, my lord, not to be angry with me, if I ask anything contrary to what seems good to your highness.’ And he said : ‘And what is it that thou askest?’ Joseph says : ‘Jesus, the good man, whom through hatred the Jews have taken away to crucify him, I entreat that thou give me for burial.’ Pilate says : ‘And what has happened that we should deliver to be honored again the dead body of him against whom evidence of sorcery was brought by his nation, and who was in suspicion of taking the kingdom of Cæsar, and so was given up by us to death?’

“And Joseph, weeping and in great grief, fell at the feet of Pilate, saying : ‘My lord, let no hatred fall upon a dead man, for all the evil that a man has done should perish with him in his death. And I know your highness, how eager thou wast that Jesus should not be crucified, and how much thou didst say to the Jews on his behalf, now in entreaty and again in anger, and at last how thou didst wash thy hands, and declare that thou wouldst by no means take part with those who wished him to be put to death, for all which I entreat thee not to refuse my request.’

“Pilate therefore seeing Joseph thus prostrate, and supplicating, and weeping, raised him up and said: ‘Go, I grant thee this dead man, take and do whatever thou wilt.’ Then Joseph thanked Pilate, and kissed his hands and his garments, and went forth rejoicing indeed in heart, as having obtained his desire, but carrying tears in his eyes. Thus also, although he grieved, he was glad. Accordingly he goes away to Nicodemus, and tells him all that happened. Then having bought myrrh and aloes a hundred pounds, they with the Mother of God, and Mary Magdalen, and Salome, along with John, and the rest of the women did what was customary for the body with white linen, and placed it in the tomb.”¹

While these things were taking place in the city, silence reigned round Calvary. The multitude of Jews, who had been so noisy with their clamors and insults, when the Lord was crucified, had become, first silent, then terror seized them. But when they saw the prodigies which took place at his death they became panic-stricken. Many of them were converted. But the leading Jews, filled with their fanaticism and hatred, refused to believe. The Jews had put Christ to death and they hated him even in death.

“And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.”²

Calvary was soon nearly deserted, the Lord's Mother, John, Mary Magdalen, Mary of Cleophas, Salome and their women friends remained weeping beside the cross. A few soldiers were gathered around, some leaning over the little low stone wall around the top of Calvary. Casius rode up and down on horseback in full armor, as officer over the guards. Soon six soldiers with ladders, spades, ropes and heavy iron mallets came up to remove the bodies of the condemned from the crosses. This operation the Romans called the *Crurifragium*: “Breaking the legs.”

They came first to the cross of Christ, and placed the ladder up against the cross to break his legs, as Pilate had

¹ Gospel of Nicodemus, Chapter xi.

² Luke xxiii. 48.

ordered. They said he was only pretending to be dead. Then they put their hands on his body, and reported that it was stiff and cold, and that he was really dead. They took down the ladders and placed them up against the crosses of the thieves, who were still alive. Swinging back the iron sledge, they broke the thieves' arms above and below the elbow, while at the same time another smashed their legs below and above the knees. Gesmas uttered groans and curses, and they finished him with three frightful blows, breaking in his chest. Desmas gave a deep groan and died. They loosened then the cords, the bodies fell to the ground, and they dragged them to a deep morass, or hole in the rocks about thirty feet deep, at the foot of the hill, about one hundred feet directly east and towards the city wall. Into that deep hole they threw the bodies and later they threw in the same water-hole the three crosses, and there long afterwards St. Helena found them. She had the place cleaned out, and it is now called the Chapel of the Finding of the Holy Cross.

The soldiers were doubtful whether Jesus was really dead, and they debated it among themselves, and with Casius, their commander. The Mother with her friends trembled lest they might mutilate him as they had the thieves. But the officer had a duty to perform, the execution of these criminals, and their burial before the setting sun, and without knowing he fulfilled a prophecy, and proved to all generations the real death of Christ. With his long narrow Roman lance, sharp as a knife and doubled-edged, he rode up to the top of the hill, and seizing the shaft in both hands he drove it into the right side of Christ's body, right through the heart till the point came out below the left arm.

When the Lord through Moses laid down the regulations relating to the preparation of the body of the dead paschal lamb, eaten every Easter during the Passover, he said: "Neither shall you break a bone."¹ Clearer still came out the prophecy telling how to remove the remains of the lamb, after the supper; telling how in future times the body of the Lord would be in haste removed from the cross that evening. For he was the real Lamb of God sacrificed

¹ Exod. xii. 46,

for humanity, the true Victim which the little lamb foretold. "They shall not leave anything thereof until morning nor break a bone thereof, they shall observe all the solemnities of the Phase."¹ So strongly was this law against breaking a bone of the roasted lamb enforced, that at the time of Christ, the Jew who would, even in carelessness break one of its bones, was punished with thirty-nine stripes by the Sandedrin.

When Casius drew forth his spear out of the wound, there came forth a great quantity of blood and water. The blood and water flowed into the officer's face, and cured his eyes of a disease which afflicted them. The waters were for him like baptism. He received the gift of faith, and the grace of salvation entered his soul. Leaping from his horse, he fell on his knees, and confessed that Christ was the Son of God. The eyes of his body were cured, and the eyes of his soul were opened. Josephus mentions many times Casius Longinus, who he says was a high officer in the Roman army in Judea at this time, and he may have been the very one, who in the designs of God proved to all men that Christ had really died. He gave up his office, did penance for long years on Calvary, where an altar called after him is still shown. He prayed, did penance, and was ordained into the Church.

The supernatural blood and water from the side of the dead Christ were foretold by the prophets: "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner and of the unclean woman. And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more, and I will take away false prophets, and the unclean spirit out of the earth."²

Christianity spreading over the world from that cross where high hung the body of the Dead, the destruction of paganism is the prophet's theme in the words he gives, as Isaias said: "Behold my servant shall understand, he shall be exalted and shall be exceedingly high. As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of

¹ Numbers ix. 12.² Zacharias xiii. 1. 2.

men. He shall sprinkle many nations, kings shall shut their mouth at him, for they to whom it was not told of him have seen, and they that have heard not have beheld.”¹ The prophet’s words relate to the preaching of the Church typified by the blood and water from his side.

God made the first man Adam to be the head of the human race. He sinned, was condemned to death, and the human race lost its head. Men are divided into nations, each with a separate government. They try to replace the rule of Adam, their emperor given them by God. But men are divided in their ideas of government, trying to replace the headship of their dead father. But they do not agree, and that is why politics are so divided and why wars afflict the world.

But with that condemnation on Adam, there came forth the decree, that there would come another Adam, who would be the head of the race—the second Adam, who would be obedient and never sin. That was Christ. But when God made Adam, he put him in a deep sleep, opened his side, took out a rib, and from it made another like himself, Eve, the mother of all the living. The sleep of Adam was a type and a figure of the sleep of death of Christ on the cross. When Longinus opened his side with the spear, the blood and water came forth. Then was created the new Eve, the Spouse of Christ, the Church, the Mother of all his children, whom she brings forth to him by the waters of baptism and feeds on his blood of redemption. Eve was another like Adam, bone of his bone, flesh of his flesh, to tell that man and wife are one, two souls in one body. She came not from his foot, to show that she was not to be trampled on, not from his head to mean that she was the head of her husband, but from his rib, the bone nearest to his heart, to tell all men that the wife is nearest to him, made from the bone against which his heart pulsates. And marriage with its blessings has passed down through all the generations of men, in all the nations with its benediction. “Increase and multiply and fill the earth,”² for it is the image of that ineffable union of Christ with his Church, the Holy Mother of all his children.

¹ Isaias lii. 13-15.

² Gen. 1. 28.

This creation of the Church from the side of the dead Christ was foretold by the prophets: "They shall be inebriated with the plenty of thy house, and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life, and in thy light we shall see light."¹ "You shall draw waters with joy out of the Saviour's fountains."² "A fountain shall come forth of the house of the Lord, and shall water the torrent of thorns."³ "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner and of the unclean woman."⁴ "For I will pour out waters upon the thirsty ground, and streams upon the dry land. I will pour out my Spirit upon thy seed, and my blessing upon thy stock."⁵ When the Hebrews were perishing in the desert for want of water, Moses struck the rock with his staff, and the waters burst forth and saved the people. It was a type and a prophecy of what took place on Calvary. For Christ is the Rock. The prophet Ezechiel saw the water flowing from the Temple, which was the body of the Lord in whom the Holy Spirit then lived as in a Temple, destroyed that day and raised the third day from the dead.

All this St. John describes with Gospel simplicity. "But when they came to Jesus, and saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it gave testimony, and his testimony is true, that you may also believe. For these things were done that the Scripture might be fulfilled: "Ye shall not break a bone of him." And again another Scripture saith: "They shall look on him whom they have pierced."⁶

Adam and Eve were of one flesh, bone and blood. They were the image of Christ in his union with this spotless Spouse, the Church, bone of his bone, blood of his blood, one with him, a part of his holy humanity which we all bear. Through her we are bone of his bone, and flesh of his flesh, he the head, we the members, brought forth from him and her by our new birth in baptism. All this John, who stood by and saw, beautifully

¹ Psalm xxxv. 9, 10.² Isaias xii. 3.³ Joel iii. 18.⁴ Zach. xiii. 1.⁵ Isaias xliv. 3.⁶ John xix. 33-37; Zach. xii. 10.

sums up: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. This is he that came by water and blood, Jesus Christ, not in water only, but in water and blood. And it is the Spirit that testifieth that Christ is the truth. For there are three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that give testimony on earth, the Spirit, the water and the blood, and these three are one."¹

The debt of sin was paid. The seed of the woman had crushed the serpent's head.² The Jews had rejected their Messiah, and God rejected them. The Temple had fulfilled its mission, and its sacrifices were no more received. It was useless to continue sacrifices there, while the Christian Liturgies replaced them among the nations. Now let us see the history of the destruction of the Temple, given by one who saw it.³

Thirty-six years after the death of Christ the Temple was destroyed, and the words of Christ and of the Prophet Daniel fulfilled. When the Jewish people rose in rebellion against Rome, Vespasian, with his son Titus, began in the north the invasion of Judea. Josephus, who wrote the account, was captured with the city he defended. He told Vespasian and his son they would be emperors, and his life was spared to write the terrible details of the destruction of the Holy City, and the scattering of the Hebrew people to the ends of the earth.

The Roman army had gained the walls of Jerusalem and were about to storm the city. Titus had assumed command when his father returned to Rome after the army had elected him emperor, and Titus had given express orders to spare the Temple, then the glory of the Jews, famed in all the earth. Let us quote the words of Josephus:

"So Titus retired into the tower of Antonia, and resolved to storm the Temple. The next day, early in the morning, with his whole army he encamped round about the holy house. But as for that house, God had for certain long ago doomed it to the fire, and now that fatal day was come according to the revolution of ages. It was the tenth day of the month Lous, Ab, upon which it

¹ I. John, v. 5-8.

² Gen. iii. 15.

³ Isaias i. 8, 21-23 ; xxvi. 5 ; xxviii. 23.

was burned formerly by the King of Babylon, although these flames took their rise from the Jews themselves, and were occasioned by them. For upon Titus retiring, the seditious lay still for a little while, and then attacked the Romans again, when those who guarded the holy house fought with those who quenched the fire that was burning in the inner court of the Temple. But these Romans put the Jews to flight, and proceeded as far as the holy house itself.

“At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to the golden window, through which there was a passage to the rooms that were round about the holy house on the north side of it. As the flames went upwards, the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it. And now they spared not their own lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake they kept such a guard about it.

“Now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent, after the last battle. Whereupon he rose up in great haste, and, as he was, ran to the holy house in order to have a stop put to the fire. After him followed all his commanders, and after them followed the several legions in great astonishment. So there was a great clamor and tumult raised, as was natural upon the disorderly motion of so great an army.

“Then did Cæsar, both by calling to the soldiers that were fighting with a loud voice, and by giving a signal to them with his right hand, ordered them to quench the fire. But they did not hear what he said, though he spoke so loud, having their ears already dinned by a great noise another way. Nor did they attend to the signal he made with his right hand, either, as still some of them were distracted with fighting, and others with passion. But as for the legions that came running thither, neither any threatenings could restrain their vio-

lence, but each one's passion was his commander at this time. And as they were crowding into the Temple together many of them were trampled on by another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed the same miserable way, with those whom they had conquered. And when they had come near the holy house, they made as though they did not hear Cæsar's orders to the contrary, but they encouraged those that were before them to set it on fire.

"As for the seditious, they were in too great straits already to offer their assistance towards quenching the fire. They were everywhere slain, and everywhere beaten. And as for a great part of the people, they were weak, and without arms, and had their throats cut wherever they were caught. Now round about the altar lay dead bodies, heaped one upon another, as at the steps going up to it, ran a great quantity of their blood, whither also the dead bodies of those slain above fell down.

"And now since Cæsar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the Holy of Holies of the Temple with his commanders, and saw it with what was in it, which he found to be superior to what the accounts of foreigners contained, and not inferior to what we ourselves boasted of and believed about it. But as the flames had not as yet reached to its inner parts, but was still consuming the rooms that were about the holy house, and Titus supposing, what the fact was, that the house itself might yet be saved, he came in haste and endeavored to persuade the soldiers to quench the fire, and gave orders to Liberalius, the centurion, and one of those spearmen that were about him to beat the soldiers that were about him.

"Yet their passions were too hard for the regard they had for Cæsar, and the dread they had for him, who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them. Moreover the hope of plunder made many to go on as having this opinion, that all places were filled with money, and as seeing that all round about it was made of gold, and besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and he threw the

fire upon the hinges of the gate in the dark, whereby the flames burst out from within the holy house itself immediately. Then the commanders retired and Cæsar with them, and when nobody any longer forbade those that were about to set fire to it. And thus was the holy house burned down without Cæsar's approbation." ¹

When the Babylonians had destroyed the Holy City, and Solomon's Temple, and carried the Hebrews into captivity, in the fifth century before Christ, Daniel was praying for his people and earnestly wishing the end of the captivity. The Archangel Gabriel appeared and told him the very year Christ would come, his three and a half years of public life, his death, the destruction of the Temple the ruin of the Jewish nationality, the end of the sacrifices, and the desolation, which will last to the end of the world.

The Hebrews called seven years a week. "Thou shalt also number to thee seven weeks of years, that is to say seven times seven, which together make forty-nine years." ² The seventy weeks make 490 solar years, "that transgression may be finished," by Christ's death and the "Saint of saints may be anointed," that is Christ, which is a Greek word meaning "the anointed."

"From the going forth of the word to build up Jerusalem unto Christ, the prince"—that is from the twentieth year of Artaxerxes' reign³—the king of Persia gave orders for the Jews to return and rebuild the Holy City. "To Christ the prince," that is to the baptism of Christ when he began his public life, sixty-nine weeks, that is after 486 years. The seven weeks, forty-nine years, was the time they spent in rebuilding the city, the Temple and colonizing the land. "And after 483 years Christ shall be slain," that is in the week after his baptism. And they shall no more be his people who shall deny him in Pilate's Pretorium.

And the Romans with Titus as their leader shall destroy the city and the Temple, and after the end of the Roman war, the appointed desolation, which shall continue to the end of the world, as we see to this day the Temple area desolate, where a Jew will not enter.

¹ Josephus, Wars of the Jews, Book vi., Cap. iv., n. 5, 6, 7. ² Levit. xxv. 8.

³ According to Herodotus the word means, "The Great Warrior."

And Christ shall convert many in one week, that is the last week of his preaching, and in the half of the week, that is after he has preached three and a half years, the victim and sacrifice will cease to be received by God, for then the Victim they foretold will be crucified.

THE ARCHANGEL GABRIEL'S PROPHECY.

GIVEN 490 YEARS BEFORE CHRIST.

“Seventy weeks are shortened upon thy people and upon thy Holy City, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed.

“Know thou, therefore, and take notice, that from the going forth of the word to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks and sixty-two weeks, and the street shall be built again, and the walls in the straitness of times.

“And after sixty-two weeks, Christ shall be slain, and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be waste, and after the end of the war the appointed desolation.

“And He shall confirm the covenant with many in one week; and in the half of the week the victim and the sacrifice shall fail, and there shall be in the Temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end.”¹

¹ Daniel ix. 24-27.

CHRIST'S FUNERAL.

It was nearly four o'clock when the messenger came from Pilate to tell the soldiers that he had given the body to Joseph of Arimathea. Joseph's servants came out of the near-by city gate, and went to work to put in order his new-made tomb. Nicodemus and Joseph were in the city buying articles for the entombment. Messengers were sent to tell the disciples of his death, and that the funeral would be held that evening before the setting of the sun, when the great Sabbath within the Passover would begin.

Near the cross of the dead Lord stood his mother with John, now her son ; her sister, her niece, and a few friends. As soon as the disciples and the friends who had gathered in Lazarus' house on Sion, near the Cenacle, heard of his death, they came down the long Sion Street, passed out the gate and came to Calvary.

After throwing the bodies of the two thieves with their crosses into the deep morass filled with water at the east of Calvary, the soldiers returned and loitered around the little hill, with its lone cross still bearing the body of the dead Lord. Soon two Jews of noble bearing approach, and tell Longinus and the soldiers they came to bury the deceased. The soldiers form in ranks and march back to their barracks, the people disperse and the friends were left alone with their dead. The Jewish law forbade executed criminals buried in their own tombs. It was nearly a mile around the city to Christ's family burial-place at the north of Gethsemane, the Sabbath would begin at sundown, and that was why Joseph offered his own new tomb.

Silence now reigned round Calvary. John was trying to comfort the most afflicted Mother. Weeping women were standing around the top of the hill. At the foot of the cross knelt Casius Longinus. A little band of Joseph's servants came out of the city gate, having materials for

preparing the body for burial. They come down the hill into the valley in which Calvary was, wind around it into the little vale separating Calvary from Joseph's garden, follow a little path north, to where now stands the vestry of the great Church of the Holy Sepulcher, where was the garden gate, and come back about seventy-five feet to the door of the tomb.

Joseph and Nicodemus followed and entered the tomb to see how the workmen had prepared it. Finding things ready, these two return the same way, and meet their other servants coming from the city with ladders, rolls of cloth, hammers and other things required.

These two men, among the richest of the city, had formed a partnership in building houses, were leaders of the congregation worshiping in the Cenacle synagogue, and had many men in their employ, and used ladders in putting up buildings. These ladders had cleats nailed to serve as rungs, each ladder having a hook at the top. They had bought spices, Balsamodendron, myrrh, resin of aquilaria, agallochum, vases of perfume in leathern bottles, sponges, bundles of fine linen and a litter to form a bier.

In the bazaars of the Holy City these things were sold as well as finest byssus, mouseline of woven linen, made in Egypt for wrapping round the dead. You can see them still around the bodies of ancient kings and nobles of the Nile valley in the great Museum of Cairo. The agallochum with perfumes and spices were melted, so they penetrated the grave-clothes. This was the way the wealthy Jew was prepared for the grave, the custom their fathers brought from Egypt, and this was the manner these two wealthy men laid Jesus' body to rest in Joseph's tomb.

Joseph and Nicodemus according to the custom of the Jews, had clothed themselves in mourning garments, and they wore black sleeves, and long cassocks falling down to their feet, bound around the waist with wide sashes. Gray cloaks drooped from their shoulders and white turbans covered their heads. Some of the women were also in mourning, and thus the little band went up the slope of Calvary.

When they came to the western opening in the little wall around the top, they found a new guard of soldiers

surrounding the hill. They were the guard the Jews had asked Pilate to send to guard the tomb, lest the disciples might come and steal away the body.

Joseph showed them the order Pilate had given him, and they allowed them to enter within the guarded circle around the cross. To the Virgin and John they told all they had done to give the dead Christ a respectable funeral.

Pilate had placed Abenadar as captain over the guard. After his conversion he was called Emilianus. Joseph went up and told him that they wanted to take down the body, and he let the women with John and the servants into the inclosure. There the women began to prepare the linens and the spices. Casius now came forward and told Emilianus how his eyes had been cured. The soldiers looked on with indifference or curiosity. The two officers came forward to help, the women wept, the Mother of the Lord stood with Mary Magdalen on one side, and John on the other; she bore her deep grief in silence. No one but the widowed mother knows what it is to lose her only son. But no one there knew the Son so well as his Mother, for no one had ever approached so near to God as she, who became the Mother of the Divinity, for the Person born of her was the Son of God, God of God, Light of Light, the Word made flesh, whose humanity had died to save his race he assumed in her womb.

Joseph and Nicodemus, aided by the officers, placed the two ladders behind up to the arms of the cross and mounted them. With a long narrow sheet they tied the body to the arms of the cross, winding the cloths below the knees and around the chest. They drove the nails back from behind with a hammer and then they pushed them with wooden pins out of the wood; the two hands of the Crucified fell, and the body was supported by the cloths. While Joseph and Nicodemus are doing this, Abenadar drives out the nails from the feet, Longinus gathers up the nails and lays them at the feet of the Maiden Mother, who had fallen on the ground near the hole where Desmas had died.

Then both men on the ladders, aided by the two Roman officers, untied the fastenings of the arms of the cross and

holding the cloths they gently let the sacred body descend into the hands of the two officers standing on stools holding the limbs below. The two Jews above, taking every precaution, let the linens slip gently through their hands, till the body of the dead Lord was laid on the ground. They, did it all as quietly and as gently, as they would have done if he had been alive, and they feared to hurt him. All the time their eyes were fixed on the torn lacerated form of the dead. Then the two came down from the ladders, and the four men wrapped the body with linen from the knees to the waist and gently laid it in his Mother's arms.

She on whom the shadow of sin had never rested, was then sitting on a wide cloth spread on the ground, her back propped up with some bundles of mantles, and they rested Jesus' body on her knees, and his head against her breast. She who had borne him, who alone then knew the mystery of his Passion, who had embraced him so many times when living, now embraced him in death. With a mother's bursting heart, she looked on his wounds, pressed his blood-stained cheek against her own again and again, leaving blood-stains on her fair Virgin cheek, while Mary Magdalen embraced his lower limbs and kissed the two wounds in his feet, in which she could see the whitish tendons, the bruised bones and the lacerated flesh where the extracted nails had rubbed out the coagulated blood.

The two noble Jews then left the Mother with her dead, and went down the hill to prepare things for the funeral. The two Roman officers retired to the ranks of the guards. John and the women stood by filled with grief. The common soldiers, used to death and carnage on many a battle-field, took little interest in the scene. The Jews had all retired from the place, fearing they might become unclean by touching the dead, and could not celebrate the remaining days of their great Easter. The officers gave orders that no insults to the dead would be tolerated; the westering sun was nearing the horizon; at its setting the great Easter Sabbath within the Passover would begin, then no work could be done, and all were in a hurry to finish the funeral as soon as possible.

Thus sitting on the grass, the widowed Mother of the

Lord held his lifeless form to her bosom, her heart filled with unutterable anguish. There is sorrow too deep for tears; mental sufferings are far more deep and piercing than any bodily pain, and the sorrows of her soul were indescribable. If she could only weep it would relieve her, but she could not. She remembered Simeon's prophecy, "Behold, this child is set for the ruin and the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."¹ The sword of the soul's sorrow, a thousand times more painful, pierced her soul as she looked down on that Body of him whose conception was told her by the Archangel Gabriel; whose birth was celebrated by Angel choirs, whose sorrows, sufferings and death transcended in tremendous pains and tortures the death of any human being who ever died. The double-edged sword of mental sorrows pierced into the very marrow of her soul as she gazed upon him.

John, Longinus, and the women looked on her in her anguish. The women drew near to comfort her. Joseph and Nicodemus had gone down the little hill to prepare the materials for the embalming, where their servants waited for them. Some of the Apostles and disciples were seen coming towards Calvary to be present at the funeral.

The Jews prepared their dead by a kind of embalming, expressed by their Hebrew word *chanat*, meaning "to be red," like leather which has been tanned or prepared with spices. In the Syro-Chaldaic, the process was called *chunetto*, in Greek *migma*—both meaning prepared with myrrh and aloes, as the Gospel tells us Nicodemus brought. The Egyptians embalmed in three ways described by Herodotus,² by which the body became dried up. Only the body of Jacob and Joseph were embalmed in Egypt in this way. The Hebrews followed another method of preparing the dead for burial.

Asa, the good king of Juda, 975 years before Christ, was "laid in the bed of roses and flowers which was filled with sweet odors, and diverse kinds of spices prepared by the apothecaries' art."³ This was the way the rich Jew was prepared before being laid in the tomb of his fathers, and

¹ Luke ii. 35.² Hist. 86-89.³ II. Paralip. xvi. 14.

this was the way the Lord was buried by the two rich Jews. Thus were fulfilled the words of the prophet: "For the wickedness of my people have I struck him. And he shall give the ungodly for his burial and the rich for his death."¹

When Joseph and Nicodemus found that the servants had prepared the things required for the entombment, they returned to the top of Calvary, where the Virgin was still holding the body of her Son. The soldiers still formed a guard around the top of the hill. The women brought sponges, water in earthen vases, linens, unguents and spices. All remained respectfully gazing on the Virgin as she went on with her mournful task. Magdalen remained at the feet of the body. John stood near the Mother, and all the others remained by to render any assistance. Mary bore up with all her anguish and never fainted. The Mother being the nearest relative prepared the body of the dead.

She opened the crown of thorns where it was fastened behind, and cut off the thorns sticking into the flesh, pulled them out and they were placed beside the nails in the basket on the grass. The Saviour's face was hardly natural, it was so disfigured by sufferings. The beard and hair were matted with blood, and the Mother washed all the blood away from his face, mouth, nostrils and glazed eyes, and closed the latter. Then she kissed the cheeks and covered the face with a linen cloth.

The joints had been dislocated, a gaping wound was in the right side, and a smaller one under the left arm, where the point of the lance, after passing through the heart had come out. His right shoulder, where he had borne his cross, was wounded with the weight of the heavy beam under which he fell so often. All these wounds she washed, and then filled with balm from a vessel the women held for her. Longinus and some of the soldiers brought the water from a near-by pool. The soldiers then took the cross and threw it into the morass at the east of Calvary, where they had thrown the bodies of the thieves with their crosses.

The afternoon was drawing to a close, and the men came and asked her to allow them to take the body and

¹ Isaias liii. 9.

finish the embalming. Once more embracing the body of her Beloved, she gave her consent. The men placed it on the bier they had brought, and then they all went down the little hill, the men carrying the body and the rest following after. They went straight down to the west about fifty feet into the little valley between Calvary and the wall of Joseph's garden, where was the flat rock which rose a little from the soil. Tenderly taking the body from the bier, they laid it on a wide linen sheet they had spread on the rock.

According to the Jewish custom, each one approached, knelt down, and kissed the face of the dead, thinking they were taking a last farewell of him they loved. Then his Mother again covered his face with a linen cloth.

John remained beside the Mother, who had followed the bier, and Joseph and Nicodemus covered the body with a sheet. Then both men knelt down, and underneath this covering, they removed the linen they had fastened round the loins, when they took the body down from the cross. They passed sponges under the large sheet covering the whole form, and washed the lower parts. Then with strips of linen they lifted up the body and washed the back without turning it over. They continued washing till the squeezed sponges gave forth nothing but pure water.

Then they poured water of myrrh over the whole body straightened out the limbs, and laid upon his lap sweet-scented herbs. A part of these herbs were scattered on the slab in the tomb where he was laid. For the Jewish mode of burial was to have the body lay like that of Asa, "on a bed of spices." Some of these herbs were also burned in honor of the deceased. This was the reason they brought about a hundred lbs. weight of myrrh and aloes.¹

During the preparation, they anointed all the wounds with ointment, and Mary Magdalen poured into the great wound in his side a small bottle of costly balm. Joseph of Arimathea had bought a large linen sheet, fifteen feet long and three feet wide and they placed this under the body, the head in the center, and then they doubled it over him, covering him all over before and behind. It is

¹ John xix. 39. See Smith's Dictionary of the Bible, Art. Burial.

said that this is the large linen cloth now in the costly casket over the altar of the royal chapel of the cathedral, Turin, Italy, with the features of the Saviour's face and form imprinted on it. After the resurrection, it is said that this sheet with the other instruments of the Passion was guarded by the Lord's followers, and handed down to following generations. But it is hard to verify these things, many learned works have been published to prove it to be the true winding-sheet.

Then the men brought the bier, which they covered with a cloth, and with care and reverence they placed the body on it. The bier used at Jewish funerals had four handles, two at each end. Coffins were not used among the Jews. But the body was prepared with ointments and spices as we have described, as the words of Christ to Mary Magdalen at the supper in Bethany in the Greek mean "with a view to dressing it with these ointments and grave-cloths."

It was customary for the nearest relatives to carry the bier from the house to the tomb. Joseph and Nicodemus took the two forward handles, and John and Emelianus the rear ones, and they lifted them on to their shoulders, and started for the tomb. Mary the Mother, being the nearest relative, walked first, with her sister Mary of Cleophas and niece Salome at each side. Then came Mary Magdalen, Mary of Heli, Christ's aunt, she being the Virgin's eldest sister, Martha, Veronica, Johanna, Chusa, Mary, Mark's mother, Salome, the mother of James and John the Apostles, Susanna, Rhode, Mary, Salome, Salome of Jerusalem. Casius or Longinus, the other Apostles and disciples who had just come. Then followed Marone of Naim, whose son Schila Christ had raised from the dead. Diana, the Samaritan with whom Christ had talked at the well.

Other Marys besides the Virgin Mother are given in the Scriptures. One of them, wife of Cleophas, was either the Virgin's sister, or of Joseph her spouse, and therefore by birth or marriage Christ's aunt. She was mother of James the Minor, Emeriana, grandmother of John the Baptist, gave birth to Anna the mother of John the Baptist. She married Zachary the priest, after whose death she wedded Cleophas, by whom she had a daughter

called Mary, who, later married Alpheus and gave birth to James and Philip the Apostles. The Virgin's sister, Anna, sister of Emeriana, having lost her husband, married Salome, by whom she had a daughter she called Mary, who espoused Zebedee and from that union were born James and John the Apostles. Two Apostles were named James.

St. Jerome's sermon for Easter has the following. "We read in the Gospels that there were four Marys; first, the Mother of the Lord and Saviour; second, his maternal aunt, who was called Mary of Cleophas; third, Mary the mother of James and Joseph; fourth, Mary Magdalene—though some maintain that the mother of James and Joseph was his aunt." The MS. thus concludes: "The holy Apostle and Evangelist John with his own hand wrote this little book in Hebrew, and the learned doctor Jerome rendered it from Hebrew into Latin."

Marianne was the sister of Philip the Apostle and she traveled with him during his missionary labors to the city of Ophioryma, called Hieropolis of Asia, and Bartholomew, one of the seventy-two disciples, came with them, and sitting in the entry of Stachys' house she met the people coming to meet the Apostles. She preached Christ to them. Later she was tortured to death.

Zalomi and that other Salome St. Joseph called to attend to the Virgin in the cave at Bethlehem, just outside the city walls to the east, when she brought forth the Saviour that first Christmas night; Anna, St. Joseph's niece, Lazarus, John Mark, who wrote the Gospel, Simon the leper now healed, the servants of Nicodemus and Joseph of Arimathea, men and women whom Christ had cured of various diseases, people out of whom he had cast demons, and all these come with a great throng of men and women who had believed in him.

Leading the procession went two servants with torches to light up the tomb. The procession marched along the little valley between Calvary and Joseph's garden in which the tomb had been excavated. This vale was about twelve feet lower than the top of Calvary. A low stone wall at the left inclosed Joseph's garden, and the gate was to the north, where is now the vestry of the church. They went along north to the gate leading into the garden, and then

they came back inside to the wall to the door of the tomb.

As the funeral procession wended along, according to Jewish customs, they all sang the Psalms for the Dead. "Out of the depths I have cried to thee, O Lord."¹ "Have mercy on me, O Lord, according to thy great mercy,"² etc. "It is good to give praise to the Lord,"³ etc. The singing was in that mournful minor key used in the Temple and synagogue.

When they came to the door of the tomb, they spread a large cloth on the grass, and reverently placed the bier on it. Then seven times they all went around the bier saying to the dead words of love, sorrow and consolation. According to the rules of the Rabbis, the women went first, the nearest relative leading, and we suppose Mary led leaning on the arm of her sister. This was the way the Jews buried their dead.

Then the women stood or sat on the sides of the little hill garden, terraced like the hills of Judea in that day with trees, shrubs, grain and grass. The tomb was new. No one had been laid in it. Joseph made it for himself. It was beautifully cut and carved out of the white yellowish limestone which here jutted out.

They went into the inner chamber, spread on the rock-shelf at the right the aromatic herbs and spices, covering that rock-shelf about three feet from the floor. Then over them they spread a large linen sheet.

Coming out, they take the body from the bier, reverently carry it in and lay it on the bed of herbs, with the feet to towards the door, the head to the west. The women come in and cover it with the flowers they had gathered in the garden. The men take up the large cloth covering the bier, and spread it over the body. Thus was the body of the dead Lord laid to rest according to the customs of his fathers. "Thus said the Lord to me, I will take my rest, and consider in my place."⁴

Coming out, they carefully close the bronze gates between the two rooms.⁵ Then with levers they roll the large round stone, called the Golar, which the law said must be permanently fixed the fourth day after death.

In the person of the dead Lord lying there in the dark

¹ Ps. cxxix.

² Ps. l.

³ Ps. xc.

⁴ Isaias xviii. 4.

⁵ Baruch vi. 17.

tomb, spoke the prophet: "He hath led me and brought me into darkness and not into light. My skin and my flesh he hath made old, he hath broken my bones. He hath built round about me, and he hath compassed me with gall and labor. He hath set me in dark places, as those who are dead forever. He hath built against me round about, that I may not get out, he hath made my fetters heavy."¹

The shades of the setting sun were fast lengthening as the mourners finished their sad duty to the dead. The Scriptures tell us that the way the Jews mourned their dead was by beating the breast, weeping, wearing sad-colored garments, songs of lamentation, funeral feasts, and hiring persons, especially women, to lament. These may be seen in many parts of the Old Testament, at the funerals of their great personages. The Mishna, prescribes seven days mourning for a father, mother, brother, sister or wife. Among pagans things were carried to excess. Herodotus says Egyptian women covered their heads with mud, paraded the streets beating themselves, while the men made a great outcry. Arab women tear their hair, hands and faces, and scream. When influential men die in these countries in our age, great mourning is made at their funerals.

But all took place at the Lord's funeral with decorum. The women separated to one side, as was the custom of the Jews, and the men gathered on the other. Deep was their grief, fast fell their tears, as they looked on the stone door closed on the remains of him they so loved. And as thus in the gloaming they wept for him, they fulfilled the words of the prophet:

"And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers, and they shall look upon me whom they have pierced. And they shall mourn for him as one mourneth for an only son. And they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremmon in the plain of Mageddon. And the land shall mourn, families and families apart; the families of the house of David apart, and their

¹ Lamentations iii. 2-7.

women apart ; The families of the house of Nathan apart, and their women apart ; the families of the house of Levi apart, and their women apart ; the families of Semei apart, and their women apart. All the rest of the families, families and families apart, and their women apart.”¹

And the holy Mother, the chief mourner, with all her friends and the Apostles, gathered there to weep over their Beloved, fulfilling the words of the prophet: “Depart from me, I will weep bitterly, labor not to comfort me for the devastation of the daughter of my people. For it is a day of slaughter, and of treading down, and of weeping to the Lord, the God of hosts, in the valley of the vision, searching the wall, and magnificent on the mountain.”²

The Jews mourned their dead for seven days, and they prayed nearly a year for the repose of their souls in the synagogues, and fasted for them. In their sorrows for their friends, they used to read, and sometimes sing the Lamentations of Jeremias, over the destruction of the sacred city, the scattering of Israel into Babylonia, and attribute the holy words to the loss the family had sustained.

And as the Apostles, and the band of Jesus' lovers gathered in tears around the tomb, Mary the Mother of the Lord, who had long years studied when a little girl in the Temple, brought forth the roll of the Prophet Jeremias' Lamentations, and for the first time she sang that mournful *Tenebræ* in which ever since the widowed Church for three days of Holy Week laments the death of her Spouse. Sadly the Virgin's voice rose in sorrow, and the others joined her in the prophetic words foretelling her Son's death her own grief the destruction of the city and the scattering of Israel into all the lands of earth.

JEREMIAS' PROPHECY.

MORE THAN 600 YEARS BEFORE CHRIST.

Juda hath removed her dwelling-place because of her affliction, and the greatness of her bondage. She hath dwelled among the nations, and she hath found no rest ;

¹ Zach. xii. 10-14.

² Isaias xxii. 2, 5.

all her persecutors have taken her in the midst of straits. The ways of Sion mourn because there are none that come to the feasts, all her gates are broken down, her priests sigh, her virgins are in affliction, and she is oppressed with bitterness.

Jerusalem hath grievously sinned, therefore is she become unstable, all that honored her have despised her, because they have seen her shame. O all ye that pass by the way, attend and see if there be any sorrow like unto my sorrow, he hath made me desolate, wasted with sorrow all the day long, the Lord hath trodden Gethsemane for the virgin-daughter of Juda. Therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me. They have heard that I sigh, and there is none to comfort me; all my enemies have heard of my evil, they have rejoiced that thou hast done it.

How hath the Lord covered with obscurity the daughter of Sion in his wrath, how hath he cast down from heaven to earth the glorious One of Israel, and hath not remembered his footstool in the day of his anger. He hath broken in his fierce anger all the Horn of Israel, and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion. To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem, to what shall I equal thee, that I may comfort thee, O Virgin daughter of Sion, for great as a sea is thy destruction, who shall heal thee?

I am made a derision to all my people, their song all the day long, He hath filled me with bitterness; he hath inebriated me with wormwood, and he hath broken my teeth one by one; he hath fed me with ashes. And my soul is removed far off from peace, I have forgotten good things. And I said, My end and my hope is perished from the Lord. Remember my poverty and transgression, the wormwood and gall.

He gave his cheek to him that striketh him, he shall be filled with reproaches. Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life. Thou hast seen, O Lord, their iniquity against me. For the sins of her prophets and the iniquities of her priests that have shed the blood of the Just in the midst of her. They

have wandered like blind men in the streets, they were defiled with blood. The breath of our mouth, Christ the Lord, is taken in our sins, to whom we said: Under thy shadow we shall live among the Gentiles.”¹

¹ Lamentations Passim.

THREE DAYS IN THE TOMB, THE RESURRECTION, AND ASCENSION.

WHILE the disciples were burying the body of the dead Lord, the members of the Sanhedrin held a council and debated the wonders which had taken place. But they were not converted. As soon as the sun would set the day of the preparation would end, and the great Sabbath day begin. They went to see Pilate, as the Gospel says.

“And the next day, which followed the day of the preparation, the chief priests came together to Pilate, saying: ‘Sir, we have remembered that that seducer said, while he was yet alive: ‘After three days I will rise from the dead.’ Command therefore the sepulchre to be guarded until the third day, lest his disciples come and steal him away, and say to the people: ‘He is risen from the dead,’ so the last error shall be worse than the first.’ Pilate said to them: ‘You have a guard; go, guard it as you know.’ And they departing made the sepulchre sure with guards sealing the stone.”¹

As the mourners sang the Lamentations, 500 Roman soldiers in full armor, under Emelianus, surrounded the tomb while Caiphas, Annas and a large band of Temple guards with lanterns on long poles came into the garden. They were the Temple guards sent to watch with the Romans round the tomb.

Dark shades of setting sun fast are eastward stretching, as this band of priests and Temple guards roll back the stone, and go into the tomb to make sure the body is there. They close the bronze gates, roll back the great stone to the door, fasten a rope across the door which many times they wind round the stone, and seal rope and stone with cement, on which they impress the official Temple seal, fixing all so any attempt to steal the body would break the seals, as the prophet said: “As the gates

¹ Matt. xxvii. 62-66.

that are made sure on every side, or like a dead man carried to the grave. . . . so do the priests secure the doors with bars and locks, lest they be stripped by thieves.”¹

The priests talk with Jewish guards, speak to Roman officers and return to the city. Thus was the body of the dead Christ watched by the very Temple guards, who had arrested him, and by 500 Roman soldiers from the Antonia fortress, the latter under a discipline stricter than the world ever saw. Josephus, who had lived in Roman camps after his arrest till the fall of the city, tells us of that military discipline.

“Now here one cannot but admire the precautions of the Romans. . . . and indeed, if any one but attends to the other parts of their military discipline, he will be forced to say that their obtaining so large a dominion hath been the acquisition of their valor, and not the bare gift of fortune. . . . But as if their weapons did always cling to them, they never have any truce from warlike exercises, nor do they stay till times of war admonish them to use them. For their military exercises differ not at all from the real use of their arms, but every soldier is daily exercised, and that with great diligence, as if it were in time of war, which is the reason, they bear the fatigues of battle so easily. For neither can any disorder remove them from their usual regularity, nor can fear frighten them, nor can labor tire them, which firmness makes them overcome those who have not the same, nor would he mistake who would call these exercises bloodless battles, and their battles bloody exercises. . . .

“When they have thus secured themselves, they live together by companies, with quietness and decency as all their other affairs are managed with good order and security. Each company has also their wood and provisions brought them, when they stand in need of them, for they neither sup nor dine as they please singly, but all together. Their times also for sleeping, and watching, and rising, are noted beforehand by the sound of trumpets, nor is anything done without such a signal. And in the morning the soldiers go every one to his centurion, and these centurions to their tribunes, to salute them, with whom all the superior officers go to the general of the

¹ Baruch vi. 17.

whole army, who then gives them the pass-word and other orders to be by them carried to all that are under their command, which is also observed when they go to fight. . . . The footmen are armed with breast-plates, and helmets and have swords on. But the sword which is on the left side is much longer than the other. But these footmen that are chosen from among the rest to be about the general, have a lance and a shield. But the rest of the foot-soldiers have a spear and a long buckler, a pick-ax, a leather thong, and a hook with provisions for three days. . . .

“Now they manage the preparatory exercises of their weapons, that not the bodies of the soldiers only, but their souls also may become stronger. Moreover they are hardened for war by fear. For their laws inflict capital punishment, not only for soldiers running away from their ranks, but for slothfulness and inactivity, but in a lesser degree, as their generals are more severe than their laws. . . . And the readiness of obeying their commanders is so great that it is very ornamental in peace. But when they come to a battle, the whole army is but one body, so well united are their ranks, so sudden is their turning about, so sharp their hearing as to what orders are given them, so quick their sight of the ensigns, and so nimble their hands when they set to work, etc.”¹

Such was the discipline of the 500 Roman guards Pilate placed round the tomb of the dead Christ. They took their four hours' watch day and night, 100 men forming a guard under an officer called a centurion. These men armed to the teeth, formed a circle around the tomb. They would kill any one who approached. To them it was death to break orders. In God's providence these five hundred men witnessed the resurrection, and gave testimony to what they saw that Sunday morning.

Many times the Lord said he would rise on the third day. “For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.”² “The Son of man shall be betrayed to the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and to be

¹ Josephus, Wars of the Jews, B. iii., C. v., 1-7.

² Matt. xii. 40.

scourged, and to be crucified, and the third day he shall rise again." ¹ "The Son of man must suffer many things, and be rejected by the ancients and by the high priests, and the Scribes, and be killed, and after three days rise again." ² "From that time forth Jesus began to show to his disciples, that he must go to Jerusalem and suffer many things, from the ancients, and the Scribes, and the chief priests, and be put to death, and the third day rise again." ³ "Destroy this temple, and in three days I will raise it up." ⁴

Even the Jewish leaders knew his prophecy of the resurrection and that was why they asked Pilate for the guard. According to the Jewish way of speaking a part of three days meant three days, and in figurative language the third day. He was in the tomb a part of that Friday, the whole of Sabbath, and part of the First day now called Sunday. While the Jews counted their religious days from sunset, they learned from the Romans to reckon their civil days from midnight. Sts. Augustine,⁵ Thomas Aquin⁶ and other writers quote many texts of the Old Testament to show that parts of days are taken for whole days.

After Pilate recovered a little from fear caused by the wonders he saw, he went into the Temple, called the chief priests together, and said he had heard they had a large collection of sacred books, called for them, and four officers of the Temple brought the Scrolls of the Law and Prophets, "adorned with gold and precious gems." Pilate ordered them to tell him if it were true that these writings foretold that Jesus, crucified that day, was the Son of God, the Messiah foretold to come for the salvation of mankind.

Annas and Caiphas ordered all the others out, shut the gates, and told him that they had examined all the Books of the Old Testament, and found that the patriarchs and the prophecies pointed to him as the Messiah. It had been their custom, they said, each year for the great synagogue, to examine that collection of holy books and seek out the testimony of God. A long account follows of the proph-

¹ Matt. xx. 18, 19. ² Mark viii. 31. Luke ix. 22. ³ Matt. xvi. 21. ⁴ John ii. 19.
⁵ De Trinitate, Book IV., C. 6, and De Consensu Evangelii. L. iii. c. 6. ⁶ 3 pars. qu. 51, Art 4, Ad Primum.

ecies, which we give not now, and they finish with these words to Pilate: "And now thou hast adjured us, O good judge, by this holy book of the testimonies of God, and we make it manifest to thee, and now we adjure thee by thy life and safety to make manifest these words to no one in Jerusalem." ¹

If this account be true, these two men deceived the whole Jewish nation, to save themselves from death at the hands of the infuriated people, who would rise against them, if they knew they had been led by these priests to put their Messiah to death.

As Joseph of Arimathea was returning from the funeral that evening, the leaders of the Jews arrested him, and ordered him to be put in prison, till the first day of the week, saying: "Know that the time does not allow us to do anything against thee, because the Sabbath is dawning. And know that thou shalt not be deemed worthy of burial, but we shall give thy flesh to the birds of the air."² Joseph said to them: "These are the words of the arrogant Goliath, who reproached the living God and holy David."³ Joseph bitterly condemned them for the crime they committed that day. "And the Jews hearing these words, were embittered in their souls, and seized Joseph and locked him in a room, where there was no window, and the guards were stationed at the door, and they sealed the door where Joseph was locked in."

They held a meeting of the Sanhedrin, and condemned him to death. But Sunday morning, a great light filled Joseph's prison, and a form appeared to him, clothed as with the sun. And Joseph thought it was Elias. But it was Jesus. "And he wiped my face, and kissed me, and said to me, 'Fear not, Joseph, open thine eyes, and see who it is that speaks to thee.' And looking up I saw Jesus . . . and I said to him. 'Who art thou, my Lord?' And he said to me. 'I am Jesus, whose body thou didst beg from Pilate.' And the Lord delivered him out of prison, and told him that he would go to Galilee to meet the Apostles there."³

Joseph retired to his own summer home in Arimathea. The members of the Sanhedrin sent to his prison Sunday

¹ Gospel of Nicodemus, Christ's Descent into Hell, n. 12, 28. ² 1 Kings xvii. 44.

³ Gospel of Nicodemus, c. 16.

morning, but great was their surprise when they found he had been delivered. Later we will tell what befell him. Let us return to Calvary.

Leaving the two bands of guards round the tomb of the dead Christ, his followers returned to Sion. In the Cenacle they gathered after sunset for the synagogue services, which began the great Sabbath within the Passover. In the large room where the night before the Lord celebrated the Last Supper, they assembled in fear and trembling. Nicodemus and Joseph of Arimathea were the leaders of that synagogue, but history records not the Rabbi was who read the Service. James lived a quarter of a mile to the north, while later he was bishop of Jerusalem. On the corner across from James' house, at the corner of the street running east and west, Thomas later lived. James was a Temple priest; perhaps he led the prayers.

In the gloaming they all said the evening prayers, the women separated from the men, as was the custom. Deep was their grief for their dead Leader. Fast fell their tears. Mournful was the meeting, as the prophet foretold: "I will pour out on the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayer, and they shall look on me whom they have pierced, and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem."¹

The Cenacle then, as in our day, formed a large pile of buildings. The Virgin Mother with her friends had rooms where they retired to rest that night, still meditating on the words of the prophets: "Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel."² "Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil."³ Among the Jews the nearest of kin put on sackcloth and ashes, and the Mother of the dead Lord clothed herself according to the customs of her people, to fulfil the prophet's words: "Gird thee with sackcloth, O

¹ Zacharias xii. 10, 11.

² Isaias xxxvii. 23.

³ Jeremias xiv. 17.

daughter of my people, and sprinkle thee with ashes, make thy mourning as for an only son, a bitter lamentation.”¹

Those who witnessed the terrible Tragedy of Calvary related the details to the Apostles who had not been present. Those who lived in the sacred city went to their homes. The women retired to the little cells like bedrooms in the different parts of the building, and after they had removed their sandals, girdles, and outer clothing they lay down on the divans along the walls. The men lay on the floors of the Cenacle and in other rooms with their clothes on, as was the custom of the pilgrims who came up to the Holy City for the feasts of Israel.

In the morning, from the hanging lamp before the Aaron, “the Ark,” facing the east in the Cenacle, they lighted the candles, and said the synagogue morning prayers, men and women separated. Then all got ready to attend the great Sabbath service in the Temple. John went with the Mother his dying Lord had given him. The Virgin visited the places in the Temple where she had passed her youth till her fifteenth year when she was espoused to Joseph, she recalled the many happy years she lived there, reading the Torah, the Five Books of Moses, the Prophets, the sacred writings which foretold her Son, his life, his Passion and his death.

That early hour the Temple was nearly deserted. Priests were seen flitting back and forth, preparing for the service, but filled with fear and trembling, expecting every moment the miracles of the day before would be repeated. That Sabbath within the Easter, or Passover, was the greatest Sabbath or “rest” of the year, for it recalled the rest of God after the creation, but especially is foretold the rest of Christ in the tomb after his work of saving man by his Passion and his death. That Sabbath people were allowed to enter the court of the priests, and the Lord’s Mother with John and her friends, took advantage of that privilege to visit the sacred inclosure.

In the Temple they met the sons of that aged Simeon, who had taken Christ into his arms when a child, and foretold his mission and the Virgin’s sorrows. The nephews

¹ Jeremias vi. 26.

of Joseph of Arimathea first heard from them the news of their uncle's arrest. These four Jews were inspectors of the Temple, and they offered to show the Lord's Mother and the disciples over the building.

The members of the little band saw with astonishment the marks of God's anger over all the vast inclosures. In the walls separating the porch from the Holy of Holies was a rent, large enough for a man to pass through. The great veil hung in tatters torn from top to bottom. In place of holy hymns and canticles usual at this great feast all was hushed; priests and Levites passed from place to place in fear and trembling. The Temple's doom was felt in the very air. They saw that the temple had fulfilled its mission in pointing to the dead Redeemer, and that God had struck it in his wrath.

Standing west of the great altar, they could see into the Holy of Holies with its glittering walls of pure gold, its massive seven-branched candlestick, the table for the proposition bread and the gold altar for incense. They visited the spot at the Nicanor gate where the Virgin was presented when a child, the room where she had lived till she was fourteen years old, where in her fifteenth year she had offered Christ, the room opening into Israel's Court where she found him disputing with the doctors, the places where he had performed his miracles and the other spots made sacred by his presence. They remained for the morning services, studying these striking types of Him who then lay dead in the tomb.

After the Temple service ended, the little band returned to the Cenacle. There they passed the Sabbath rest in prayer, in tears, and in reading the prophetic books. Many disciples called to see the Mother of the Lord, and to learn from her, from John, and from the women, the details of the crucifixion. The other Apostles asked John to tell all the details, and with that love and charity for which he was noted, he told the story. The doors were tightly closed, for they were afraid lest some of them might be arrested like Joseph of Arimathea.

They sat on ashes, the sign of mourning, women covered their faces with thick veils, they turned their faces towards the wall, they spoke in whispers, and they gathered around the Virgin and tried to comfort her. They did not know

the mystery of the redemption. The Holy Spirit had not yet come to enlighten them. But they pondered on the words, "Thus saith the Lord of hosts, the God of Israel, Consider ye, and call for the mourning women, and let them come, and send to them that are wise women, and let them make haste. Let them hasten and take up a lamentation for us, let our eyes shed tears and our eyelids run down with waters. For a voice of wailing is heard in Sion,"¹ "O, expectation of Israel, the Saviour thereof in time of trouble, why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?"²

The Maiden Mother had spent her youth in the Temple reading the sacred books of her people, to her the Archangel Gabriel had brought the message that she would become the Lord's mother, that he would save his people from their sins, she understood the prophecies better than the others, for her mind was never blinded by sin. But her heart was breaking. Peter came with tears in his eyes for his sins of denial. James the Greater also called, John went out during the day, some of the disciples came to see them and few incidents happened to interrupt the solemn rest and thus passed the day.

At setting of the sun the Sabbath ended. The synagogue services of the first day of the week began. The shops of Jerusalem opened. The people went about their daily avocations. Mary Magdalen, with some of the women, went down into the Cheesemongers' Street in the Tyropœon valley, and brought spices, unguents and herbs to complete the anointing of the body of the dead Lord, for they had not time before the setting of the sun the day before, which began the Sabbath, to complete all the funeral rites and preparation of the body. They wanted to finish the work as soon as they could on the first day of the week.

When Mary Magdalen brought the herbs and spices to the Cenacle, the women gathered around to help her, they placed them on a table in the center of the room, the very table used at the Last Supper, and they all sat down and spent that Saturday evening, preparing them for the finishing of the embalming early in the morning.

They meditated on the prophet's words, "In their

¹ Jeremiah ix. 17-19.

² Jeremiah xiv. 8.

affliction they will rise early to me. Come, let us return to the Lord. For he hath taken us, and he will heal us; he will strike and he will cure us. He will revive us after two days. On the third day he will raise us up, and we shall live in his sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light.”¹ But they did not entirely understand the prophecies foretelling that he would rise from the tomb.

After the Sabbath ended at sundown, Caiphas came from his near-by house on Sion, and had a long talk with Nicodemus. The high priest was still as bitter as ever against Christ, and all Nicodemus said did not change him. There is no error so hard to remove as the religious error, and Caiphas remained still headstrong.

All this time the soul of Christ remained with the spirits of the dead, in Abraham’s bosom, in the Limbo of the Fathers, Hades or Hell, telling them of the redemption he had wrought by his Passion and his death. We can imagine with what joy the holy souls received him, when he came to announce to them the joyful news of their redemption, as was foretold: “Wilt thou show wonders to the dead? Or shall physicians raise to life and give praise to thee? Shall any one in the sepulchre declare thy mercy and thy truth in destruction? Shall thy wonders be known in the dark, and thy justice in the land of forgetfulness?”²

All this time, while the soul of Christ was in Limbo his body lay in the tomb. The moment life leaves the body it begins to corrupt, millions of microscopic plants and animals attack it, and leave it not till they reduce to the crude matter the materials of which it was formed. But corruption never attacked Christ’s body. For it was the body of God. The Deity was united to it, as in life. It was a part of his human nature, and it was to be again united to his soul as was foretold, “Moreover my flesh shall rest in hope. Because thou wilt not leave my soul in hell, nor wilt thou give thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt fill me with joy with thy countenance; at thy right hand are delights even to the end.”³

¹ Osee vi. 1-3.

² Psalm lxxxvii. 11. 13.

³ Psalm xv. 10, 11.

Jonas, a striking figure of Christ, cried out from the living tomb in which he lived three days: "I am cast away out of the sight of thy eyes, but yet shall I see thy holy temple again . . . but thou wilt bring up my life from corruption, O Lord, my God."¹

Christ many times had said he would rise from the dead as the prophets foretold: "I have risen up, because the Lord hath protected me."² "Now will I arise, saith the Lord."³ "Arise, why sleepest thou, O Lord, arise and cast us not off to the end."⁴ "Arise, O, Lord, help us, and redeem us for thy name's sake."⁵ "Let God arise, and let his enemies be scattered."⁶ "Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time has come."⁷ "Arise, my glory, arise, psaltery and harp: I will arise in the morning early."⁸ "I rose up and am still with thee."⁹

The royal prophet, David, speaking in the person of Christ, foretold his Passion, death and resurrection. "My enemies have spoken evil against me, when shall he die, and his name perish? All my enemies whispered together against me, they devised evils to me. They determined against me an unjust word, shall he that sleepeth rise up again no more? For even the man of my peace, in whom I trusted, who ate my bread hath greatly supplanted me. But thou, O Lord, have mercy on me and raise me up again, and I will requite them"¹⁰

The prophet Sophonias in the days of Josias king of Juda wrote: "Wherefore expect me, saith the Lord, in the day of my resurrection that is to come."¹¹ "Sing ye to the Lord, praise the Lord because he hath delivered the soul of the poor out of the hand of the wicked."¹² "I am counted among them that go to the pit free among the dead. Like the slain sleeping in the sepulchres."¹³ "And what shall be answered to the messengers of the nation? That the Lord hath founded Sion and the poor of his people shall hope in him."¹⁴

And thus they read the prophecies from the scrolls of the holy books, and Mary laid up all these words in her heart, and the disciples pondered over them, and thus

¹ Jonas ii. 5, 7. ² Psalm iii. 6. ³ xi. 6. ⁴ xlii. 23. ⁵ Ibidem, 26. ⁶ lxxvii. 2.
⁷ ci. 14. ⁸ cvii. 3. ⁹ cxxxviii. 18. ¹⁰ Psalm xl. 6-ii. ¹¹ Sophonias i. ii, 8.
¹² Jeremias xx. 13. ¹³ Psalm lxxxvii. 5, 6. ¹⁴ Isaias xiv. 32.

they again retired to rest as they had done the night before.

We left the five hundred soldiers, and the Temple guards around the tomb. Back and forth they passed, armed as on the battle-field, bound by that famous Roman discipline, which was death for them to break. They changed the watches every four hours. They rested when off watch loitering in the garden, passing the time resting, sleeping, playing dice, telling tales of their feats of valor, mocking Jewish customs, telling funny stories—in a word as soldiers do all the world over. To come near that tomb, to steal away the the body was death. They were ordered to guard it, and they would with their lives.

If he did not rise, faith and hope in him are vain ; but the providence of God placed that Roman and Jewish guard around his tomb to prove his resurrection. The Sadducee priesthood did not believe in the future life, and they laughed to scorn the idea of the resurrection of the body. They rejected the utterances of the Old Testament relating to the life beyond the grave and when texts were brought before them, they said the words were only poetic expressions of the prophets. They brought the example of a man marrying a brother's wife before Christ, and the woman with seven husbands,¹ and with a sneer they asked him whose wife she would be in the world to come. They asked him for a sign, and he told them, the only sign he would give was that of the prophet Jonas. "An evil and adulterous generation seeketh for a sign, and a sign shall not be given them but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights."² He was not to remain for full three days and nights, but for a part of the first and last days and during the whole of the Sabbath rest.

All was calm and silent round the tomb. Six Roman soldiers stood before the sealed door. The Jewish guards still standing by, the men were pacing back and forth, hardly expecting disciples would dare to try to take away the body.

¹ Bekhor i, 7.

² Matt. xii, 39-40.

The Saturday night passed, and it was break of day. The soul of the dead returned from the Limbo of the Fathers, Abraham's bosom, and entered into the body of the dead Christ. "Free among the dead" he rose from that stone shelf. He folded up the great winding-sheet and the grave-clothes and laid them aside as they were found later in the morning.

Christ is now glorified. His body is immortal. Death or suffering have no more dominion over him. It is a glorious body. It has become as near like a spirit as it is in the power of God to make it, while retaining the essence of matter, he passes through the solid rock, like light through clearest crystal.

An earthquake shook the ground as the Lord passed through the solid rock, as the prophet foretold. "The earth trembled and was still, when God arose in judgment to save the meek of the earth."¹

The six guards standing before the door of the tomb fell flat upon the ground. Astonishment seized the soldiers. "They saw and they wondered, they were troubled, they were moved, trembling took hold of them."² The whole band of soldiers was seized with fright as they saw the glorified body of Christ, shining with the splendors of the transfiguration, floating over them. An Angel came from heaven, approached the entrance to the tomb, touched the great stone and rolled it from the door.

Soon after the holy women in the Cenacle rose to prepare for the embalming of the Lord, according to the words of the prophet: "Rise up, ye rich women, and hear my voice; ye confident daughters give ear to my speech."³ The Lord appeared first to his Mother, and she was transported with joy when she saw him. For it was foretold that he would comfort her. "As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies. For behold the Lord shall come with fire, and his chariots are like a whirlwind."⁴

It is said an Angel appeared to her and told her to come.

¹ Psalm lxxv. 9, 10. ² Psalm xlvii. 6, 7. ³ Isaias xxxii 9. ⁴ Isaias lxvi. 13-15.

Hastily wrapping a cloak round her shoulders, she went out and near Nicodemus' house on the wall first she saw him.

Before the dawn of day Mary Magdalen, Cleophas' daughter Mary, Joanna, Chusa, Salome and some of the other women had left the Cenacle, and went down to the tomb. The great city gates were closed but they had no difficulty in passing out the little door near Nicodemus' house. They carried bundles of spices, balms and ointments to anoint the body of the Lord. It was while they were on the way to the tomb that the Lord appeared to his Mother.

One account says the Virgin Mother, relieved from the long tension of sorrow, felt filled with strength when she knew her Son was alive, and she first went to Caiphas' house near by, where his Passion began. Then she went along down the main Sion Street over which he passed to Pilate's palace, and from there she walked along the way over which he had carried his cross, making as it were the Stations of the Cross. She was drawing near to Calvary, when suddenly again appeared to her the Saviour with an Angel on each side of him, surrounded by thousands of the souls of the dead Saints he had redeemed.

The sacred humanity of the Divine Son was brilliant as the sun. He told his Mother all that he had done in Limbo. With his cortège of Angels and redeemed souls, the Lord passed into the Holy City and together with the Angels went over the places where he had suffered. The Virgin Mother remained at Calvary meditating on the mystery of the vision.¹

As the women who knew not that he had risen went on their way to the sepulcher, they asked each other how they would roll away the great stone. They had not thought of that while they were preparing the ointments, herbs and flowers to spread over the body after they had appointed it. They meditated on the words of the Holy Spirit relating to the Virgin Mother, to her Son, to the love between them, and to the final preparation of his body. "My sister, my spouse, is a garden inclosed, a fountain sealed up. Spikenard and saffron, sweet cane and cinnamon . . . the fountains of gardens, the well of

¹ Cath. Emmerich, pp. 330, 331.

living waters . . . Arise, O north wind ; and come, O south wind, blow through my garden and let the aromatic spices thereof flow. Let my beloved come into his garden . . . I am come into my garden, O my sister, my spouse, I have gathered my myrrh with my aromatic spices.”¹

Salome was wealthy. She brought more than the others. She was a relative of St. Joseph, who had been dead for many years. She lived in Jerusalem. Mary Magdalen had her own portion of her father's property in Magdala down by the shores of the lake of Galilee. The other women brought according to their means. When they came to the tomb they saw the guards were lying prostrate on the ground. They could see them in the dim twilight, showing how great had been their fright and terror. The great stone was rolled aside. When the women saw the guards lying on the ground they became frightened and ran away to the east towards Calvary.

Mary Magdalen was more courageous. With Salome she passed through the little gate, entered the garden, walked south and drew near the tomb. Both women passed by the prostrate soldiers and entered the tomb.

The linen cloths, with which the body had been wrapped, were folded and with the great winding-sheet, lay on the rock shelf where the body had lain. They saw the tomb was empty. A heavenly light filled the whole sepulcher, an Angel sat at the right side. The women became very excited, for they thought some one had stolen away the body.

“And going in they found not the body of the Lord Jesus. And it came to pass while they were astonished in mind at this, behold, two men stood by them in shining apparel. And they were afraid, and bowed down their countenance towards the ground. They said to them: Why seek you the living among the dead? He is not here, but is risen. Remember how he spoke to you when he was yet in Galilee, saying: ‘The Son of man must be delivered into the hands of sinful man, and be crucified, and the third day rise again.’ And they remembered his words. And going back from the sepulcher, they told all these things to the eleven and to all the rest.

¹ Cant. of Cant. iv. 12, 16.

Now it was Mary Magdalen, and Joanna, and Mary the mother of James, and the other women that were with them, that told these things to the Apostles.' And these words seemed to them as an idle tale, and they did not believe in them."¹

"And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him the guards were struck with terror, and became as dead men. And the Angel answering said to the women. 'Fear not, for I know that you seek Jesus who was crucified. He is not here, for he is risen as he said. Come and see the place where the Lord was laid. And going quickly tell ye his disciples that he is risen, and behold he will go before you into Galilee, there you shall see him. Lo, I have foretold it to you."

"And they went out quickly from the sepulchre, with fear and great joy running to tell his disciples. And behold Jesus met them saying, 'All hail.' But they came up and took hold of his feet and worshipped him. Then Jesus said to them "Be not afraid. Go tell my brethren that they go into Galilee, there they shall see me."

"Now when they were departed, behold some of the guards came into the city and told the chief priests all the things that had been done. And they being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers, saying: 'Say you that his disciples came by night and stole him away when we were sleeping.' And if the governor shall hear of this, we will persuade him and secure you. So saying they took the money, and did as they were taught. And this word was spread abroad among the Jews even unto this day."²

While this is taking place Mary Magdalen, who had not yet seen Jesus, is running up the Sion street to the Cenacle. "Mary Magdalene ran therefore, and cometh to Simon Peter and to the other disciple whom Jesus loved,

¹ Luke xxiv. 3-9.

² Matt. xxviii. 1-15.

and saith to them. 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.' Peter therefore went out, and that other disciple and they came to the sepulchre. And they both did run together, and that other disciple outran Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter following him, and went in to the sepulchre, and saw the linen cloths lying. And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise from the dead. So the disciples went away again to their home." ¹

As soon as Mary Magdalene told the disciples, she ran back to the tomb. She was filled with fear thinking that the body had been stolen. "But Mary stood without at the sepulchre weeping, whilst she was then weeping, she stooped down and looked into the sepulchre. And she saw two Angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: 'Woman, why weepest thou?' She saith to them, 'Because they have taken away my Lord, and I know not where they laid him.'" When she had said these words, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus said to her: 'Woman, why weepest thou? Whom seekest thou?' She, thinking it was the gardener, saith to him: 'Sir, if thou hast taken him away, tell me where thou hast laid him and I will take him away.' Jesus said to her, 'Mary!' She turning saith to him, Rabboni (that is, "My Master"), Jesus saith to her: 'Do not touch me, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and to your Father, to my God and to your God.' Mary Magdalene cometh telling the disciples: 'I have seen the Lord, and these things he said to me.'" ²

"The Lord's day then having dawned, the chief priests along with the Jews called a council, and sent to take Joseph out of the prison in order to put him to death.

¹ John xx. 1-10.

² John xx. 1-18.

But having opened it they found him not. And they were astonished at this—how with the doors shut, and the bolts safe, and the seals unbroken, Joseph had disappeared.

“And upon this there came up one of the soldiers guarding the tomb, and he said in the synagogue: ‘Learn then that Jesus has risen.’ The Jews say: ‘How?’ And he said: ‘First there was an earthquake, then an Angel of the Lord, clothed with lightning, came from heaven, and rolled the stone from the tomb and sat upon it. And from fear of him all of us soldiers became as dead, and we were able neither to flee or to speak. And we heard the Angels saying to the women, who came there to see the tomb: ‘Be not afraid, for I know that you seek Jesus. He is not here, he is risen, as he told you before. Bend down and see the tomb where his body lay, but go and tell his disciples that he has risen from the dead, and let them go into Galilee, for there they shall find him. For this reason I tell you first.’”

“The Jews said to the soldiers: ‘What sort of women were they who came to the tomb? and why did you not lay hold of them?’ The soldiers said: ‘From the fear and the sight of the Angel, we were neither able to speak or to move.’ The Jews said: ‘As the Lord God of Israel liveth we do not believe a word you say.’ The soldiers said: ‘Jesus did so great wonders, and you did not believe, and are you going to believe us? You say truly that God liveth, and certainly he whom you crucified truly liveth. But we have heard that you had Joseph shut up in the prison, and that you afterwards opened the doors and did not find him. Do you then present Joseph and we also shall produce Jesus.’”

“The Jews said: ‘Joseph that fled from prison you will find in Arimathea, his own country.’ And the soldiers said ‘Go you too into Galilee and you will find Jesus, as the Angel said to the women.’ At these words the Jews were afraid, and said to the soldiers: ‘See that you tell this story to nobody, or all will believe in Jesus.’”

“And for this reason they gave them also much money. And the soldiers said: ‘We are afraid lest by any chance Pilate hear that we have taken money, and he will kill us.’ And the Jews said: ‘Take it, and we

pledge ourselves that we shall speak to Pilate in your defense. Only say that you were asleep, and in your slumber the disciples of Jesus came and stole him from the tomb.' The soldiers therefore took the money, and said as they were bid. And up to this day, this same lying tale is told among the Jews."¹

How he appeared to Mary, St. John gives with minute details.² He asked her not to touch him, for now all human affection and tenderness had ended. He was in the realm of spirits. "Cling not to me," the Greek words of the Gospel say. In that abode of bliss when she was dead she could "cling to him" in eternity, in the beatific vision. He appeared to her, for she was the greatest sinner among his followers. In her Aramaic tongue she exclaimed, "Rabboni," "My Most Rev. Master."³

As the guards stricken down with fear lay on the ground around, and while Mary is running up the Sion Street he appeared to the other women. "And behold Jesus met them, saying: 'All hail.' But they come up and took hold of his feet and worshipped him. Then Jesus said to them. 'Be not afraid. Go, tell my brethren that they go into Galilee, there they shall see me.'"⁴

He appeared to Simon Peter. But the Gospels tell us nothing of the circumstances. But St. Paul writes "That he was seen by Cephas and after that by the eleven."⁵

Simon and Cleophas, two disciples,⁶ lost all faith and hope in him when they saw him dead and buried, and they were going home to Emmaus, "Warm Springs." They had concluded to give up their vocation and devote themselves to business in that city, sixty furlongs away, later rebuilt by Julius Africanus and named Nicopolis, which now the Arabs call Culonieh.⁷ They were talking on the road of the terrible scenes of the last few days. "Jesus himself also drew near and went with them."⁸ But they did not know him. He asked them what they were talking about. And they told him about Jesus, his death and funeral, and that they heard a rumor from the women say he had risen from the tomb. "O foolish and slow of heart to believe all the things which the prophets

¹ Nich. Gospel, Acts of Pilate. Second Greek Form, n. 12, 13.

² John 9-18.

³ Farrar's Life of Christ, V. II. p. 15.

⁴ Matt. xxviii. 9, 10.

⁵ I. Cor., xv. 5.

⁶ Origen and Cyril of Alexandria in Luke xxiv. 13.

⁷ See Josephus, Jewish Wars, B. vii., C. vii., n. 6.

⁸ Luke xxiv. 15.

have spoken. Ought not Christ to have suffered these things and so to have entered into his glory? And beginning from Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him.”¹

Thus they talked till they drew near the walls of the little city. And he made as though he would go on farther. But they pressed him to stay with them, for evening was nigh. He went in and they knew him in the breaking of bread. Then he vanished. And they said to each other: “Was not our heart burning within us, whilst he was speaking in the way and opening to us the Scriptures?” He knew they were giving up their call; that they had made up their minds to reject their vocation; that they would be lost to heaven, and he took this way of bringing them back to him and to his discipleship. They returned to Jerusalem, later converted nations and died martyrs.

Going into the Cenacle, where they found ten Apostles gathered, the women told them the Lord appeared to them on the way, while the Apostles told he had appeared to Peter. As they were discussing the happy news, Jesus appeared, saying: “Peace be to you, it is I, fear not.” But they were troubled and affrighted, supposed they saw a spirit. And he said to them: ‘Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, feel and see, for a spirit hath not flesh and bones as you see me to have. And when he had said this, he showed them his hands and feet.’”²

Thomas the Twin was not there, and when he returned they told him the story. But he would not believe. With Jewish enemies, headstrong Rabbis, Scribes and Pharisees in the Holy City, the Lord’s followers would be exposed to ridicule, argument, arrest and death. In the quiet retreat of Galilee, he could give them his final instructions for the founding of the Church, the preaching of the Gospel.

Some time afterwards, they went down to Galilee, as directed, where they passed the Sabbath. The first day of the week, ten Apostles gathered in a room, the doors being shut, when the Lord appeared to them.

¹ Luke xxiv. 25, 26.

² Luke xxiv.

“ Jesus came and stood in the midst and said : ‘ Peace be to you. As the Father hath sent me, I also send you.’ When he said this he breathed on them and he said to them, ‘ Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.’ ”¹

For some reason Thomas was not with them, and when he came they told him. But he would not believe till he had seen for himself, for he was not present at the other times the Lord appeared to the others. Eight days passed and they were all together, Thomas with them, when Jesus stood in their midst and said to Thomas. “ Put in thy finger hither, and see my hands, and bring hither thy hand and put it in my side, and be not incredulous but faithful.” Thomas answered and said to him, “ My Lord and my God.”²

Still the Apostles were not certain of the resurrection. Money was running low and Peter thought they had better go a fishing. James and John, his brother Simon, Thomas, Nathaniel, Philip and Andrew went with him. The Holy Spirit had not come, they did not know their vocation, they could not understand it all, and they started out in their boat in the evening, fished all night and caught nothing. At early dawn, they saw a lone figure on the shore whom they did not recognize, who asked them, “ Children, have you any meat ? ” They answered him, No. He saith to them, ‘ Cast the net on the right side of the ship, and you shall find.’ They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said to Peter, ‘ It is the Lord.’ ”³

They drew the net, with its 153 fishes, to the land. where Jesus had prepared a fire on which a fish was roasting. Near by was bread, and there in silence they took their breakfast, Jesus presiding. The meal over, Jesus asked Peter if he loved him, using a word St. John gives, meaning a low sensual love. Peter replied with a word signifying the highest kind of love, “ Feed my Lambfolds,” said the Lord. Again he asked him with the very same words, the same reply, and the Lord replied, “ Govern my Lambfolds.” For the third time the

¹ John xx. 21-23.² John xx. 26-28.³ John xxi. 5-7.

Lord asked him using the word Peter had twice replied, "Lovest thou me?" using not agapas, as before, but phileis me, "lovest thou me?" to which Peter replied, "Lord, thou knowest that I love thee," and Jesus replied, "Feed my Sheepfolds."

In all revelation there is not such a play of words, such a three-times repeated commission, such forceable expressions. Language could not be made stronger. It gives Peter complete authority, full jurisdiction, universal power over all his Lambfolds, the other churches, over all his sheepfolds, the other dioceses. The English translation does not give the full force of St. John's Greek, who listening gives what he heard that morning. Some writers think it was to restore him to full companionship with the others after his triple denial, that the Lord said to him, "Feed my lambs, Feed my sheep." But this is not the full force of the Lord's words, who said, "Feed my Lambfolds. Govern my Lambfolds. Feed my Sheepfolds." By these words he gave him full authority over all his churches. There was the Church organization completed, its crown of universal jurisdiction laid on Peter, such as all history and writers of the early ages, the Fathers and the Saints announce.

The seventy-two disciples he had ordained priests, they were to be the heads of the parishes. The twelve Apostles he had consecrated bishops, they were to rule dioceses; to Peter he had given authority over all the others, he was to be the central government. Thus he founded his Church as any other man would have founded an organization. For who ever attempted to organize any human institution without a head, a ruler, a central government? Not even three men can work together unless one is placed over them. A thousand times more necessary is a head over a vast complex organism, the government of a great Church formed of millions of people composed of all the races and nations under the sun.

"And a few days after, there came from Galilee to Jerusalem, three men, one of them was a priest by name Phineas, the second a Levite by name Aggai, and the third a soldier named Adas. These came to the chief priests and said to them and to the people. "Jesus

whom you have crucified, we have seen in Galilee with his eleven disciples.”¹

And the chief priests made them swear on the books of the Old Testament to the truth of these things. They gave them money, and sent them into another place, that they might not spread the news in the Holy City. But the people hearing of his resurrection, that he was at that time in Galilee with his disciples, came in a great crowd into the Temple and they made a great commotion. But Annas and Caiphas said: “Do not believe, ye Jews, what the soldiers say, and do not believe that they saw an Angel coming down from heaven. For we have given money to the soldiers in order that they should not tell such tales to any one.”²

Then Nicodemus made a speech to the priests and people, saying that Enoch and Elias who went up into heaven were types of Christ, that they had better send soldiers into Galilee. These, after they had returned, reported they could not find the Lord, but that Joseph was in Arimathea. That they wrote a letter to Joseph, asking him to return to Jerusalem, and they would not hurt him. Seven soldiers, friends of Joseph, brought him this letter, he returned with them and gave an account of how Jesus had delivered him from prison.

Forty days had now elapsed since the crucifixion. He had appeared nine times to Apostles and holy followers, and now the time came for him to return to heaven to the glory he had with the Father, there to remain till he comes again to judge the world. He had redeemed mankind. He had laid down the foundations of his everlasting kingdom—in Peter the Papacy, in the Apostles the bishops and dioceses, in the seventy-two disciples the parishes and the priests. The Church could be stripped of all other organizations and still live, but to take away any of these would destroy her.

He met them in Jerusalem, and led them out along the western slopes of Olivet. He told James to take charge of the converts of the sacred city as they were going up the hill. That was the first appointment of a bishop to a fixed place. The last farewell was said in the Grotto where with them he had hid before the crucifixion. He

¹ Gospel of Nicodemus, Cap, 14.

² Ibidem.

told them to remain in Jerusalem till the coming of the promised Holy Spirit.

Still higher they mount the little hill. About five hundred persons went with them. He gave the last instructions to his Apostles. About three hundred feet above they come to a level place, where you have a beautiful view of Jerusalem on one side, and on the other the deep valley of the Jordan, the Dead Sea, the mountains of Moab, bordering the vast desert plains of Arabia.

He lifted up his hands over them and gave them his last blessing. Then he rose in the air, ascended on high, and the Shekina received him out of their sight. While looking at him thus ascending, two Angels appeared before them, told them that in the same way he would come again to judge the world.

At the spot from where he ascended, St. Helena built a great church, of which to-day but the abutments of the walls and bases of the pillars remain. A little eight-sided stone building, about twenty feet in diameter, now stands on the site. In the rock just in the center of the building, the Moslem guardians show you marks which they say is the imprint of his feet. A little to the northeast rises the minaret of the Mohammedan mosque, from the top of which you get a magnificent view of all the country around for about forty miles on all sides.

THE END.

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