

demand of Him "by what authority doest Thou these things and who gave Thee this authority?" Furious as they already were at the ever-growing influence of Jesus, they could not pardon Him for an act of authority of such signal impressiveness and in such direct opposition to what they looked upon as their own rights.



Jesus forbids the carrying of vessels through the Temple

Saint Mark — Chap. 11, v. 16

Et non sinebat ut quisquam transferret vas per templum.

AND would not suffer that any man should carry *any* vessel through the temple.

Jesus, having undertaken to restore order in the House of His Father, did not content Himself with the first sweeping reform just described. Yet another abuse had crept in: namely, the crossing of the Temple with various vessels in which to fetch water more conveniently than by going round. To understand more clearly how this custom came to be introduced, what has already been said about the system of the water supply of Jerusalem must be borne in mind. We know, indeed we have just repeated, that all those portions of the Temple open to the sky were paved with polished stones and, in some parts, with many coloured marbles intended to receive rain water and take it to the cisterns or reservoirs. These reservoirs were numerous, and were much frequented by the women of the town, who flocked to them to draw water for their domestic needs. Besides rain water these reservoirs received the water from the sealed fountain on the further side of Bethlehem and Etam, beyond the Wady Urtas. The water from Solomon's Pools was also diverted to them by means of the aqueducts already referred to. The reservoirs thus fed were celebrated, and their water was much sought after on account of its freshness and purity; the people, however, preferred to draw it from the cisterns adjoining the Temple to going to fetch it from outside the town at Amygdalum or in the reservoirs of the Valley of Gihon. This was the cause of the perpetual going and coming which destroyed the retirement of the Temple. It was not, however, the only one, for all those who wished to go to any place beyond the Temple preferred taking a short cut through it to going round the whole of the vast enceinte, which would have involved a very wide détour.



Women of Geba, Samaria.

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