

AN EASTER DISCIPLE

SPECIAL CHURCH EDITION

The Chronicle of Quintus, the Roman Knight

by

ARTHUR BENTON SANFORD

*with notes by
Stephen Skelton*

To: _____

From: _____

NOTE—It is not from any time-marked Hebrew roll that this story of Quintus is now taken. He was of Roman blood, and his record is, rather, to be found in the Latin literature of his time. (1) Well it is when some new leaf is discovered among the musty folios, reciting the saintly character and the triumphs of those who lived when Christianity was new. This record shows the worth of consecrated life and service in the days when the luxurious Roman state most needed a Christian citizenship. But the lesson is none the less for these last days, when the hope of the world is in the creed of Quintus.

(1) Two facts here underscore a more important third point. First, unlike the traditional Scriptural languages of Hebrew (OT) and Greek (NT), the story of Quintus was originally recorded in Latin. And second, unlike the majority of people that first heard the words of Christ, Quintus the Roman foreigner was not a native of the land. Notably, both of these facts underline the universal nature of the ministry of Christ—that he came for both the Jew and the Gentile.

CONTENTS

An Opening Word

I.

A Roman Quest

II.

In Solomon's Porch

III.

Christ Himself the Witness to Immortality

IV.

Cicero or Christ?

V.

The Vision of the Risen Christ

VI.

Christ's Witnesses at Rome

An Opening Word

(1) *Egyptian teachings on the afterlife are recorded in The Book of the Dead (see Note 8).*

(2) *“Acadian” refers to the city Akkad in the kingdom of Nimrod (see Genesis 10:10), who is considered to be the founder of the great but godless Babylonian empire. “Chaldaeans” is another word for Babylonians (see Ezekiel 23).*

(3) *Parsees are a Persian people who are devotees of the Zoroastrian religion. Their Zend-Avesta (“Book of the Law”) is a collection of hymns, prayers and other works.*

(4) *The Rig-Veda (a compound of “rig” meaning “praise, verse” and “veda” meaning “knowledge”) is an ancient Indian compendium of hymns. It is one of four Hindu sacred texts known as the Vedas.*

(5) *According to their mythologies, after death, good Greeks and Romans went to the Elysian Fields, while bad Greeks and Romans went to Tartarus.*

(6) *Arising from lands such as Iran (Persia), China, India, Arabia, Japan and Tibet, Oriental thinkers include movement founders such as Zoroaster, Confucius, Buddha and Mohammed.*

(7) *While Isaiah is considered the main Messianic prophet, other major Hebrew prophets include Jeremiah, Ezekiel and Daniel.*

Many voices had been speaking of eternal life, before the days of the Son of Man. Especially pronounced had been the teachings of the Egyptians that there is another world. (1) In their Acadian hymns, the Chaldaeans (2) had dimly foretold a future life. The belief of the Parsees, as expressed in their *Zend-Avesta*, (3) had included a place of darkness for the evil soul and a reward for the good in the realm of light. The Hindus had declared, in their *Rig-Veda*, (4) their beautiful conception of the immortality of the soul, and had written of a future “imperishable world, where there is eternal light and glory.” The Grecian and Roman mythologies had voiced their hope of blessedness for the shades of the departed. (5) Everywhere serious men had been asking as to the experiences beyond the grave. It was as if the Eastern world had become a vast parliament chamber, wherein the nations were proclaiming their different doctrines as to a future life.

In the midst of these varying and uncertain voices, Christ spoke his authoritative message. There was no wavering in his tone. What the Oriental philosophers (6) were guessing, he revealed; what the Hebrew prophets (7) had foreshadowed in their holy writings, he unfolded in full light. The ancient Vedic hymns, the oracles of Greece, the Egyptian Book of the Dead, (8) anticipating by two thousand years the Hebrew exodus—all these are naught compared with the words of that inspired Teacher who spoke in Palestine.

In addition, Christ was himself the vital evidence of the resurrection which he taught. Against the assaults of doubt his unique teachings are buttressed forevermore by his own return from the land of silence. In a short week after his words to Martha at Bethany (9) he had become, through his own rare experience, the resurrection and the life. Not the dead Buddha, nor the departed Zoroaster, nor the vanished Pythagoras (10) ever came back through the opened door of the sepulcher, wearing the grave clothes of those who sleep. Human fancy had never dreamed of such a rapturous denouement for faiths other than Christianity. The resurrection of the Lord is the crowning narrative with which the Gospels close. It is a risen Christ who repairs the wastage of human decay and death. A voice above all those from India or Persia or the Nile speaks henceforth in Judea and the world concerning immortality. The superlative Easter argument is the risen Christ himself.

(8) *The Book of the Dead (a name coined by German Egyptologist Karl Richard Lepsius) is an ancient Egyptian funerary text originally entitled The Book of Coming (or Going) Forth By Day. While the book contains a collection of hymns and poems, as well as instructions on how to overcome obstacles in the afterlife, no religious tenets are set forth and no divine revelation is implied.*

(9) *After Martha had anointed Christ with perfume, he said, “For in that she hath poured this ointment on my body, she did it for my burial” (see Matthew 26:6-13).*

(10) *Rather than resurrection, being influenced by ancient Greek religion, Pythagoras (circa 576 BC - circa 495 BC) taught reincarnation of the human soul into people, animals or even vegetables, a process which was repeated until the soul became moral.*



I.

A Roman Quest

“If one might only have a guide to the truth.”

—*Seneca (I)*

(I) Seneca (4 BC – 65 AD) was a Roman Stoic philosopher, advocating a simple life and the acceptance of fate. He was a tutor to Nero and later an advisor to the emperor, before Nero accused him of treachery, and he committed suicide rather than face execution.



(1) *The Romans conquered Jerusalem in 63 BC. In 37 BC, they made Herod the King of Judea. After the reign of Herod, starting in 4 BC, a series of Roman governors were installed. Pontius Pilate was the Roman governor who sentenced Jesus to be crucified in 30 AD, the present time of this record.*

(2) *In 66 AD, the Jews revolted against the oppressive Roman rule. In 70 AD, Titus, son of Emperor Vespasian, defeated Jerusalem and destroyed the Temple.*

(3) *Quintus means "born fifth;" apparently, this soldier has four older siblings. More intriguingly, Cornelius means "horn," and Benignus means "kind." Thus, as a "kind horn," this young man with the seemingly prophetic name appears destined to proclaim something of great importance.*

(4) *Quintus was evidently from a well-to-do family; one that was socially respected, financially prosperous and politically connected. His father, Marcus Magnus, was a provincial governor (a proconsulate) in the Roman Empire.*

(5) *Or Judea.*

On Scopus, the high mountain north of Jerusalem, the Roman camp was pitched, that last autumn in the ministry of Jesus of Nazareth. (1) A few years further on, if the warriors of the Emperor Tiberius could then have foreseen the future, Titus was to quarter his famous legions on that vantage point; and from its elevation he was to hurl himself as a resistless battering ram against the Holy City. (2) But, on this autumn day, when these chronicles begin, no blare of trumpets was summoning the Roman soldiery to arms; only the feet of the camp sentinels, as they walked their appointed rounds, broke the quiet of the sunlit afternoon.

That lithesome, cultivated, serious-minded young knight, Quintus Cornelius Benignus, (3) is standing on the height which overlooks the great metropolis. He is the son of Marcus Cornelius Magnus, that Roman noble who is the intimate associate of the reigning Caesar, and who has been a luxurious resident on the Palatine Hill since his distinguished proconsulship in Africa. (4)

By the side of Quintus is his fellow soldier Aulus. They had spent their boyhood together among the scenes of Rome; now they are companions still, on this last Roman expedition to the district of Judaea. (5) While the common soldiery are throwing their dice in the camp thoroughfare, these are speaking of more serious things. The picture on which they look from lofty Scopus includes the shining roofs of Jerusalem, the wooded Mount of Olives, and the far landscape to the south and west; its undulations and brilliant colorings no Roman

artist might put upon the canvas.

With the autumn haze covering the extended panorama, Quintus says first to his comrade:

"What the fates (6) have in store for me, here in the city of Hierosolyma, (7) I am much wondering. The day before our trireme (8) sailed from Brundisium for Tyrus, I made a visit to the augur's tent. (9) His prediction was that my journey hither would be followed by strange consequences. The flight of the birds through the air did not reveal to him just what was to occur; but that something eventful was to take place he was very sure. What is to be my fortune?"

"Your lot it may be," answers Aulus, "to perform some daring deed, here in our Jewish campaign; and on your return to Rome you may receive a great reward from the hand of Tiberius." (10)

"In my mind this has been," replies Quintus; "before I left Rome I had an audience with our divine Caesar, (11) and he was pleased to say that my fidelity here might bring me special recompense. Yet would that be satisfying? I have seen the triumphal processions in the streets of Rome, when heroes have been acclaimed; I have heard our statesmen in the Senate hall, and prize the joys of oratory; I have been served all my days by slaves in my father's palace, and know the sweetness of the Falernian wine in the banquet room. A proconsulate, if I might come to that dignity, would be a high honor to write in my life story. But, my dear Aulus, would there be content in this? My restless soul seems crying out for some better gift from the gods."

(6) *Quintus is showing his pagan upbringing. The Greek/Roman fates were the three gods who controlled the destinies of men and women—Clotho (who spun the thread), Lachesis (who measured the length) and Atropos (who cut the thread, causing death).*

(7) *Greek name for Jerusalem.*

(8) *A class of warships.*

(9) *The Augur was a priest of ancient Rome who interpreted the will of the gods by studying the flight of birds (supposed signs included what kinds of birds were flying, whether they flew alone or in groups, in what direction they flew, noises they made, etc).*

(10) *Tiberius was the second Roman emperor or Caesar (after Emperor Augustus). He ruled from 14 AD until his death in 37 AD.*

(11) *Quintus calls Caesar Tiberius divine in accordance with the Roman view that Roman emperors were god-like. For Quintus, this view would come into direct conflict with the Christian assertion that there was only one true God. This assertion is one reason why the Romans, who were generally tolerant of different religions, persecuted Christians.*

(12) Latinized Greek term for Palestine. Today, Palestine is known as Israel, the occupied territories of the West Bank, Gaza and East Jerusalem.

(13) Here, the phrase “pride of birth” means the Romans were proud to be born Roman—undoubtedly too proud. Their nationalistic pride fueled a racist concern with preserving a pure lineage—at least to outward appearances—and kept them from legitimizing in marriage the romantic relationships they had with Jewish women.

(14) Italia was the name of the Italian peninsula under Roman rule.

(15) In Greek mythology, Dryads are tree nymphs.

“It cannot be,” continues Aulus. “that your heart’s love is involved. When our military movements bring the Roman knights to Palaestina, *(12)* in their pride of birth, they do not wed the black-eyed daughters of the Jews. *(13)* On your earlier expedition to Egypt you met a princess of the land, but were not let to espouse that swarthy maiden of the Nile. The reward of love cannot be the experience of which the augur spoke at Brundisium.”

“Not so,” says Quintus in response; “as I was leaving Rome, it was the beautiful Lucretia who sent me forth with her rare farewell. For my return from Palaestina she is now waiting; and under the blue skies of Italia *(14)* we are to wed. I have been wondering,” Quintus adds further, “if the augur, watching the flight of birds there at Brundisium, could mean that I am to fall by death, here in Palaestina. We have not come for battle, but to guard the peace. Yet it is easy for Atropos, that cruel fate, to clip the slender thread of life and send men on to the land of shades. If this was what the augur meant, no Roman in the days of Tiberius has ever set forth upon a more serious adventure.”

“You are given to melancholy, this autumn afternoon, my comrade Quintus,” the other says; “you are feeling that sadness which comes to men when the Dryads *(15)* move over the earth and touch the leaves into crimson and gold and brown.”

“Not so,” answers Quintus; “but I am remembering that I have come into a land where a strange Teacher is speaking to men of a future life. Yet are men to live again? I have seen the

marble tombs on the Appia Via where the Scipios, the Metelli, and so many more of our great Romans lie asleep. *(16)* Shall I soon follow them? Is it an endless slumber? What is it that the new Rabbi from Nazareth means, when in the city yonder he speaks of another life?”

“A fig for your weird autumn fancy,” responds Aulus; “down to the streets of Hierosolyma we will go, and among their novel sights we will forget your serious meditations.”

They walk that afternoon as sightseers through the crowded Jewish emporium. The shops remind them, with all their contrasts, of the marts of Rome, for men always and everywhere have the trader’s passion. In the narrow streets of Jerusalem they see the stir of many activities. The workman is hammering his brass; the shoemaker shapes his sandals; the flax spinner is winding his thread; the scribe sits on his mat, and is ready for his writing. In the shops they see costly merchandise for sale—silks and jewels, fine linens and perfumes, delicious foods and drinks. These have been imported from far Arabia and India; they have been brought from distant Persia and Media. With all their variety, no taste, however fitful, need go unsatisfied.

What a motley crowd is on the streets! They hear the Aramaic speech of Palestine, which Quintus has been taught by his Athenian tutor, and their ears also catch the accents of other foreign tongues. They meet traders from western Zidon, *(17)* sailors from Crete, *(18)* bearded Idumaeans *(19)* from beyond Judaea, and scholars from far Alexandria. Magnificent Jerusalem it is! Yet destined soon to fall. For the day draws near

(16) The Appia Via (“Appian Way”) was the first and most famous Roman road, connecting Rome to Brundisium, Apulia in southeast Italy. The Scipios and the Metelli were two distinguished Roman families who had tombs along the Appian Way.

(17) Quintus would be interested to know that Christ preached near Zidon (or Sidon) — while in Gentile territory on a Gentile mission (see Matthew 15:21-28).

(18) Interestingly, Cretans received mixed representation in the Bible. Laudably, they were among the first Christians at the Pentecost (see Acts 2:9-11), yet shamefully, Paul criticized them as liars, brutes and gluttons (see Titus 1:12).

(19) The Idumaeans (or Edomites) were descendants of Esau, elder brother of Jacob (see Genesis 36:6-9).

(20) *The scarab, a dung beetle, was a fixture of Egyptian funeral rights because it was believed to be strictly male and capable of recreating (symbolically resurrecting) itself.*

(21) *It is sadly ironic that a pagan icon such as the scarab would come from Thebae (or Thebes), as the city itself was said to have been built by the direct descendants of Ham, the third son of Noah.*

(22) *Osiris was the Egyptian god of the dead—a stark contrast to the Christian God who is “not a God of the dead, but of the living: for all live unto him” (see Luke 20:38).*

(23) *The views of the Roman statesman Laelius (188 BC–unknown) were recorded by the great writer and orator Cicero (106 BC–43 BC). In On Friendship, Laelius endorses the belief that “the souls of men are divine, and that when they have quitted the body a return to heaven is open to them, least difficult to those who have been most virtuous and just.”*

(24) *Seneca said death meant ceasing to exist. “We are wrong in holding that death follows after, when in fact it precedes as well as succeeds. Death is all that was before us. What does it matter, after all, whether you cease to be or never begin, when the result of either is that you do not exist?”*

when the Roman Titus shall weep on Scopus over its fading splendors and then shall smite it to the dust.

One purchase only does Quintus make. In a shop where Egyptian wares are sold he says to Aulus:

“Look on this scarab, this sacred beetle, (20) which has been shaped by some workman down in Thebae (21) on the Nile. We may be sure that no people believes more intensely in a future life. What compliment they pay this physical frame of men when they hold that embalment restores to the soul its former body! After the judgment of Osiris, (22) if their lives be true, the worthy shall enjoy the companionship of the great god forever. No other people wears such a visible emblem of their faith in another life. I will buy this scarab for an amulet against accident and evil.”

But where had the workman gone who once had shaped that token of immortality? Whither had vanished his carver’s skill? Where had disappeared his projects and his dreams? Quintus is not thinking of any proconsulship he may win, or even of the love light in the eyes of Lucretia, as he climbs again the heights of Scopus. Rather he is meditating on the departed maker of scarabs—and on the destiny of the soul. For ages the philosophers have been speculating about the future life. Familiar is Quintus with the views of Laelius (23) and Seneca, (24) among the Roman inquirers, and with the teachings of the great Grecians who have spoken in classic Athens. But now the question leaps to the front. Quintus is in the city where Aryan (25) travelers and Persian

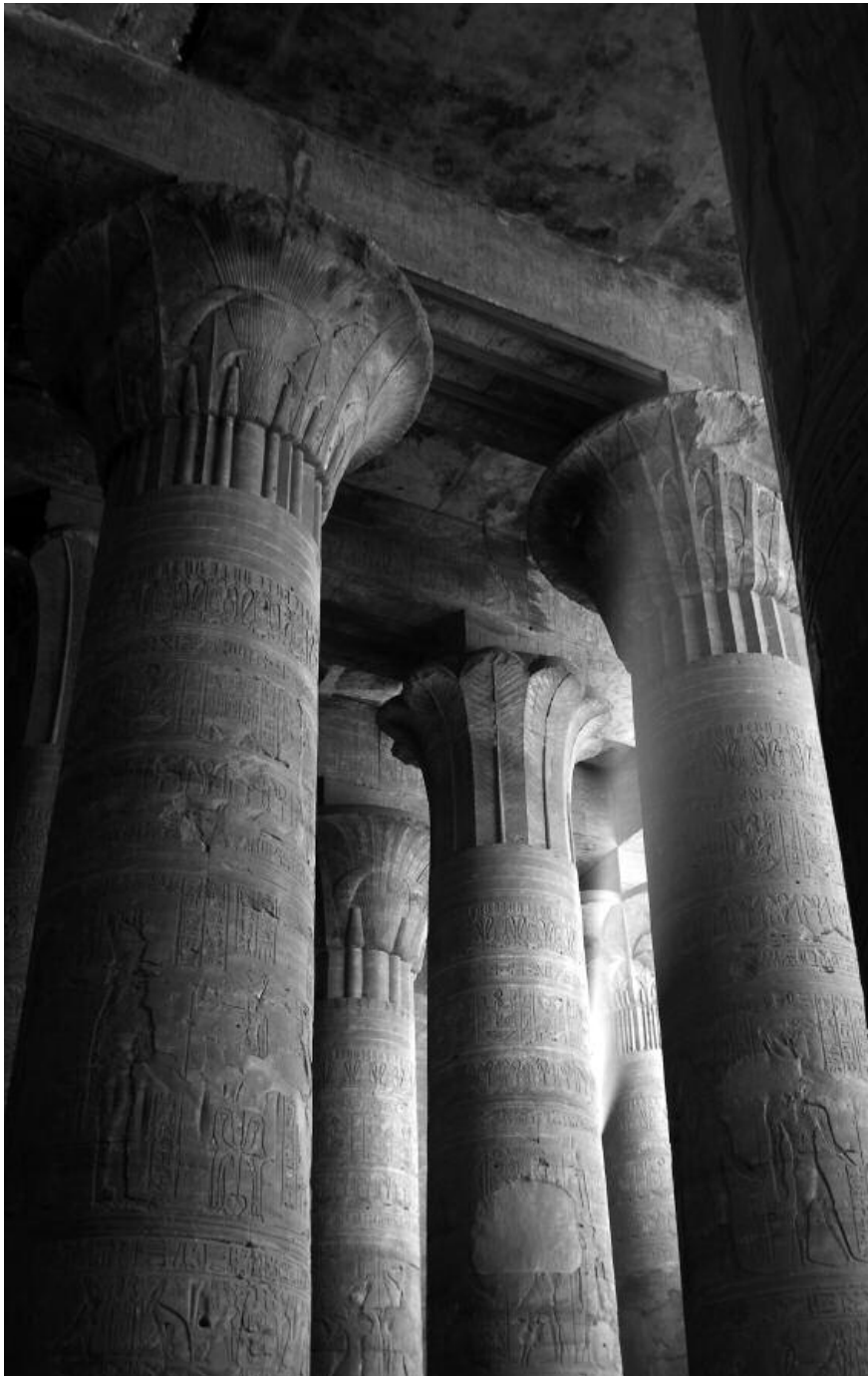
magi (26) and Egyptian priests (27) are busy telling their theories of immortality. He is in the very streets, besides, where a sandaled Teacher from Nazareth is declaring that the dead shall live again. If but half is true that this strange Man is reputed to have said, no priest of Jupiter (28) has ever uttered at Rome so luminous a word. Can it be that Quintus himself shall see this Christus and hear his message? If so, his will be in very truth a momentous quest.

(25) *Indian-Iranian people who likely subscribed to the Hindu religion and its views on reincarnation, enlightenment, merging with the divine energy, then living with the High God or continuing on to higher plains.*

(26) *Persian magi, like the biblical Three Wise Men, were Iranian priests who probably were devotees of the Zoroastrian religion, according to which good men went to “the best existence,” bad men went to “the worst existence,” and for those in between, there is the “region of the mixed.”*

(27) *The Egyptian priests likely taught that after death, the hearts of evil Egyptians are devoured by the crocodile god Ammit, which banishes the soul to oblivion, while the hearts of good Egyptians enable their souls to be welcomed into the underworld by Osiris.*

(28) *The ruler of the gods in Roman mythology.*



II.
In Solomon's Porch

“Give me new consolation, great and strong,
of which I have never heard or read.”

—*Pliny (I)*

(I) Pliny the Younger (61 AD - 113 AD) was a lawyer, writer and philosopher of Rome. Significantly, near the end of his career, when Pliny became Emperor Trajan's ambassador to Bithynia-Pontus (circa 110 AD), he provided for history the earliest external account of Christian worship. In an exchange of letters with the emperor, Pliny seeks clarification on the reasons for the execution of Christians. These letters, written in the infancy of Christianity, reveal a thriving religion which is spreading despite Roman persecution.

(1) See Matthew 4:12-17 (Jesus begins his ministry).

(2) See Matthew 5:1-11 (Jesus gives the Beatitudes).

(3) See Matthew 8:28-34 (Jesus preaches to Gentiles).

(4) See Matthew 5-7 (Jesus gives the Sermon on the Mount).

(5) See Luke 15:3-7 (Jesus tells the parable of the lost sheep).

(6) See Matthew 19:16-30 (Jesus speaks to the rich young man); Luke 10:25-37 (Jesus tells the parable of the Good Samaritan); John 5:24-27 (Jesus claims to be God's Son).

(7) See John 17:1-5 (Jesus prays for himself).

(8) For example, John 14:2: "In my Father's house are many mansions;" Matthew 6:20: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

(9) See John 21:25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

(10) The Feast of Dedication (or Hanukkah) is an eight day Jewish holiday that commemorates the rededication of the Second Temple in Jerusalem in 167 BC.

(11) Christ at the Feast is recorded in John 10:22-39.

With increasing frequency, Christ was now speaking his prophecies of the life immortal. In his earlier ministry he had been dwelling upon the presence of the divine kingdom in the earth, (1) the practical conditions for membership therein, (2) and the inclusion of Gentile as well as Jew in the gracious provision. (3) Novel were his words. Whoever had heard his discourse on the Mount (4) or the parable of the lost sheep (5) was rich beyond the modern sons of men. But now, in the closing period of his stay with mortals, he was more frequently foretelling the life to come. (6) Like a footworn traveler drawing near the homeland, he was keenly anticipating his return to the spirit world. (7) Those who listened to him heard majestic intimations of a celestial country which eye had not beheld. (8) Nor is it to be thought that the Gospels, in their restricted pages, have recorded half his words concerning the heavenly land. (9)

Now comes the opportunity for Quintus himself to hear this new Teacher of the Jews. A messenger from Pilate, sent on an errand to the headquarters at Scopus, brings the tidings that Christ is in Jerusalem as a visitor at the Feast of Dedication. (10) Favored are those who hear through the years the world's commanding voices; beyond estimate is the high privilege now granted Quintus. (11)

"I will hasten in to Hierosolyma," he says to Aulus, who is detained by camp duties; "I will hear him for myself; and I will bring you back report as to this latest prophet of immortality."

With his soldier's cloak about him, in protection against the winter's chill, Quintus is

away to Jerusalem. The national Feast of Dedication attracts his notice. A courteous Hebrew explains to him that the joyful festival commemorates the cleansing of the Temple after its profanation by Antiochus Epiphanes, two hundred years before. (12) The procession of pious Jews, carrying their palm branches and marching to the heights of Moriah, (13) the chanting of the great Hallel (14) within the imposing fane, the ascription of praise to Jehovah all impress the keen-eyed soldier.

The enthusiasm of it all! Though of other blood, Quintus clearly feels the thrill of patriotism that stirs the multitude about him; and he understands in some measure their impatient waiting for the coming prince who shall deliver Israel.

But is this all? Instead it is only the beginning of the wonders which the serious Quintus is to witness. Forth he passes to the eastern cloister of the Temple, known then among the Jews as Solomon's Porch, (15) in memory of their illustrious king. The bystanders tell Quintus that it is built of a fragment of the first Temple which Nebuchadnezzar had left standing. (16) As the soldier looks down the far-reaching aisle, he sees a quadruple row of white Corinthian columns, one hundred and sixty in number, and extending a length of many hundred feet. The vista is most amazing. Accustomed though he has been all his days to the magnificence of the Roman architecture, he yields in willing admiration to the splendors of the Solomonic porch.

(12) In 167 BC, the Syrian ruler Antiochus, who had already outlawed Judaism in Jerusalem, triggered a widespread rebellion led by the Maccabee family when he ordered an altar to Zeus erected in the Temple and sacrificed a pig as a burnt offering.

(13) Moriah, a mountain or range by Jerusalem, is the location of Abraham's near-sacrifice of Isaac about 2055 BC (see Genesis 22:1-19) and later, Solomon's Temple (also known as the First Temple) in 959 BC.

(14) The Hallel ("Praise [God]") is a Jewish prayer, used on holidays, which recites Psalms 113-118.

(15) Solomon's Porch (or Solomon's Colonnade) was a walkway by a long sequence of columns under a roof inside the walls of the temple courtyard. (See John 10:23, Acts 3:11, 5:12).

(16) The First Temple (or Solomon's Temple, built by Solomon in 959 BC, see Note 13) was destroyed by the Babylonian king Nebuchadnezzar in 586 BC when he invaded Jerusalem, sending the Jewish people into their first exile.

Then—he sees the Christ! Walking through that forest of massive columns is the superlative Jew of his times, and of all times. For now—when the voices of that winter day are still, and Solomon's Porch has vanished where stood those blessed feet—there is no earthly measurement by which to estimate the Man whom Quintus saw.

Among the throng that surround him hostile Pharisees challenge him to tell them plainly if he be the foretold Messiah. (17) With impatient hearts they have waited long for their redemption. Let him say if their deliverer has now come. Then shall they throw off the yoke of the detested Roman rule and renew their ancient monarchy with enlarging influence and increasing splendors.

Memorable words in answer does Quintus hear. The Stranger puts aside the thought of the Jewish struggle for an earthly throne, and turns in his fancy to the quiet pastures where feed the flocks. He is a guardian Shepherd; Israel and all the world besides are his cherished sheep. Those who are truly his shall hear his guiding voice, and shall follow him. They shall never perish. From the hand of the Shepherd no vandal shall steal his own away. (18) How the words thrill! Sometimes Quintus has seen in the Judaeian pastures the keeper with his flocks, and knows how unchanging is his fidelity. It is as if this watcher in his devotion is anticipating the faithfulness of the greater Shepherd. How entrancing is the lesson to this seeking soldier from beyond the Adriatic!

Then does the Christ add another word more surprising than the rest. To men who are his sheep he makes a promise that compasses the

furthest limit of the eternities. Of such he says: “Unto those who follow me I will give the Life of the Ages. Beyond the tomb they are to live on forevermore.” (19) Nor to the Jews alone, amid the maze of those Corinthian columns, does the coming Shepherd speak. The listening Roman soldier, wearing the armor of the empire on the Tiber, comes within the circle of his promise. Into the face of Quintus he looks and benignly says: “There are other sheep not of the Jewish pasture, to whom I shall give this unending life. I covet your great empire as my own. O soldier of the Caesars, follow after me!” (20)

Back to the camp on Scopus the soldier goes, moved to his deepest soul. Impossible it seems to longer worship the Roman gods. When he has described to Aulus the Feast of Dedication, he repeats the words he has heard in the Temple cloister, and says in deepest seriousness:

“Most unearthly is the Man on whom I have looked to-day. In his speech a divine patience, kindness, and dignity combine. As for the words he spoke, I cannot tell their moving power. The sayings of our noblest Romans are feeble in the comparison. Never have I heard another speak as he has done about a future world. Truly, an unequalled Man is this new Teacher who is abroad in Judaea.”

Sleep is of little consequence that night. Is the word of the augur at Brundisium beginning to be fulfilled? In his tent Quintus is wondering through the long hours if, among his people on the Tiber, the Shepherd shall not find some sheep to whom he will give the unending life. (21)

(19) While these words of Christ are recorded only in the story of Quintus, similar words were recorded in Luke 18:29-30: “And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30) Who shall not receive manifold more in this present time, and in the world to come life everlasting.”

(20) Similar words appear in John 10:16, just before the passage on the Feast of Dedication. “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

(21) Rome sits on the eastern banks of the great Tiber river. The conversion of Quintus would be a pivotal step in the spreading of Christianity to the empire's capital city.

(17) See John 10:24: “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.”

(18) See John 10:25-30: “Jesus answered them, I told you, and ye believed not: the works I do in my Father's name, they bear witness of me. 26) But ye believe not, because ye are not of my sheep, as I said unto you. 27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30) I and my Father are one.”