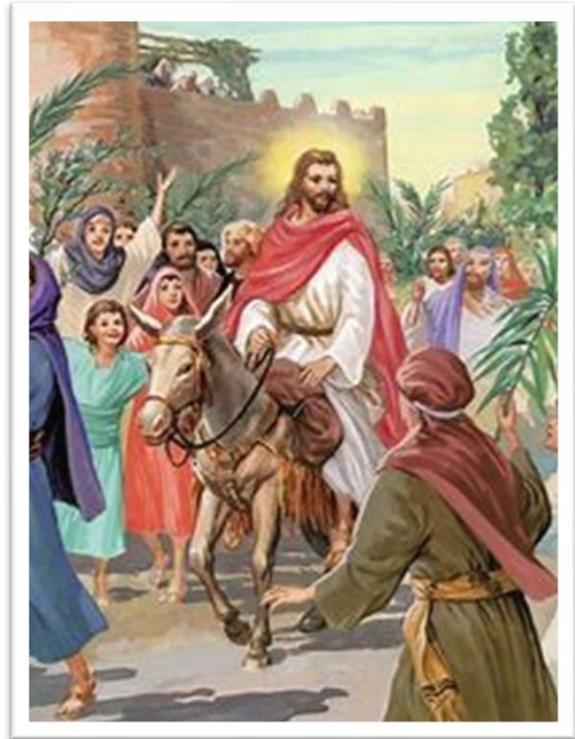


Jesus' Solemn Entrance Into Jerusalem

Jesus with Peter, John, James, and Lazarus, and the Blessed Virgin with six of the holy women, remained hidden at Lazarus'. They were in the same subterranean apartments in which Lazarus lay concealed during the persecution that had risen against him. These apartments were under the rear of the building, and were comfortably fitted up with carpets and seats. Jesus, along with the three Apostles and Lazarus, was in a large hall supported by pillars and lighted by lamps, while the holy women were in a three-cornered apartment shut in by gratings. Some of the other Apostles and disciples were at the disciples' near Bethania, and the rest in other places. Jesus told the Apostles that next morning

would usher in the day of His entrance into Jerusalem, and He directed all the absent Apostles to be summoned. They came, and He had a long interview with them. They were very sad. Toward the traitor Judas, Jesus was gracious in manner, and it was to him that He entrusted the commission to summon the disciples. Judas was very fond of such commissions, for he was desirous to pass for a person of some consequence and importance.

After that, Jesus propounded to the holy women and Lazarus a great parable, which He explained. He began His instruction by speaking of Paradise, the fall of Adam and Eve, the Promise of a Redeemer, the progress of evil, and the small number of faithful laborers in the garden of God. From this, He went on to the parable of a king who owned a magnificent garden. A splendidly dressed lady came to him, and pointed out near his own a garden of aromatic shrubs, which belonged to a good, devout man. She said to the king: "Since this man has left the country, you should purchase his garden and plant it with aromatic shrubs." But the king wanted to plant garlic and similar strong-smelling herbs in the poor man's garden, although the owner looked upon it as a sacred spot in which he desired to see only the finest aromatics. The king caused the good man to be called, and proposed that he should remove from the place or sell his garden to him. Then I saw the good man in his garden. I saw that he cultivated it carefully and was desirous of keeping it. But he had to suffer great persecutions. His enemies went even so far as to attempt to stone him in his own garden, and he fell quite sick. But at last the king with



all his glory came to naught, while the good man, his garden, and all belonging to him prospered and increased. I saw this blessing spreading out like the branches of a tree, and filling all parts of the world. I saw the whole parable while Jesus was relating it. It passed before me in tableaux and looked like a true history. The flourishing of the good man's garden was shown me under the figure of gain, of growth, of the development of all kinds of shrubs, also as a watering by means of far-flowing streams, as overflowing fountains of light, and as floating clouds dissolving in rain and dew. The blessing arose from these sources and spread around and abroad even to the ends of the earth. Jesus explained this parable as having reference to Paradise, the Fall of Man, Redemption, the kingdom of this world, and the Lord's vineyard in it. This vineyard, Jesus said, would be attacked by the prince of the world, who would ill-treat in it the Son of God, to whom the Father had entrusted its care. The parable signified also that as sin and death had begun in a garden, so the Passion of Him who had taken upon Himself the sins of the world would begin in a garden, and that after satisfying for the same, the victory over death would be gained by His Resurrection in a garden.

This instruction was followed by a short repast, after which Jesus continued to speak with the disciples, who as soon as it grew dark had gathered in the neighboring houses.

Early next morning Jesus sent Eremenzear and Silas to Jerusalem, not by the direct route, but by a road that ran through the enclosed gardens and fields near Bethphage. They were commissioned to make that road passable by opening the hedges and removing the barriers. He told them that in the meadow near the inn outside Bethphage (through which ran the road), they would find a she-ass with her foal; they should fasten the ass to the hedge, and, if questioned as to why they did that, they should answer that the Lord would have it so. Then they should remove every obstruction from the road leading to the Temple, which done, they were to return to Him.

I saw the two setting out on their journey, opening the hedges, and removing all obstructions from the way. The large public house, near which asses were grazing in a meadow, had a courtyard and fountain. The asses belonged to some strangers who, on going to the Temple, had left their beasts here. The disciples bound the she-ass, as directed, and let the foal run at large. Then I saw them continuing their journey to the Temple and on the way putting to one side whatever might prove an obstruction. The vendors of eatables, whom Jesus had recently dispersed, had again taken up their stand at a corner near the entrance to the Temple. The two disciples went to them and bade them retire, because the Lord was about to make His solemn

entrance. After they had thus executed all points of their commission, they returned to Bethphage by the direct route, the other side of Mount Olivet. Meanwhile Jesus had sent a band of the eldest disciples to Jerusalem by the usual route with orders to go, some to the house of Mary Marcus, others to that of Veronica, to Nicodemus, to the sons of Simeon, and to friends like them, and notify them of His approaching entrance. After that, He Himself with all the Apostles and the rest of the disciples set out for Bethphage. The holy women, headed by the Blessed Virgin, followed at some distance. When the party reached a certain house on the road surrounded by gardens, courtyards, and porticos, they paused for a considerable time. Jesus sent two of the disciples to Bethphage with covers and mantles which they had brought with them from Bethania, in order to prepare the ass of which they had been directed to say that the Lord had need. Meantime He instructed the immense crowd of people that had gathered under the open portico. The latter was supported by polished pillars, between which the holy women took up a place to listen to Him. Jesus stood on an elevated platform; the disciples and the crowd filled the courtyard. The portico was ornamented with foliage and garlands. The walls were entirely covered with them, and from the ceiling depended very fine and delicate festoons. Jesus spoke of foresight and of the necessity of using one's own wits, for the disciples had questioned Him upon His taking that by route. He answered that it was in order to shun unnecessary dangers. One should protect himself, He said, and take care not to leave things to chance; therefore He had beforehand ordered the ass to be bound.

And now Jesus arranged His procession. The Apostles He ordered to proceed, two and two, before Him, saying that from this moment and after His death, they should everywhere head the Community Peter went first, followed by those that were to bear the Gospel to the most distant regions, while John and James the Less immediately preceded Jesus. All carried palm branches. As soon as the two disciples that were waiting near Bethphage spied the procession coming, they hurried forward to meet it, taking with them the two animals. The she-ass was covered with trappings that hung to its feet, the head and tail alone being visible.

Jesus now put on the beautiful festal robe of fine white wool which one of the disciples had brought with him for that purpose. It was long and flowing with a train. The broad girdle that confined it at the waist bore an inscription in letters. He then put around His neck a wide stole that reached to the knees, on the two ends of which something like shields was embroidered in brown. The two disciples assisted Jesus to mount the cross-seat on the ass. The animal had no bridle, but around its neck was a narrow strip of stuff that

hung down loose. I know not whether Jesus rode on the she-ass or on its foal, for they were of the same size. The rider less animal ran by the other's side. Eliud and Silas walked on either side of the Lord, and Eremenzear behind Him; then followed the disciples most recently received, some of whom He had brought back with Him from His last great journey, and others that had been received still later. When the procession was ranged in order, the holy women, two and two, brought up the rear. The Blessed Virgin, who up to this time had always stayed in the background, now went at their head. As the procession moved forward, all began to sing, and the people of Bethphage, who had gathered around the two disciples while they were awaiting Jesus' coming, followed after like a swarm. Jesus reminded the disciples of what He had previously told them to notice, namely, those that would spread their garments in His path, those that would break off branches from the trees, and those that would render Him the double honor, for these last would devote themselves and their worldly goods to His service.

From Bethania to Jerusalem, the traveler in those days met Bethphage to the right and rather more in the direction of Bethlehem. The Mount of Olives separated the two roads. It lay on low, swampy ground, and was a poor little place consisting of only a row of houses on either side of the road. The house near which the asses were grazing stood some distance from the road in a beautiful meadow between Bethphage and Jerusalem. On this side the road ascended, but on the other it sank into the valley between Mount Olivet and the hills of Jerusalem. Jesus had tarried awhile between Bethania and Bethphage, and it was on the road beyond the latter place that the two disciples were waiting for Him with the ass.

In Jerusalem the vendors and people whom Eremenzear and Silas had that morning told to clear the Temple because the Lord was coming, began straightaway and most joyfully to adorn the road. They tore up the pavement and planted trees, the top branches of which they bound together to form an arch, and then hung them with all kinds of yellow fruit like very large apples. The disciples that Jesus had sent on to Jerusalem, innumerable friends who had gone up to the city for the approaching feast (the roads were swarming with travelers), and many of the Jews that had been present at Jesus' last discourse crowded to that side of the city by which He was expected to enter. There were also many strangers in Jerusalem. They had heard of the raising of Lazarus, and they wished to see Jesus. Then when the news spread that He was approaching, they too went out to meet Him.

The road from Bethphage to Jerusalem ran through the lower part of the

valley of Mount Olivet, which was not so elevated as the plateau upon which the Temple stood. Going up from Bethphage to the Mount of Olives, one could see, through the high hills that bordered the route on either side, the Temple standing opposite. From this point to Jerusalem the road was delightful, full of little gardens and trees.

Crowds came pouring out of the city to meet the Apostles and disciples, who were approaching with songs and canticles. At this juncture, several aged priests in the insignia of their office stepped out into the road and brought the procession to a standstill. The unexpected movement silenced the singing. The priests called upon Jesus to say what He meant by such proceedings on the part of His followers, and why He did not prohibit this noise and excitement. Jesus answered that if His followers were silent, the stones on the road would cry out. At these words, the priests retired.

Then the High Priests took counsel together, and ordered to be called before them all the husbands and relatives of the women that had gone out of Jerusalem with the children to meet Jesus. When they made their appearance in answer to the summons, they were all shut up in the great court, and emissaries were sent out to spy what was going on.

Many among the crowd that followed Jesus to the Temple not only broke off branches from the trees and strewed them in the way, but snatched off their mantles and spread them down, singing and shouting all the while. I saw many that had quite despoiled themselves of their upper garments for that purpose. The children had rushed from the schools, and now ran rejoicing with the crowd. Veronica, who had two children by her, threw her own veil in the way and, snatching another from one of the children, spread that down also. She and the other women joined the holy women, who were in the rear of the procession. There were about seventeen of them. The road was so thickly covered with branches, garments, and carpets that the procession moved on quite softly through the numerous triumphal arches that spanned the space between the walls on either side.

Jesus wept, as did the Apostles also, when He told them that many who were now shouting acclamations of joy would soon deride Him, and that a certain one would even betray Him. He looked upon the city, and wept over its approaching destruction. When He entered the gate, the cries of joy became still greater. Many sick of all kinds had been led or carried thither, consequently Jesus frequently halted, dismounted, and cured all without distinction. Many of His enemies had mingled with the crowd, and they now uttered cries with a view to raise an insurrection.

The nearer to the Temple, the more magnificent was the ornamentation of the road. On either side hedges had been put up to form enclosures, in which

little animals with long necks, kids, and sheep, all adorned with garlands and wreaths around their neck, were skipping about as if in little gardens. The background of these enclosures was formed of bushes. In this part of the city there were always, and especially toward the Paschal feast, chosen animals for sale, pure and spotless, destined for sacrifice. To move from the city gate to the Temple, although a distance of about half an hour only, the procession took three hours.

By this time the Jews had ordered all the houses, as well as the city gate, to be closed, so that when Jesus dismounted before the Temple, and the disciples wanted to take the ass back to where they had found it, they were obliged to wait inside the gate till evening. In the Temple were the holy women and crowds of people. All had to remain the whole day without food, for this part of the city had been barricaded. Magdalen was especially troubled by the thought that Jesus had taken no nourishment.

When toward evening the gate was again opened, the holy women went back to Bethania, and Jesus followed later with the Apostles. Magdalen, worried because Jesus and His followers had had no refreshment in Jerusalem, now prepared a meal for them herself. It was already dark when Jesus entered the courtyard of Lazarus' dwelling. Magdalen brought Him a basin of water, washed His feet, and dried them with a towel that was hanging over her shoulder. The food that she had prepared did not amount to a regular meal, it was merely a luncheon. While the Lord was partaking of it, she approached and poured balm over His head. I saw Judas, who passed her at this moment, muttering his dissatisfaction, but she replied to his murmurs by saying that she could never thank the Lord sufficiently for what He had done for her and her brother. After that Jesus went to the public house of Simon the leper, where several of the disciples were gathered, and taught a little while. From there He went out to the disciples' inn, where He spoke for some time, and then returned to the house of Simon the leper.

As Jesus next day was going to Jerusalem with the Apostles, He was hungry, but it seemed to me that it was after the conversion of the Jews and the accomplishment of His own mission. He sighed for the hour when His Passion would be over, for He knew its immensity and dreaded it in advance. He went to a fig tree on the road and looked up at it. When He saw no fruit, but only leaves upon it, He cursed it that it should wither and never more bear fruit. And thus, did He say, would it happen to those that would not acknowledge Him. I understood that the fig tree signified the Old Law; the vine, the New. On the way to the Temple, I saw a heap of branches and garlands from yesterday's triumph. In the outer portico of the Temple, many vendors had again established themselves. Some of them had on their backs

cases, or boxes, which they could unfold and which they placed on a pedestal. The latter they carried along with them. When folded, it was like a walk-ing stick. I saw lying on the tables heaps of pence, bound together in different ways by little chains, hooks, and cords, so as to form various figures. Some were yellow; others, white, brown, and variegated. I think they were pieces of money intended for ornamental pendants. I saw also numbers of cages with birds, standing one above another and, in one of the porticos, there were calves and other cattle. Jesus ordered the dealers to be off, and as they hesitated to obey, He doubled up a cincture like a whip and drove them from side to side and beyond the precincts of the Temple.

While Jesus was teaching, some strangers of distinction from Greece 12:20-37) dispatched their servants from the inn to ask Philip how they could converse with the Lord without mingling with the crowd. Philip passed the word to Andrew, who in turn transmitted it to the Lord. Jesus replied that He would meet them on the road between the city gate and the house of John Mark when He should have left the Temple to return to Bethania. After this interruption, Jesus continued His discourse. He was very much troubled and when, with folded hands, He raised His eyes to Heaven, I saw a flash of light descend upon Him from a resplendent cloud, and heard a loud report. The people glanced up frightened, and began to whisper to one another, but Jesus went on speaking. This was repeated several times, after which I saw Jesus come down from the teacher's chair, mingle with the disciples in the crowd, and leave the Temple.

When Jesus taught, the disciples threw around Him a white mantle of ceremony which they always carried with them; and when He left the teacher's chair, they took it off so that, clothed like the others, He could more easily escape the notice of the crowd. Around the teacher's chair were three platforms, one above the other, each enclosed by a balustrade, which was ornamented with carving and, I think, molding. There were all sorts of brown heads and knobs on them. I saw no carved images in the Temple, although there were various kinds of ornamentation: vines, grapes, animals for sacrifice, and figures like swathed infants, such as I used to see Mary embroidering.

It was still bright daylight when Jesus and His followers reached the neighborhood of John Mark's house. Here the Greeks stepped up, and Jesus spoke to them some minutes. The strangers had some women with them, but they remained standing back. These people were converted. They were among the first to join the disciples at Pentecost and to receive Baptism.

Magdalen Repeats Her Anointing of Jesus

Full of trouble, Jesus went back with the Apostles to Bethania for the

Sabbath. While He was teaching in the Temple, the Jews had been ordered to keep their houses closed, and it was forbidden to offer Him or His disciples any refreshment. On reaching Bethania, they went to the public house of Simon, the healed leper, where a meal awaited them. Magdalen, filled with compassion for Jesus' fatiguing exertions, met the Lord at the door. She was habited in a penitential robe and girdle, her flowing hair concealed by a black veil. She cast herself at His feet and with her hair wiped from them the dust, just as one would clean the shoes of another. She did it openly before all, and many were scandalized at her conduct.

After Jesus and the disciples had prepared themselves for the Sabbath, that is, put on the garments prescribed and prayed under the lamp, they stretched themselves at table for the meal. Toward the end of it, Magdalen, urged by love, gratitude, contrition, and anxiety, again made her appearance. She went behind the Lord's couch, broke a little flask of precious balm over His head and poured some of it upon His feet, which she again wiped with her hair. That done, she left the dining hall. Several of those present were scandalized, especially Judas, who excited Matthew, Thomas, and John Mark to displeasure. But Jesus excused her, on account of the love she bore Him. She often anointed Him in this way. Many of the facts mentioned only once in the Gospels happened frequently.

The meal was followed by prayer, after which the Apostles and disciples separated. Judas, full of chagrin, hurried back to Jerusalem that night. I saw him, torn by envy and avarice, running in the darkness over Mount Olivet, and it seemed as if a sinister glare surrounded him, as if the devil were lighting his steps. He hurried to the house of Caiaphas, and spoke a few words at the door. He could not stay long in anyone place. Thence he ran to the house of John Mark. The disciples were wont to lodge there, so Judas pretended that he had come from Bethania for that purpose. This was the first definite step in his treacherous course.

When, on the following morning, Jesus was going from Bethania to Jerusalem with some of His disciples, they found the fig tree that Jesus had cursed entirely withered, and the disciples wondered at it. 11:20). I saw John and Peter halting on the roadside near the tree. When Peter showed his astonishment, Jesus said to them: "If ye believe, ye shall do still more wonderful things. Yea, at your word mountains will cast themselves into the sea." He continued His instruction on this object, and said something about the signification of the fig tree.

A great many strangers were gathered in Jerusalem, and both morning and evening, preaching and divine service went on in the Temple. Jesus taught in the interim. He stood when preaching, but if anyone wanted to put a

question to Him, He sat down while the questioner rose.

During His discourse today, some priests and Scribes stepped up to Him and inquired by what right He acted as He did, Jesus answered: "I too shall ask you something; and when you answer Me, I shall tell you by what authority I do these things." Then He asked them by what authority John had baptized, and when they would not answer Him, He replied that neither would He tell them by what authority He acted.

In His afternoon instruction, Jesus introduced the similitude of the vine dresser, also that of the cornerstone rejected by the builders. In the former, He explained that the murdered vine dresser typified Himself, and the murderers, the Pharisees. Thereupon these last-named became so exasperated that they would willingly have arrested Him then and there but they dared not, as they saw how all the people clung to Him. They determined, however, to set five of their confidential followers, who were relatives of some of the disciples, to spy Him, and they gave them orders to try to catch Him by captious questions. These five men were some of them followers of the Pharisees; others, servants of Herod.

As Jesus was returning toward evening to Bethania, some kindhearted people approached Him on the road and offered Him something to drink. He passed the night at the disciples' inn near Bethania.

Next day Jesus taught for three hours in the Temple upon the parable of the royal wedding feast, the spies of the Pharisees being present. Jesus returned early to Bethania, where He again taught. As He mounted the teacher's chair next day in the circular hall of the Temple, the five men appointed by the Pharisees pressed up through the aisle that ran from the door to the chair, the space all around being filled by the audience, and asked Him whether they ought to pay tribute to Caesar. Jesus replied by telling them to show Him the coin of the tribute; whereupon one of them drew from his breast pocket a yellow coin about the size of a Prussian dollar, and pointed to the image of the Emperor. Then Jesus told them that they should render to Caesar the things that are Caesar's.

After that Jesus spoke of the Kingdom of God, which He likened to a man who cultivated a plant that never ceased to grow and spread its branches. To the Jews, it would come not again; but those Jews that would be converted, would attain the Kingdom of God. That Kingdom would go to the heathens, and a time would come when in the East all would be darkness, but in the West, perfect day. He told them also that they should perform their good works in secret, as He Himself had done, and that He would receive His reward at noonday. He spoke too of a murderer's being preferred to Himself. Later in the day, seven of the Sadducees went to Jesus and questioned Him

upon the resurrection of the dead. They brought forward something about a woman that had already had seven husbands. Jesus answered that after the resurrection there would be no longer any sex or any marrying, and that God is a God of the living and not of the dead. I saw that His hearers were astounded at His teaching. The Pharisees left their seats and conferred together. One of them, named Manasses, who held an office in the Temple, very modestly asked Jesus which of the Commandments was the greatest. Jesus answered the question, whereupon Manasses heartily praised Him. Then Jesus responded that the Kingdom of God was not far from him, and He closed His discourse by some words on Christ (the Messiah) and David.

All were dumbfounded; they had nothing to reply. When Jesus left the Temple, a disciple asked Him: "What mean the words that Thou didst say to Manasses, 'Thou art not far from the Kingdom of God'?" The Lord answered that Manasses would believe and follow Him, but that they (the disciples) should be silent on that head. From that hour Manasses took no part against Jesus. He lived in retirement till the Ascension, when he declared himself for Him and joined the disciples. He was between forty and fifty years old. That evening Jesus went to Bethania, ate with the Apostles at Lazarus', then visited the inn where the women were assembled, taught them until after nightfall, and lodged at the disciples' inn.

While Jesus was teaching in Jerusalem, I saw the holy women frequently praying together in the arbor in which Magdalen was sitting when Martha called her to welcome Jesus before the raising of Lazarus. They observed a certain order at prayer: sometimes they stood together, sometimes they knelt, or again they sat apart.

On the next day Jesus taught about six hours in the Temple. The disciples, impressed by His instruction of the preceding day, asked what was meant by the words: "Thy Kingdom come to us!" Jesus gave them a long explanation, and added that He and the Father were one, and that He was going to the Father. Then they asked, if He and the Father were one, why was it necessary for Him to go to the Father. Thereupon He spoke to them of His mission, saying that He would withdraw from the humanity, from the flesh, and that whoever separated from his own fallen nature, to go went at the same time to the Father. Jesus' words on this head were so touching that the Apostles, ravished with joy and transported out of themselves, started up and exclaimed: "Lord, we will spread Thy Kingdom to the end of the world!" But Jesus responded: "Whoever talks in that way accomplishes nothing." At this the Apostles became sad. Jesus said again: "You must not say, 'I have cast out devils in Thy name, I have done this and that in Thy name,' nor should ye do

your good works in public.” And then He told them that the last time He had left them, He had done many things in secret, but that they had at the same time insisted that He should go to His own city (Nazareth) although the Jews, on account of the raising of Lazarus, wanted to kill Him! But how then would all things have been accomplished? The Apostles then asked how could His Kingdom become known if they had to keep all things secret. But I do not remember what answer Jesus gave them. They again grew quite dejected. Toward noon the disciples left the Temple, but Jesus and the Apostles remained. Some of the former returned soon after with a refreshing drink for Jesus.

After midday, the Scribes and Pharisees crowded in such numbers around Jesus that the disciples were pushed to some distance from Him. He spoke very severely against the Pharisees, and I heard Him say once during this stern lecture: “You shall not now arrest Me, because My hour has not yet come.”