

## Jesus is arrested

Jesus was standing with his three Apostles on the road between Gethsemani, and the Garden of Olives, when Judas and the band who accompanied him made their appearance. A warm dispute arose between Judas and the soldiers, because he wished to approach first and speak to Jesus quietly as if nothing was the matter, and then for them to come up and seize our Saviour, thus letting him suppose that he had no connection with the affair. But the men answered rudely, 'Not so, friend, thou shalt not escape from our hands until we have the Galilean safely bound,' and seeing the eight Apostles who hastened to rejoin Jesus when they heard the dispute which was going on, they (notwithstanding the opposition of Judas) called up four archers, whom they had left at a little distance, to assist. When by the light of the moon Jesus and the three Apostles first saw the band of armed men, Peter wished to repel them by force of arms, and said: 'Lord, the other eight are close at hand, let us attack the archers,' but Jesus bade him hold his peace, and then turned and walked back a few steps. At this moment four disciples came out of the garden, and asked what was taking place. Judas was about to reply, but the soldiers interrupted, and would not let him speak. These four disciples were James the Less, Philip, Thomas, and Nathaniel; the last named, who was a son of the aged Simeon, had with a few others joined the eight Apostles at Gethsemani, being perhaps sent by the friends of Jesus to know what was going on, or possibly simply incited by curiosity and anxiety. The other disciples were wandering to and from, on the look out, and ready to fly at a moment's notice. Jesus walked up to the soldiers and said in a firm and clear voice, 'Whom seek ye?' The soldiers answered, 'Jesus of Nazareth.' Jesus said to them, 'I am he.' Scarcely had he pronounced these words than they all fell to the ground, as if struck with apoplexy. Judas, who stood by them, was much alarmed, and as he appeared desirous of approaching, Jesus held out his hand and said: 'Friend, whereto art thou come?' Judas stammered forth something about business which had brought him. Jesus answered in few words, the sense of which was: 'It were better for thee that thou hadst never been born;' however, I cannot remember the



words exactly. In the mean time, the soldiers had risen, and again approached Jesus, but they waited for the sign of the kiss, with which Judas had promised to salute his Master that they might recognise him. Peter and the other disciples surrounded Judas, and reviled him in unmeasured terms, calling him thief and traitor; he tried to mollify their wrath by all kinds of lies, but his efforts were vain, for the soldiers came up and offered to defend him, which proceeding manifested the truth at once.

Jesus again asked, 'Whom seek ye?' They replied: 'Jesus of Nazareth.' Jesus made answer, 'I have told you that I am he,' 'if therefore you seek me, let these go their way.' At these words the soldiers fell for the second time to the ground, in convulsions similar to those of epilepsy, and the Apostles again surrounded Judas and expressed their indignation at his shameful treachery. Jesus said to the soldiers, 'Arise,' and they arose, but at first quite speechless from terror. They then told Judas to give them the signal agreed upon instantly, as their orders were to seize upon no one but him whom Judas kissed. Judas therefore approached Jesus, and gave him a kiss, saying, 'Hail Rabbi.' Jesus replied, 'What, Judas, dost thou betray the Son of Man with a kiss?' The soldiers immediately surrounded Jesus, and the archers laid hands upon him. Judas wished to fly, but the Apostles would not allow it, they rushed at the soldiers and cried out, 'Master, shall we strike with the sword?' Peter, who was more impetuous than the rest, seized the sword, and struck Malchus, the servant of the high priest, who wished to drive away the Apostles, and cut off his right ear; Malchus fell to the ground, and a great tumult ensued.

The archers had seized upon Jesus, and wished to bind him; while Malchus and the rest of the soldiers stood around. When Peter struck the former, the rest were occupied in repulsing those among the disciples who approached too near, and in pursuing those who ran away. Four disciples made their appearance in the distance, and looked fearfully at the scene before them; but the soldiers were still too much alarmed at their late fall to trouble themselves much about them, and besides they did not wish to leave our Saviour without a certain number of men to guard him. Judas fled as soon as he had given the traitorous kiss, but was met by some of the disciples, who overwhelmed him with reproaches. Six Pharisees, however, came to his rescue, and he escaped whilst the archers were busily occupied in pinioning Jesus. When Peter struck Malchus, Jesus said 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 my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so

it must be done?' Then he said, 'Let me cure this man;' and approaching Malchus, he touched his ear, prayed, and it was healed. The soldiers who were standing near, as well as the archers and the six Pharisees, far from being moved by this miracle, continued to insult our Lord, and said to the bystanders, 'It is a trick of the devil, the powers of witchcraft made the ear appear to be cut off, and now the same power gives it the appearance of being healed.' Then Jesus again addressed them, 'You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the Temple, and you laid not hands upon me, but this is your hour and the power of darkness.' The Pharisees ordered him to be bound still more strongly, and made answer in a contemptuous tone, 'Ah! Thou couldst not overthrow us by thy witchcraft.' Jesus replied, but I do not remember his words, and all the disciples fled. The four archers and the six Pharisees did not fall to the ground at the words of Jesus, because, as was afterwards revealed to me, they as well as Judas, who likewise did not fall, were entirely in the power of Satan, whereas all those who fell and rose again were afterwards converted, and became Christians; they had only surrounded Jesus, and not laid hands upon him. Malchus was instantly converted by the cure wrought upon him, and during the time of the Passion his employment was to carry messages backwards and forwards to Mary and the other friends of our Lord. The archers, who now proceeded to pinion Jesus with the greatest brutality, were pagans of the lowest extraction, short, stout, and active, with sandy complexions, resembling those of Egyptian slaves, and bare legs, arms, and neck.

They tied his hands as tightly as possible with hard new cords, fastening the right-hand wrist under the left elbow, and the left-hand wrist under the right elbow. They encircled his waist with a species of belt studded with iron points, and to this collar were appended two leathern straps, which were crossed over his chest like a stole and fastened to the belt. They then fastened four ropes to different parts of the belt, and by means of these ropes dragged our Blessed Lord from side to side in the most cruel manner. The ropes were new; I think they were purchased when the Pharisees first determined to arrest Jesus. The Pharisees lighted fresh torches, and the procession started. Ten soldiers walked in front, the archers who held the ropes and dragged Jesus along, followed, and the Pharisees and ten other soldiers brought up the rear. The disciples wandered about at a distance, and wept and moaned as if beside themselves from grief. John alone followed, and walked at no great distance from the soldiers, until the Pharisees, seeing him, ordered the guards to arrest him. They endeavoured

to obey, but he ran away, leaving in their hands a cloth with which he was covered, and of which they had taken hold when they endeavoured to seize him. He had slipped off his coat, that he might escape more easily from the hands of his enemies, and kept nothing on but a short under garment without sleeves, and the long band which the Jews usually wore, and which was wrapped round his neck, head, and arms. The archers behaved in the most cruel manner to Jesus as they led him along; this they did to curry favour with the six Pharisees, who they well knew perfectly hated and detested our Lord. They led him along the roughest road they could select, over the sharpest stones, and through the thickest mire; they pulled the cords as tightly as possible; they struck him with knotted cords, as a butcher would strike the beast he is about to slaughter; and they accompanied this cruel treatment with such ignoble and indecent insults that I cannot recount them. The feet of Jesus were bare; he wore, besides the ordinary dress, a seamless woollen garment, and a cloak which was thrown over all. I have forgotten to state that when Jesus was arrested, it was done without any order being presented or legal ceremony taking place; he was treated as a person without the pale of the law. The procession proceeded at a good pace; when they left the road which runs between the Garden of Olives and that of Gethsemani, they turned to the right, and soon reached a bridge which was thrown over the Torrent of Cedron.

When Jesus went to the Garden of Olives with the Apostles, he did not cross this bridge, but went by a private path which ran through the Valley of Josaphat, and led to another bridge more to the south. The bridge over which the soldiers led Jesus was long, being thrown over not only the torrent, which was very large in this part, but likewise over the valley, which extends a considerable distance to the right and to the left, and is much lower than the bed of the river. I saw our Lord fall twice before he reached the bridge, and these falls were caused entirely by the barbarous manner in which the soldiers dragged him; but when they were half over the bridge they gave full vent to their brutal inclination, and struck Jesus with such violence that they threw him off the bridge into the water, and scornfully recommended him to quench his thirst there. If God had not preserved him, he must have been killed by this fall; he fell first on his knee, and then on his face, but saved himself a little by stretching out his hands, which, although so tightly bound before, were loosened, I know not whether by miracle, or whether the soldiers had cut the cords before they threw him into the water. The marks of his feet, his elbows, and his fingers were miraculously impressed on the rock on which he fell, and these impressions were afterwards shown for the veneration of Christians. These stones

were less hard than the unbelieving hearts of the wicked men who surrounded Jesus, and bore witness at this terrible moment to the Divine Power which had touched them. I had not seen Jesus take anything to quench the thirst which had consumed him ever since his agony in the garden, but he drank when he fell into the Cedron, and I heard him repeat these words from the prophetic Psalm, 'In his thirst he will drink water from the torrent' (Psalm 108). The archers still held the ends of the ropes with which Jesus was bound, but it would have been difficult to drag him out of the water on that side, on account of a wall which was built on the shore; they turned back and dragged him quite through the Cedron to the shore, and then made him cross the bridge a second time, accompanying their every action with insults, blasphemies, and blows. His long woollen garment, which was quite soaked through, adhered to his legs, impeded every movement, and rendered it almost impossible for him to walk, and when he reached the end of the bridge he fell quite down. They pulled him up again in the most cruel manner, struck him with cords, and fastened the ends of his wet garment to the belt, abusing him at the same time in the most cowardly manner.

It was not quite midnight when I saw the four archers inhumanly dragging Jesus over a narrow path, which was choked up with stones, garments of rock, thistles, and thorns, on the opposite shore of the Cedron. The six brutal Pharisees walked as close to our Lord as they could, struck him constantly with thick pointed sticks, and seeing that his bare and bleeding feet were torn by the stones and briars, exclaimed scornfully: 'His precursor, John the Baptist, has certainly not prepared a good path for him here;' or, 'The words of Malachy, "Behold, I send my angel before thy face, to prepare the way before thee," do not exactly apply now.' Every jest uttered by these men incited the archers to greater cruelty. The enemies of Jesus remarked that several persons made their appearance in the distance; they were only disciples who had assembled when they heard that their Master was arrested, and who were anxious to discover what the end would be; but the sight of them rendered the Pharisees uneasy, lest any attempt should be made to rescue Jesus, and they therefore sent for a reinforcement of soldiers. At a very short distance from an entrance opposite to the south side of the Temple, which leads through a little village called Ophel to Mount Sion, where the residences of Annas and Caiphas were situated, I saw a band of about fifty soldiers, who carried torches, and appeared ready for anything; the demeanour of these men was outrageous, and they gave loud shouts, both to announce their arrival, and to congratulate their comrades upon the success of the expedition. This caused a slight confusion among the

soldiers who were leading Jesus, and Malchus and a few others took advantage of it to depart, and fly towards Mount Olivet.

When the fresh band of soldiers left Ophel, I saw those disciples who had gathered together disperse; some went one way, and some another. The Blessed Virgin and about nine of the holy women, being filled with anxiety, directed their steps towards the Valley of Josaphat, accompanied by Lazarus, John the son of Mark, the son of Veronica, and the son of Simon. The last-named was at Gethsemani with Nathaniel and the eight Apostles, and had fled when the soldiers appeared. He was giving the Blessed Virgin the account of all that had been done, when the fresh band of soldiers joined those who were leading Jesus, and she then heard their tumultuous vociferations, and saw the light of the torches they carried. This sight quite overcame her; she became insensible, and John took her into the house of Mary, the mother of Mark. The fifty soldiers who were sent to join those who had taken Jesus, were a detachment from a company of three hundred men posted to guard the gates and environs of Ophel; for the traitor Judas had reminded the High Priests that the inhabitants of Ophel (who were principally of the labouring class, and whose chief employment was to bring water and wood to the Temple) were the most attached partisans of Jesus, and might perhaps make some attempts to rescue him.

The traitor was aware that Jesus had both consoled, instructed, assisted, and cured the diseases of many of these poor workmen, and that Ophel was the place where he halted during his journey from Bethania to Hebron, when John the Baptist had just been executed. Judas also knew that Jesus had cured many of the masons who were injured by the fall of the Tower of Siloe. The greatest part of the inhabitants of Ophel were converted after the death of our Lord, and joined the first Christian community that was formed after Pentecost, and when the Christians separated from the Jews and erected new dwellings, they placed their huts and tents in the valley which is situated between Mount Olivet and Ophel, and there St. Stephen lived. Ophel was on a hill to the south of the Temple, surrounded by walls, and its inhabitants were very poor. I think it was smaller than Dulmen.

The slumbers of the good inhabitants of Ophel were disturbed by the noise of the soldiers; they came out of their houses and ran to the entrance of the village to ask the cause of the uproar; but the soldiers received them roughly, ordered them to return home, and in reply to their numerous questions, said, 'We have just arrested Jesus, your false prophet—he who has deceived you so grossly; the High Priests are about to judge him, and he will be crucified.' Cries and lamentations arose on all sides; the poor women and children ran backwards and forwards, weeping and wringing their hands; and calling to

mind all the benefits they had received from our Lord, they cast themselves on their knees to implore the protection of Heaven. But the soldiers pushed them on one side, struck them, obliged them to return to their houses, and exclaimed, 'What farther proof is required? Does not the conduct of these persons show plainly that the Galilean incites rebellion?' They were, however, a little cautious in their expressions and demeanour for fear of causing an insurrection in Ophel, and therefore only endeavoured to drive the inhabitants away from those parts of the village which Jesus was obliged to cross. When the cruel soldiers who led our Lord were near the gates of Ophel he again fell, and appeared unable to proceed a step farther, upon which one among them, being moved to compassion, said to another, 'You see the poor man is perfectly exhausted, he cannot support himself with the weight of his chains; if we wish to get him to the High Priest alive we must loosen the cords with which his hands are bound, that he may be able to save himself a little when he falls.' The band stopped for a moment, the fetters were loosened, and another kind-hearted soldier brought some water to Jesus from a neighbouring fountain.

Jesus thanked him, and spoke of the 'fountains of living water,' of which those who believed in him should drink; but his words enraged the Pharisees still more, and they overwhelmed him with insults and contumelious language. I saw the heart of the soldier who had caused Jesus to be unbound, as also that of the one who brought him water, suddenly illuminated by grace; they were both converted before the death of Jesus, and immediately joined his disciples. The procession started again, and reached the gate of Ophel. Here Jesus was again saluted by the cries of grief and sympathy of those who owed him so much gratitude, and the soldiers had considerable difficulty in keeping back the men and women who crowded round from all parts. They clasped their hands, fell on their knees, lamented, and exclaimed, 'Release this man unto us, release him! Who will assist, who will console us, who will cure our diseases? Release him unto us!' It was indeed heart-rending to look upon Jesus; his face was white, disfigured, and wounded, his hair dishevelled, his dress wet and soiled, and his savage and drunken guards were dragging him about and striking him with sticks like a poor Dulmen is a small town in Westphalia, where Sister Emmerich lived at this time. dumb animal led to the slaughter. Thus was he conducted through the midst of the afflicted inhabitants of Ophel, and the paralytic whom he had cured, the dumb to whom he had restored speech, and the blind whose eyes he had opened, united, but in vain, in offering supplications for his release.

Many persons from among the lowest and most degraded classes had been sent by Annas, Caiphas, and the other enemies of Jesus, to join the procession, and assist the soldiers both in ill-treating Jesus, and in driving away the inhabitants of Ophel. The village of Ophel was seated upon a hill, and I saw a great deal of timber placed there ready for building. The procession had to proceed down a hill, and then pass through a door made in the wall. On one side of this door stood a large building erected originally by Solomon, and on the other the pool of Bethesda. After passing this, they followed a westerly direction down a steep street called Millo, at the end of which a turn to the south brought them to the house of Annas. The guards never ceased their cruel treatment of our Divine Saviour, and excused such conduct by saying that the crowds who gathered together in front of the procession compelled them to severity. Jesus fell seven times between Mount Olivet and the house of Annas.

The inhabitants of Ophel were still in a state of consternation and grief, when the sight of the Blessed Virgin who passed through the village accompanied by the holy women and some other friends on her way from the Valley of Cedron to the house of Mary the mother of Mark, excited them still more, and they made the place re-echo with sobs and lamentations, while they surrounded and almost carried her in their arms.

Mary was speechless from grief, and did not open her lips after she reached the house of Mary the mother of Mark, until the arrival of John, who related all he had seen since Jesus left the supper-room; and a little later she was taken to the house of Martha, which was near that of Lazarus. Peter and John, who had followed Jesus at a distance, went in haste to some servants of the High Priest with whom the latter was acquainted, in order to endeavour by their means to obtain admittance into the tribunal where their Master was to be tried. These servants acted as messengers, and had just been ordered to go to the houses of the ancients, and other members of the Council, to summon them to attend the meeting which was convoked. As they were anxious to oblige the Apostles, but foresaw much difficulty in obtaining their admittance into the tribunal, they gave them cloaks similar to those they themselves wore, and made them assist in carrying messages to the members in order that afterwards they might enter the tribunal of Caiphas, and mingle, without being recognised, among the soldiers and false witnesses, as all other persons were to be expelled. As Nicodemus, Joseph of Arimathea, and other well-intentioned persons were members of this Council, the Apostles undertook to let them know what was going to be done in the Council, thus securing the presence of those friends of Jesus whom the



Pharisees had purposely omitted to invite. In the mean time Judas wandered up and down the steep and wild precipices at the south of Jerusalem, despair marked on his every feature, and the devil pursuing him to and fro, filling his imagination with still darker visions, and not allowing him a moment's respite.