

## CHAPTER VIII

*The Demons Meet in Hell to Confer Regarding the Triumph of Christ our Savior in Jerusalem; the Results of This Meeting; and the Measures Resolved Upon by the Priests and Pharisees of Jerusalem.*

417. All the mysteries connected with the triumph of our Savior were great and admirable, as I have said; but not the least wonderful among these was the hidden secret of the oppression felt in hell by the divine power when the demons were cast into it at the entrance of His Majesty into Jerusalem. Two entire days, from Sunday until Tuesday of that week, the demons lay shattered by the right hand of the Almighty, filled with painful and confused fury, manifesting it to all the damned by horrible howls, and that entire turbulent gathering received new fright and torment beyond the ordinary. The prince of that darkness, Lucifer, more confounded than all the rest, gathered in his presence as many demons as were then in hell, and taking a most eminent place as their chief spoke to them and said:

418. "It cannot be otherwise than this Man who thus persecutes us and destroys our influence, and who thus crushes my power, is more than a Prophet. For Moses, Elias, Eliseus, and others of our enemies among the ancients never vanquished us so completely, though they performed miracles, nor did they ever succeed in hiding from me so many of their doings as this one, for especially of his interior works I can obtain little information. How can a mere man perform such works and manifest such supreme power over all creation as are publicly ascribed to Him? Without any change or inflation of mind He received the praise and glorification for these works from the mouths of men. In celebrating this triumphal entry into Jerusalem He has shown new power over us and over all the world, for even now I find vanishing away my strength for visiting destruction upon Him and blotting out his Name from the land of the living (Jer. 11:19). In his present triumph not only his own friends have extolled Him and proclaimed Him as blessed, but even many of those I have in my dominion have done the same and have called Him the Messiah promised in their law. He has drawn them all to venerate and adore Him. This certainly seems to exceed mere human power, and if He is no more than man no one else has had his share in the divine power, and He is doing and will do us great damage. Since the time when we were cast out from heaven we have never experienced such ruinous defeat, nor have I ever encountered such overwhelming power before this Man came into the world. If He is the incarnate Word (as we suspect) there is need for thorough deliberation, for if we permit Him to live He will by his example and doctrine draw after Him all mankind. By the hatred I have for Him I have several times sought to bring about his death but without success. In his own country when I instigated his countrymen to cast Him off a cliff, He by his power made his way through those who were to execute it (Lk. 4:30); on another occasion He simply made Himself invisible to the Pharisees, whom I had incited to stone Him (Jn. 8:59).

419. "But now with the help of his disciple and our friend Judas this matter is better disposed, since I have cast into his heart the suggestion that he sell and deliver his Master to the Pharisees,\* whom I have likewise incited to furious envy. They are anxious to inflict upon Him a most cruel death, and will no doubt do so. They are waiting only for an occasion, which I will try my utmost to procure for them, for Judas and the priests and Pharisees are ready to do anything I suggest.

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\* cf. Jn. 13:2 [Ed.]

Nevertheless I see in this a great danger which demands our closest attention; for if this Man is the Messiah expected by his people He will offer his death and all his sufferings for the Redemption of men, and thereby satisfy for all their sins and gain infinite merits for all of them. He will open heaven, and mortals will enter to enjoy those rewards of which God has deprived us, and this would be a new and severe torment if we do not take precautions to prevent it. Moreover this Man will leave to the world a new example of patience in suffering and show its merit to all the rest of mankind, for He is most meek and humble of heart, and was never seen impatient or excited. These same virtues He will teach all men, which even to think of is an abomination to me since these are the virtues most offensive to me and to all those who follow my guidance and sentiments. Hence it is necessary to unite on a course of action regarding the persecution of this new Man, Christ, and that you give me all you understand regarding this matter.”

420. Over this proposal of Lucifer those princes of darkness held long conferences, lashing themselves to incredible fury against our Redeemer and lamenting the error they judged they had already made in plotting his death with so much astuteness and malice. They concluded henceforth to make use of redoubled astuteness and cunning to repair the damage done and hinder his death, for they were by this time confirmed in their suspicion that He was the Messiah, although they did not reach altogether definite conclusions in this matter. This suspicion was for Lucifer the cause of so much anxiety and torment that he approved of the new determination to hinder the death of the Savior, and he closed the meeting by saying: “Believe me, friends, if this Man is at the same time true God He will by his Passion and Death save all men, our dominion will be overthrown, and mortals will be raised to new happiness and dominion against us. We were greatly mistaken in seeking his death; let us immediately proceed to repair the damage we have wrought.”

421. With this intention Lucifer and all his ministers went to the city and neighborhood of Jerusalem and there, as is related in the Gospels, they exerted their influence with Pilate and his wife to prevent the death of the Lord (Mt. 27:19; Lk. 23:4ff.; Jn. 18:38), and place other hindrances which certainly arose but are not recorded in the Gospels. Before all others they beset Judas with new suggestions, dissuading him from his intended treachery toward his divine Master. When by their suggestions they failed to change his mind or make him desist from his purpose, Lucifer appeared to him in visible and corporeal form and reasoned with him not to procure the death of Christ through the help of the Pharisees. Being aware of the unbounded avarice of the disciple, the demon offered him great riches if he would not deliver Him over to his enemies. Lucifer now tried much more earnestly to deter Judas than formerly to persuade him to sell his divine and most meek Master.

422. Yet O sorrow of human misery, that Judas, having surrendered himself to the demon to obey him in evil, would not obey him in retracting it! The enemy could not call to aid the force of divine grace, and vain are all other motives and influences to prevent man from falling into sin and help him follow his true good. It was not impossible for God to convert the heart of this perfidious disciple, but the persuasion of the demon, who had torn him from grace, was of no avail for this purpose. However, the Lord was justified in not supplying Judas with further help, since he had cast himself into his exceedingly great obstinacy while in the very school of his divine Master, continuing to resist his teaching, inspirations, and vast favors, disregarding with tremendous temerity the counsels of the Lord and those of his most holy Mother, and despising the living example of their lives and the interaction with them and with all the Apostles. Against all these influences for good the impious disciple had hardened himself with pertinacity greater

than a demon and beyond all the malice of a man free to follow the good. Having run such a course of evil he arrived at a state in which his hatred of Christ and his Mother made him incapable of seeking any of their mercy, unworthy of any light to recognize it, and blind to all reason and natural law which would have made him hesitate to injure the Innocent from whose hands he had received such generous blessings. This is indeed an astounding example and dreadful warning for the foolish weakness and malice of men, all of whom if they have no fear may be drawn into similar dangers and destruction, and bring upon themselves a similar unhappy and lamentable ruin.

423. The demons, in despair of ever being able to influence Judas, went to the Pharisees. By many suggestions and arguments they sought to dissuade them from persecuting Christ, our Lord and Savior. But the same happened with them as with Judas, and for the same reasons; they could not be diverted from their purpose, nor from the wicked deed which they had planned. Although some of the scribes, from motives of human prudence, were led to reconsider whether what they had resolved was advisable, yet since they were not assisted by divine grace they were soon again overcome by their hatred and envy of the Savior. Hence resulted the further efforts of Lucifer with the wife of Pilate and with Pilate himself. The former, as is recorded in the Gospels, they incited to womanly pity so she might urge Pilate to beware of condemning *that just man* (Mt. 27:19). By these suggestions and by others which they themselves made to Pilate they induced him to resort to so many different schemes in order to evade passing the sentence of death upon the innocent Savior; of these I shall speak in their proper place (597, 611, 635, 638). And since none of these proceedings accomplished the goal of Lucifer and his ministers of evil, not trusting in them they changed to a different expedient by infuriating anew the Pharisees, executioners, and their helpers against the Savior of life, no longer placing impediments to his death but rather instigating them to heap upon Him the most outrageous torments with the demons' own impious cruelty in order to exasperate his invincible patience. The Lord himself permitted this for the exalted ends of human Redemption, though He did not allow the executioners to execute on the sacred Person of the Savior some of the more indecent atrocities to which they were incited by the demons (579).

424. On the Wednesday following his triumphal entry into Jerusalem Christ our Lord remained in Bethany without going to Jerusalem, and on this day the Pharisees and scribes met at the house of Caiphas in order to plan the death of the Savior of the world (Mt. 26: 3-4; Mk. 14:1). The welcome which the Redeemer had met with among the inhabitants of Jerusalem, and which had followed so shortly upon the resurrection of Lazarus and the many other miracles of those days, had excited their envy to the highest pitch; besides, they had already resolved to take away his life under the false pretext of the public good, as Caiphas had prophesied so contrary to his intention (Jn. 11:49). The demon, who saw them thus determined, suggested to some of them not to execute their design on the feast of the Pasch lest the people who venerated Christ as the Messiah or a great prophet cause a disturbance. Lucifer sought by this delay an opportunity to hinder the death of the Lord altogether. Yet since Judas was now delivered entirely to his own avarice and hatred and deprived of grace, he came to the meeting of the priests in great disturbance and terror of mind, and began to negotiate with them concerning the betrayal of his Master. He closed the deal by accepting thirty pieces of silver (Mt. 26:15), contenting himself with such a price for Him who contained within Himself all the treasures of heaven. In order not to lose their opportunity the priests put up with the inconvenience of its being so near the Pasch. All this was so disposed by divine Providence directing these events.

425. At the same time happened what our Savior is recorded as saying in St. Matthew (26:2): *You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified.* Judas was not present when these words were uttered by Christ, but in the fury of his treason he returned to the Apostles and perfidiously began to inquire of his companions, and even of the Lord and his most blessed Mother, where they intended to go from Bethany and what the Master was to do on the following few days. All this was merely a treacherous preparation of the perfidious disciple for the betrayal of his Master to the leaders of the Pharisees. By these pretenses and concealments Judas, as a hypocrite, sought to palliate his premeditated treachery. But both the Savior and his most blessed Mother well understood the purpose of his feverish activity, for the holy Angels immediately gave them an account of the contract he had made with the chief priests to deliver Him for thirty pieces of silver. On that very day, when the traitor approached the great Lady to ask Her where the Lord proposed to partake of the Pasch, She answered him with ineffable meekness: “Who can penetrate, O Judas, the judgments and secrets of the Most High?” With that She ceased to warn him against committing the sin; yet both She and the Lord tolerated his presence until he himself despaired of his remedy and eternal salvation. But this meekest Dove, now certain of the irreparable ruin of Judas and the delivery of her most holy Son into the hands of his enemies, broke out in most tender lamentations in the presence of the Angels, for they were the only ones with whom She could confer about her heartrending sorrow. In their presence She let loose the sea of her bitterness, speaking words of great weight, wisdom and feeling. She excited the wonder of these holy Angels, who saw such an exalted and new perfection practiced by a mere creature in the midst of most bitter sorrows and tribulations.

*INSTRUCTION GIVEN ME BY THE GREAT  
QUEEN OF HEAVEN, MARY MOST HOLY.*

426. My daughter, all thou hast understood and written in this chapter contains great instruction and mysteries for the benefit of mortals, if with attention they shall consider it. First, thou must ponder with discretion how my most holy Son came to undo the works of the demon (I Jn. 3:8) and vanquish him, so he would not have such powers against men; consequently for this intention He left him in the state of his nature of an angel and the habitual knowledge corresponding to it, nevertheless concealing many things from him (as thou hast recorded in other places [*Inc.* 501, 648; *Tran.* 356, 413]), so by not attaining the knowledge of them the malice of this dragon would be repressed in the manner most suitable to the sweet and strong providence of the Most High (Wis. 8:1). For this reason the hypostatic union of the two natures, divine and human, was hidden from him; and he wandered about so delusional regarding this mystery that he confused himself, and moved about in varying discourses and fictitious determinations until my most holy Son in his determined time made him know it, and that his divinized soul had been glorious from the instant of his conception. He likewise concealed from him some of the miracles of his most holy life, and allowed him to know others. The same happens now with certain souls; for my most holy Son does not allow the enemy to know all their works, though naturally he could know them, because His Majesty hides them in order to attain his exalted ends for the benefit of souls. Afterwards He frequently allows him to know them for the greater confusion of the demon himself, as happened regarding the works of the Redemption, when for his torment and greater oppression the Lord permitted him to know them. For this reason the infernal serpent and dragon lies in wait for souls in order to destroy their

works, not only the interior ones but also the exterior ones. Such is the love my most holy Son has for souls, since He was born and died for them.

427. This benefit would be more general and continuous with many if they themselves did not make themselves unworthy of it by delivering themselves to their enemy, listening to his false suggestions and counsels of malice and deceit. And as the just and chosen ones in sanctity become instruments in the hand of the Lord, who governs and rules them Himself, and does not allow any other to move them, because they surrender themselves entirely to his divine disposition, so on the contrary many of the reprobate and those who forget their Creator and Redeemer, who surrender themselves by repeated sins into the hands of the demon, are moved and drawn by him into all wickedness, and he makes use of them for all his depraved malice wishes, as happened with the perfidious disciple and the Pharisees, murderers of their own Redeemer. None of the mortals has an excuse for this damage; for just as Judas and the priests by the use of their free will refused to follow the counsel of the demon to desist from persecuting Christ our Savior, so they could have much more easily refused to join him in the determination to persecute Christ, to which the demon himself persuaded them, since in order to resist this temptation they were assisted by the help of grace, if they desired to cooperate with it, while afterwards they were assisted only by their own free choice and bad habits. And if they then lacked the grace and impetus of the Holy Ghost, it was because in justice it must be denied them for having surrendered and subjected themselves to the demon in order to obey him in all malice, and to allow themselves to be governed only by his perverse will, without respect for the goodness and power of their Creator.

428. By this example thou shalt understand how this infernal serpent can do nothing to move souls to good works, but very much to induce and lead them into sin, if they do not recognize and foresee their dangerous state. Truly I tell thee, my daughter, that if mortals would know him by the serious consideration he requires, it would cause them great alarm; for once a soul has surrendered itself to sin, there is no created power which can dissuade or stop it from casting itself from one abyss into another. After the sin of Adam the weight of human nature is drawn toward evil like the stone to its center, burdened with the concupiscible and irascible passions; and joining to this the inclinations of evil habits and customs, and the dominion and force which the demon acquires over those who sin, and the tyranny with which he executes it, who is such an enemy of himself that he does not fear this danger? Only the infinite power can free him, and to his right hand alone is reserved the remedy; and this being so, that there is no other, nevertheless mortals live so securely and carelessly in their doom, as if each one had it in his power to rescind and repair it whenever he wishes. Though many know and confess the truth that they cannot raise themselves from their ruin without the arm of the Lord, yet instead of obliging Him to extend the hand of his power, by this habitual knowledge and apathy they provoke and irritate Him, and want God to wait upon them with his grace until they are tired of sinning, or can no longer continue their wickedness and insolence full of ingratitude.

429. Fear, my dearest, this tremendous danger, and guard thyself from the first sin, for by it thou shalt be less able to resist the second, and thy enemy shall gather strength against thee. Be aware that thy treasure is great and the vase fragile (II Cor. 4:7), and by one lapse thou canst lose it all. The cunning and sagacity the serpent uses against thee is great, and thou art little astute. For this reason it is best for thee to gather thy senses and close them to all that is visible; withdraw thy heart into the walled castle of the protection and refuge of the Most High, where thou canst resist the inhuman artillery by which the serpent seeks to persecute thee. And so thou mayest fear, as thou must, let the punishment to which Judas arrived, as thou hast understood it,

suffice for thee. As for the rest which thou hast been advised for my imitation, to pardon those who persecute and detest thee, to love them and bear with them in charity and patience, and to pray for them to the Lord with true zeal for their salvation, as I did for the traitor Judas, thou hast already been exhorted many times. In this virtue I desire thee to be extreme and distinguished, and to teach it and converse about it with thy religious and all those with whom thou hast communication; for in view of the patience and meekness of my most holy Son and my own example, it shall be intolerable confusion for the wicked and all mortals who have not pardoned one another with fraternal charity. The sins of hatred and vengeance shall be chastised with greater wrath on Judgment Day; and in the present life they are the ones which most quickly drive away the infinite mercy of God, and if they do not amend in sorrow cause the eternal perdition of men. Those who are mild and sweet with those who offend and persecute them, and who forget injuries, have for that reason a particular resemblance to the incarnate Word, who always went about seeking, pardoning and benefitting sinners. By imitating the Lamb in this charity and meekness, the soul disposes itself and possesses a capacity engendered by charity and the love of God and neighbor which makes it ready to receive the influxes of the grace and favors of the divine right hand.