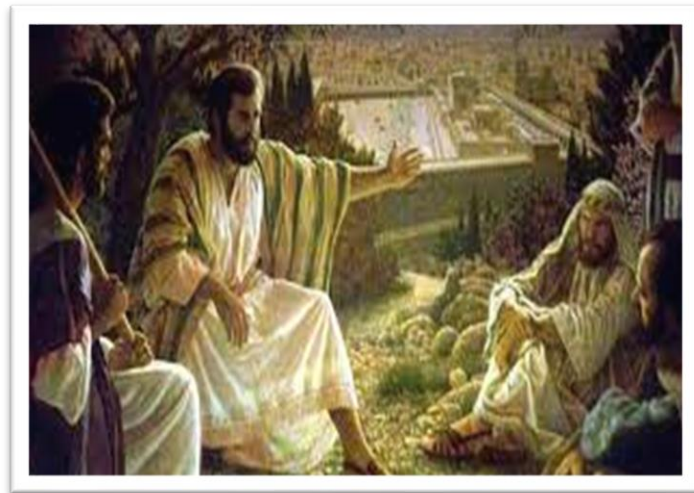


Jesus Discourses with Eliud, the Essenian, Upon the Mysteries of the Old Testament and the Most Holy Incarnation

Jesus passed the whole day in most confidential intercourse with Eliud, who asked Him various questions about His mission. Jesus explained all to the old man, telling him that He was the Messiah, speaking of the lineage of His human genealogy and the Mystery of the Ark of the Covenant. I learned then that that Mystery had, before the flood, been taken into the ark of Noe, that It had descended from generation to



generation, disappearing from time to time, but again coming to light. Jesus said that Mary at her birth had become the Ark of the Covenant of the Mystery. Then Eliud who, during the discourse frequently produced various rolls of writing and pointed out different passages of the Prophets which Jesus explained to him, asked why He, Jesus, had not come sooner upon earth. Jesus answered that He could have been born only of a woman who had been conceived in the same way that, were it not for the Fall, all mankind would have been conceived; and that, since the first parents, no married couple had been so pure both in themselves and in their ancestors as Anne and Joachim. Then Jesus unfolded the past generations to Eliud, and pointed out to him the obstacles that had delayed Redemption.

I learned from this conference many details concerning the Ark of the Covenant. Whenever it was in any danger, or whenever there was fear of its falling into enemies' hands, the Mystery was removed by the priests; yet still was it, the Ark, so holy that its profaners were punished and forced to restore it. I saw that the family to whom Moses entrusted the special guardianship of the Ark existed until Herod's time. At the Babylonian Captivity, Jeremias hid the Ark and other sacred things on Mount Sinai. They were never afterward found, but the Mystery had been removed. A second Ark was, at a later period, constructed on the first model, but it did not contain the sacred objects that had been preserved in the first. Aaron's rod, also a portion of the Mystery were in the keeping of the Essenians on Horeb.

The Sacrament of the Blessing was, however, but I know not by what priest, again replaced in the Ark. In the pit, which was afterward the Pool of Bethesda, the sacred fire had been preserved. I saw in pictures very many things, which Jesus explained to Eliud, and I heard part of the words, but I cannot recall all.

He related the fact of His having taken Flesh of the blessed germ of which God had deprived Adam before his fall. That blessed germ, by means of which all Israel should have become worthy of Him, had descended through many generations. He explained how His coming had been so often retarded, how some of the chosen vessels had become unworthy. I saw all this as a reality. I saw all the ancestors of Jesus, and how the ancient Patriarchs at their death gave over the Blessing sacramentally to the firstborn. I saw that the morsel and the drink out of the holy cup, which Abraham had received from the angel along with the promise of a son, Isaac, were a symbol of the Most Holy Sacrament of the New Covenant, and that their invigorating power was due to the Flesh and Blood of the future Messiah. I saw the ancestors of Jesus receiving this Sacrament, in order to contribute to the Incarnation of God; and I saw that Jesus, of the Flesh and Blood received from His forefathers, instituted a most august Sacrament for the uniting of man with God.

Jesus spoke much to Eliud also of the sanctity of Anne and Joachim, and of the supernatural Con-ception of Mary under the Golden Gate. He told him that not by Joseph had He been conceived, but from Mary according to the flesh; that she had been conceived, of that pure Blessing which had been taken from Adam before the Fall, which through Abraham had descended until it was possessed by Joseph in Egypt, after whose death it had been deposited in the Ark of the Covenant, and thence withdrawn to be handed over to Joachim and Anne.

Jesus said that to free man He had been sent in the weakness of humanity; that He received and felt everything like a man; that, like the serpent of Moses in the desert, He would one day be raised up on Mount Calvary where the body of the first man lay buried. He referred also to the sad future that awaited Him and to the ingratitude of man.

Eliud simply and confidently asked question after question. Although he understood all that Jesus said better than did the Apostles, although looking upon things in a more spiritual sense than they, yet all was not clear to him; he could not rightly comprehend how the mission of Jesus was to be accomplished. He asked Jesus where His Kingdom was to be, in Jerusalem, in Jericho, or in Engaddi. Jesus answered that where He Himself was, there

would His Kingdom be, and that He would have no external Kingdom. The old man spoke to Jesus so naturally and simply. He related to Him many things of His Mother, as if He knew them not, and Jesus listened to him so kindly. He told Him of Joachim and Anne, and spoke of the life and death of the latter. Jesus remarked that no woman had ever been more chaste than Anne; that she had married twice after Joachim's death in accordance with the command of God, for it was proper that the number of fruits destined to be produced by this branch should be filled up.

As Eliud recounted the circumstances of Anne's death, I had a vision of the same. I saw her lying on a rather high couch in a back room (something like Mary's) of her own large house. She was unusually animated and talkative, and not at all like a dying person. I saw her blessing her little daughters, also her other relatives, who were in the antechamber. Mary was standing at the head, Jesus at the foot of her bed. Jesus was, at this time, a young man, His beard just beginning to appear. Anne blessed Mary, begged the blessing of Jesus, and continued speaking in a joyous strain. Suddenly she glanced upward, became white as snow, and I saw drops like pearls starting out on her forehead. I cried out: "Ah, she is dying! she is dying!" and, in my eagerness, I wanted to clasp her in my arms. Then it seemed to me that she came and rested in them. On awaking I still thought that I held her.

Eliud related also many things connected with the virtues of Mary in the Temple. As he spoke, I saw it all in vision. I saw that her teacher Noemi was one of Lazarus's relatives. She was about fifty years old and, like all the other women who served in the Temple, she was an Essenian. I saw that Mary learned from her how to knit. Even as a child, she used to go with Noemi when the latter went to cleanse the different vessels and utensils that had been soiled with the blood of sacrifice. Certain parts of the animal sacrificed were received by them, then cut up and prepared as food for the priests and others who served in the Temple; for they depended in part upon that for support. I saw the Blessed Virgin at a later period helping in these duties. I saw Zachary, when it was his turn to serve in the sanctuary, visiting the child Mary. Simeon, also, knew her. And so, as Eliud was recounting it to the Lord, I saw all her pious and lowly serving in the Temple.

They spoke, also, of Christ's conception, and Eliud told of Mary's visit to Elizabeth. Eliud mentioned also a spring that Mary had found there; and that, too, I saw. I saw the Blessed Virgin going with Elizabeth, Zachary, and Joseph from Zachary's house to another little property belonging to him, and on

which there was no water. The Blessed Virgin went alone into the garden, a little rod in her hand, and prayed. She pierced the earth with the rod, and a tiny stream gushed out and flowed around a little knoll. When Zachary and Joseph removed the earth with a spade, an abundant supply rushed forth, and soon formed a most beautiful spring. Zachary dwelt about five hours southward from Jerusalem, and a little to the west.

In confidential discourse like the above, interrupted only by prayer, Eliud treated with Jesus. He honored Him, but quite simply and joyously, looking upon Him as a chosen human being. Eliud's daughter did not dwell in the same house with her father, but at some distance in a rocky cavern.

There were about twenty Essenians living on the mountain. The women dwelt apart from the men, about five or six together. All honored Eliud as their Superior and daily assembled around him for prayer. Jesus ate with him alone, but very sparingly, their repast consisting of bread, fruit, honey, and fish. Weaving and agriculture formed the chief occupation of these people.

The mountain at whose base the Essenians dwelt, was the highest peak of a ridge on one of whose plateaus Nazareth was built. A valley lay between it and the city. On the other side the descent was steep and overgrown with verdure and grapevines. The abyss at its base, the one into which the Pharisees at a later period wanted to precipitate Jesus, was full of all kinds of rubbish, ordure, and bones. Mary's house stood on a hill outside the city, part of it extending into the hill like a cave. The top of the house, however, arose above the hill, on the opposite side of which lay other dwellings.

Mary and the other women accompanied by Colaya, Lea's son, arrived at her house in the valley of Capharnaum. Her female friends in the neighborhood came out to meet her. Mary's dwelling at Capharnaum belonged to a man named Levi, who lived in a large house not very far from it. It had been rented from Levi by Peter's family and given over to the Holy Family; for Peter and Andrew knew the Holy Family in a general way, also through John the Baptist, whose disciples they were. The house had several buildings attached to it in which relatives of the family and the disciples could stay when visiting the Holy Family. It appeared to have been chosen on that account. Mary Cleophas had with her her little boy Simeon, about two years old, the son of her third marriage.

Toward evening Jesus accompanied Eliud from his house to Nazareth.

Outside the city walls, where Joseph had had his carpenter shop, lived several people, poor but good, who had been known to Joseph, and among whose sons were some of the playmates of Jesus' childhood. Eliud took Jesus to visit these people. They offered their guests a morsel of bread and a little

fresh water. The water was especially good in Nazareth. I saw Jesus sitting on the ground among them and exhorting them to go to the baptism of John. They acted somewhat shyly in Jesus' regard. They had in the past looked upon Him as one of themselves. But now that He was so gravely introduced to them by Eliud, whom they all so highly honored, whose advice they often asked, from whom they were accustomed to seek consolation, and who, moreover, united in persuading them to go to the baptism, they could scarcely reconcile themselves to the position He now held toward them. They had indeed heard of the Messiah, but they could hardly think that Jesus was He.