

Jesus and Eliud Walking and Conversing Together

The next day Jesus went with Eliud southward from Nazareth through the valley of Esdrelon on the road to Jerusalem. When about two hours beyond the brook Kison, they arrived at a village consisting of a synagogue, an inn, and only a few houses. It was one of the environs of the not far distant Endor, and nearby was a celebrated spring. Jesus put up at the inn. The people of the place behaved rather coldly, though not inimically toward Him. Eliud was not held in special esteem by them, for they were rather pharisaical. Jesus notified their head men that He intended to teach in the synagogue, but they replied that that was not usual for strangers. Jesus told them that He had a special call to do so and, entering the school, He taught of the Messiah whose Kingdom was not of this world, whose coming would not be attended by outward splendor, also of John's baptism. The priests of the synagogue were not favorably inclined toward Jesus. Jesus bade them give Him the Scriptures. He unrolled them and explained many passages from the Prophets.



Eliud's confident communications with Jesus were to me singularly touching. He knew of and believed in His mission and supernatural advent, still without appearing to have a suspicion that He was God Himself. He told Jesus quite naturally, as they walked together, many things connected with His youth, what the Prophetess Anna had related to him, also what she had heard from Mary after the return from Egypt, for Mary had sometimes visited her in Jerusalem. Jesus, in turn, related to Eliud some things that he did not know, each accompanied with significant interpretation. But all was so natural, so simple, like a dear old man speaking with a beloved young friend. While Eliud was rehearsing what Anna had heard from Mary and told to him, I saw all in pictures. I rejoiced to find them exactly similar to what I had long before seen and partly forgotten.

Jesus spoke to Eliud also of His journey to the baptism. He had gathered together many people and sent them to the desert near Ophra; but He said that He would go alone by the road past Bethania, where He wanted to speak with Lazarus. He spoke of Lazarus by another general name, which I have forgotten. He mentioned also his father, saying that he had been in war. He said that Lazarus and his sisters were rich, and that they would devote all they had to the advancement of Redemption.

Lazarus had three sisters: the eldest Martha, the youngest Mary Magdalen, and one between them also called Mary. This last lived altogether secluded, her silence causing her to be looked upon as a simpleton. She went by no other name than Silent Mary. Jesus, speaking to Eliud of this family, said, "Martha is good and pious. She will, with her brother, follow Me." Of Mary the Silent, He said, "She is possessed of great mind and understanding; but, for the good of her soul, they have been withdrawn from her. She is not for this world, therefore is she now altogether secluded from it. But she has never committed sin. If I should speak to her, she would perfectly comprehend the greatest mysteries. She will not live much longer. After her death, Lazarus and his sister Martha will follow me and devote all that they possess to the use of the Community. The youngest sister Mary has strayed from the right path, but she will return and rise to higher sanctity than Martha."

Eliud spoke also of John the Baptist, but he had not yet seen him and was not yet baptized. Jesus and Eliud spent the night at the inn near the synagogue, and early on the following morning, they journeyed along Mount Hermon toward the somewhat dilapidated city of Endor. Around the inns lay masses of broken walls all the way along the mountain' so broad that a wagon could pass over them. Endor was full of ruins interspersed with gardens. On one side were large, magnificent buildings like palaces, while in other quarters of the city the desolation of war was visible. It seemed to me that the inhabitants were a race apart from the Jews. There was no synagogue in Endor, so Jesus went with Eliud to a large square in which three side buildings containing small chambers were built around a pond. The pond was in the center of a green lawn, and on its waters little barks were sailing.

There was a pump nearby, and the place bore the appearance of a health giving resort. The little chambers around the pond were occupied by invalids. Jesus, accompanied by Eliud, entered one of the buildings. He was hospitably received, and His feet washed. A high seat was erected for Him on the lawn,

and there He taught the people. The women who occupied one of the wings, took back seats in the audience. These people were not orthodox Jews. They were more like slaves, cast out and oppressed, who had to pay tribute of all that they earned. After a certain war, they remained behind in the city. I think their leader, Sisara, was defeated not far off, and was then murdered by a woman.¹ His army had been scattered throughout the whole country and reduced to servitude. There were still about four hundred in these parts. Their fore-fathers had, under David and Solomon, been forced to quarry stones for the building of the Temple. They were long accustomed to such work. The deceased King Herod had employed them in building an aqueduct to Mount Sion of several hours in length. They were very compassionate and stood by one another under all circumstances. They wore long coats and girdles. Their pointed caps covered their ears like those of the ancient hermits. They had no communication with the Jews, although they were allowed to send their children to the Jewish schools. But the poor little creatures were so badly treated and so despised that the parents preferred keeping them home.

Jesus felt great compassion for them. He had the sick brought to Him. They sat in a kind of bed like my reclining chair (I can still see them), under the movable back of which were supports. When the back was let down, the chair formed a bed.

As Jesus instructed them about the Messiah and baptism and exhorted them to the latter, they answered timidly that they could not lay claim to such a privilege, for that they were only poor outcasts. Then He taught them by the parable of the unjust steward. The clear interpretation He gave of it, I perfectly understood. It haunted me the whole day, but now I have forgotten it. Perhaps I shall recall it again. Jesus also related the parable of the son sent by his father to take possession of his vineyard. He always related that when instructing the poor, neglected heathens. The people prepared a repast for Jesus out in the open air. He invited to it the poor and the sick, and He and Eliud served them at table. This action greatly impressed His entertainers.

That evening Jesus returned with Eliud to the place outside of Nazareth, where He stayed overnight and celebrated the Sabbath in the synagogue. The following day, Jesus and Eliud returned to Endor, which was only a Sabbath distance from the inn, and there He taught. The inhabitants were Canaanites and, I think, from Sichem; for I heard that day, at least once, the name Sichemite. They had an idol hidden away in a subterranean cavern. By some kind of mechanism on springs, it could be made to rise suddenly out of

the earth and seat itself on an altar beautifully ornamented and prepared to receive it. They had procured this idol from Egypt, and it was named Astarte, which I understood yesterday to be the same as Esther. The idol had a face round like the moon. On its outstretched arms it held something long and swathed, like the chrysalis of a butterfly, large in the middle and tapering at either end. It may have been a fish. On the back of the idol was a pedestal upon which stood a high pail, or a small half-tub, which extended over the head. In it was something like ears in green husks, also fruits and green leaves. The idol stood in a cask that reached up to the lower part of the body, and all around it were pots of growing plants. These people worshipped their idol in secret, and Jesus in His instructions to them reprehended them for it. They had been accustomed to sacrifice deformed children to the goddess. There was a companion idol belonging to this goddess, the god Adonis, who I think was Astarte's husband.

This nation, as has been said, had been defeated in three parts under their general Sisara, and scattered as slaves throughout the country. They were at this time greatly oppressed and despised. Not very long before Christ, they had excited some disturbance around Herod's castle in Galilee, after which they were still more oppressed. In the afternoon, Jesus and Eliud returned to the synagogue and there ended the Sabbath.

The Jews, meanwhile, were very much displeased at Jesus' visit to Endor. But He reprehended them very severely for their hardheartedness toward their abandoned fellow beings. He exhorted them to a spirit of kindness and urged them to take them to the baptism, which they themselves had, at His recommendation, resolved to receive. The Jews of this place became more favorably inclined toward Jesus after they had heard His instructions. Toward evening He returned to Nazareth with Eliud. I saw them conversing together the whole way, sometimes even pausing to stand and talk. Eliud was again recalling many of the incidents of the flight into Egypt, and I saw them again in vision. He began by asking whether Jesus was not going to extend His Kingdom over the good people in Egypt who had been impressed by His presence among them in His childhood.

Here I saw again that the journey of Jesus after the raising of Lazarus through pagan Asia down to Egypt, and which I had seen before, was no dream of mine, for Jesus told Eliud that wherever the seed had been sown, would He before His end reap the harvest.

Eliud knew of the sacrifice of bread and wine, also of Melchisedech; but he knew not what idea to form of Jesus. He questioned Him as to whether He was not another Melchisedech. Jesus answered: "No. Melchisedech had to pave the way for My sacrifice. But I shall be the Sacrifice itself."

I learned also from that conversation that Noemi, Mary's teacher in the Temple, was the aunt of Lazarus, his mother's sister. Lazarus' father was the son of a Syrian king who had, for services in war, received some property as a reward. His wife was a Jewess of distinction. She belonged to the priestly race of Aaron (although Manasses allied with Anna), and dwelt in Jerusalem. They owned three castles: one in Bethania; one near Herodium; and one at Magdalum, on the Sea of Galilee, not far from Tiberias and Gabara. Herod also had a castle in the country near Magdalum. Jesus and Eliud spoke also of the scandal Magdalen gave her family.

Jesus went home with Eliud. There they found assembled the five disciples, the Essenians, and many others who were desirous of going to the baptism. Some publicans, also, had come to Nazareth for the same purpose, and several bands had already started for the place of baptism.