

The  
Great Gospel  
of  
John

*VOLUME 7*

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## - Chapter 1 -

### A sunrise and it's correspondence.

<sup>1</sup> All eyes were now directed towards the rising sun and all admired the wondrous red of dawn. Graceful groups of nebula showed above the horizon, which became increasingly brighter and brighter and all say that they haven't seen such a beautiful sunrise for a long time.

<sup>2</sup> And I said to the many bystanders: "See, such a sunrise is very similar to the spiritual dawn of life in man and also to the rise of the spiritual sun of heavens in his soul!

<sup>3</sup> If man hears the Word of God, it begins to dawn in his soul. If he believes and trusts the heard Word, it becomes lighter in him. He then starts to experience an ever-increasing joy in the teaching and becomes active accordingly. Such deeds are then reddened by love, just like those lovely morning clouds, and it becomes brighter and brighter in man. Upon such joy of towards good and truth out of God, man reaches an ever brighter realization about God, and his heart lights up in total love for God, very similar to this now bright shining red of dawn. His realizations about God and through it also about himself and his great destination, are growing to such an extent, just like the beautiful places of the surrounding earth becomes visible through the extensive glow of dawn.

<sup>4</sup> But it gets increasingly brighter and brighter. The little clouds closest to the rising sun - just like the deeds out of pure love for God - change to bright, shining gold. Suddenly the morning lights up, and see, the sun itself rises in all glory of light and majesty above the horizon, and like the new day is born out of the night through the power of the sun's light, man will be reborn through the power of the Word of God and through the ever increasing love for God and his fellow man; therein consists the spiritual rebirth of man, that he gets to know God more and more and therefore also loves Him more and more.

<sup>5</sup> If he succeeded in bringing his heart to truly glow, it will become brighter and brighter in him, and the glowing will turn into a brightest flame of light, and the Spirit of God rises like the morning sun, and it will become a perfect day in man. But it is not a day like a day on this earth, which again ends in the evening, no, this is then an everlasting day of life and the full new- or rebirth of the Spirit of God in the soul of man.

<sup>6</sup> Verily I say to you: In whom such a day will dawn in his soul, he will no more see, feel or taste death for ever, and upon leaving his body, he will be similar to a prisoner in a dungeon who was pardoned, and whose prison guard will come to him with a friendly face to open the prison door and say to him: 'Get up; you have been pardoned and you are free! Put on these clothes of honour, leave this prison cell and walk from now on free in view of him who showed you such mercy!'

<sup>7</sup> As a prisoner will have the highest degree of joy in such mercy, in the same manner and so much more will a person be full of joy when he is reborn in the spirit and an angel comes to him and says: 'Immortal brother, leave your prison cell, put on the robe of light of honour in God, and come and walk hereafter free and independently in the fullness of everlasting life in the face of God, Whose great love has shown you such mercy; because from now on, you will not be required to carry such heavy and mortal body ever again!'

<sup>8</sup> Do you think such a soul will feel sad, if My angel comes to it in such a manner?"

<sup>9</sup> Says the Roman next to Me: "Lord, how can anyone feel any sadness under the given circumstances? This surely belongs only to those worldly people who live in self-love, selfishness and complete ignorance of God and their souls; because they know nothing about a life of the soul

after the death of the body - and even if they heard something about it, they will not believe it, as I know many of them. As yet and according to my outer presence, I'm only a heathen - but since my youth did I believe in the immortality of the human soul, and after the visions the life of the soul after death of the body, this became an undoubted certainty. But if you tell this to the other worldly people, they just laugh at it, shrug their shoulders and regard in the end everything as an act of a lively fantasy and imagination.

<sup>10</sup> Yes, for such people, who very much love their lives, death of the body will be something terrible; but for us - and especially from now on, where we have received from You, the Lord of all life, the highest assurance about the soul and its everlasting life after death of the body - the death of the body cannot frighten us any longer, particularly if no too great physical pain occurs beforehand, through which the body is tortured and tormented to death. But even in such circumstances must the opening of the prison gate by the warden be most welcomed! This is my opinion and also my firm belief; regarding this, everybody else can think and believe what he wants!"

<sup>11</sup> All said: "Yes, we also think and believe likewise; who is able anyway to love the life of this world which is the actual hell in its fullest bloom and abundance?!"

<sup>12</sup> I said: "Yes, that is so! Therefore I say to you: He who loves the life of this world, shall lose the true life of the soul; but who does not love this life and flees the way it is, shall gain life - this means, the true, everlasting life of the soul.

<sup>13</sup> Do not get blinded by the world and do not listen to its deceptions; since all its properties are futile and transient! If you want to gather treasures in this world, then search for those which cannot rust or be eaten by moths! Those are treasures for the spirit to an everlasting life, which you should do everything in your power to obtain. But to whom is also given material treasures, he should use them as do brother Lazarus, and in exchange he shall harvest treasures of heaven. He who has abundance, should give abundantly, and he who has only little, should give little.

<sup>14</sup> He who will give to a thirsty person out of true neighbourly love a drink of fresh water from his well, will be repaid in the beyond; because he who shows love to his neighbour, shall also find love in the beyond. Verily, it does not matter how much someone gives, but the main point is in what manner he gives to his poor neighbour. Someone who gives with joy and out of true love, gives twice, and he will also be rewarded in the beyond accordingly.

<sup>15</sup> If you have in abundance, you can, as I said, give in abundance. If you have given it with joy and a great deal of friendliness, then you have given to the poor twice. If you yourself do not own much but have given to your even poorer neighbour a portion from the little you have with joy and friendliness, then you have given tenfold, and it will be given back to you in the beyond likewise. Because what you have done to the poor in My name, is the same as if you have done it to Me.

<sup>16</sup> If you want to know with each charity and noble deed, if and how I Myself approve of it, just look into the face of the person to whom you have done good in My name just as I have explained it, and it will clearly and distinctively show you the true degree of My approval.

<sup>17</sup> Only what is done out of true love, has value before God; but anything that has been done according to the sheer measure of the intellect, has a low value for the recipient and even a lower value for the giver. I say to you: It is more blissful to give than to receive.

<sup>18</sup> But for now, let us walk a little and have a look at the countryside towards Bethany! We will see large groups of a wide variety of traders, since the great market starts today and will continue for five days."

## - Chapter 2 -

### The approaching traders.

<sup>1</sup> From there we went to the place from where we had a good view of Bethany's surroundings, and also of the many pathways and streets leading to Jerusalem. Alongside the pathways and roads, tollgates and tollhouses were built respectively, where the foreigners had to pay their taxes. Many of the publicans and some of their servants were with us since yesterday.

<sup>2</sup> One of the scribes was asking them if they would not rather be down there to collect a lot of money.

<sup>3</sup> Said one of the publicans: "My friend, you could certainly have saved yourself the trouble to ask such a question! If the highly profitable material income would be more important to us than the highly spiritual advantage, then surely everyone of us would be in his position; and as we have come here, so we also could have left again quite a while ago, and nobody would be able to stop us on our way. But since we prefer this large profit of life here over and above our material tollhouses down there, we are going to stay here and will not pay any attention to the passing trading caravans. But regarding the tollgates alongside the pathways, yes, we still have some people left behind to manage.

<sup>4</sup> Shortly the wheeling and dealing in your temple will start. Would you be pleased if I say to you: 'Friend, look down, there is already a lot of activity in front of the halls of the temple! Are you not worried about the potentially great profits? Shining gold and silver and precious stones will be available in large quantities - and from all that, you must receive one tenth. Will you receive anything from that income if you are not present?'

<sup>5</sup> We publicans and sinners before you now know that you have turned your backs on the temple for good, and because of that, it would be very inappropriate of us to ask you such a question. But we have anyway made the firm decision that we - out of love for the Lord - will refund everyone tenfold, if we have knowingly taken advantage of him, and therefore we will allow all traders at least for today to pass our tollhouses and tollgates free of charge, and we all will surely not starve to death because of that. Therefore we allow them to pass by undisturbed!"

<sup>6</sup> Upon the publican's very energetic answer, the scribe had nothing more to say and admired the magnanimity of the publicans and his colleagues in silence.

<sup>7</sup> But Lazarus said: "Many of the foreigners will come to us in the evening and I must make sure that our cellar is properly stocked up and likewise the kitchen and pantries. I will also have to set up more tables and benches outside - otherwise I will not be able to cope!"

<sup>8</sup> I said to Lazarus: "Let it be; as long as I am here, you will have everything in abundance! And should there come even more, all of them will be fully served with everything. Let us quietly watch the boisterous worldly activity down there! So many heavily laden camels, horses, donkeys and oxen are trotting the pathways and roads, carrying the large treasures and goods of their masters, and they will sell everything!"

<sup>9</sup> But there, on the main road leading from Galilee to Jerusalem, we can see oxen pulling carriages and carts; they are carrying slaves for sale from the area of the Pontus. They are young boys and girls between fourteen and eighteen years old, who are physically very beautiful. There are hundred-and-twenty males and hundred-and-seventy females. Now, this sale we want to prevent from happening and then we will see to the education and freedom of these poor children! Such slave-markets are not allowed inside the walls of the city; this mountain is outside the city walls, but

still very close to the city, and therefore you will soon see that these carriage- and cart owners will erect their sale huts at the foot of this mountain and will soon thereafter try to send out their callers into all directions! But then we will pre-empt them and will take away all their merchandise, but we will also have a serious word with those selfish traders, so that they will abstain from such trade for a very long time!"

<sup>10</sup> Said Agricola: "Lord, how about it, if I buy all male and female slaves from these slave-traders for the expected amount, take them to Rome, raise them properly and give to them their full freedom and the citizenship of Rome?"

<sup>11</sup> I said: "Your idea and your will is noble; but My idea and My will, will be even better! Why pay money for something that you rightly can own without any money?! Do you agree with that? Giving such people a profit, means to encourage them in doing evil; but if they encounter several such experiences, in future they will refrain from using such inhuman business practices to earn money."

<sup>12</sup> Said Agricola: "Lord, there is only one additional point of importance! It seems to me that in this regard, Rome has for each country a separate law to regulate the slave trade. Thereupon no slave is allowed to be imported from any foreign non-Roman country into the countries of Rome, without the approval of a Roman chief governor, but this approval is incredibly expensive. Now, therefore it is common practice that such slave-traders use secret roads and in many cases also false approval documents to smuggle their slaves into our countries. If this would be the case with those approaching slave-traders, it will be easy to confiscate their merchandise; however, if they are in possession of such an expensive approval document as described above, we will not have much of a choice but to give the traders the expected amount of money and let them go without interference, because in that case they are protected by law."

<sup>13</sup> I said: "You have assessed this quite correctly; but you know, I am the One who makes the laws for eternity and infinity, and hence you will understand that in a case where the opposite is required, I cannot be bound by the laws of Rome, which I otherwise as a human completely adhere to."

<sup>14</sup> Those people who bring the above-described slaves here to the market, are very greedy, but at the same in the highest degree superstitious. Their completely blind superstition is their biggest enemy; and I know in advance exactly what must be done to punish these people in such a way that they not only hand over their merchandise, but willingly relinquish many other things, just to save their skin. As soon as they arrive, you will all see and witness what the wisdom and might of God is able to do.

<sup>15</sup> But let us first go back into the house to revive our limbs with a good morning meal; all the tables are already well laid. In the meantime, our slave-traders will also arrive at their destination, where we will pay them a visit shortly afterwards!"

<sup>16</sup> The scribe said to Me: "Lord, surely you will not visit the temple today? Verily, today things are at their worst!"

<sup>17</sup> I said: "Why should I be concerned about that den of murderers down there in hell! The only true and righteous temple of Jehovah is there where there is a heart in man which loves God above all and his neighbour as himself! Let us go to the morning meal!"

<sup>18</sup> Thereupon we all went into the house and sat at the tables which were already well prepared with everything that everybody in his own way liked most, and there was also no shortage of the best wine. In full daylight, the Romans marvelled about the beautiful drinking mugs made from pure gold as well as their silver eating-bowls. Also the seven Pharisees came closer and could not stop admiring the purity and most beautiful shaped drinking mugs and dishes. But Lazarus reminded

them to eat, otherwise the fish would get cold, and the seven took food and ate and drank, continuously praising the good tasting food and wine. Also the seventy poor people with wives in their midst, exhausted themselves with praise over the food and the wine and likewise did the publicans and their colleagues.

<sup>19</sup> One of the Romans said: "I am now already sixty years old, but never have I tasted such good food and never did such true wine of the gods come into my mouth!"

<sup>20</sup> And there was nearly no end to the praising and thanksgiving.

### - Chapter 3 -

#### **The superstitious slave-traders.**

<sup>1</sup> As we were still sitting there, eating and drinking, a powerful lightning struck down out of a completely cloudless sky, followed by a shattering roar of thunder. All were shocked and asked me what this meant.

<sup>2</sup> I said: "We shall soon see! This event is the beginning for our slave-traders; while we were sitting here eating and drinking, they arrived at the foot of the mountain and all their carts and carriages are also down there. They would have sold their merchandise immediately, if this lightning strike had not prevented them from doing so.

<sup>3</sup> The people from the most northern parts of the Pontus also have a sort of religious doctrine, which of course has many shortcomings; what they have, lies solely in the hands of certain fortune-tellers, who live completely separated from the rest of the people, they have their own grounds and many large herds, mostly high in the mountains in barely accessible high valleys. These fortune-tellers are mainly descended from India and therefore have continuous access to knowledge regarding all sorts of magic and tricks, but they never or only very seldomly visit the larger tribes who live in the wide plains below. But the people of the lowlands are very much aware of them and visit them with their important problems and ask the fortune-tellers to foretell the future for them, of course in exchange for not so small offerings. From time to time during such occasions, those wise men of the mountains will talk to the visitors about higher and mighty invisible beings, by which they and all elements are controlled, and that specifically they - the wise men of the mountains - are their servants and also rulers of the low-level powers of nature. Naturally the blind pilgrims are very much amazed by such remarks, especially if the fortune-teller performs a magical wonder for them.

<sup>4</sup> Our slave-traders with their merchandise come from this region, already for the seventh time, although in Jerusalem only for the first time, because normally they would have sold the merchandise either in Lydia, Cappadocia, also already in Tyre and Sidon, or even in Damascus. This time they have risked visiting Jerusalem, but would even this time not have come here, if it were not for My will drawing them.

<sup>5</sup> But before they left home with their merchandise, they asked one of the fortune-tellers if their trade would be successful. And he said with a deeply serious expression on his face: "If you do not see lightning and hear no thunder, you will be able to sell your merchandise." This was all the fortune-teller said to them. The slave-traders viewed this as a good prophecy, since they believed that no thunderstorms would occur during this late time of the year. However, this very powerful

lightening and most violent thunder convinced them to the contrary and now they are standing confused at the foot of the mountain. But before we go down there, a few similar lightening-strikes will follow to intimidate them even more and it will be easy for us to talk to them!"

<sup>6</sup> Said one of My older disciples: "Who knows what tongue they will be speaking?"

<sup>7</sup> I said: "This doesn't concern you at all; no tongue in the whole world is foreign to Me! However, these people mainly speak the tongue of India, which is very similar to the primordial Hebrew language."

<sup>8</sup> The disciple had nothing more to say and the second lightning strike came down, followed by another most violent clap of thunder and shortly afterwards the third strike; but all of these struck the ground and no damaged occurred.

<sup>9</sup> After the third lightening-strike, a most beautiful youth came into the room, bowed deeply before Me and said with a lovely but at the same time masculine voice: "Lord, here I am according to Your call, to carry out Your holy will!"

<sup>10</sup> I said: "You come from Cyrenius and from Jarah?"

<sup>11</sup> Said the youth: "Yes, Lord, according to Your holy will!"

<sup>12</sup> Here the older disciples recognised Raphael, went up to him and greeted him.

<sup>13</sup> But the youth said to them: "Oh you fortunate ones, who can be around the Lord in His most highest capacity all the time! But before we start with a great and important task, give me something to eat and to drink!"

<sup>14</sup> Immediately, all competed with each other to give the youth something to eat and to drink. The Romans invited him to sit with them and also all the others did everything possible to serve the youth; because all of them could not admire the gracefulness of the youth enough. They took him for a most beautiful son of an earthly mother, who followed Me upon some sort of desire announced to him. Only the older disciples knew who he was. He ate and drank with a rapacious appetite and everybody was amazed how a youth could get so much food into his stomach.

<sup>15</sup> But Raphael smiled and said: "My friends! Whoever works hard, must also eat and drink much! Is it not so?"

<sup>16</sup> Said Agricola: "Oh, indeed, truly heavenly most beautiful youth! But please tell me who is your father and who is your mother and which country do you come from?"

<sup>17</sup> Said Raphael: "All in good time! I am going to stay here for a couple of days and during that time, you will get to know me better, but for now we will have a great task ahead of us, and this means, good friend, to be very much alert!"

<sup>18</sup> Said Agricola: "But, my most lovely and beautiful young friend, what and how are you going to work with your truly maiden-tender hands? You have never performed any heavy work and you want to start with a big and heavy job?"

<sup>19</sup> Said Raphael: "The only reason why I have never performed any hard work, is, because every to you imaginably so heavy workload, is something very easily accomplished by me. What follows, will teach you the better!"

<sup>20</sup> To that, I said: "The time has come to release the prisoners down there and make them free; let us go! But whoever wants to remain here, can stay!"

<sup>21</sup> But all were asking Me if they could accompany Me and I allowed it. And so we quickly walked down the mountain and soon reached our slave-traders, who already were surrounded by many people who gawked at the poor slaves and their traders.

<sup>22</sup> But I gave Raphael a sign to remove the idle bystanders and he scattered them like chaff. All ran as quickly as they could, not to be torn to pieces by a couple of lions of the fiercest kind, which they suddenly noticed in their midst.

## - Chapter 4 -

### **The conversion of the slave-trader.**

<sup>1</sup> Only after the crowd had totally dispersed, did I, along with Raphael, Agricola and Lazarus, approach the trade-leader and say to him in his native tongue: "Who gave you the right to sell human beings and your children as a merchandise on the markets of the world and thereby turn them into slaves of tyrannical, lustful buyers?"

<sup>2</sup> Said the trade-leader: "If you want to buy them, I will show you that I have the right thereto; but if you don't buy them, I will tell you only in front of the governor that I am entitled to do this. I myself had been sold as slave, but my master whom I served faithfully, gave me my freedom and a large sum of money. I moved back to my homeland and trade now with the same merchandise, as I myself was forced to serve someone else twenty years ago. I became fortunate by being a slave; why not they?! This is also a quite old custom in our country, and our wise men have never questioned us about it. We therefore do not sin against the law of our country and in your country we are paying a trade fee; and therefore we do not have to explain ourselves to anyone!"

<sup>3</sup> I said: "But thirty days ago you went to the mountains and sacrificed thirty sheep, ten oxen, ten cows and ten calves and your fortune-teller said to you: "If you see no lightening and hear no thunder on your trip, then you will be fortunate!" You interpreted this to your advantage, because you thought that during this late time of the year, no storms with lightening and thunder will occur, and together with your colleagues, you went on a long trip. But now it had been thundering with preceding lightening strikes! What are you going to do now?"

<sup>4</sup> The trade-leader looked at me with surprise and said: "If you were only a man like me, then you would not know that! You firstly have never been to our country and secondly, no-one in the whole world knows the place where the foremost and most famous fortune-teller lives. Nobody could have told you either, because for all the treasures in the world, we do not betray one another. Therefore, how could you have known about my deepest secret? Friend, just tell me this and all these slaves belong to you!"

<sup>5</sup> I said: "Did your fortune-teller not tell you once that there is a greater God of whom he himself had only heard of through old, secret writings? But this is for mortals too great and incomprehensible, and therefore they should not concern themselves further about this matter! Did your fortune-teller not tell you this?"

<sup>6</sup> Now the chief trader was even more surprised and said: "I said it once and I say it again: You are not a man, but - You are a god! And how should I, a weak worm of the earth, go against you, if you can destroy me with one breath?! It is true, in earthly terms, I'm doing bad business! But even if I had a thousand times more slaves and would have bought them truly for a large sum of valuable

money, they would have been all yours! You know, my great and incomprehensible sublime Friend, we in our country to a large extent realise what the problem is; but we can't help ourselves! Help us, Friend - and not only these, but thousands more, and above them, as many as you want, belong to You; because You are not a man, but a complete and most true God!"

<sup>7</sup> I said to all bystanders: "All of you take this as an example! These are slave-traders of a very grim kind, and how soon have they recognised Me! Up there stands the temple which David and Solomon built for Me at great expenses - but what an immense difference between these slave-traders - who only sell the bodies of people - and those soul-traders who sell the souls of people to hell!"

<sup>8</sup> See, these slave-traders are Elijahs compared to those assassins of souls up there! Therefore, one day, Sodom and Gomorra will be better off before Me than those wretched spawn of hell up there! If what has happened here would have happened in Sodom and Gomorra, they would have done penance in sack and ashes and would have become blessed. Only, here I Myself am present, and they try to kill Me!

<sup>9</sup> See, here to My right stands My favourite angel Raphael, and I say it to you: There is greater resemblance between him and those slave-traders than between him and those servants of God up there! I say to you: This slave-trader is already an angel; but they up there, are devils!"

<sup>10</sup> Here I again turned to the slave-trader and said: "Friend, how much do you want for all these your slaves? Speak!"

<sup>11</sup> The chief trader said: "My god, what should I weak, mortal person want from you? All these and a thousand times more I give to You, if You consider me to be worthy of Your mercy, to tell me, what we quite actually lack and what are our true shortcomings!"

<sup>12</sup> I said : "Thus release them all, and in exchange I shall give to you the eternal freedom of your souls and everlasting life!"

<sup>13</sup> The chief trader replied: "The deal is made and completed; since with gods it is easy to trade. Free all slaves; since now we have made the best deal! I am convinced in advance that our slaves will not be treated badly. We ourselves has made the biggest profit; because thereby we have bought from God everlasting life. Are you, my colleagues, in agreement?"

<sup>14</sup> All said: "Yes, Hibram, never have we made a bigger profit! But this time our fortune-teller was very wrong; since it was the lightening and thunder which brought us the greatest fortune! Free all the prisoners and they will become the non refundable property of this pure god! But we will be on our way home straight away!"

<sup>15</sup> I said: "Oh no, I certainly accept the prisoners - but you yourselves will stay here for another three days, however, not at your expense, for I will pay for you temporarily and eternally!"

## **- Chapter 5 -**

### **The liberation of the slaves.**

<sup>1</sup> At this point I gave Raphael another sign to free the prisoners, and they were at once free and

completely clothed, as they were naked before. But this sudden release of the young slaves created, as one can easily imagine, an immense sensation, and the chief trader, not believing his eyes, went to the now properly clothed slaves and saw that their clothes were made from quite real material and that these really were his slaves.

<sup>2</sup> He raised his hands and said: "Only now do I clearly realise, that you are truly in the hands of the gods! But you also should beg them to be merciful to you! But when you have received true fortune, then remember your parents back home, who live on hard land and must obtain their scarce and meagre food under difficult circumstances and by hard labour and live in deplorable huts made from clay and straw! Gather all kinds of knowledge and come back to us, so that through your understanding and good fortune come to us; because from now on, no more people will be exported and sold from our country!"

<sup>3</sup> Hereupon Hiram turned to Raphael, who's fineness and beauty he couldn't admire enough and said: "Oh you incomprehensibly rare, most beautiful youth! Are you also a god that it was possible for you to perform such a wondrous act? How did you manage to loosen the ropes the slaves were tied up with so quickly, and from where did you get all those many and very precious clothes for the youths and the maidens?"

<sup>4</sup> Said Raphael: "I am not a god, but only a servant of God through His grace! Out of myself, I can do just as much as you can; but if I'm penetrated by the almighty will of God, then I can do anything and nothing is impossible for me. But what will you do with those two-hundred slaves left at home, who are not sufficiently fattened to sell?"

<sup>5</sup> Said Hiram: "You know about that too, almighty youth?! What else should I now do, except to educate them to become useful and good people and to regard them from now on as my own children! But I will beg you to provide clothes for them, which I can take with me."

<sup>6</sup> Said Raphael: "It will be not necessary as yet; but if you, after a few days, return from here and keep your good intention, then you and your followers at home will find everything you and your colleagues need."

<sup>7</sup> Hiram was very content and likewise his colleagues and all thanked him and even more so Me, the Lord; because all the traders now recognised that I alone am the Lord. Thereupon they thought about the many carriages and carts - which of course cannot be compared to carriages of today - and the many already very exhausted draught animals.

<sup>8</sup> And Hiram said to Raphael: "My almighty wondrous youth! Where can we store our carriages, carts and animals and where can we get food for them?"

<sup>9</sup> Said Raphael: "There, inside those walls enclosing the mountain, which belongs to the man who is talking with the Lord right now, are many huts and stables - also food for your draught animals, there you can safely store all your goods."

<sup>10</sup> With that the trader Hiram was content and his servants looked after the carriages, carts and animals.

<sup>11</sup> Said I: "Since this task is also completed successfully, we all can return to the top of the mountain where foremost the freed slaves should be strengthened with food and drink. And if you, Hiram, have organized everything properly, then you together with your followers and servants can come and take food and drink as My guests!"

<sup>12</sup> All were to the highest degree content with this arrangement and the freed slaves were overwhelmed with joy. Everybody tried to get close to Me and to thank Me. Since they were so many and could not find a place near Me at the same time, they formed an orderly circle around

Me and asked Me in their own tongue that I should look and listen to them. I then looked at all of them very friendly and indicated to them to start speaking.

<sup>13</sup> After that they said with deep emotion: "Oh good Father! We thank You for saving us and freeing us from those hard bondages. We have nothing to ever repay You with; but from now on we would like to serve You, as if we were Your feet, hands, eyes, ears, nose and mouth. Oh, good Father, allow us to love You! From now on be our Father with Your goodness and love, and never ever leave us!"

<sup>14</sup> Thereupon I went to each one in the circle, embraced them and pressed them against My chest and spoke the following words: "Peace be with you, My son, My daughter!"

<sup>15</sup> After that all the tender, curly blonde-haired youths started to cry and the even more tender and very lovely maidens moistened My hands and feet with their tears of joy.

## **- Chapter 6 -**

### **About trade and usury.**

<sup>1</sup> After this ceremonious and emotional event which touched everyone's heart, and left all bystanders with tears in their eyes, I said to Raphael: "Lead them to the top and serve them before us; after we have followed you at a later stage, only then we will provide for ourselves!"

<sup>2</sup> Raphael lead them up the mountain and when they entered the large hall. Three big and long tables were already prepared, and these really still only children ate the food that was prepared for them with much appetite and joy and also drank some wine mixed with water and became full of joy and good cheer.

<sup>3</sup> But we stayed by the road and watched the many approaching traders and merchants, who traveled with all sorts of merchandise, animals and fruit on the great road into the city.

<sup>4</sup> After a while, the Roman said to Me: "Lord, there are many Jews! Do they still not know anything about You? It is very odd how casually these people are passing us by!"

<sup>5</sup> I said: "Just as they, still many people will walk past Me, shall not look at Me and will not recognise Me, but will continue to wallow in their worldly interests until death throws them into the grave and their souls into hell! Such traders, merchants, businessmen and brokers are too far away from all that is spiritual and are amongst the better part of humanity like parasitic plants on the branches of noble fruit trees and the weed amongst the wheat. Let us allow them to move on towards their grave and death!"

<sup>6</sup> Said Agricola: "But my Lord and My God! The mutual buy- and sell-trade is however a necessity among humans, otherwise people of fruitless and meagre countries could not survive at all! I know of countries in Europe which are indescribably mountainous, nothing but rock. The people who live there must receive most of their needs through trade. Stop this necessary interaction and a whole, large nation dies of hunger! Even You as Lord of all heavens and all worlds must recognise that such people can only live and exist through trade. I'm hence very much surprised that Your highest divine wisdom condemns this so flatly. With all most due respect to Your purest divinity - but this Your judgement I cannot approve with my very healthy common sense!"

<sup>7</sup> I said: "Friend, what you know and understand, this - allow Me - I already knew long before any primordial central sun gave light to a shell-globe!"

<sup>8</sup> Verily, I say to you: I am not against the just and extremely beneficial interaction between people and people - since this is exactly what I want, that one person in a certain way depends on another, and therefore a just interaction between people and people is anyway in the highest order of neighbourly love; but you will hopefully appreciate that I cannot add a single praising word to a most purely selfish profiteer. The fair merchant should earn for his effort and work a suitable compensation; but he should not try to earn hundred or more pennies for ten pennies! Do you understand this? I only condemn the profiteer, but not the necessary just trade. Understand this well, so that you do not fall into bad temptation!"

<sup>9</sup> Here the Roman begged for My forgiveness and admitted that he was terribly and greatly mistaken.

<sup>10</sup> Now Lazarus came to Me and said: "Lord, since we are going back to the top as there is not much left to do here, I would like to know from You, what is it about the wondrous youth! Who is he and where does he come from? According to his clothes, it looks as if he could be Galilean; but how did he come to such wisdom and miraculous powers? According to his appearance, he is hardly sixteen years old - but he exceeds all of your old disciples! Would you give me an explanation?"

<sup>11</sup> I said: "Doesn't it say in the scriptures: 'During that time you will see the angels of God coming down from heaven to earth, and they will serve the people'? If you are familiar with this, then you will soon more easily comprehend the circumstances surrounding the youth. Keep this for now to yourself; because all the others must come to the same conclusion by themselves! My old disciples know him already, but are not allowed to make him known prematurely.

<sup>12</sup> You believe that we will soon go back to your inn, but there will be sufficient time to do that in an hour! For now we will stay here by to this road; since something will soon happen that will very much require our presence!"

<sup>13</sup> Lazarus asked Me by saying: "Lord, do we have to expect something worse?"

<sup>14</sup> I said: "Friend, in this world and under these people, there is not much good to expect! See, the number of passing traders are already decreasing, and soon the servants of the Pharisees will bring a poor sinner, who about an hour ago stole one of the show-breads because he was hungry, to this open place beneath the high wall, to stone him to death because of his crime. This we will prevent from happening. And therefore you know why we still have to wait here."

<sup>15</sup> Agricola heard this, came to Me and said: "Lord, I listened to Your word, which verily did not sound very encouraging! Do the temple clerics also have a Jus gladii (right of the sword over life and death)? I know all the privileges which Rome has given to it's nations; but of such a privilege, I know nothing! Ah, about this matter, I have to inform myself a great deal more! Tell me, Lord and Master, what is it regarding this matter!"

<sup>16</sup> I said: "When the Romans became masters of the Jewish countries, they very thoroughly checked the Jewish doctrine of God and their statutes from Moses and the prophets and found that the temple - this means the priests - were given by Moses the right to execute certain very dangerous criminals by stoning. But the priests themselves do not have the right to hand down the death-penalty, but they must hand the criminals over to the courts, and they must, according to the truthful testimony of the priests, serve judgement and hand over the most dangerous criminals to the stoners. This is not what happened here, but the priests are doing this unilaterally and pay Herod a lease, so that also they can have their own Jus gladii, with which they carry out with the

greatest abuse, as it is in this case. But now we must be very alert; since they will soon show up!"

## - Chapter 7 -

### **Agricola interrogates a senior cleric of the temple.**

<sup>1</sup> I hardly finished speaking, when a significant crowd came closer, dragging the unfortunate cruelly along in their midst.

<sup>2</sup> I said to Agricola: "Now we will walk towards those henchmen, who are led by a senior cleric of the temple!"

<sup>3</sup> We met them just at the exit of the large gate and I put the words in the mouth of the Roman, and with the powerful, most serious voice and expression of a Roman, he said to the leader of the crowd: "What is going on here?"

<sup>4</sup> The leader said: "We have the old right from Moses, also the Jus gladii, whereby we have the power to carry out sentencing against serious criminals!"

<sup>5</sup> Said the Roman: "But now I have come as the first imperial envoy from Rome, to investigate the many abuses of privileges given to you by Rome! Where is the ruling of the civil court?"

<sup>6</sup> The senior cleric of the temple was very much intimidated by this question and he said: "First give me proof that you are in fact an envoy from Rome; since anybody can disguise himself as a Roman and in the name of the Emperor, prescribe new laws to us!"

<sup>7</sup> Agricola pulled a roll of parchment out of golden cylinder, which carried all the necessary insignia and the senior cleric doubted not for a moment that the carrier of such a document had to be a powerful, high-standing Roman.

<sup>8</sup> Thereupon Agricola asked with great seriousness: "Now, I have immediately showed you the document when you asked for it; so where is the ruling from the civil court regarding this criminal?"

<sup>9</sup> Said the senior cleric: "I said it to you before that the temple has an old right provided by Moses, to punish a serious criminal of the temple by death, and this right has also been sanctioned by Rome, and as such the temple acts correctly, if as a deterring example, such a wrongdoer against God and the temple is punished by death through stoning as ordered by Moses!"

<sup>10</sup> Said Agricola, getting more serious: "Did this temple exist during the times of Moses?"

<sup>11</sup> Said the senior cleric: "Not as such; but Moses was a prophet and certainly knew in his spirit that Solomon, the wise and great king, would build a temple for God, and therefore a crime against the temple and it's most holy institutions, is equally punishable as a sin against God Himself!"

<sup>12</sup> Said Agricola: "Why then is it a fact that Moses himself has set up a separate judge for such cases and did not leave such matters in the hands of the priests? How did it happen that also you became judges over the death and life of a person? Moses only ordered you to become priests, and Rome has given you - just as your judges took the same right during the times of King Saul - a civil judicial position, but with explicit instructions that all criminals, irrespective their crime - especially those who deserve death - always be handed over the civil judges of the region, and that

no priest should in anyway be concerned with the court's action regarding the criminal. Therefore never ever do you have the right to judge or serve sentence on anyone, or in the end even lay your own hands on him!

<sup>13</sup> Hence, let go this your criminal immediately! I myself shall question him and conclude if his crime deserves the death-penalty or not; and woe to you if I detect an injustice from your side towards this man! "

<sup>14</sup> Upon this sharp threat, the henchmen and servants let the criminal go and put him in front of Agricola.

<sup>15</sup> And the senior cleric said: "Take this felon! Question him yourself! But I and all these servants are hopefully sufficient witnesses who can stand against his stubborn lies!"

<sup>16</sup> Said Agricola: "Very well; it happened that I also have a highly truthful witness on my side and explain hereby beforehand that every lie, from this criminal as well as from your side, will be dealt with the utmost severity! But I will act to an even more severe extend against those who served a malicious and therefore extremely punishable judgement over this poor man!"

<sup>17</sup> After this not very friendly speech from the Roman, the senior cleric and his servants became very fearful and the senior cleric indicated that he wanted to leave and even the servants said: "What have we to do with this? We do not have a will, but we have to obey the will of the temple. The senior clerics must solve this matter with you, high Master, directly! If a criminal must be punished, then we execute the judgement; but the reason why somebody has been found guilty in first place, we don't know anything else apart from what the judges very briefly tell us. Hence, how can we testify against or in favour of this criminal? Therefore, high master, let us go!"

<sup>18</sup> Said Agricola: "This is not the issue at hand, but you will stay because of the senior cleric, who is also going to stay put, until I have questioned the criminal!"

## **- Chapter 8 -**

### **The criminal statutes of the temple.**

<sup>1</sup> Listening to these final instructions, they stayed and Agricola first asked the senior cleric: "What crime did this man commit that he deserves the death-penalty from you?"

<sup>2</sup> Very embarrassed, the senior cleric said: "Yesterday afternoon, with a brazen hand, he dared to touch the sanctified show-bread and even ate from it, which only the senior cleric can do unpunished under prayer and singing of psalms. He was caught while carrying out the brazen deed and was sentenced to death according to the law, and therefore it does not require any further inquiry, since the deed alone is the biggest proof of guilt of the criminal."

<sup>3</sup> Said Agricola: "So - this is a very praiseworthy court procedure! According to our law, with every criminal, it is imperative to find out to what extent the criminal was accountable when committing the crime! If a retarded person is committing a very serious offence, which is according to law punishable by death, when committed by a more intelligent person, then the retarded person must be taken in custody, so that he does not pose any further danger for society, and must - if he has bettered himself - be released again or otherwise if he cannot be totally rehabilitated, be used as a

galley-slave to atone for his sins, but at the same be useful to society.

<sup>4</sup> The circumstances must also be investigated by which a criminal sometimes has needed to commit a crime, which can mitigate a crime. Since there is a big difference between somebody who falls from a roof and kills a person who coincidentally stood underneath, or if someone kills a person premeditated. And between those extremes there exist a great many related circumstances, which every judge must consider, because they can have either a mitigating or aggravating bearing on the crime.

<sup>5</sup> If for example somebody came as plaintiff to you and said: 'My brother has been killed by this person!' - and if you, without further investigating the accused, immediately sentence him to death, what miserable judges would you be! Isn't every judge under our law explicitly instructed to exactly enquire about the cur, quomodo, quando et quibus auxiliis (why, how, when and under which circumstances?), and only then sentencing is to be carried out?! Have you done this with this criminal?"

<sup>6</sup> The senior cleric said: "But we do not have a Roman law in the temple, only the law of Moses and this reads quite differently!"

<sup>7</sup> Said Agricola: "So? If Moses gave such judgmental laws as you are applying in the temple, then Moses must have been the most stupid and most cruel legislator who ever lived, and in comparison we Romans would have been pure gods! But I know the gentle laws of Moses only too well and for the most part we have formed our state laws accordingly, and you temple clerics are before God and before all people the most punishable liars, if you try to convince me that your most stupid, tyrannically cruellest temple statutes are instituted by Moses! These are your own statutes, which you have unilaterally, god-forgotten, completely pointlessly and unscrupulously put together, and now you torture the poor people with your detestable laws at will! Can you recognise this as a law sanctified by a highly wise God?"

<sup>8</sup> Said the senior cleric: "I did not made the statutes of the temple! They are there and we have to maintain them, irrespective if they are from Moses or from somebody else!"

<sup>9</sup> Said Agricola: "Very well, we Romans will know how to contain such nonsense! But now it is time for: Audiatur et altera pars (one should also listen to the other party).

<sup>10</sup> With that remark, he turned with a friendly face to the criminal: "Tell me in all truth what your crime is all about! Don't lie, but confess everything; since I can rescue you, but also put you to death, if your crime in whatever way deserves the death-penalty!"

## **- Chapter 9 -**

### **The testimony of the apparent criminal.**

<sup>1</sup> The criminal stood up and spoke with courage, totally free and without holding anything back: "My great and mighty and just lord and judge! I'm just as little a criminal as you are or him who is with you!

<sup>2</sup> I am a poor day-worker and must with my two hands provide for and feed my father and my mother, both parents who are chronically ill and who are completely unable to work. I also have a

younger sister, only seventeen years and eight months old. I have to provide for her also, as she cannot earn anything, since she must stay at home to look after the sick parents. This my very dear and well-behaved sister, although very poor, is by nature very beautiful and attractive which is unfortunately also known to the temple clerics, and a few have already gone through great trouble to seduce her. But they were unsuccessful and started to threaten me and my parents by saying: "Just wait, you proud beggars, soon you will become more tame and humble!"

<sup>3</sup> The next day I searched for work in the homes already known to me and I was told that I have been declared a great sinner by the priests, for having an incestuous relationship with my own sister. I was shown the door and I didn't know what to do.

<sup>4</sup> Thereupon I went to several gentiles and told them of my great dilemma. They gave me a few pennies, so that I could buy some bread for us. But the few pennies were soon used up and I and my family haven't eaten for two days, and I wasn't able to earn any money and could also not beg anything from anybody because of the many holidays, during which time one also cannot get any work outside of the city. And I thought by myself: 'If I as an innocent Jew did what David once did when he was hungry, then surely this will not be such a big sin before God!?'

<sup>5</sup> Yesterday late afternoon, driven by great suffering, I went into the temple, walked to the show-bread, reached for the first loaf of bread to satisfy my hunger and to give some to my equally hungry parents and sister; but I was seen by the lurking guards who shouted blasphemy and dragged me mercilessly to the priests. They soon recognised me and screamed: "Ha, this is the proud beggar, the blood-desecrator and now blasphemer of the show bread! Therefore tomorrow he will be stoned, before the middle of the day!"

<sup>6</sup> Thereupon I was dragged with all kinds of mistreatment and most terrible insults into a dark hole, where I languished until today. How I was dragged from there to here, you, eminent judge, have seen for yourself. But what will happen or has already happened to my poor parents or my poor sister, only Jehovah knows!

<sup>7</sup> Eminent judge! This is all that I can tell you with all honesty about my crime! Oh, do not judge me as hard as especially this senior cleric has judged me! Openly said, it was actually him who tried to seduce my chaste sister - this I can swear before God and before all people! I can also name devoted truthful witnesses, who can confirm this sad incident under oath!"

<sup>8</sup> Very angry over the temple cleric, Agricola said: "My friend! He who speaks as freely as you do, does not need other proofs! I also have on my side, a very important witness to confirm the truth of your testimony. Within moments there will be somebody here, who will bring your parents and your sister completely strengthened to this place - and somebody else whom I will need very much for this temple cleric!"

## **- Chapter 10 -**

### **The confession of the senior cleric.**

<sup>1</sup> Upon My inner call, Raphael was already here, and I spoke to him by means of the inner word, saying: "Listen to the bidding of the Roman; since I give to him thoughts, words and will!"

<sup>2</sup> When Agricola saw Raphael, he said: "Yes, I imagined that you would not let us wait for you too

long!"

<sup>3</sup> Said Raphael: "I already know what you want! Within a few moments, everything will be arranged; as the people you want, do not live far from here and therefore it will not take me long to get them here."

<sup>4</sup> Said the senior cleric: "Why?"

<sup>5</sup> Said Agricola: "You will speak when asked; but now, keep quiet!"

<sup>6</sup> The angel quickly disappeared and brought back the elderly couple and the young, very poor, but physically truly very beautiful sister, and behind them followed ten Roman soldiers and one judge, delegated by Pilate.

<sup>7</sup> Raphael said to Agricola: "Friend, this will be all right!"

<sup>8</sup> Said Agricola: "Certainly, since this is how I wanted it!"

<sup>9</sup> Raphael withdrew and stood fully prepared to act upon My sign.

<sup>10</sup> Agricola now turned to the three and asked them whether they were familiar with the ill-treated person.

<sup>11</sup> Said the sister: "Oh Jehovah, what has happened to my poor brother? Yesterday afternoon he went somewhere to get some bread, since we have not eaten for two full days, but he did not return. We were in great fear for him and prayed that nothing bad would happen to him. After receiving a message from this dear young messenger here, we find our brother in a condition which can have nothing good behind it!"

<sup>12</sup> The sister wanted to enquire further, but Agricola cautioned her with a friendly voice and said: "Dear daughter of Zion, do not ask any further questions; since your brother is in good hands anyhow! But I will introduce you to this senior cleric who just now turned his face away from us, and you must tell me the fullest truth under which circumstances you know him!"

<sup>13</sup> Said the sister: "Oh lord, save yourself the trouble; it was with horror that I recognised this miserable man from afar.

<sup>14</sup> Said Agricola: "That does not matter; the better for you all!"

<sup>15</sup> Hereupon the Roman called with a very commanding tone the senior cleric, saying: "Come closer and speak with an open face! What can you answer to such accusation directed against you? Confess the truth openly, or I will let you confess the truth on the glowing cross, so that you can learn of Roman justice; since we Romans make no exceptions even with priests! Come closer and speak!"

<sup>16</sup> The senior cleric turned around and said with a trembling voice: "Powerful and honorable lord! What can I say?! Unfortunately it is as the poor man has said about me, and I have earned any punishment which you will choose. If I ever regain my freedom, I would make good my inhumanly great offence against this poor family a thousandfold; but I have not earned any mercy from just punishment, and therefore it will be difficult to make good the evil that I have inflicted on such a truly honourable family."

<sup>17</sup> Said Agricola: "I'm not a judge like you according to any level of emotion, but a judge according to a measure of the law; nevertheless, I say to you now, that these four people who have been so inhumanly deeply offended by you, will now be your main judges! However they will judge you, I

will judge you in the same manner! What this poor and hungry man has sinned against your show-bread, shall be judged by God! If He forgives him, so shall we forgive him; since he did not commit a sin against us!"

<sup>18</sup> Agricola turned to the poor family and said: "Decide now what I should do with this great criminal! Since he did not only cause damage to your house twice in that he tried to violate your chaste daughter and, because he failed, through his evil mouth instigated that your son could not find any work, but he also sentenced your son to a death by stoning, because, driven by hunger, he took a show-bread - and if it had not been for this greatest Friend of all people, this son of yours would have been dead by now, and you would have never seen him alive again!"

<sup>19</sup> Over there still stand the temple police and henchmen who would have stoned him - and this senior cleric is foremost the most merciless and most unfair judge who sentenced your son to a death by stoning! The law regarding touching the show-bread is not unfamiliar to me; Moses only ordered the death-penalty for a case of stubborn mischievousness and not for a case of true famine, where every Jew has the right to eat from the show-bread, if he is seriously hungry, just as your great King David has done when he was hungry, since he understood the law of Moses better than a chief priest at that time. Thereby I acquit your son from any wrongdoing, and now it is up to you to pronounce judgement over this worst kind of a criminal!"

<sup>20</sup> Said the father of the son and the beautiful daughter: "Lord and mighty judge! We all thank the great God and you and your friend that we have been saved from such great danger. Just as God in the end always protects what is good and right, He always punishes the true evil of a stubborn sinner if, without remorse and penance, he persist in doing evil. If he changes sincerely for the better, then God will forgive him no matter how many and great sins. Therefore I will not judge this person, but leave him merely to the will of God; because God alone is the most just Judge. This is our judgement over this our biggest enemy. We wholeheartedly forgive him all evil that he inflicted on us."

## **- Chapter 11 -**

### **Agricola's judgment**

<sup>1</sup> When the senior cleric heard such judgement over him from the mouth of this honest, poor father, he burst into tears and said: "Oh great God, how good are your true children and how terribly evil are we as a true snake-brood from hell! Oh God, punish me according to my most evil merits!"

<sup>2</sup> Said Agricola: "If they, who had the actual right, did not judge you, I will also not judge you; therefore let the judge come here to strictly forbid you and everyone else in the temple to ever impose the death-sentence on anybody - otherwise you and the whole temple will not be exempted from prosecution. But those bloodhounds and henchmen will be punished with one hundred lashes each for their voluntary mischievousness towards this poor man, so that also they can feel what such inhuman devilment does to a poor man. The soldiers can immediately take them to prison and serve the lashes. So be it!"

<sup>3</sup> These now began to cry and plead.

<sup>4</sup> Said Agricola: "Did not this poor man beg you not to mistreat him - and you just ignored his pleading, whereas you were only instructed to guard him? Hence, since you did something for

which you had not even an ostensible right, not one single lash will be remitted, to the contrary, the tormentors will be instructed that each lash be exercised with the greatest intent. Let us proceed; because for you, no mercy exists from God and much less from me!"

<sup>5</sup> The soldiers surrounded the fifteen temple-servants and drove them away.

<sup>6</sup> But the temple senior asked the Roman with trembling reverence, saying: "Eminent and mighty Master! What should I actually settle with this judge?"

<sup>7</sup> Said Agricola: "This I have already indicated to you; but if you do not understand, then I will repeat it for you: You are going to accompany the judge to the courthouse and there you will receive from him well-defined instructions, how the temple in all future shall behave regarding the penalties of Moses! Every transgression of such instructions will be most severely punished by Rome! With such written instructions from Pilate under my command, you will go to the temple and make them known!"

<sup>8</sup> Said the senior cleric: "But what shall I tell Pilate, if he questions me about you?"

<sup>9</sup> Said Agricola: "He will not do this, since I visited him a few days ago, he knows me well and is well-informed why I'm travelling through our countries in the name of the Emperor. But know, you also can go!"

<sup>10</sup> The judge and the senior cleric bowed deeply before Agricola, and the judge admonished the senior cleric to follow him.

<sup>11</sup> But the senior cleric said: "I just want to put one last question to the envoy of the Emperor!"

<sup>12</sup> Said the judge: "Then ask quickly; we judges have little repose in this time!"

<sup>13</sup> Hereupon the senior cleric turned once again to Agricola and said: "Mighty envoy of the Emperor! See, I'm very rich and I'm disgusted by my treasures! Since I have inflicted such terrible wrongdoing on this family, I want to completely distance myself from all my treasures and pass it on to them, to pay for my wrongdoing as much as possible. May this judge draw up a transfer document and give it together with all my treasures to the poor family, so that nobody can question them from where they have received it?"

<sup>14</sup> Said Agricola: "You will still find a great number of poor families where you can practice the works of long overdue neighbourly love; however, this poor family has been already looked after in the best possible way. And with that, you can go! Do the right thing henceforth and fear God, and you will not experience such a meeting again! So be it!"

<sup>15</sup> Both of them bowed again and left.

<sup>16</sup> We returned with the rescued family to our group, who full of curiosity waited to learn about everything that had happened. Because they were so far away from us, they were able to see, but not to hear anything about what had happened. Also our slave-trader Hibrum and his colleagues pushed themselves to the fore, to hear what had happened.

<sup>17</sup> But I said to Lazarus: "Friend, above all it is now important to provide these four with food to build up their physical strength - everything else we will discuss above; since they have not eaten for two days. The elderly couple was very ill, but has been healed. This otherwise strong, young man who has been badly ill-treated, is actually he who should have been stoned, and this charming maiden is his sister and both are children of these poor but honest parents. And now you know with whom you are dealing!"

<sup>18</sup> Said also Agricola: "As long as I will be staying here, everything they eat, will be added to my bill, and I also wish that they receive the best treatment at my table! Thereafter I will take them anyway with me to Rome. I will also add all the slaves to my account and in future will do everything to look after their proper development on a natural and spiritual level.

<sup>19</sup> Says Lazarus: "Friend, some of them I would like to keep with me; you see, I do not have a wife or children and would like to adopt a few as children!"

<sup>20</sup> Said Agricola: "You are free to do this; it will be my pleasure to leave you as many as you like!"

<sup>21</sup> With that Lazarus was quite content and we started to walk up the mountain and very quickly reached the top.

## **- Chapter 12 -**

### **The meal at the inn.**

<sup>1</sup> When we arrived at the top, all the slaves were standing in proper order and greeted Me from a distance, saying: "Hail to you, dear, good Father; since you rescued us and have freed us from our hard bonds! You have given us new and very beautiful clothes, so that we are looked upon with delight, and you have fed us with very good food and strengthening and sweet tasting drinks! Oh you good, loving Father, come, come, so that we can thank you with our love!"

<sup>2</sup> When I was close to them, they crowded around Me and kissed and embraced Me.

<sup>3</sup> But the disciples cautioned them not to crowd around Me with such intensity.

<sup>4</sup> But I said to the disciples: "Leave them their most innocent joy; verily, I say to you: Who doesn't love Me like one of these true children here, shall not come to Me! Since who is not drawn by the Father (in Me), will not come to the Son (the wisdom in God). But they are drawn by the Father, and therefore they crowd around Me like this. They do not know yet who I am, but they have recognised the Father in Me so much better than you up to this hour. How do you like that?"

<sup>5</sup> The disciples kept quiet, but felt it strongly, that they haven't accepted Me in their hearts with such love as these children from the otherwise so cold north.

<sup>6</sup> After these children have embraced and thanked Me for everything, they retreated very orderly and we went into the house and sat at the tables in the same order as the previous day, except that four poor people sat according to the good will of Agricola, at the table of the Romans. The slave-traders with Hiram, sat alongside the seven Pharisees, and after everything was ordered, the food was brought in, consisting of plenty of wine and bread, so that the slave-traders could not conceal their amazement about such a rich meal. Raphael sat alongside Me, in order to be quickly available, should I require his services.

<sup>7</sup> The four poor people were, for easily understandable reasons, dressed in very poor and badly worn clothes, and Lazarus, sitting also alongside Me, was very sympathetic about it.

<sup>8</sup> Therefore he (Lazarus) said to Me: "Lord, I have many clothes at home! How about it, if I send someone to Bethany to get some clothes for these poor people? Perhaps also sister Mary could come and find a lot of joy here!"

<sup>9</sup> I said: "Friend, your concern about the poor is very dear to Me, and therefore I have come to stay in your house; but this time I shall look after them, just as I have provided before for the children who are joyful outside! The two sisters are very much occupied with the many strangers and are needed in your house; but when I leave from here, I shall anyhow first come to you in Bethany and see and speak to your sisters. You will soon see these four poor people in better clothes, namely Roman clothes. But let them first strengthen their inner body and their limbs - thereupon their outer body will also be looked after! Are you satisfied with that?"

<sup>10</sup> Said Lazarus: "Lord, completely; since only what You want and arrange is good and perfectly right! But now let's eat and drink, and after we have been strengthened, we can talk about many different things."

<sup>11</sup> All ate and drank with joy and could not praise enough the good and friendly service and the good tasting food as well as the pleasant, heart-cheering wine. The slave-traders were completely overjoyed and conceded that during all their earlier travels to even the more southern countries, they never have tasted such exceptionally good wine.

<sup>12</sup> One of the Pharisees at the same table, added to this: "Yes, yes, my dear faraway friends, in the house of the father very often the ill-bred children live better than somewhere else far away from the fatherly house!"

<sup>13</sup> Said Hiram: "How should we understand this?"

<sup>14</sup> Said the of course completely converted Pharisee, pointing towards Me: "See, there sits the eternal most true Father among us. His ill-bred children, who are we, all the people of this world! Those, who come to Him, recognise Him and love Him, are His better children, and through His wisdom and through His almighty will, He provides for them in every aspect, that they already live well on this earth, but even better after this physical life in the realm of the everlasting spirits, who never die, but live for ever. And see, this is what I meant, that even the ill-bred children are nowhere better off than in the house of their true Father! Do you understand this?"

<sup>15</sup> Said Hiram: "Yes, yes, I understand this now, and you have spoken perfectly good and true; but this man is actually God, and as such He is too elevated to be a Father of us wicked people! I would even regard it as very presumptuous to call Him Father!"

<sup>16</sup> Said the Pharisee: "You are of course not altogether wrong; but He Himself teaches us this and threatens everybody, who does not believe this in his soul, with exclusion from a most blessed, eternal life and shows us, that He alone is the Creator and most true Father of all mankind, and therefore we must believe this, but also to live on this earth according to His most holy will announced to us, so that thereby we can become worthy to be His children. If He Himself teaches us this, then we must accept it with great love and gratitude and do what He teaches us, Since He alone knows where we stand, and to what purpose He called us into existence."

<sup>17</sup> With this very good teaching, our slave-traders were completely satisfied and continued eating and drinking and conversed with the Pharisees, as good as their tongues allowed them to. But with time they understood each other increasingly better, since one of the Pharisees was quite knowledgeable about the primordial Hebrew language, which the descendants of the northern part of India were using to give their thoughts space and form in a less spoiled way.

**Agricola's reference to the Lord.**

<sup>1</sup> At the other tables it was still very quiet; since all listened whether I would soon open My mouth to speak. However, since I also allowed Myself some rest, the tongues at the other tables started to get a little active. The Romans started to familiarise themselves somewhat with the poor family, and Agricola asked the lovely daughter, if she did not have any other clothes at all than what she was wearing.

<sup>2</sup> But the daughter said: "Noble, high Lord! In our poor home I have another haircoat; but it is even worse than the linen dress I'm wearing. A while ago we were not so extremely poor, when my parents were still healthy and able to work. But when a few years ago my parents fell seriously ill, things went from bad to worse. With all diligence my brother could not earn more, that we could have bought anything else, except scanty food and so we have ended up in great poverty without our fault, and within another two days, we would have completely perished, if it were not for you and your friend over there, who saved us in a quite miraculous way; since I still do not know how this beautiful youth over there could have found our deplorable hut so quickly, as if he, God knows, was familiar with all the most secret corners of this big city. But who is this marvelous man and wondrously beautiful youth next to him? Aren't you going to explain this to me a little?"

<sup>3</sup> Says Agricola: "My dearest poor girl, you truly beautiful daughter of Zion, verily, this is not my call to make; since you see, I'm certainly a great and powerful lord in the whole Roman empire, but nevertheless, I am nothing compared to this marvelous Man and also this beautiful youth! I could certainly send an accredited messenger with a letter written by my own hand to the Emperor of Rome, and he would send many legions, and I could conquer the whole large Asia with a victorious war - but what would that be compared to the infinite power of this marvelous Man?! If He wants something, then it is already an accomplished deed!

<sup>4</sup> My dear daughter of Zion! Do you understand what this means? See, your parents were ill, as you said, for longer than two years! And only the will of this marvelous Man healed them in one moment, and also this marvelous Man knew how to direct this youth precisely to your house, where he would certainly find you. About three hours ago, this marvelous Man predicted what will happen to your brother, and only then was it made possible for me to save your brother and you by His sole mercy, and as such did not I, but only He alone saved you; since I was only His blind tool.

<sup>5</sup> You have before seen the many wondrously, delightfully beautiful youth and maidens outside. See, these delightful, most beautiful beings were all destined to be sold as miserable slaves! And see again, this marvelous Man freed them all and in addition dressed them from head to toe with beautiful clothes, and all this in one instance, which is why they greeted Him as a dear Father. If, however, this is absolutely true, then how does all my power compare to only one breath of His will?! Therefore you also have to foremost direct your full attention towards this marvelous Man; since what this Man is able to perform through only His will, man up to now could never have dreamed about. But what I have told you here open-heartedly, is the highest truth. What do you say to that?"

<sup>6</sup> Said all four: "Yes, if this marvelous man can do all that, as you as a most truthful witness have told us, then this marvelous man must be a great prophet! You see, we Jews are awaiting a Messiah, who is expected to become very powerful in word and deed! But before He will come, the great Prophet Elijah will come before Him and according to the opinion of many people, also his disciple Elisha. And see, in the end this is actually Elijah or his disciple Elisha!"

<sup>7</sup> Said Agricola: "This your legend is not very well known to me, but much about your Messiah, Who is the main reason why I came from Rome to Jerusalem. Haven't you heard anything yet about the exceedingly famous Saviour from Galilee?"

<sup>8</sup> Said the old man: "Most honourable friend and lord! We poor day labourers get to come at most ten times per year to the temple; there we perform our small sacrifice and listen to any sermon, which we do not understand. If somewhere something new and extraordinary happens, then we in seclusion only learn very little or most likely nothing at all about it.

<sup>9</sup> Besides, we were bedridden for over two years. Day after day, even on a Sabbath, our son had to work, in order to provide us with only the minimum necessities. On a Sabbath he worked for the Greek or Romans, who of course did not celebrate or sanctify the Sabbath, and this was pure luck for us; since otherwise we would be forced to completely fast each Sabbath, especially during the past two years.

<sup>10</sup> If you, high lord and friend, appraise this, you will quite easily understand how a very poor family, living in the middle of this large city, can learn as little about great and extraordinary events and occurrences, as if they were living somewhere at the end of the world! If, based on the grounds as indicated, we do not know anything about the widely known Galilean, we surely cannot be blamed for it.

<sup>11</sup> The only thing we came to know about a year ago, is, that a prophet by name John in the desert along the Jordan, preached against the Pharisees and bluntly told them the truth. But what further happened to him, we don't know. Perhaps this marvelous man is this prophet?"

<sup>12</sup> Said Agricola: "No, this your marvelous Man is not the prophet; but to your fortune, you will get to know Him still better today. Therefore eat and drink and be properly strengthened to be able to endure the great disclosure which will be made to you; since it is not that easy to get to know this marvelous Man!"

<sup>13</sup> Thereupon these poor people continued eating and drinking. While eating and drinking, they noticed the beautiful and heavy bowls, and even more so the golden wine jugs and drinking mugs.

<sup>14</sup> The daughter looked at these things with increasing attention and finally said to Agricola: "But listen, great and mighty lord, isn't this pure silver and gold? You surely have brought this from Rome? Oh, this must have cost a fortune!"

<sup>15</sup> Said Agricola: "Yes, my beautiful daughter of Zion, it would have cost a lot, if you had to buy the silver and gold and let somebody produce those dishes thereof! But these dishes didn't cost Him anything, Who produced them in the most wonderful manner, but nevertheless, they are of incalculable value. You see, to Him Who is almighty, nothing is impossible! Do you understand this?"

<sup>16</sup> Said the beautiful Jewish girl: "Yes, I understand that; but God alone is almighty! Was God Himself here, or did He send an angel, who performed such miracles here? Since such things have always occurred among the Jewish people the time?"

<sup>17</sup> Said Agricola: "My dear and truly most beautiful child! Yes, yes, God Himself was here, is still here and reveals Himself wonderfully to those who truly and purely love Him! If you muster a lot of love in your heart for Him, then He will reveal Himself to all of you! Do you believe me, loveliest girl?"

<sup>18</sup> Said the young, increasingly beautiful Jewish girl: "But God is a spirit, which nobody ever can see and at the same time keep his life; since it is written in Moses: 'Nobody can see God and live.'"

<sup>19</sup> Said Agricola: "You are quite right; but it also is written in the other prophets. That the eternal Spirit of God - this means God Himself - will during present times, for the sake of man, incarnate Himself and walk as a man among them, to teach them the right ways of life. And as such a good person can see God and listen to Him, and at the same time not only keep his earthly life, but in addition also receive the eternal life of his soul, so that he henceforth for ever will not see nor feel death. If this body in time is falling away, the soul of man will continue to live for ever and enjoys at the same time the highest bliss. How do you like that?"

<sup>20</sup> Says the beautiful Jewish girl: "Yes, we all would like that very much; but to receive such unheard-of mercy, we are too insignificant and also too great sinners! Since firstly, we were not able to properly sanctify the Sabbath and therefore belong for a long time in the row of the great sinners, and secondly we were not able to cleanse ourselves thereof, because we never had the means for it. And therefore God will not look at us if He in some way embodied, will visit the people on this earth. He came to Abraham, Isaac and Jacob; but these were tremendously devout and sinless people. What are we in comparison to them? I would be able to love God beyond all measure; but He is way too holy and cannot accept the love of a sinner."

<sup>21</sup> Across the table I said to the Jewish girl: "Oh dear daughter, God does not look at the sins of people, especially of your kind, but only at the heart! Who truly loves God, for him all sins are forgiven, irrespective if he had as many as all the grass on the earth and all the sand in the sea. Your sins are only in your imagination and not in reality. However, before God, everything which is great in the world, is repulsive; but you are small in the world and as such not repulsive to God. Continue to love God deeply and He will also love you and will give you eternal life! Do you understand that?"

<sup>22</sup> Said the Jewish girl: "I understand that; but lead me to the place where God is, so that I can see, love and worship Him!"

## **- Chapter 14 -**

### **The new guests at the inn and their accommodation.**

<sup>1</sup> The beautiful Jewish girl wanted to converse more with Me; but Lazarus' servants came into the hall and said that a large number of foreign people were coming up the mountain and they do not know where to accommodate all the new arrivals.

<sup>2</sup> Said Lazarus to Me: "Lord, what should we do here? My only trust is in You!"

<sup>3</sup> I said: "How many will there be, arriving right now and also arriving at a later stage?"

<sup>4</sup> Said Lazarus: "Lord, based on the previous years, five-, six - up to seven hundred heads could be arriving; but today, the crowd will obviously be the greatest!"

<sup>5</sup> Said I: "Good, go with My servant outside, and he will set up everything in the open for you, so that all the arriving guests will be accommodated quite easily! But let the young people go into the small hall, so that they are not too much exposed to the stares and lechery of the strangers!"

<sup>6</sup> After hearing this, Lazarus immediately went outside with Raphael, where Raphael first brought the young people to the small hall next door and thereafter said to Lazarus: "Do you have tables

and benches in sufficient numbers?"

<sup>7</sup> Said Lazarus: "Yes, you my dearest and mighty friend full of goodness out of God, this is exactly my biggest problem! I have a large number in Bethany; but they cannot be brought here in time! What can we do about it?"

<sup>8</sup> Said Raphael: "Don't worry about it! Since you trust the Lord and love Him above all, help is imminent. See, in the name of the Lord, I am a good carpenter, and therefore everything you require will be here!"

<sup>9</sup> Raphael hardly finished speaking, when the right number of tables and benches were standing there, and above each table was a tent, rather delightfully to look at.

<sup>10</sup> All the foreign guests already started to arrive and asked if they could be served here.

<sup>11</sup> Said Lazarus: "Oh very much so, the servants will be here in a moment and bring everyone what he orders!"

<sup>12</sup> Said Raphael to Lazarus: "Will there be enough servants for so many guests?"

<sup>13</sup> Said Lazarus: "Perhaps just enough; but they will be very busy!"

<sup>14</sup> Said Raphael: "Good, if they fall short, I will also help them!"

<sup>15</sup> Said Lazarus: "See, God's servant full of charity, what you have done for me here in the name of the Lord, is a miracle above all miracles; but I'm close to not being surprised by anything any longer, since I know the Lord and have been a witness to many miracles, one greater than the other!"

<sup>16</sup> Said Raphael: "This is now all the same; since everything that you see and feel and think, is a much greater miracle of the Lord and every man himself is the greatest! Whether the Lord only creates the quickest lightning flash, cracking in one moment from the clouds to earth, or if He creates a sun, which for aeons times aeons of earth years provides light to many worlds, to the wisdom and power of the Lord, it is one and the same, and as such you are completely right to not make too much of this latest miracle. It would also be not very wise in front of all these many foreigners. But now you can see to it that all the guests are served, otherwise they will start making a lot of fuss!"

<sup>17</sup> Said Lazarus: "Yes, God's servant full of charity, you are right; only a few have received anything! What can we do about it?"

<sup>18</sup> Said Raphael: "Now, what to do? We will help your servants otherwise the many guests will not be served for a long time.

<sup>19</sup> Raphael left Lazarus for a brief moment, and in this shortest time, all tables where guests have been seated, were served with the best wine, bread, salt and other foodstuffs.

<sup>20</sup> Such service was of course noticed by some of the guests; but the guests thought that during their conversations they haven't paid enough attention to the serving up of wine and bread and other dishes, and they just continued to eat and drink. But what they did notice was the unusual goodness of the wine, since never before have they brought something similar over their palates.

<sup>21</sup> Therefore some of them stood up from their tables, went to Lazarus and asked him what wine it was and if he would be prepared to sell it in greater quantities.

<sup>22</sup> Said Lazarus: "This wine I myself obtain truly through the mercy of God. Under such

circumstances, you are allowed to drink with measure and purpose; but I do not possess any wine to sell!"

<sup>23</sup> Thereupon the guests went back to their places.

<sup>24</sup> Those who came did not leave, but still new guests came, so that Lazarus became quite stressed and he said to Raphael: "My dearest friend, filled with God's charity - if this continues, we will finally not have enough tables and seats!"

<sup>25</sup> Said Raphael: "Now, then we have to add a few more!"

<sup>26</sup> Raphael hardly had spoken, and the tables, benches and tents were ready, but none of the many hundreds of guests noticed how so many tables, benches and tents had been set up. The new guests came and were served in the same manner.

<sup>27</sup> When after a few hours the foreigners, who also visited this inn in previous years, were seated and sufficiently fed, Lazarus turned to Raphael and asked him: "Dearest servant of the Lord filled with charity from God, just explain to me a little, how is it possible for you to do such things, and all in one moment! I don't want to say anything about the tables, benches and tents; but from where does the crockery, the salt, the wine and the foodstuffs, and the food prepared in such a way that the Persians, also the Egyptians, the Greeks - in short, everyone irrespective from where they come - had their national food most suitably prepared in front of them! How is that possible for you to perform in one moment?"

<sup>28</sup> Said Raphael: "My dearest friend, even if I explained the possibility of all that very precisely to you, you would only comprehend very little or nothing. Therefore, for now, I can only tell you that with God all things are possible!"

## - Chapter 15 -

### **An explanation of materialization.**

<sup>1</sup> (Raphael:) "I can actually do out of myself as little as you can; but I am a pure spirit and have a body here on earth consisting of elements drawn from the air. As a spirit, I can be completely filled with the Spirit of the Lord and as such can act as the Lord Himself. When filled with the Spirit of the Lord, I have no other will than that of the Lord and it is impossible for me to will anything else, except the will of the Lord. But what the Lord wants, is already a reality.

<sup>2</sup> See, everything, that grows on this or for that matter on another earth, is - the earth included - just as much a miracle arising out of the will of the Lord, with the only difference that the Lord, because of the development of intelligence, observes with creatures a certain necessary sequence and purely out of His will, He allows over time the one to arise out of the other. If the Lord would not do that for the sake of the development and solidification of intelligent and enlivened creatures, He could, based on His almightiness, produce a world in one moment, the same way He calls a lightening strike into being and action.

<sup>3</sup> See, in the air of the earth, all substances and all elements of the whole earth are contained. You cannot see them with your physical senses, but for a perfected spirit it is as easy, as it is easy for you to lift a stone from the ground and to distinguish that it is not a fish and also not a piece of

bread. For a spirit it is also easy, for example to put together the required elements, out of the air, for one or the other object, and to produce it within one moment as that, what it would have become over time through the orderly process of nature.

<sup>4</sup> How it is possible for a perfected spirit to do this is of course the very issue, which is impossible to comprehend for the natural person, before he is completely reborn in the spirit. And therefore I cannot explain this to you any further. But I want to give you in short a small hint regarding a few appearances in nature.

<sup>5</sup> See, in all seeds of plants and trees reside in a small and tender shell, a distinctive intelligence in the form of a most minute spark which is not visible to your eyes! This most minute spark is the actual first natural life of the seed and afterwards, of the whole plant. Now think of the close to countless number of various plants and trees, each carrying of course different seeds, and each carrying in their germ-shells just as many different spiritual intelligence-sparks.

<sup>6</sup> If you place the different seeds into the earth, through heat and through the moisture which has been absorbed by the soil out of the air, they will become soft, the spiritual spark becomes active and recognises those specific elements in the surrounding air, and starts to attract them by means of it's own willpower, and builds out of them the particular plant with form and fruit, for which it has received from the Lord the suitable intelligence and the corresponding willpower.

<sup>7</sup> Would you be able to use your mind, your senses and your will to select the certain elements for a particular seed-kernel from the air which surrounds the seed-kernel? Certainly not; since you also eat and drink to feed yourself, but you have no idea how your up to now to you still completely unknown spirit, as the secret love-will of God residing in the heart of your soul, through his to you still totally unknown will and through his high intelligence, separates those elements from the eaten food which are absolutely essential to develop the many different body-parts and guides the elements wherever they are required.

<sup>8</sup> If you deeply contemplate what I have told you, then you will see everywhere the same miracles, as I have performed before your eyes according to the will of the Lord, in one moment - with the only difference that I, as a perfected spirit through the will of the Lord, am capable of attracting in one moment out of the air, what a natural, but still very imperfect spirit with his limited intelligence and equally limited willpower, can do only over time."

## - Chapter 16 -

### **The work of nature-spirits in the formation of metal. The secret of the miracle.**

<sup>1</sup> (Raphael:) "See, you certainly can not see the elements of pure gold drifting around in the air; but I can see it and can very precisely distinguish it from countless other elements. Since I can do this and can also expand my will evenly in all directions, I can extract the pure gold elements out of the air and concentrate it in a visible heap, or I can just as well give it any hardened form I choose, like for example a goblet, and you will immediately see a heap of gold of any size or a golden goblet in front of you, and it will consist of completely natural gold and not a, so to speak, trifling fools gold, but the same natural gold which people dig out of the mountains, separate it from foreign elements, melt it in the fire and produce all sorts of valuable objects and items.

<sup>2</sup> Since certain nature-spirits inside the matter of the mountains, who are closely related to the gold-elements in the air, attract according to their very basic intelligence and attached willpower - called by chemists the forces of attraction - the free gold out of the air, and if this continues for a couple of hundred years, quite an amount of gold will become visible at such a place.

<sup>3</sup> That, however, such concentration of gold in nature progresses only very slowly, is due to the very basic intelligence and similar basic willpower of such nature-spirits in their inevitable state of judgement.

<sup>4</sup> However, I, as a most free and perfected spirit with the highest intelligences beyond number and measure and equal fullness of willpower out of God, can accomplish in one moment - as I have showed you already - what the unilaterally weak intelligent and equally willpower limited nature-spirits can only accomplish over time.

<sup>5</sup> Pay attention how I am going to perform such a miracle. For your sake I will do it somewhat slower, so that you more easily can see how the gold out of the free air will collect in your hand. See, I want it to happen, and you can already see in your hand a thin concentration of gold! Just look how the gold becomes more and more! The palm of your hand is already covered with a quite heavy golden plate. Above it, a well-shaped edge starts to appear. It grows upwards, and see, within a few moments you have a container of pure gold - say - completely natural gold on your hand, which can only be dissolved in it's primordial elements by the power of a perfected spirit, but not so easily by any other force in nature. But I will leave you this container as it is, and you can use it or let a goldsmith make something else out of it, or just keep it.

<sup>6</sup> You have now seen how I in a slow manner have performed a miracle in front of you; but now stretch out your other hand and I shall perform the same miracle instantly! See, I want, and instantly you are holding an exactly similar container in your left hand!

<sup>7</sup> Just as I can accomplish this through my inner power, I can do all the other things what I have produced for the many guests. Nevertheless, you do not need to give this meal to your guests for free; since they are all wealthy traders they should pay for the food and drinks they had. Soon they will go back to their meanwhile locked sale booths and attract buyers through their shouting. Just let your servants collect the money!"

<sup>8</sup> Hereupon Lazarus called his servants and said that they should not ask more than ten pennies from each guest. The servants did that and each guest paid with pleasure the required pennies and with that were thankful for the good catering and asked for the liberty to come back in the evening and on the two following days, which Lazarus of course most graciously permitted.

<sup>9</sup> After all the many guests had left the mountain to return to the city, the servants wanted to, according to habitual custom, clear the tables. But Raphael indicated to them that they should spare themselves the work; since the same guests would return in the evening and nobody is required to look after them, except for the servants to collect the money after the evening meal and to leave all tables laid as before. This was accepted and the many guests were served with food and drinks for the following two days, without Lazarus being required to use a single fish, a piece of bread or a cup of wine from his existing stock.

**The primordial matter of creation.**

<sup>1</sup> After all the guests had gone, our friend Lazarus asked Raphael, saying: "Listen, God's spirit full of charity, you said earlier that the air contains countless numbers of all sorts of primordial elements and substances as free-floating and unbound, which can be recognised by the wisdom and by the will of a perfected spirit and be bound together to a more solid body! Through the examples given to me, the issue became inevitably very clear to me; but alongside, a completely different very important question came to me and consists of the following: See, the primordial elements and substances may in fact be present in the air of this earth, the way you have very clearly explained it me; but where do they originally come from? How do they get in such countless variety into the air of our earth, probably even in much bigger variety into the air of countless other earths and worlds, which I mercifully learned about from the many other disciples and from the Lord Himself? Explain this also to me!"

<sup>2</sup> Said Raphael: "Oh, oh, how can you not understand this by yourself! Can anything exist outside of God, which has not been created by Him? Isn't everything from eternity that fills infinite space, His thoughts, His ideas, His wisdom, His will?"

<sup>3</sup> See, His thoughts in never-ending most infinite abundance from one eternity to the next, are the actual primordial substances and the primordial elements, from which everything on the earths and in the heavens are made and exist through the undivided eternal power of the Divine will. No thought and no idea can arise and continue to exist even in God, without His will. Thereby, however, that each thought and each idea originates out of the highest intelligence through His will, it carries in itself as separate intelligences, also the corresponding part of God's will, and such a single thought of God or similar created larger idea of the Lord which carries God's will, can therefore never end just as God Himself, because in the brightest light of His self-conscious sphere, He never ever can forget a once produced thought and a even deeper composed idea. Since this is with God the purest impossibility to forget a once produced thought and an even deeper composed idea, each most minute thought and every so slightly seeming idea of God, is for ever indestructible in it's primordial spiritual constitution.

<sup>4</sup> Since further - as indicated before - every thought and every idea of God also partially as a divine intelligence particle, must necessarily also carry in itself the divine will, because without it, it could never have been thought. Every such single thought and every such single idea of God, either on it's own or bound together by several thoughts in a wise manner - regarded then as an idea - can as a separate entity in it's own kind and sphere, develop itself, perfect itself in and by itself to that what it is, multiply itself to infinity and can become more noble and more perfect by wise conjunction with other primordial elements and substances.

<sup>5</sup> In the very beginning an originating sun is a pure, shimmering ether of light, or a self-seizing of countless many of God's thoughts and ideas, as a result of their own underlying corresponding portion of God's will. Based on this underlying will of God, they attract from the infinite aether on an ongoing basis what is similar to them, and in such a way, the previous shimmering aether gets more dense and in time reaches the density of this our atmosphere. This becomes over time more and more dense and water will appear; but also the water is getting more dense over time and mud, loam, rocks and thereby a more solid earth will develop.

<sup>6</sup> These now closer and more firmly tied together original spiritual, primordial substances and primordial elements start, in such an unfree condition, to feel more and more uncomfortable, become very active to free themselves, and in such a world-body it starts to get more fiery in

especially the heavier parts. Through this fiery zeal of the pressed, originally free primordial substances and primordial elements, the more solid parts of such a new world-body are torn, yes in many cases the inner becomes the outer and vice versa the outer the inner, and after many such battles, such a new world-body will be placed in a more stable order, and the caught primordial thoughts and primordial ideas of God find another way to free themselves from the immense pressure.

<sup>7</sup> And see, soon all sorts of plants and animals originate, and this goes on up to humans, where only then a great many of such primordial thoughts and primordial ideas of God find full redemption from their old judgment. Only then they recognise God as the primordial reason of all existence and all life and return then as independent, most free beings - this means, if they have lived according to His recognised will - back to Him.

<sup>8</sup> But in this pure, free and independent spiritual return on countless many and highly heterogeneous world-bodies, lies the same big difference as in and between the world-bodies themselves. The most perfect return from a world-body to God is and remains only possible from this earth, because here every person in his soul and in his spirit can develop to completely resemble God, if he just want to; since he who strives for God here, shall come to God. Do you understand such things?"

<sup>9</sup> Said Lazarus: "I understand this well, since in this regard I have received from the Lord the most important foreknowledge; but some of it remains incomprehensible to me and I have to ask more questions."

<sup>10</sup> Said Raphael: "Oh my dear friend, this is also with me the case! Since in God, endless many things are hidden which we - after God the highest and purest spirits - do not know; since God has for the good and pure spirits for eternity such a vast stock, that He can for ever with never anticipated new creations out of His love and wisdom, inexpressibly surprise and thereby continuously multiply and increase their bliss.

<sup>11</sup> Said Lazarus: "Oh yes, this I believe very much; but about things which my very limited human mind is able to ask, you surely can give me an explanation!"

<sup>12</sup> See, at some stage I read a book with the title "Wars of Jehovah" - and therein, of course in a very mythical language, mention was made of the fall of the primordial angels!

<sup>13</sup> In the beginning God - of course endlessly long before any worlds were created - had created seven large spirits corresponding to the seven spirits in God. He gave them great powers and similar great wisdom, so that also they were able, just like God, to create smaller spirits, completely resembling themselves, in very great numbers, and so infinite space was filled with countless legions of spirits.

<sup>14</sup> The greatest and mightiest of those seven primordial spirits was according to the text obviously Lucifer. But he lifted himself above his power and size, didn't want to become only God's equal, but wanted to rule over God. God became angry, seized the traitor and pushed him for eternity into judgment. But the six great spirits stayed, along with their countless many lesser spirits, with God and served Him only from eternity to eternity, while at the same time the lesser spirits of Lucifer as evil devils and as for ever rejected beings by God, had to burn in God's fire of rage to endure continuously the greatest pain without relief. Now, what do you say to that, as a surely one of the first angels of God?"

- Chapter 18 -

**The seven primordial spirits of God.  
The salvation.**

- <sup>1</sup> Said Raphael: "This is only a corresponding picture of precisely that which I just have told you about the creation or successive formation of a complete heavenly body.
- <sup>2</sup> The primordial great spirits are the very thoughts in God and the ideas arising from them.
- <sup>3</sup> The mystical number seven means the perfect original divine and God-resemblance in every thought originating from Him and in every idea which He placed outside Himself.
- <sup>4</sup> The first in God is love. It can be found in all created things; since without it, nothing is possible.
- <sup>5</sup> The second is wisdom as the light emanating from love. This you can see in the form of every being; since the more a being is receptive to light, the more developed, defined and beautiful will be its form.
- <sup>6</sup> The third that arises out of love and wisdom, is the effective will of God. Through it the beings thought of become reality, that they truly exist - otherwise all thoughts and ideas of God would be what your hollow thoughts and ideas are, which never are put into action.
- <sup>7</sup> The fourth that again originates from the three, and is called order. Without order, no being could have any permanent and stable form and therefore could also never reach a certain destiny. If you place an ox in front of a plough and he would change his form and shape, for example, into a fish or a bird, would you ever reach a goal with him? Or you wanted to eat a fruit and in front of your mouth it would turn into a rock - what use would be to you? Or you go somewhere on firm ground and the road under your feet would turn to water - would even the most solid road be any use to you? See, all that and countless other things are prevented by the divine order as the fourth spirit of God!
- <sup>8</sup> The fifth Spirit of God is called the divine earnestness - without it, no existing thing would be possible, since it is equal to the eternal truth in God and provide all beings with continuance, reproduction, prospering and ultimate perfection. Without such Spirit in God, things would be very bad with all beings. They would all be like mirages, which appear to be something, as long as you can see them; but only too soon, the conditions of production change, because earnestness is lacking, and the beautiful and wondrous images melt away into nothingness! They are well-ordered to look at, but since there prevails no earnestness in the producing reason, they are nothing more than highly transient images, for whom it is impossible to have any permanent existence.
- <sup>9</sup> See, there we have already the five great primordial Spirits of God, and therefore let's move on to the last two, and therefore listen to me further!
- <sup>10</sup> Where the highest love, the highest wisdom, the almighty will, the most perfect order and the unchangeable firm earnestness are present, it is apparent that the highest and forever unachievable patience must also be present; since without it, everything would become a rush and ultimately change into an inextricable chaos of the old sages.
- <sup>11</sup> If a master-builder builds a house, he cannot, alongside his other required characteristics, ignore patience; since if he lacks this - believe me - he will never manage his house.
- <sup>12</sup> I say to you: If it wasn't for this Spirit in God, already for an endlessly long time, no sun in infinite

space would have provided light for any earth, and the world of spirits would be a strange place completely without beings?! Patience is the mother of the eternal, unchanging mercy of God, and if this sixth Spirit would not be in God, where and what would all the creatures be in relation to the almighty God?!

<sup>13</sup> If in some way we transgress and therefore become apparently subject to the destructive curse of the divine love, wisdom, divine will, who's seriousness follows the preceding order, we bump into divine patience, which in time will and must bring everything into equilibrium, since without it, all creatures irrespective of how perfect, would be subject to the eternal judgment of destruction.

<sup>14</sup> The divine patience would, together with the preceding five Spirits in God, be able to create one or even countless many people on the world-bodies, and would also be able to maintain them; but then one or even countless many people would live forever in the heavy flesh, and the soul ultimately becoming free from the bonds of matter, would forever be unthinkable. At the same time animals, plants and people would continuously reproduce and finally live in such large numbers on a space limited world-body so close and crowded together, that one could not get out of the way of the other. But this is only possible, if a world-body under the rule of the infinite divine patience, would sufficiently mature, to carry and feed plants, animals and people. Yes, the creation of a material world, given the already known six Spirits, would be infinitely slow, and it would be very doubtful if ever a material world would come into being.

<sup>15</sup> But patience is, as already said, the mother of divine mercy, and as such is the seventh Spirit in God actually mercy, which we also can call gentleness. This makes everything right. It puts in order all the preceding Spirits and causes the timely maturity of a world as well as all the creatures on it. For everything a certain time period is set, and the matured spirits can therefore soon and easily reach full redemption and enter into their eternal freedom and fullest independent life.

<sup>16</sup> This seventh Spirit in God caused also that God Himself came into the flesh, to redeem within the shortest possible time all the imprisoned spirits from the hard bondages of a necessary judgment of matter, therefore also this redemption is His undertaking - the recreation of all heavens and all worlds and can be called the biggest undertaking of God, since herein all seven Spirits of God in complete equilibrium collaborated, what has been previously not so much the case and according to the Spirit of order in God, was also not allowed to happen. Since previously this seventh Spirit in God as explained to you just know, was only insofar active with the other spirits, that all thoughts and ideas of God could become reality; but from now on, he will act with greater might and the result of that is precisely the most perfect redemption.

<sup>17</sup> And see, these are the seven Spirits which you did not understand, and everything that has been created out of the seven Spirits of God, corresponds in everything and all with these seven Spirits of God and carries them in itself. And the eternal and continuous creation and the equal continuous creating, is, what the primordial sages of this earth, called 'The Wars of Jehovah'."

## **- Chapter 19 -**

### **The wars of Jehovah.**

<sup>1</sup> (Raphael:) "Just as the seven Spirits or special properties in God continuously battle with each other, so that one always challenges the other to become active, in the same way you can very easily recognise the same battle to a more or lesser degree in all creatures of God.

<sup>2</sup> Love on its own is blind, and its aspiration is to attract everything towards itself. But in this aspiration it ignites, and it becomes light and as such cognition and recognition is added to love.

<sup>3</sup> Can't you see now, how the light fights against the single aspiration of pure love and brings order and consideration to love?!

<sup>4</sup> But at the same time from this battle or war awakens the will as the active arm of love and its light, who turns what the light has wisely put in order into action.

<sup>5</sup> But then out of cognition of love through its light and by the power of both, at the same time the very order is generated, and fights against everything disorderly by the light and by the will of love, and you again find an eternal steady war of Jehovah in Him as well as in all creatures.

<sup>6</sup> Everything would be in good order if one could find some guarantee that this, what the four Spirits so beautifully and orderly placed into action, had some permanence. But all the still so marvelous works of the first four Spirits resemble the play of children, who with great enthusiasm and joy, masterfully put some things orderly into action, but shortly afterwards don't like the product anymore and destroy it with greater zeal than they had when creating. And verily, friend, with the permanence of all the created, things would look very bad.

<sup>7</sup> But to prevent this, resulting from the great pleasure for the perfect success of works, arises earnestness from the four Spirits as a fifth Spirit in God as well as in His creatures, and this Spirit continuously fights against destruction and termination of the once created works, similar to a person who became sensible and serious, who for example has built himself a house and planted a vineyard and does everything to maintain and use the house and the vineyard, but not trying to destroy the house and the vineyard soon, as I have shown you earlier with the products of children. And see, this is - as already said - another war of Jehovah!

<sup>8</sup> But in time, the house built will show some deficiencies, and the vineyard will still not produce the desired harvest, and the builder regrets his hard labour and his earnestness during his zealous activity, and he wants to destroy the work and erect a new one in its place; but then the sixth Spirit rises against such earnestness and is called - as already indicated - patience. And see, it maintains the house and the vineyard! And this is again a new war of Jehovah!

<sup>9</sup> Now, patience on its own, united with the preceding Spirits, would not carry out any special improvements at the house and at the vineyard, but would nicely leave everything in place; but then comes the seventh Spirit, namely mercy, containing in itself gentleness, concern, diligence, charity and generosity. And see, man starts to improve his house in a good way, so that deficiencies of any importance are no longer present, and digs and fertilizes the vineyard, so that it soon produces a rich harvest! And see again, this is once more a battle or a war of Jehovah in man as well as in God and in angels!

<sup>10</sup> And so is the true, perfect life in God, in angels and in man a continuous battle of the seven spirits I have showed you. But this battle is in God and in angels not something, as if it was a case that one or the other of the seven spirits wanted to suppress the other spirits and make them inactive, but the battle is always of such a nature, that one spirit continuously and with all its strength and power supports the other, and therefore every spirit is completely present in the other. Love is present in all the other six and in the same manner the light or wisdom in love as well as within the other five Spirits, and so forth - so that in each individual Spirit all the others are also completely and fully active and continuously support each other in the most beautiful harmony."

**The disharmony of the seven Spirits in man.**

<sup>1</sup> (Raphael:) "This should also be the case in a person; but unfortunately it is not so. The ability is given to each person however, without being completely developed and exercised. Only a few people exist who bring all the seven Spirits in them to a full and equal activity and thereby become truly equal to God and us angels; but, as said, many are turned away from it and worry very little about it and thereby do not at all recognise the true secret of life inside them. Such blind and half dead people cannot recognise the very reason of life in them, since they are only guided and ruled by one or the other of the seven Spirits.

<sup>2</sup> And so the one lives purely out of the Spirit of love and does not pay attention to any of other Spirits. What else is such a person other than a voracious predator who never gets enough? Such are full of self-love, full of jealousy and full of miserliness and are stonehearted towards all his neighbours.

<sup>3</sup> Again others have an enlightened love and are as such also quite wise and can give their neighbours quite good teachings; but their will is weak and therefore they are not able to put anything to work.

<sup>4</sup> Again there are others, with whom the Spirits of love, light and will are very active; but it looks very weak with the Spirits of order and proper earnestness. Those type of people will be able to talk very clever and sometimes even quite wise and are able to put here and there a very few things to work; but the true and completely out of all seven Spirits wise person will very soon from their words, speeches and works, notice that there is no order and no coherence.

<sup>5</sup> And again there are people who have love, light, will and order; but they lack the Spirit of earnestness. Therefore they are afraid and fearsome and are not able to provide their works with activeness.

<sup>6</sup> Again others are full of earnestness and courage; but the patience is lacking. Such people normally rush too much and often ruin with their impatient zeal more than they make good. Yes, friend, without the right amount of patience, there is nothing - since who doesn't have the right amount of patience, speaks a certain death-sentence over himself! Since man has to wait until the grapes are fully ripe, if he wants to have a good harvest. If he is opposed to that, he must ascribe it to himself when, instead of in the end harvesting a noble wine, he only produced an undrinkable sour wine.

<sup>7</sup> Patience is therefore in each and everything a necessary Spirit: first to control and to restrain the Spirit which I called earnestness, who often wants to go to infinity - since this Spirit, in conjunction with love, wisdom and will, degenerates into the most severe form of arrogance who, as is generally known, does not find any limits in man - and secondly, because patience, as I already have shown you, is the mother of the Spirit of mercy, which is the Spirit who provides by it's backward action to all preceding Spirits, the Divine-spiritual perfection and makes it possible for the soul in man to reach the true rebirth in the spirit.

<sup>8</sup> Therefore has the Lord Himself laid it onto the hearts of all of you to love God and your neighbour, by saying: "Be merciful, as your Father in heaven is merciful, and be meek and humble, just as I am with my whole heart meek and humble!"

<sup>9</sup> The Lord instructed you all to develop especially the seventh Spirit, since in this last Spirit, all preceding Spirits are contained and trained. Who, therefore, with all zeal develops and strengthens

this last Spirit, develops and strengthens also the preceding Spirits and thereby reaches soonest and most certainly, perfection. Who starts his development with one or more of the preceding Spirits, reaches only with great difficulty or often not at all the complete and full perfection of life, since these preceding Spirits on their own does not contain the Seventh spirit in them, while the seventh Spirit on it's own, necessarily contains all preceding Spirits in him.

<sup>10</sup> And see now, this is also the continuous fall of the angels or the thoughts and ideas out of God - what we also can refer to as the outgoing powers of God, for as long as they haven't in their entirety in the being of man, brought this seventh Spirit to a true and highest perfection. Since all the preceding Spirits have been given to nearly all the creatures partially more or less free; but the seventh Spirit must first be attained by man's very own diligence and zeal.

<sup>11</sup> And just as by such attainment, all the preceding six Spirits reach their true meaning and true purpose of life. In the same manner, through it, the whole person reaches the fullest freedom of life and independence. And now I ask you again if you have understood all that?"

<sup>12</sup> Said Lazarus: "Yes, you servant filled with the Spirit of the Lord, verily, forever I cannot thank you enough for your great patience and mercy! Only now I understand the wisdom of the old books! Only it is forever a pity, that I alone understand this, since I'm too poor a writer to record such teachings in a book. You must also tell all this to the other disciples of the Lord, so that they - since some of them know how to write quite well - can record this for all times and all nations; but they will not know anything about it."

<sup>13</sup> Said Raphael: "Don't you worry about that; since during the same hour when I have explained to you the miracles, the wars of Jehovah and the seven Spirits of God, the Lord inside the hall has explained everything exactly in the same understandable manner, as I have explained it to you, and John and Matthew have recorded the main points! But if you have an empty book, then I will record everything for you word to word in one moment."

<sup>14</sup> Said Lazarus: "I have such a book; should I bring it here?"

<sup>15</sup> Said Raphael: "No need! Let us go into the house and you will find your book fully written!"

<sup>16</sup> Thereupon Lazarus had a great joy and both of them came to us in the large dining hall.

## **- Chapter 21 -**

### **Miracle after miracle.**

<sup>1</sup> When Lazarus along with Raphael came to us, he still could hear the general great surprise about My teaching regarding miracles, the wars of Jehovah, the seven primordial Spirits in God and about the so-called fall of the angels, and the Roman Agricola felt sorry for Lazarus, since he was not present during such a so holy and most important message out of My mouth.

<sup>2</sup> Lazarus said to him: "I thank you for this your special attention! But what the Lord by His exceptionally great mercy has most kindly explained in the house, precisely the same did this exceptionally wise and by the will of the Lord also exceptionally mighty youth explain and shown me outside.

<sup>3</sup> As proof, here are the two mugs out of pure gold, one grew slowly from the bottom to the upper edge in order to illustrate the action of a perfected spirit more visually, while the second was created within one moment in my hand! The reason for that was the miraculous sudden production of the many benches, tables, tents, table dishes, table covers and the various foodstuffs and drinks. Between eight and nine hundred people from all corners of the world were superbly served in their own manner and way of life, but from my stocks, the foreigners received not as much as one could hide under a fingernail! Since all this happened before my eyes, it was understandable that I would enquire how it was possible for him to do all this. And he explained everything so clearly and pure, that I quite well understood everything he enlightened me about.

<sup>4</sup> Then we started talking about the book of the wars of Jehovah, the seven Spirits of God and the fall of the prince-angel, Lucifer. And see, this apparent youth revealed everything to me and finally made sure that his over an hour long speech about these highly important issues were written into a book, which I will show to you right now as a second proof that everything you heard, I also heard, and you can read for yourself and compare it with what you have heard!"

<sup>5</sup> Said Agricola: "You have certainly acted very well to do this, and it was quite clever and wise of you, that you have convinced the wondrous youth accordingly; since this message was too highly important not to be recorded verbatim. Also here, two disciples of the Lord recorded it, but only the main points of this great speech. Therefore go and bring us the book, so that we all can see and compare it!"

<sup>6</sup> Here Lazarus turned to Me and said: "Oh Lord, tell me if the time has come to show this book to the Romans!"

<sup>7</sup> I said: "Oh certainly, just go and bring it here! Nobody will be harmed by hearing such important message for a second time."

<sup>8</sup> Lazarus went to his room and brought - being surprised and with much joy himself - the book, placed it in front of the Romans on the table and said: "See, friend, here is the miraculously written book! Read it out loud from the beginning to the end, so that all people present here, can once again hear the important matter that Raphael and the Lord have revealed to us!"

<sup>9</sup> Said Agricola: "I shall do this immediately, if the handwriting is clearly readable!"

<sup>10</sup> The Roman opened the book, found the handwriting in the Greek language extremely clearly readable and read the written word from the beginning to the end to all those present, which lasted again nearly an hour, and most of the people present who commanded the Greek tongue, couldn't stop being surprised in how My recent message was contained therein word for word.

## **- Chapter 22 -**

### **The Jewish girl's thirst for knowledge with regard to the Lord.**

<sup>1</sup> Only at this point did the beautiful Jewish girl ask Agricola more seriously who I and the wondrous youth in reality actually were, and why everybody addressed Me always with "Lord and Master". She could see that I was a deeply wise person; but she still did not know where I came from and who I was.

<sup>2</sup> Agricola replied and said: "My beautiful daughter! Be very attentive to everything, including your parents and your brother, and you will find out who this marvelous man is, where He as well this youth came from!"

<sup>3</sup> Said the Jewish girl: "Do you know yourself with all certainty who this marvelous man actually is? And if you know that - why don't you tell me?"

<sup>4</sup> Said Agricola: "Oh my dearest daughter, your wise king Solomon once said: 'Everything in this world has it's time, and between time and time, man should have patience; as long as the grapes are not ripe, one should not take them from the vine!' And see, in the same way you are not fully ready yet to know the details about this marvelous Man; but if you become ready, more detailed information will be revealed to you. As I have already said, pay close attention to what this marvelous Man will say and do, and your heart will tell you who this marvelous Man is! Do you understand this?"

<sup>5</sup> Said the Jewish girl: "Yes, yes, I completely understand what you have said! The poor person is constantly held out to be patient to become better; the rich and by all the world respected person can always find some means to obtain information, if his patience is wearing thin. Yes, yes, I have known this for quite a long time! Now, now, I will completely follow your good advice, high Lord; but if I will gain anything by it, is an entirely different question!"

<sup>6</sup> Here the father of the daughter asked Agricola for forgiveness and said: "Lord, Lord, forgive the poor child; despite all her kind-heartedness, she is sometimes too eager to learn and if you from time to time for good reasons withhold something from her, she becomes slightly indignant. But if the often futile curiosity-storm passes, she soon is full of patience and gentleness again and gladly completely submits to every bitterness. Therefore, good and high Lord, overlook this small misdemeanour of our child!"

<sup>7</sup> Said Agricola: "Ah, what do you think of me?! The speech of your lovely daughter pleases me a great deal, since she quite openly and without holding back, spoke the truth. From now on, I will be even more your friend than before. Therefore, in this regard you can be quite reassured. But your daughter should continue to talk in her own manner, and thereby we shall get to the whole truth."

<sup>8</sup> With that the poor parents were completely content and the daughter was now allowed to speak her mind freely.

<sup>9</sup> She immediately turned to the Roman and said to him: "Oh dear, great lord and friend, you are a very good person, and all your colleagues seem to be the same; but in your great worldly fortune, you will never be able to really feel what poverty in all it's often very helpless and great suffering means! If a young and by the nature of God not deprived girl does not do what the great and wealthy want, then you are already as good as completely lost. No person will then even look at us, you are insulted and regarded as a vain, stupid and proud being, and if you in your suffering turn to someone for help, you are shown the door and are not allowed to show up in front of any door again. This is and will always be to a high degree unpleasant for us and in the end deprives us of all trust even in the better part of mankind. We are all human and are tainted with all types of weaknesses and imperfections. Is this true or not?"

<sup>10</sup> Said Agricola: "What you have said is fair and completely the truth; but there is something that you have forgotten when describing poverty and suffering! See, whom God loves, is very thoroughly tried by Him before he is fully helped by Him! And it seems this is what the Lord God has done to you. But when your suffering reached the highest point, His help came to you, and now you have been truly helped. Since I have in the name of God, your and my Lord, promised and shall keep my word given to you, out of love and gratitude to your true God, but certainly not due to any special love and affection for you, as you are a very beautiful Jewish girl. My love for God is

very much greater, than I ever have felt for all the beautiful and magnificent things of the world I have encountered. Your concerns need from now on cause you no more anxiety; but that your closer acquaintance with this marvelous Man is held back for a while, has a very wise reason - and we are not in any way hard against you if we do not tell you straight-away everything we are absolutely certain of and with the most complete truth, know about this Man.

<sup>11</sup> That there is something very extraordinary about Him, you can imagine yourself; however, what the extraordinary consists of, you shall soon easily and largely find out by yourself anyway, if you only, as I have advised you, be very attentive about everything He is going to say and do. I have from the onset drew your attention to the tableware on our table, how He created it by only using His will. Then you also were a witness when He, during His explanation of His miracles, called those two golden mugs out of the air into existence, which still stand in front of Him and are absolutely similar to those which the landlord Lazarus brought in, when he told us that the youth, sitting at the same small table over there with Lazarus eating and drinking, called them into existence out of the air in the same manner as this marvelous man has done the same inside. If you heard and seen all such things, then you, as well as your parents and your brother, should be able to obtain more light about this marvelous Man, who is able to speak so tremendously wise and can perform such extraordinary deeds."

<sup>12</sup> Said the Jewish girl: "Yes, yes, you have spoken fair and true; but therein lies for us four the actual problem, which we are not able to solve that easily; he speaks too clear and too wise and performs unheard-of extraordinary deeds for even the greatest prophet. For you Romans this is very easy, since you regard and accept such an extraordinary person immediately as a God, in order to revere and praise him. The wisdom of this marvelous man exceeds of course all concepts of a man so far and in a similar manner his deeds, and therefore he must have a lot of the pure Divine Spirit in him; but for that, we Jews cannot accept him as a God! What do you say now?"

## **- Chapter 23 -**

### **The Roman's question regarding the Messiah.**

<sup>1</sup> Said Agricola: "Yes, my dear daughter of Jerusalem, for now not much can be said against such a statement; but the hour will come when you will think and talk completely differently about this marvelous Man.

<sup>2</sup> As a Jew, have you never heard about a Messiah of Jews, who shall come to free His people from the gripping hands of tyranny of sin, which seriously threatens the whole world with everlasting destruction? Wouldn't it be possible that by coincidence this very marvelous Man is the promised Messiah of the Jews and at the same time of all people of the world? What do you think of that?"

<sup>3</sup> Said the Jewish girl: "Oh friend, such foretelling sounds very comforting, but all our prophecies are put in a such a manner that they firstly are not understood by the priests and so much less by us laymen! In the prophecies of the prophets, everything is put so vaguely, that no person as we are, can learn from it when such a Messiah will come, what He will look like, what characteristics He will have and by which He can most quickly and easily be recognised.

<sup>4</sup> Sometimes He is a child, sometimes a lamb, the lion of Judea, and again a high priest for ever - according to the manner of Melchisedek - a descendant of David, a king of the Jews without end, and so He is promised under different other names and meanings, so that finally nobody knows as

what and in which human form, manner and dignity He will come in this world to us Jews.

<sup>5</sup> By the way, I really would have nothing at all against it if that same glorious man there were the true Messiah; I just do not understand that our priests, who first of all - because of the people who believe them first - should be in the fullest knowledge, but do not seem to care at all about this very real Messiah! For He was with you down at the great gate of the city, when you dealt with the ruler of the temple concerning my brother - and behold, he did not seem to know him at all! Why is this?"

<sup>6</sup> Said Agricola: "The reason for that is that the temple clerics are too domineering and too acquisitive and do not care for anything else than their earthly good life in all things, as you have seen yourself. In order to achieve this, the temple clerics use all sorts of lies and fraudulent behaviour and are, as I have been convinced, enemies of all truth and as such also of every reality. They use the name of Moses and the other prophets in their mouths, but despise their teachings and laws; and in place of Moses and the prophets, they give to the people their selfish statutes, by which they torture them, by encumbering them with all kinds of unnecessary sufferings and suppress them spiritually and physically.

<sup>7</sup> But this our marvelous Man is love, truth and highest wisdom Himself and testifies about the great wickedness of the Pharisees, who pose themselves as priests and scribes to the people and as supposedly servants of God - in Whom they do not believe, and Whom they do not know and also do not want to recognise - they force the people to pay tribute to themselves beyond all measure and to almost formally worship them, and as such they oppose Him and does not want to know or hear anything about Him, what otherwise is clear as daylight.

<sup>8</sup> I have convinced myself, a few days ago soon after my arrival, how they tried to stone Him when He was teaching in the temple, since He preached them the full truth. If you know that, then you will know the reason why your temple clerics do not want to recognise this marvelous Man as the promised Messiah and Saviour of the world - but is not relevant to the main issue; since whether your temple clerics recognise this or not, He still remains that which He is according to the fullest truth. Do you understand this, my lovely daughter, quite well?"

<sup>9</sup> Said the Jewish girl: "Oh yes, I understand this quite well; you may be completely right! For them down there, Moses and Elijah can come visibly down from the bright heavens and show to them their great atrocities and admonish them to true repentance, and bring them here and point to this marvelous man as the promised Messiah, they still would not believe those two greatest prophets, but would persecute and curse them! Oh, this is only a matter too well known to us! But let's end our conversation; since I sense that somebody else wants to also speak, and the marvelous man seems to have something on his mind, and we must pay great attention to it!"

## - Chapter 24 -

### Raphael clothes the poor.

<sup>1</sup> Here I gave Raphael a sign and instructed him to provide suitable clothes for the Jewish girl, her brother and her parents.

<sup>2</sup> Thereupon Raphael went quickly to the table of the four and said to them: "What clothes do you have at home in your living unit?"

<sup>3</sup> Said the Jewish girl: "Oh you dearest and most heavenly beautiful and mighty servant of this marvelous man over there! You know anyway how badly off we have been for a long time regarding our clothing, and this is truly not our fault. And therefore I think that we can stay indebted to you regarding an answer to your otherwise well-intended question, and this the more so since I already have indicated to you the position regarding our clothing. Go there and convince yourself!"

<sup>4</sup> Said Raphael: "This is not the reason why I have asked you; since I'm very familiar with your wardrobe in your home; but I also know something else, which you want to hide because of your somewhat untimely ego. Out of love for your parents and your brother, you have given your good and even very precious clothes to a Greek pawnbroker for one-hundred pennies for one year and still have the receipt at home, and see, of this you haven't told me that much at all! If you had those clothes in your possession - would you be content? For you parents and your brother we could find something around here!"

<sup>5</sup> Here the young Jewish girl was somewhat embarrassed, but said after a little while: "Yes, yes, you have spoken the full truth; but what use are they to me now? Those good clothes were anyway only a present from a wealthy family member, who unfortunately died and afterwards was not in the position to support us any further. The clothes he gave to me when he still was alive, are the complete inheritance that fell to us; everything else was inherited by his three sons, but who are very hard people and do not even want to look at the poor.

<sup>6</sup> I myself never wore these precious clothes on my body, since firstly they are not fitting for a poor girl and secondly they were too large. But our great suffering showed me another way out. Since I did not want to sell them because of the sentimental value, I pawned them with the idea that perhaps after a year things would change so that I could buy them back. But with our growing suffering, despite having the receipt in my hands, it would have never been possible to buy them back, and therefore I have said nothing about it; I was also forced not to mention it by the circumstances that with us pawning is not a prize-worthy virtue. And now, my most valued, youthful friend, you know everything; the only question that remains is, what should I do about it!"

<sup>7</sup> Said the angel with a friendly face: "What else than to buy them back! But this would mean for you, my dearest sister in God the Lord, a lot of walking and inconvenience, and therefore I will do this on your behalf. Is this alright with you?"

<sup>8</sup> Said the Jewish girl: "Yes, it would be very much alright with me; but firstly I do not have the receipt with me, and secondly the Greek lives quite a distance from here and comes only every moon to Jerusalem, does his business and goes back to where he lives, I believe in Tyros or Sidon. It is possible that he is currently here in Jerusalem, what I can't know, since he only comes to Jerusalem during Easter to complete his main business."

<sup>9</sup> Said Raphael: "This doesn't matter! But since it is alright by you, I will find your Greek, buy back your clothes and bring them here. How quickly do you want them here?"

<sup>10</sup> Said the Jewish girl: "Oh loveliest friend, if you want to do this by completely natural means, it will take you several days to do this, until you have completed this deal with the Greek; but since you also can perform miracles, you could accomplish this in a much shorter time-period!"

<sup>11</sup> Said Raphael: "Now, count the moments which I will require to fetch your receipt! Now, did you already start to count the moments?"

<sup>12</sup> Said the Jewish girl: "Why should I, you are still here?"

<sup>13</sup> Said Raphael with a smile: "But I was already gone and have your receipt here in my hands. Have a look and tell me if this is the correct one!"

<sup>14</sup> All were to the highest degree amazed over such a never heard-of speed and Agricola and also some of the other Romans said: "But friend, you were not for one moment absent! How is this possible? Maybe you took the receipt at the time when you collected the family from their home, in order to make some proper use of it later on? Since it is unbelievable that you in one unthinkable shortest moment could have gone away and come back again!?"

<sup>15</sup> Said Raphael: "In this material world and with people many things are impossible, which are actually possible for God and His power. But you know now out of the mouth of this Jewish girl, that the Greek who took her clothes as collateral for the one-hundred pennies he lent her, is now in Tyros, although his business-servant is here to look after his business. But his business booth is easily a two hours walk outside the city in the direction of Bethlehem, and I shall bring her clothes here just as quickly as it took me to fetch the receipt, and you will not be able to say that I maybe have brought the clothes beforehand as well. Just count the moments which I will require to complete this task! Have you already started counting?"

<sup>16</sup> Said Agricola: "Why should I have started counting, since you never left this place?"

<sup>17</sup> Said Raphael: "Just look! There on the bench next to the door, packed neatly inside a cloth, are the fully paid for clothes of this poor Jewish girl; let her look at them and confirm to you if these are all of her well-known clothes!"

<sup>18</sup> The Jewish girl got up, looked with the greatest amazement at the clothes and immediately recognised them as her completely own clothes.

<sup>19</sup> Since her mother was dressed even worse than herself, she said to Raphael: "Listen, you my incredible wondrous young friend, I will not ask you how it was possible for you to bring these clothes here to me so suddenly, which are more than sufficient to dress a woman, but would not be enough for my mother and myself! Therefore I give them to her, so that she can be dressed completely; but shall take her clothes which she is currently wearing and they will be sufficient to cover the nakedness of my body for so long, until I will get a better dress through the goodness of the mighty Roman. But let me go with my mother into a private room where we can change!

<sup>20</sup> But before that, I want to ask you, truly inconceivable miracle-mighty youth, if these otherwise precious clothes are to be considered pure; since they were before kept in the hands of a heathen, who are impure before us Jews. I would rather leave my mother dressed as she is right now, if she could become impure for even only one day."

<sup>21</sup> Said Raphael: "My child, what you intend to do with this dress, is a good thing and well done! Do according to your heart, and it will bear good fruit for you! Regarding the purity of the dress, you do not have to be concerned; since what has been in my hands, is completely pure. But Lazarus will show you and your mother a room, in which you can change."

<sup>22</sup> They both thanked him, took the clothes, and Lazarus took them to a small room where they could change.

<sup>23</sup> After the mother was very nicely dressed, the daughter took the already very shabby dress of the mother and dressed herself and had a great joy about the joy of the now well-dressed mother and did not pay any attention to her own very poor clothes.

<sup>24</sup> When both came back into the dining hall, see, the daughter was just as nicely dressed as her mother, and she began to be very surprised that she was as nicely dressed as her mother. But her never ending surprise increased even more when she found that her father and her brother at the table of the Romans, were also festively dressed.

- Chapter 25 -

**The Jewish girl's suspicion about the person of the Lord.**

<sup>1</sup> Only then did a light dawn in the daughter about Me, so that she with her mother came to Me and said: "Oh Lord and Master, my heart tells me that only You are doing such things, what no person, no prophet and without Your will, also no angel can do, but what is only possible for a God alone and therefore You also must be a God! Therefore to You alone all our worship and love through our entire life! All honour and all praise to You alone!"

<sup>2</sup> I said: "Whoever believes and acts according to My Word, will become blessed! But you believe now, since you have seen signs and say that I must be a God; but if you hadn't seen any signs, you would not have believed and not said that I'm a God. Now, why is that?"

<sup>3</sup> See, the reason for that is, that up to now there was no truth in you and could not be, because up to now you haven't heard any truth at all! But I say to you now: work hard to obtain the pure truth; since it alone can make you perfectly free, in body and soul - in the body, since the truth will tell you why you were given a body to carry and in the soul, since the soul, out of the truth in it, will tell you, that it is there for the fullest freedom and everlasting independence!

<sup>4</sup> Now, My poor and lovely daughter, I truly would not have told you this, if I would not have known that in every aspect you are a especially well-raised child. But I say to you, that I prefer people who are in their better recognition sometimes a little more stubborn, to those who - often after a few signs and proofs - quickly turn like a reed in a storm and keep pointing into the direction of the storm, apparently proving that they do not carry a lot of inner strength. But if someone does not have enough inner strength and cannot in his mind form a good judgment, he is just as little suitable for the kingdom of God as someone who ploughs a field and continuously looks backwards.

<sup>5</sup> And see, lovely girl, you are still in a similar position! Previously you have declared Me as a God, forced by the signs and My wisdom; but at the same moment rejected the God of Abraham, Isaac and Jacob. Then you thought by yourself: Who can speak so wisely and can perform such incomprehensible miracles, is in your view already a God! But now you regret in the secrecy of your heart, that you have said something like this, since you immediately recalled the laws of Moses into your memory, and now you have a fear in yourself, since - during an emotional overreaction in your soul - you have forgotten the old Jehovah and has given to Me the worthy honours which only belongs to the true God. And see, this means to lay the hands onto the plough and look backwards!

<sup>6</sup> If you perceive me as a God, then you must recognise Me completely as a God and do not think of any other God besides Me; since if you are declaring Me a God, but at the same time also think of the old God and are afraid of Him for that, because you think you have sinned against the law of Moses, then your resolve towards Me is futile, and thereby you are not much better than a heathen, who also believe in the God of Moses, but at the same time also believe in Jupiter, Apollo, Mercury and many other gods.

<sup>7</sup> See, when you came to Me, you thought that I was one of the above named gods of the heathens, and gave me honor for the sake of the high Romans over there. But at the same time you thought about the God of Moses, who says: 'You should only believe in one God and should not have any foreign Gods besides Me!' You were overcome by remorse to have said that, and see, this was obviously not the right thing to do! For if you believe in the God of Abraham, Isaac

and Jacob, you cannot greet Me as a God. But if you believe seriously that I am a God, then you must let go of the old God, since there can only be one God, and not two or more Gods, just as there is only one infinite space and only one eternal time sequence, wherein everything is and happens.

<sup>8</sup> Only if you could believe that the old God and I are one and the same - although it is written that nobody can see God and live at the same time - then at least your conscience would be more at ease, and your fear of the old God would thereby clearly become less! But tell Me now, what are you going to do!"

## **- Chapter 26 -**

### **The Jewess' excuse.**

<sup>1</sup> The young girl now thought for a while as to what she should say in reply; since she felt completely exposed.

<sup>2</sup> Her mother who was more composed tried to help her out of her embarrassment and said to her daughter: "Oh, why are you considering so fearfully and full of embarrassment about what to say? Did anyone ever see the old God of Abraham, Isaac and Jacob? Nobody knows anything else about Him, except what he has read about Him in the scriptures written by many people or what he has heard from the priests. But the priests who know the old God best, and are supposed to follow His commandments most thoroughly, do exactly the opposite and provide with their actions, proof to every thinking person, that the old God of the Jews exists only in the imagination just as the gods of the heathens, who also have never been seen by any person of our time. But this God we see, hear His wise speeches and marvel at His extraordinary deeds which are only possible for an almighty God. What should prevent us any further from recognising Him as the only true God and give to Him alone all honour?!"

<sup>3</sup> Said the daughter: "Yes, yes, mother, everything would be quite alright, if we, with the greatest certainty could state that Moses and the prophets never existed and all writings by Moses were nothing else than fiction from the still same Pharisees. Since this cannot be completely verified and because as is generally known, there are many things in Moses and the prophets which are extraordinarily good and true, and which always posed, according to my knowledge, a problem for the Pharisees which they, as is generally known, always ignored, we can not that easily assume that the complete holy scriptures has been compiled by the successive Pharisees with all kinds of fictional names, but was obviously written by people who were inspired by God, and therefore this is also the Word of God, despite those inspired people having never seen God! And therefore it is always a truly very risky matter to immediately recognise and worship a person as a God based on his speeches and surely highly miraculous deeds.

<sup>4</sup> In my initial surprise I have done the same and have in the great blindness of my heart never given it the slightest consideration, according to which I almost worshipped two gods. But the marvelous man immediately showed me the right way, by making me clearly understand that he is not a God, but only a great, by God inspired prophet - and anything else is unnecessary.

<sup>5</sup> Don't we know that the prophet Elijah will come before the coming of the great Messiah?! And I am not that easily mistaken - as you, mother, know - and therefore I say that this exceedingly marvelous man is the returned prophet Elijah and this very lovely youth is his disciple Elisha. But

from now on we truly do not have to wait too long anymore for the great Messiah to arrive!

<sup>6</sup> This is my view, and since this otherwise so marvelous, wise and miracle-performing man thinks that I am a reed in my belief, I will show him the most stubborn opposite of his opinion. Just as not everything in the world that shines and looks like gold, is gold, I will show here that not everything is weak, even if it looks weak.

<sup>7</sup> There is only one God; but there can be many prophets, of which I count this marvelous man obviously as one of them. And as such I believe that I have given to you and this otherwise marvelous man upon his question to me, surely the best answer. His remark to me regarding the God of Abraham, Isaac and Jacob was very good, and by it I felt very much admonished and for such admonition and all the other blessings I have to thank him to the highest degree; but whether he is the promised Messiah, that has yet to be seen! Oh, I'm everything else than a weak reed!"

<sup>8</sup> Here the mother cautioned her daughter, that she should not be so vain and stubborn.

<sup>9</sup> Said the daughter: "I'm not stubborn and to a much lesser degree vain; but I take note of the directive of this marvelous man and great master and thank him wholeheartedly for all the extraordinary blessings we have received from him. What can I and what can we all do more than that? But I will also not be stubborn in recognising this marvelous master as the true Messiah and Saviour of the people; since every great and under circumstances also every small prophet is in a certain way a Messiah, because he brought the light of the truth about life back to the people who had sunk into the night of life, and to lift them again out of the mud of sensuousness to a more pure spiritual and truthful life. And this man full of magnificence and full of true divine power and might, is doing the same as I have noticed, and is therefore certainly also a true Messiah of the people, who want to be taught by him.

<sup>10</sup> With my opinion of him, it is impossible to be completely wrong; since my opinion is only based on what I myself had heard and seen of him. The matter might be completely different - what we can not know - but is impossible for us to be wrong, if we only accept what we can accept based on what we have heard and seen. May the spirit, the power and mercy of God lead him on and on for the blessing of all mankind!"

<sup>11</sup> Said the mother: "My dear daughter, I would love you a lot more, if you were a little less dreadfully bright! For two years the old rabbi filled your head with all the things that a person on this earth can possibly know and after that, you knew everything better than us, your parents, and thereby you become sometimes quite intolerable, and I notice it now, that you are getting close to becoming repulsive for even this great master! Therefore I regard it now as advisable, that we ask him for forgiveness and then return to our places!"

<sup>12</sup> At this point I said: "Oh, there is no need for that; so far I haven't had the chance to speak with the daughter Helias, since only you as her mother conversed with her! Now let also Me converse with the beautiful Helias, so that she, as an intelligent maiden can, for herself and also for many others with whom she will get in contact, learn in the fullest truth about with whom she is dealing with in Me as a Person; since until now she doesn't know anything and you as her mother even less! Therefore, Mother, speak only when I ask you to speak!"

<sup>13</sup> Thereupon the mother kept quiet, but begged Me to allow her to stay close to Me, which I allowed her to do.

**The Lord's reference to Messianic prophecies.**

<sup>1</sup> Only then I turned to Helias and said to her: "Listen now, beautiful Helias! You said that I as a great prophet can be and actually am a Messiah just like any other great and small prophet; since according to your notable judgement every person is so to speak a Messiah and Saviour of the people, who can free them through the light of the full truth from the dark mud of lies and deception and lightless superstition. And since I am doing exactly that, I am a true Messiah of the people who listen to Me and live according to My teachings. This is a very sound opinion from you, a young Jewish girl who has been well educated by an old and honest rabbi. Only regarding your belief in God, you are - and you have the full right thereto - staying with the old God of Abraham, Isaac and Jacob.

<sup>2</sup> But I must bring to your attention a few places in the writings of the prophets, where in fact I Myself am mentioned. From that you will more easily and clearly understand as it was the case up to now. See, it says amongst others in Isaiah:

<sup>3</sup> 'A virgin will conceive and bear a son, who will be called God with us. (Isa 7:14)

<sup>4</sup> A child is born to us and a son is given to us, and the government will be on His shoulders, and His name will be called Wonderful, God, Hero, Father of Eternity, Prince of Peace. (Isa 9:5)

<sup>5</sup> On that day it will be said: 'See, He is our God in whom we trust, that He frees us! He is Jehovah, whom we expected. Let us rejoice and be glad in His salvation!' (Isa 25:9)

<sup>6</sup> The voice of a caller in the desert: 'Prepare the way for Jehovah, and make straight in the wilderness a highway for our God, and all flesh will see it. (Isa 40:3,5)

<sup>7</sup> See, Jehovah comes in power, and His arm will rule for Him! See, His reward is with Him! Like a shepherd He will go out to pasture His flock. (Isa 40:10,11)

<sup>8</sup> And Jehovah spoke: 'Rejoice and be glad, Daughter of Zion! See, I come, so that I can live in your midst; since then many nations will follow Jehovah on His day. (Zach 2:14,15)

<sup>9</sup> I, Jehovah, have called you in righteousness and shall make you to be a covenant for the people; I, Jehovah - that is My name - shall not give My glory to anyone else. (Isa 42:6,8)

<sup>10</sup> See the coming days when I shall awaken a righteous branch of David, who will rule as King and shall make court and justice on earth!' (Jer 23:5,6)

<sup>11</sup> See, you My Helias, this is how the prophets announced Me in old and even in present times! And the baptist and preacher John was actually the voice of the caller in the desert, who straightened the way a little and said about Me: 'See, there comes the Lamb of God, who will take away the sins of this world!'

<sup>12</sup> If you think, that Elijah must come before the Messiah, to prepare all the flesh for the great arrival of the Messiah, who will be called Jehovah, then I say to you: Elijah was already there in John, and I Myself am also already here. I came into My property, and see, those who belong to Me do not recognise Me! How do you like this viewpoint?"

**Explanation of the first three commandments.**

<sup>1</sup> Said Helias: "Lord and Master, I'm getting dizzy from what You just have told me! As You are with absolute certainty Him of whom the prophets have prophesied - what should we poor sinners do before You, oh Lord?"

<sup>2</sup> Said I: "Nothing but to listen to My teachings, to keep to them and to live by them, to love God above all and your neighbour as yourself, and with that, you have awakened all seven Divine Spirits in yourselves and thereby have obtained the everlasting life, as I have explained it to you. Are you content with that?"

<sup>3</sup> Said Helias: "Oh Lord, oh Jehovah, who would not be content with that and would not follow Your teachings and Your most loving commandments?! The only question which still arises if You, oh Lord, are not abolishing the ten commandments and the prophets by those two commandments of love, since You said that these two commandments contain the complete law of Moses and all the prophets.

<sup>4</sup> I said: "You My dear Helias, how can you ask such a question! If the law of Moses and all the prophets are contained within the two commandments of love, how could they ever be abolished? See, just as the seventh, thoroughly explained Spirit of God in man, penetrates and fulfils all six preceding Spirits and thereby containing them in itself, likewise does the true love for God and for the neighbour fulfil the preceding laws of Moses and all the guidelines and cautionary advice of the prophets!

<sup>5</sup> If Moses says: "You should believe only in one God and should not have any foreign and trifling gods of the heathens besides the true God!" - you are fulfilling this first commandment of Moses more than perfectly, if you love God above all. Is it possible to really love God, if you do not beforehand undoubtedly believe in Him, that He truly exists?! But if you, through your love for Him, more than clearly and vividly demonstrate that you believe in God - will you out of your great love for Him be able to denigrate, to dishonour or to desecrate His name? Certainly forever not! Since that which a person loves to the highest degree, he also honours it the most, and he even will rise against everybody with vigour and seriousness, who dares to dishonour his true love. Would you not be outraged to a high degree in your soul, if someone dishonours your father, whom you love very much? If you now love God above all, will you ever be able to desecrate His name in any way?

<sup>6</sup> If you consider this properly, you must realise very clearly already at first sight, how the first as well as the second law of Moses is completely contained in the commandment of love to God.

<sup>7</sup> If you, My dear Helias, surely love God above all and therefore also honour Him above all - would you not like to withdraw quite often from the daily worldly activities, and engage with the object of your deepest love? Yes, undoubtedly truly and certainly! And see, therein is also contained the most true and most correct and only valid celebration of the Sabbath before God, as ordered by Moses! The actual day is of very little or even no importance, but that you, during the day or even at night, in the love and rest of your heart, like to think about God and converse with Him, is everything. And see, how also the third commandment of Moses is contained in the one commandment of love!

<sup>8</sup> Who thus truly loves God above all, has certainly recognised Him and has a living faith, gives to God all honour and surely will most often think about Him. And who does this, cannot sin against God anymore. Or can a bride sin against her bridegroom, if she loves him beyond measure and

also knows that he loves her even more? No, certainly not, since both have become one in their hearts through love! Who loves God truly above all and therefore has become one with Him through love, will also love his fellow man as equal children of God, just as he loves himself, and shall do to them, what he with a clear reason wants that other people should do to him."

## - Chapter 29 -

### The fourth commandment.

<sup>1</sup> (The Lord:) "See, in the fourth commandment the children are instructed to love their parents! On earth, the parents are the closest neighbours of their children and love them very much. They are their breadwinners, protectors and educators and therefore surely deserve all love and honour from their children.

<sup>2</sup> If a well-raised child loves and honours his parents, then it will try to do everything that pleases the parents. And such a child will prepare for himself a long and healthy life and a best well-being; a child which loves and honours his parents, will also love and honour his siblings and will always be prepared to do good for them.

<sup>3</sup> But a child or a person who truly loves and honours his parents and siblings, will for the same reason also love his fellow man, since he knows and recognises that they are all children of one and the same Father in heaven. Out of the original true love for the parents, a person will come to the recognition of God, himself and to the right recognition of his fellow man and soon understands quite easily why God has created man, and what they all should become. Thereby he achieves more and more love for God and through this love, he reaches the perfection of his inner, true, spiritual life.

<sup>4</sup> Who thus loves and honours his parents, siblings and also other people and therefore also loves and honours God above all - will he ever commit a sin against anybody? I say to you: No, because he will not envy anybody, he will not hate or curse anybody, will not kill anybody, neither physically nor emotionally. He will be chaste and well-behaved towards everyone, he will leave everyone that which is theirs, he will not lie or cheat anybody, and if he became along proper ways the husband of a woman, or the virtuous maiden the wife of a husband, then he will not long for the wife of his neighbour and his wife not for the husband of the neighbour's wife, and from that your mind can clearly conclude, how and in which manner the law and all the prophets are contained in the two commandments of love, and how the two commandments I have explained to you, do not allow any abolition of the laws of Moses and the other prophets, but only are the fulfilment thereof. Do you understand this now?"

<sup>5</sup> Said Helias: "Oh Lord, You extremely wise and good Creator and Father of all people, only now I understand the laws of Moses! I myself must openly confess before You, that I previously never properly understood the laws of Moses and even less so the proverbs and teachings of the other prophets. And the more I discussed this with my parents, with proper consideration, the more I discovered gaps and true imperfections, that the seemingly very much incomplete laws of Moses do either not originate from an all-wise God, or, that the later priests' caste has completely given up on the laws of Moses and put in their place a human version with gaps to serve their material advantage. Because of that, my good, old rabbi quite often had a problem with me, when I proved to him the obvious shortcomings of the laws of Moses. But now, after Your explanation, oh Lord, the laws of Moses have completely new appearance and can be joyfully and easily followed by

everyone!"

<sup>6</sup> Said I with a very friendly face: "Now, main critic of Moses' laws, what do you regard as imperfections and gaps in the law of Moses? Let us hear your criticism!"

<sup>7</sup> Said Helias under the general attention of all present: "Oh Lord, what shall I say before You, who knew my thoughts even long before I had thought them! Also this omnipotent and omniscient youth over there will know it too, to the last dot, and therefore I think that such a loud presentation of my criticism of Moses' laws is quite irrelevant."

<sup>8</sup> Said I: "Oh no, My very dear Helias, the circumstances are quite different! I and this youth over there admittedly know about your criticism regarding Moses' laws and also regarding the prophets; but the others - with exception of your parents and your brother - do not know this, but now, since you have awakened the thirst for knowledge in them, they want to know and this is why I have encouraged you, to also inform us loudly about your criticism regarding the laws of Moses and regarding some of the prophets. Therefore you can open your mouth and tell us without any omissions what you think the shortcomings of the law of the prophets are and show us very courageously the gaps of the law and the prophets!"

## - Chapter 30 -

### **Helias' criticism of the fourth commandment.**

<sup>1</sup> Said Helias: "Lord, if I do what You ask of me, then surely I do not sin, and therefore I will openly make known what gaps and shortcomings I found in the law of the prophets!"

<sup>2</sup> See, the first and for me quite considerable shortcoming and large gap in the law, I noticed when I was a precocious and quite clear-thinking child, regarding the fourth commandment of Moses, where the man of God urges the often weak and clueless children to be obedient and reverent towards the parents, but does not provide nearly any obligation in the law for the parents towards their children! And therefore such a law looks a little strange, particularly when in general there are many parents whose children are already in the cradle more responsible and better than their quite stupid and with all wickedness filled parents.

<sup>3</sup> A child often has by nature a good and noble sense and could, if developed further therein, become a good and noble person, but then according to the law of Moses, the child must rigidly and without any reasonable exception obey the stupid and evil parents and in the end become just as stupid and evil as the stupid and evil parents of the child. The man of God should have made some mention about the obligation of the parents towards their children, and only after such conscientious fulfilment, should the children be counter-obliged towards their parents.

<sup>4</sup> According to Moses, are also the children of robbers obliged to love and honour their parents and follow in their footsteps? If - what has already quite often occurred - reasonable and innocent children of evil and bad parents notice their dark activities and dislike them, therefore fail to obey and to love their parents, but rather leave them and search for an opportunity to reshape themselves into a better person among better people - do such children have also sinned against the law of Moses, since they did not out of love and obedience towards their parents become thieves, robbers, murderers, hypocrites, swindlers and liars?

<sup>5</sup> If Moses and the prophets wanted to punish such children and consider the refusal of love and justified disobedience towards their evil parents as a sin, then Moses and all the prophets are a thousand times more stupid and more blind than I have been, and verily did not really render the divine wisdom a great deal of honour with their scriptures and prophecies! Lord, am I therefore bad, if I have assessed the law of Moses and the prophets as such?"

<sup>6</sup> Said I: "Oh, not at all, since you have assessed this properly and correctly! Nevertheless, your criticism is not completely in order, since Moses, through My Spirit, was clearly aware that was not necessary to separately order the parents to love their children, because this has been already, so to speak instinctively implanted to the fullest measure into the parents by Myself, but what cannot be so much the case with the children, since they only just arrived in the school of this earthly life, and they must first be educated to the right and true love.

<sup>7</sup> For this very reason, each person comes to this earth weak and without any cognition and love, so that he, in total freedom, as if he were completely abandoned by God, can develop himself through external teachings, through laws and through his voluntary obedience, into a free and completely independent person.

<sup>8</sup> And see, therefore particularly the children must foremost be given teachings and laws and less so the parents, who once also were children and only became free and independent persons by teachings and laws given to children!

<sup>9</sup> But regarding the particular duties of the parents towards the children, Moses and the prophets already have provided for in the laws of the state, which you of course have not seen yet. But at the right time everything is provided for, and two people cannot get married, if they cannot beforehand show to the priest, that they have a thorough knowledge of the state laws required for marriage.

<sup>10</sup> And so see, you My dear Helias, that your criticism concerning the fourth commandment of Moses, was not completely correct and I have now removed the gaps and shortcomings. But you can continue now with your criticism of the other laws, and I shall tell you to what extend you are right or not right!"

<sup>11</sup> Said Helias: "Oh Lord, why should I continue with my stupid criticism? Since I can see from the start only too clearly, that You once more in great detail will show to me how completely incorrect and mindless my opinion is."

<sup>12</sup> Said I: "Now, what possible damage can this do to you or anybody else? Since this is the reason why I have come into this world, so that I can free you from all the many mistakes through the living light of the truth. If you do not bring your apparently reasonably based criticism of the law and the prophets to daylight, they will remain inside you and can still waste away the life of your soul; but if you let them come out, then you get rid of them, and the light of the everlasting truth will in exchange take residence in your heart. Therefore speak and continue to criticise without holding back and I again shall give you a right light! See, it is actually now very necessary, because there are many people here, who for a long time, just as you, have criticised Moses and the Prophets! Therefore just open your beautiful mouth and speak with your skilful tongue!"

### The fifth commandment.

<sup>1</sup> Said Helias: "Oh Lord, as previously, I say now: Whoever does what You want, is truly not sinning! And as such I take the fifth commandment of Moses and say: It is written: 'You shall not kill!' I just take the simple law for my critical consideration and for the time being am not concerned about the explanation which Moses and also another prophet had given; since a truly divine commandment must in it's simplest form contain what is useful for any reasonable person. But this commandment does not contain this at all, and therefore a thinking person can not possibly say and state anything other than that this is either a human product or - only later for the sake of making war - that something has been left out by someone.

<sup>2</sup> You shall not kill! Firstly, who is actually "you" who should not kill? Is this applicable for every person irrespective gender, age and social standing or only for the male gender and for a particular age and for a particular social standing? And secondly: Whom or what should actually not be killed? Only people or also animals? According to my judgement neither one or the other is meant by it.

<sup>3</sup> Not the killing of people, since Joshua already had destroyed the city of Jericho and killed all citizens on the instruction of Jehovah. The slaughter of the idol priests by the hand of the great prophet Elijah is well known. Then let's look at King David, the man after the heart of God, not even thinking about all the others! How many thousands and hundreds of thousands have been killed by him and how many are still being killed each year! The mighty of the earth have still - despite the complete categorically proclaimed divine law - the fullest right from God to kill their fellow man. And as such, this law only concerns the oppressed, poor human devils. To what extent this law also concerns women, cannot be estimated, although it can be shown in Chronicles, that women also have used the sword, and how!

<sup>4</sup> If we poor people should not kill animals, is, from my point of view, not even worth discussing; since nature teaches man, that he without difference of social standing, gender and age must protect himself against the many dangerous animals, if he does not want to be attacked, torn to pieces and be eaten by savage beasts which have proliferated everywhere .

<sup>5</sup> You shall not kill! But if I were attacked by a wild way-robber, who wants to rob me and will surely kill me - but I, as the one being attacked, have the strength, courage and a weapon to kill him in the moment he delivers the final death blow - what should I do? Self-defense should have been expressed in the law where it says: 'You should not kill, except in case of extreme self-defense!' But no, the law does not mention one syllable about that! It very simply says: 'You shall not kill!' But if the simple law reads like this, where is the divine love and wisdom contained therein, Who must have actually known under which surely extremely sorry circumstances the people on this earth have to go through?

<sup>6</sup> Why did God give such a law and then He Himself instructed David to completely annihilate the Philistines and Moabites? Why was Judith allowed to kill Holofernes, and why I am not allowed to take without sin someone's life? Who gave the Egyptians, the Greeks and the Romans the right to kill everyone who in an extreme manner sins against their law?"

<sup>7</sup> Here she turned around to see the reaction of her criticism in the faces of the others.

<sup>8</sup> Nearly all agreed with her and one of the Pharisees who also was a scribe, said: "Yes, yes, regarding this matter and viewed with our human concepts, one can not completely disagree with this beautiful child; since literally taken, this is what this main commandment actually means,

although later on in the book of Moses it has been explained how this commandment is to be taken and to be held. But a primordially main and basic law should verily contain the essentials for which it stands, at least with the most necessary incidental circumstances already expressed within; since each subsequent and additional explanation and greater completion of a law once given, appears to say that the legislator, during the proclamation of the basic law, did not think of everything, what he actually intended to achieve by the commandment.

<sup>9</sup> Now, if people make laws, this is understandable, since in their thinking and intentions there can be no clear divine perfection - and therefore it is completely natural that with human laws, all sorts of additions and explanations start to appear afterwards; but with a truly divine law, verily no gaps are supposed to appear, requiring all kinds of additions and explanations! Yes, considering the matter in this way, regarding the law of Moses, one can verily get the idea that it is either no divine law at all, or that it has been badly disfigured by the selfish evil will of people. However, having said this, I do not want to judge the law, but only expresses my surely still very blind opinion."

<sup>10</sup> Said I: "Yes, for sure; since when you judge My laws with human sense, then surely you must find gaps and shortcomings therein. If you love your neighbour as yourself, you will not hate him, not treat him with hostility and not harm to him; but if you do this, even less so would you try to ever kill him, either physically or even to a lesser extent emotionally by all kinds of annoyances.

<sup>11</sup> You shall not kill! This is absolutely correct and true stated in the law. But why? Because since primordial times under 'kill' is understood, jealousy, envy, rage, hatred and revenge.

<sup>12</sup> 'You shall not kill!' therefore means: You should not envy anybody, you should not look at the more fortunate with askance eyes and you should not burn with anger against your fellow man; since anger breeds hate, and from hate arises the evil revenge which destroys everything!

<sup>13</sup> It also is written: "Mine is the anger and Mine is the revenge, says the Lord."

<sup>14</sup> But you people should respect each other in all love, and one should do good to the other; since you all have in Me one Father and are therefore equal before Me! You should not annoy and curse each other and the one should not through bad lies cut off the honour of the other; since who does that, kills the soul of his fellow man!

<sup>15</sup> And see, all that is in short expressed with 'You shall not kill!' And the first Jews, also during the times of Solomon, did not understand this law any other way, and the Samaritans as well as the old Jews, still understand it today in the same manner. If this law from it's foundation is understood only like this - how can anyone assume that through this law, man is forbidden to defend himself against evil people and even savage animals?"

<sup>16</sup> Said Helias: "Yes, Lord, we all surely understand this now quite properly, since You have explained it to us in the most perfect and most true manner; but without this Your most merciful explanation, we would not be able to understand it so easily. Why did Moses not immediately give such an explanation together with the law? Since he as a prophet must have seen this coming that the later Jews would not understand this simple image of the law, as the Jews of his own time understood it."

<sup>17</sup> Said I: "Yes, you My dear critic, Moses surely knew this, and therefore he wrote down a large number of explanations for the future; but that you haven't read them yet, is neither Moses' nor My fault.

<sup>18</sup> But your criticism was still very good, since you identified the shortcomings and gaps, which indeed do not exist in the law, but more so in your understanding - and in order to level them, I allow you to criticise the old law of Moses.

<sup>19</sup> And since we in this way have purified the fifth commandment, you can start with the sixth commandment and also show us certain shortcomings and gaps, if you have identified any. And so speak!"

## - Chapter 32 -

### The sixth commandment.

<sup>1</sup> Said Helias: "Oh Lord and Master, see, I am a maiden and have never known a man; therefore it would probably not be the right thing, if I make a remark about the sixth commandment! I therefore would like to ask You that You, oh Lord, spare me to talk about the sixth commandment."

<sup>2</sup> Said I: "Oh My dear daughter, if you secretly did not know anything about this commandment, I would surely not let you talk about it; but since you know this commandment very well, despite not having had anything to do with a man, it is quite proper for you to talk also about this commandment. And so can speak in your own manner!"

<sup>3</sup> And Helias repeated her motto: "Oh Lord, who does Your will, does not commit a sin! And thus I will talk in a proper manner. 'You shall not commit adultery!' - is the literal meaning of the sixth commandment. And according what my rabbi has taught me, it says the following: 'You should behave chaste and pure before God and before people; since who lives and acts unchaste and impure, is a sinner like an adulterer, a lecher and a prostitute!' These were the words my rabbi used when he taught me.

<sup>4</sup> I have nothing else to criticise other than, firstly, when Moses wrote the basic commandments in his second book, chapter 20, he only prohibits adultery, although he then in his third book, about from chapter 18 onwards, speaks in great detail about this matter - which I haven't read yet, since my rabbi decided that it wasn't good for me. And secondly, God gave through Moses this commandment, as well as many others, always addressing the male gender and only very seldom considering women.

<sup>5</sup> Who is 'You' who should not commit adultery? The single commandment in the law is only directed to one person or to only one gender, obviously to males, while the woman is not mentioned. One can of course argue and say: If the man is not allowed to commit adultery, then the woman can't do it either, since without a man she cannot sin. But in my opinion, it is in fact the woman which, through her charm, is the most decisive element in provoking the man to commit adultery, and hence it should be specifically said to the woman that she should not tempt the man into adultery and should not herself break the marriage.

<sup>6</sup> I would like to know why this is so! And why did Moses in the law address so much more the man than the woman? Does the woman belong less to the human race than the man?"

<sup>7</sup> Said I: "Now, this your criticism is still acceptable, although it also walks only alongside the truth. See, here also the true and pure neighbourly love comes to the foreground, and this concerns the woman in the same way as the man.

<sup>8</sup> If you, for example, are the wife of a decent man - would it make you happy if the wife of your neighbour desires your husband and does with him what is not right? If you in your heart certainly would not approve of it that something like this happens to you, then you must behave towards

your neighbour in just the same way as you wish that your neighbour behaves towards you. And what has been said in the law for the man, applies in an equal measure for the woman.

<sup>9</sup> God gave only - according to the wording - the basic commandment to the man alone, just like He gave to the human head the main senses and through them the intellect in the brain. And just as God speaks for now only to the mind of man, He also speaks to the man as the head of the woman, since the wife is so to speak the body of the man. If the head of a person becomes illuminated and insightful - will not in the same measure the whole body become insightful?

<sup>10</sup> If the mind of the person becomes properly illuminated, then soon also the heart of a person becomes illuminated, which will with pleasure submit to the orderly reason of the mind. But the wife also corresponds to the heart of the man; and if the man as the head is properly illuminated, equally will also the wife as his heart become and be illuminated.

<sup>11</sup> Since ancient times it is written that man and woman are one body. Therefore, what has been said to the man, is also said to the woman.

<sup>12</sup> And see, by that, I have shown to you the nullity of this your doubt and have shown you the right light of the law, which you have certainly comprehended well. And since that has been properly understood, you can continue with your criticism."

### **- Chapter 33 -**

#### **The seventh commandment.**

<sup>1</sup> (The Lord:) "What shortcomings do you find in the seventh commandment or at least what you do not understand? Just keep on talking with courage; since your criticism and doubts are also shortcomings and doubts in the soul of many who are present here. What does the seventh basic commandment of Moses say?"

<sup>2</sup> Said Helias: "Oh Lord, in this commandment, after I have received the right light from You, I do not find any shortcomings or gaps anymore! It says: 'You shall not steal!' There again true neighbourly love is at the top of consideration! Since what I in a reasonable way do not wish, that it happens to me, I should not do to my neighbour; and thus I can see anew, how the complete old law of Moses and surely also all the prophets, are contained in Your two commandments of love. I also realise now, how the law of neighbourly love purely arises out of mercy as the mightiest of the seven Spirits of God in the heart of man and penetrates and revives the whole person and makes him good and truly wise. But who is good and wise, will surely never ever take anything which belongs to his neighbour. And with that, the seventh commandment is in complete order and I can find no shortcomings at all."

<sup>3</sup> Said I: "Good, My now much more dear Helias, this your critique of the law of Moses which is of pure divine origin and hence also the most flawlessly wise law for the true welfare of all mankind, is for Me of unbelievably greater worth than all of your previous quite sharp criticisms. But this will not prevent us from subjecting the remaining three laws to a quite sharp criticism, and thus let us immediately start with the eighth law! What does it say? Just speak quite boldly and give your tongue free reign, and you will give Me a lot of joy!"

- Chapter 34 -

**The eighth commandment.**

<sup>1</sup> Thereupon the girl became more courageous and said with a very trusting look to Me: "Yes, You my most kind Lord, as long as it just doesn't offend You - Who have grown so infinitely deep into my heart - I want to tell You something about the eighth commandment; but before You, oh Lord - Jehovah now in person before us - one has to be very careful that one does not come too close to your Divine holiness! And therefore it is somewhat hard and difficult to speak so boldly what is on my mind!"

<sup>2</sup> Said I: "Oh you dear soul, you surely never ever have be afraid of that from Me; therefore boldly speak your mind!"

<sup>3</sup> Said Helias with a loving expression: "Oh Lord, who does your will, does not sin, and thus I will speak! The eighth commandment simply says: 'You shall not give false testimony!' Because no closer indication is given in the Scriptures about whom or what one should not give a false testimony, it goes without saying that one should also not give a false testimony about oneself. Since I have been told by my old rabbi many times that lying is a most despicable sin; from which all evil ruse, all deception, all quarrel, dispute, war and murder is born. One should always speak the truth according to what one definitively knows and feels, even if it causes an earthly disadvantage at some stage! A true word is before God of greater worth than a whole world full of gold and precious stones. Hence, every untrue word about oneself, is a false testimony forbidden by God.

<sup>4</sup> And therefore I unhesitatingly want to tell You, oh Lord, straight into Your face, that I truly love You above all! Oh, if I could press You against my heart as I wanted, oh, I could die of the sweetest joy! See, oh Lord, here I have not given a false testimony about myself! And in the same manner as I do not give a false testimony about myself, I will never give a false testimony about my neighbour! And the seventh Spirit of God must also be active in this commandment as in all the other laws. Oh Lord, have I offended You?"

<sup>5</sup> Said I:"Oh, by no means, My dear daughter; irrespective how much you love Me, I always will love you incomprehensibly more! Regarding our mutual love we both are quite clear, but not so with the eight commandment! And so listen: I want to draw your attention to something.

<sup>6</sup> If, for example, you were be questioned by a judge, if you knew about a secret and great crime which a very dear relative of yours had committed, and if you could not indicate where the criminal is, as up to now no-one was able to lay hands on him! I set the condition that you have full knowledge of the crime your relative has committed as well as his hiding place. What would you tell the judge, if he were to ask you that?"

<sup>7</sup> Said Helias full of courage: "Lord, if this eight commandment is based on pure neighbourly love, only to give no false testimony about anybody to cause him no harm, then vice versa this eight commandment cannot provide a condition, whereby through the irresponsible use of the truth, one can harm the neighbour! In such a case I never would come forward with the truth! Since to whom can I be thereby of any use? Surely not to the judge, since he can not gain anything, if he can get his hands on the poor criminal or not; and the poor criminal who regrets his crime and seriously amends his ways, even less! Because if I deliver him into the hands of the judge, then he might be lost for ever, what I would not even wish on anyone who committed a crime against myself. Thus in this case, I would probably turn my back on the truth, not to become a traitor to the poor criminal,

even if my life were at stake!

<sup>8</sup> If according to Your explanation, oh Lord, neighbourly love consists of doing for your neighbour all that, which you wish somebody else would do for you, then even the most just God cannot blame me, if I do not want to do to even my greatest enemy, what I in his position surely do not wish - namely that another fellow man betrays me. Besides, for God to punish a crude sinner, does not require a worldly judge and even less so a perfidious slanderer. He, the omniscient, the most just and almighty, will without a worldly judge and without my mouth, be able to punish a criminal! Until now, nobody has gotten away from Him, and thus also in future nobody will get away from Him!

<sup>9</sup> But now I ask You, oh Lord, if Isaacs' wife was sinning before God, when she obviously lied and deceived the old blind Isaac by presenting the second-born son Jacob in place of the first-born rough Esau, in order to receive the blessing of the father! I regard this as an obvious deception, nevertheless the Scripture says that it happened according to the will of Jehovah. But if this had been right and justified before God, then it will also be right and justified before You, oh Lord, by holding back the truth, since if by telling the truth, it will not only be of no use to my neighbour, who never has done any harm to me, but it will cause a lot of damage to him.

<sup>10</sup> I am now of the opinion that if God and Moses did not made any exception with the eighth commandment, in this commandment a large gap is left, which can only be and must be filled by Your commandment of neighbourly love - am I right or not?"

<sup>11</sup> Said I: "Partially yes, but on the other hand not! See, the criminal, after his escape, might not become a better person, but, not unknown to you, would commit more and even worse crimes, causing harm to many people! But if you had told the court where the criminal is hiding, so that the court could search for him, you would thereby save many people from great misfortune and thereby do them a great favour. What do you think of this very possible scenario?"

<sup>12</sup> By this Helias was somewhat baffled and did not know how to answer. Only after a while of deeper reflection, she said: "Now, when for the sake of one bad and incorrigible person many innocent people must suffer, then reason tells you that it is better for only one person who deserves it, to suffer. In this case, according to true neighbourly love, the truth, if asked for, must be told. But if one in such matters, should become a voluntary traitor, must only be determined by You, oh Lord!"

<sup>13</sup> Said I: "Nobody is required by Me to do so, it is up to you! Let us move on to the ninth commandment! What does it say?"

## **- Chapter 35 -**

### **The ninth and tenth commandments.**

<sup>1</sup> Said Helias: "Oh Lord and Master, with the ninth and tenth commandments I have right from the start a truly not small problem, and it consists in the fact that we New-Jews now have a ninth and a tenth commandment, while Moses concluded his basic legislation with only a ninth commandment. The complete ninth commandment says: 'Do not desire your neighbours' house, do not desire your neighbours wife, nor his servant, nor his maiden, nor his ox nor his donkey, nor anything your neighbour owns!'

<sup>2</sup> With that the basic legislation came to an end; since immediately afterwards, according to the story of Moses, the people fled in fear from the lightening and thunder, before the sound of the trumpets and from the tremendous smoke of the mountain and begged Moses to talk to God alone - since, if they were to listen any longer to the devastating voice of God, the trumpet sound and to keep looking at the tremendous smoke of the mountain, then all the people would die from too great a fear and fright - whereupon Moses calmed and consoled the people. But there is no particular mention anymore about a tenth commandment.

<sup>3</sup> But with us, the 'Do not desire your neighbours wife!' - has been omitted from the ninth commandment, and from that a tenth commandment was made, while some people refer to this as the ninth commandment and everything else the tenth commandment. The question remains: Did Moses receive from God ten or only nine commandments?"

<sup>4</sup> I said: "In the beginning, my dear Helias, really only nine; later, when he was forced to replace the first broken stone-boards containing the law with new ones, did he himself divide the last law into two separate laws, in order to emphasise the adulterous desire for the neighbour's wife - which became quite common practise among the Jews in Egypt and which led to ongoing quarrels and continuous discord resulting in people becoming mortal enemies, and in the end he even ordered the physical capital punishment for adultery, since the otherwise so wise words had no effect on the Jews who had sunken into complete sensuousness.

<sup>5</sup> And now you know when, how and why from the last, ninth commandment a separate tenth commandment was formed. Anyway, the number is of no importance, but only the subject, and therefore you can refer your criticism to only the complete ninth commandment or to the separate tenth commandment on it's own. This depends solely on yourself how you prefer this. And now you can start to speak!"

<sup>6</sup> Said Helias: "Oh Lord and Master above all! To speak is rather easy for my agile tongue since birth; but I can see already now that I will have spoken completely in vain. Since who can out of his great stupidity tell You anything which You could not immediately refute in a thousand ways! But if so, why still speak?"

<sup>7</sup> Said I: "Yes, see, you My otherwise very dear daughter, you also want to be right for a change, as it is the case with nearly every woman; this here has nothing to do with futile dogmatism, but it concerns the greatest seriousness of life, and there you must bring into daylight your old misconceptions, so that you can recognise them in My most true light to a much more complete extent! And therefore I let you speak for all, since I only know too well that you have a good and sharp memory, and also a very agile tongue, and that you through your old Rabbi, have the best knowledge about the gaps and shortcomings of the law and the prophets. And thus keep on speaking openly just as before, about what you regard as not in the best and most complete order regarding the law!"

<sup>8</sup> Said Helias: "Lord, if one does what You want, one does not commit a sin and supported by that, I must completely openly confess that I can not in the least agree at all with the whole ninth commandment, since everything which is forbidden therein makes a pure mockery of any clear reasoning. Firstly, since everything which is contained therein is already sufficiently contained in the sixth and seventh commandment anyway, and secondly, since it substantially prohibits people to think, feel and wish!

<sup>9</sup> What is it then, if a poor person, who has been sentenced from birth throughout his whole life to serve and work hard for little food and for a meagre wage, so now and then thinks and even longs to own as a property a house or a dear wife or an ox or a donkey?! Since his devout wish will anyway never be fulfilled! If he is not allowed to even imagine such things, then one must first completely take away his ability to think, feel and sense.

<sup>10</sup> Verily, this silly commandment appears to me as if Moses prohibited the people to use their senses and also their hands and feet, but what would have been much more modest, than prohibiting them their inner life functions, which surely no person can help, if they are by all kinds of circumstances and conditions awakened and aroused to become active.

<sup>11</sup> I do not want to once again remark that this commandment is very specifically discernibly given for the man; the reason for that has already been explained, and with the greatest surety one can accept that each law applies just as well to the woman as to the man, and hence it also states for the woman: "You should not desire your neighbour's husband!" Thereby in the law, everything is in order; but that a person should not think, not feel, not wish and also not sense - that is too much!

<sup>12</sup> It is true that in us all kinds of thoughts, also all kinds of wishes, desires and finally also ambition and deeds - some good and some bad - arise; but without the preceding thoughts, from which quite often, of course, bad actions arise, also no good decisions and deeds can appear. This must be very clear and comprehensible to every angel and every only fairly reasonable person. And therefore I say that this last law - insofar as it forbids people to commit bad actions - is completely in order, although in my opinion unnecessarily, because, as mentioned before, that is already done in the sixth and seventh commandment. But it is absolutely not in order if it forbids people to think, to feel, to sense and from this also arising a little wishing, wanting and desiring.

<sup>13</sup> As an example, I, my parents and my brother have lost our fortune and property completely without our fault and have nothing left except our naked life and through Your mercy, oh Lord, good friends. If we, in our great poverty, saw the rich and famous revel in abundance - have we sinned if we felt the desire in us to call only the very tiniest part of their abundance our own?! If it is not even in our hunger allowed, to only once satisfy ourselves by thought from the overfilled bowls, then that is the limit.

<sup>14</sup> Then also another important question arises: Should not all people who have been placed in this world without their fault, at least have so much of a natural right to own of everything the earth carries, of which the land actually belongs to God, to take care of the necessities of their body. Why must some people call so much their own, and this under all possible legal protection, but the greatest majority have nothing and in the end must be pleased with the divine law which tells them that they should not carry a desire for the abundance which the rich and famous call their own? By doing this, one takes nothing from them anyway; but if one is not allowed to have a need-based desire for the surplus of the rich, you are also not allowed as a beggar to beg! Since begging assumes an inevitable greed forced by suffering, to have a part of the property of the rich neighbour.

<sup>15</sup> Therefore the poor are only allowed to go to the property owners and beg them for work and even be completely content with a meagre casual worker's wage, since every further desire after what the rich neighbour calls his own, is regarded as an unlawful greed. Oh Lord and Master, this can never ever be the will and law of a most loving Creator! This could only be the will and product of ancient acquisitive people under the title of the providence of God, so that we poor people should not even bother them with our thoughts for their property.

<sup>16</sup> Oh Lord and Master Who is so very wise and omnipotent - what do You say to that? Since I have spoken and explained what I have found according to my human mind to be severe shortcomings of this last basic law, of course based on what I have learned from my rabbi. Oh, give us all a right light regarding this matter; because I believe that this law which is impossible to follow, has led people to commit all kinds of sins and other crimes, since I know only too well, that this last law is nearly by all more sensible Jews not recognised as of Divine origin! Oh, open Your holy mouth and let us know Your will!"

## - Chapter 36 -

### The importance of controlling thoughts.

<sup>1</sup> Said I: "You are a dreadfully sharp sensible being and have quite aggressively attacked the last law of Moses! Yes, yes, sometimes the children of the world are more clever than the children of the light; they often see the points of contention in a teaching better than the children of the light. But also with this last commandment, you - irrespective the great sharpness of your mind - got it altogether wrong, just as the former ones.

<sup>2</sup> You can think what you want, and you can not sin thereby, if your heart does not find pleasure in a disorderly thought. But if you find pleasure in a bad thought, then you already have joined your will with the bad thought which does not contain any neighbourly love, and you are not far from turning such thought, which has been made alive by your pleasure and your will, into an actual deed, provided the circumstances are favourable and allow the deed to become a reality without any danger. Hence, the wise monitoring of thoughts arising in the heart of a person, by the purified light of the mind and pure reason, are of the highest importance, because the thought is the seed for the deed, and the necessary and wise monitoring of thoughts could truly not have been more strikingly expressed than by what Moses had said: 'Do not desire this and that!' Since once you have a strong desire, your thought has already become alive by your pleasure and your will, and you will have a lot of trouble to totally suffocate such a revived thought in yourself. The thought, and the idea is, as mentioned before, the seed for the deed, which is the fruit of the seed. But as the seed, so will be the fruit!

<sup>3</sup> Hence you can think what you want; but do not revive any thought and any idea to become a fruit, before properly examining it by the judge of your mind and your reason! If the thought has passed the light- and fire test, only then you can revive it to become a fruit or deed, and then you can have a desire for something good and true; but you should not have a desire for something which is disorderly and clearly goes against neighbourly love! And therein lies what Moses has expressed in his last law, and verily therein is never and nowhere found any contradiction with the inner functions of life - which you, with the help of your sharp-witted rabbi, believed to have found. What should - yes, what can become of a person if he does not from early on learn to examine and sort his thoughts, and to discard all that which is impure, evil and false? I say to you, such a person would become worse and more evil than the most savage of animals!

<sup>4</sup> In the good and wise order of thoughts, lies a person's whole life's value. If Moses gave a commandment to regulate thoughts, wishes and desires - can a supposed-to-be completely wise rabbi hold Moses in suspicion, as if he has not received this most important commandment to be considered, from the true spirit of God? See, see, My dear daughter, how far your rabbi was off the mark!"

- Chapter 37 -

**Poverty and wealth.**

<sup>1</sup> (The Lord:) "That the goods of the earth are distributed very unevenly, and that there are rich and poor people, is the wise will of God, and He allows such a circumstances to exist among people, because without it, people could barely or even not at all exist.

<sup>2</sup> Just imagine the following scenario, where every person on earth is provided with everything from birth in such a way that he does not require even the smallest thing from anyone, and soon he would live like the animals of the forest and the birds of the air. These do not build houses, do not cultivate any fields or vineyards and have no need to provide for clothing. And if they had sufficient food in their caves and nests, they would never leave them, but would, like polyps on the seabed, rest and eat when hungry. But since animals have to search for their food, they are full of activity and only rest when they have satisfied their hunger.

<sup>3</sup> And see, therefore God has very wisely arranged it especially among humans, that He distributed the earthly goods very unevenly and also equipped them with very different talents and skills! Thereby one person becomes an indispensable necessity for the other. The wealthy man is normally not very keen to lay his hands on hard but nevertheless extremely necessary work; but he finds joy in arranging everything according to his knowledge and his experience, and indicates to his male and female servants what they should do. They put their hands to work and willingly serve the rich man for the negotiated wage. And so that they (the workers), perhaps out of desire for being rich and having a luxurious life themselves, do not attack the wealthy employer, he is protected by worldly as well as divine laws, of course only up to a certain point, beyond which also for the wealthy, severe and wise laws are given.

<sup>4</sup> The rich property owner also needs all kinds of professionals. He must come to the blacksmith, to the woodworker, to the builder, to the carpenter, to the potter, to the weaver, to the tailor and to many others, and so one lives from the other, because one serves the other. And only in this way can mankind survive and could live very well, if it were not for a few who threw themselves into excessive greed and lust for power. However, they always are punished by God and are chastised already in this world and the unjustly collected wealth lasts not longer than the third generation.

<sup>5</sup> From that you can see that there must be poor and rich people in this world, and therefore you will be able to recognise that Moses did not give the last law incomplete to the Jews, and through them to all the people, but as complete as possible. And it is this law which is the basis for the true inner perfection of neighbourly love and the spirit of mercy in the human heart.

<sup>6</sup> But if this is irrefutably the case, then it also contains the condition that everyone, for the true purification of his soul, should take this last law strongly into consideration and also completely keep to it. Since for as long as a person is not completely in charge of his thoughts, he will not be able to master his passions and the arising actions from it. But who is not lord and master in himself and over himself, is still very far from the kingdom of God and is and stays a servant of sin, which is born out of his disorderly thoughts and in turn arising desires and thereby defile the whole person. Did you understand this well? It is again your turn to speak."

**About human criticism.  
The Lord's advice to divest oneself of all doubts.  
The inner communion with the Lord.**

<sup>1</sup> Said Helias: "Oh Lord and Master in Your Spirit from eternity! What should I, poor maid, still say? Talking to You about Divine things, appears to me like a simple-minded fool trying to scoop the whole, immeasurably large sea into a water-bucket with a tablespoon. Everything that You, oh Lord, say, is the truth; but us people all together know absolutely nothing. My criticism of the last commandment appeared to me as fundamentally sound as something irrefutably true in the whole good world, but what has become of my criticism of the law now? Not only nothing, but a distinct something for which one could be ashamed of for an eternity, because one has stupidly spoken it in and thereby has very properly expressed one's own stupidity openly in public. Lord and Master, verily, I am now discontented with myself in the highest degree, and I deeply regret it that I ever have dared to allow myself to become involved in a verbal exchange with You! What will all these wise men gathered here think of such a know-it-all and conceited girl? Oh Lord and Master, I'm beginning to feel dreadfully ashamed!"

<sup>2</sup> Said I: "Now, why actually? I Myself have requested you to do so, and every time you have said: 'Who does what I want, does not sin!' But you have done what I wanted you to do, and therefore you have not sinned; and if you have not sinned, then you do not have to be ashamed before Me. Since what you have said, was of great importance not only for your one sake, but also for the sake of these many others; since all of them carried precisely the same doubts inside and are now healed from the ground up. And see, this was more or less also a result of your truly very agile tongue, and see, this was something very good and not at all bad, and as such you should not be ashamed of what you have said. For your young age you have a particularly clear mind, which is the initial light of the heart; and who has a right light in the heart, can also very soon and easily find the right light of life. Do you understand what I have said and shown you by that?"

<sup>3</sup> Said Helias: "Oh Lord and Master, I understand that very well; but nevertheless do I have in myself the fullest realisation that I am the most complete nothing in the nothingness and You are the most perfect all in all! But from now on I beg You, oh Lord, do not ask me to talk anymore; since I am very blind!"

<sup>4</sup> Said I: "You should have said more, since you also doubted the prophets; but because you recognise and understand now that the law of Moses is of pure Divine origin and does not contain any shortcomings or gaps as if it were of human origin, you can spare yourself any further discourse. But if there is anything that fills you with doubt, you can ask, and light will be given to you.

<sup>5</sup> But here around Me sit My old disciples and this apparent youth over there is My servant, as I have many more of them; you can also ask him, and he will - just as I Myself would and as My disciples here - give you the right explanation about everything. However, I Myself will now go to My youths, who are staying in a room on the opposite side of this inn, and will lead them outside. Only Lazarus, the Roman Agricola and the slave-trader Hibram are allowed to accompany Me.

<sup>6</sup> Now you know, My Helias, what you should do, if you want to obtain more light; since I must perform another task, because the sun will stay above the horizon only for a little more than half an hour. After sundown, the many foreign guests will come to have their dinner in the tents outside, and then there is no time for Me to walk around outside among the worldly people, since I want to be back again in your midst. But when the foreigners leave after dinner to return to their huts, we

will all go outside together, and you all will have many wondrous experiences. And so, stay here and edify each other spiritually, until I again will return to you!"

<sup>7</sup> Said Helias with a somewhat saddened voice: "Oh Lord and Master, why am I not allowed to go outside with You? I would most ardently like to stay close to You for ever!"

<sup>8</sup> Said I: "This is really very praiseworthy of you; but you can always stay close to Me without being near My person, if you only stay close to Me in your heart! See, in Genesareth there lives a very dear maiden, her name is Jarah. She hasn't seen Me in person for close to a whole year, but still, in her heart she is considerably closer to Me than you are now! I can talk to her in every moment and she can hear very precisely every word I say in her heart and keeps strictly to it. You should do the same - then you will, just like Jarah, always stay close to Me, and even then, when I no longer walk around on this earth in this body and this flesh! Understand this and direct your life accordingly, and you will have everlasting life in you!"

### **- Chapter 39 -**

#### **The opinions of the young slave. Russia's future.**

<sup>1</sup> Thereupon I quickly got up and the appointed three with Me, and we went to our youths, which we found to be very calm and with cheerful hearts; since they always had a lot to tell each other regarding the unusual things what each of them had seen and noted during their long journey, and how that had a bearing on their present salvation. Some had dreams, others had visions either on earth and or in heaven. And so the youths pleasantly amused each other for a few hours, without noticing that the end of the day had approached.

<sup>2</sup> When we entered their quite spacious room, they were completely overwhelmed with joy and all of them shouted: "Be greeted, you, our one and only true father; since you have given us good bread and good drink, you have freed us from our hard bonds and have clothed our naked bodies beautifully, and therefore you are now our only right and true father, and we all love you now above all! But we can no longer love our hard parents so much; since they never have done any good to us, except to fatten us for a while, in order to be able to sell us for a hefty sum of money. We do not wish them any harm, but we wish that they will soon come to realise that it is highly unjust for people to sell people or even parents their children like domestic animals to profiteering merchants. But since we have now found such an extremely good father, we want to forgive our parents the old crimes which they committed against their innocent children, which you, hard merchant Hiram, can tell them back home, if there is only one drop of honest blood left in your veins."

<sup>3</sup> Lazarus and Agricola were quite surprised about the great determination of this address to Me and partially to the slave-trader Hiram; because I gave them the gift of understanding the language of these northern youths, as well as to speak their language, since this was extremely necessary, so that especially the Roman could better communicate with them. I also could have given this ability to all these youths; but this would not have been so good for them, since through a more advanced language, they also would have more quickly and completely gained the knowledge of all kinds of bad habits, bad manners, sins and vices. But if they had to learn the Roman language bit by bit - since in the end the Roman took all the youths to Rome without leaving any behind with Lazarus - they would be educated in My teachings by the Roman in their own language, which in turn would provide them with continued protection against the follies of

Rome; and therefore everything was good as I had arranged this matter.

<sup>4</sup> After these youths have properly discussed everything with us, and Hiram gave them the firm assurance that he will back home provide in the best way possible for their friends who have been left behind, and that he in future will not trade with humans anymore, for which promise all youths of both genders showed their thankfulness, I said to them to come with Me to the outside, which made them very happy.

<sup>5</sup> As we were outside, we saw the beautiful countryside towards the direction of sundown, and the youths, drunken with delight, said that they never before have seen such beautiful scenery.

<sup>6</sup> And one of the boys, who had a special, outstanding ability to think and to speak, said: "Truly, in this land which is so beautiful and warm, the people must be much closer to the good God than from where we were born; because there it is only for a short time warm and then for a long time so cold, that the water turns to stone and the whole surrounding adopts a sad look! Therefore the people are closer to the evil god and are thus evil and bad. Because there the people does not love each other and everybody strives to cause some bad to his fellow man. The strongest there is a terrible lord over the weaker people, forces them to do the heaviest work for him, and does not pay them any wages. Verily, this must be caused by the evil god! And you, Hiram, are also such a strong lord; hence in future, when back home, you should not allow yourself to be taken prisoner in your soul and in your mind by this evil god and do not bring him any more sacrifices, but sacrifice to the good God of this country, then our country will also become beautiful and warm as this country here.

<sup>7</sup> Because, I think, the good God is a lot mightier than the bad, who can kill the water and turn it into stone, but cannot dissolve and revive it. Here you have found the good and mightiest God; take Him with you in your heart and sacrifice to Him only, and He will bless our large country! But if you again sacrifice to the evil God back home, then our country will never become as beautiful and warm as this one."

<sup>8</sup> These childlike, wise words of the youth, moved Hiram to tears, and he promised the youth most ceremoniously that he will punctually carry out his advice and wish and that he will never again sacrifice to the evil God; instead, he will make known the good God he got to know here to all his subordinates and show them how they can and should sacrifice to Him only.

<sup>9</sup> At this opportunity he made all the youths aware of how also they should diligently strive to get to know the only true God better and to revere and love Him above all, and when they have perfected the knowledge of the good and only true God, they should not forget their home-country.

<sup>10</sup> Also this the youths promised and the speaker said: "Once we have the good and only true and above all mighty God's blessing and strength within us as these people here - as we have convinced ourselves most astonishingly - then we will easily find our way back home and will also return home; because then His Spirit will show and guide us the best and shortest way home. But without such an almighty Leader and Protector, we would never be able to find our far away country, which has been made even more difficult, because for four days we have been transported away from our home country on carts with blindfolded eyes and with clay-covered ears. Therefore, give up this evil practice; since it is very terrible to leave as a slave your home country for ever, even if it has an unfriendly appearance, blindfolded and deaf. Remember also this, powerful Hiram, lording over the poor people at home through out the land!"

<sup>11</sup> Here the youth turned to Me with a loving face and said: "Oh you, our good father and most wise and mighty and by the good God filled man, full of might and strength, you also must tell Hiram that he should do what we poor children have told him frankly with an open heart and through my mouth, and he will do it with greater certainty, since it seems that he has a great regard for you! If

he does this at home, then also our country will become so beautiful and warm as this country, and the evil god will not be in the position anymore, to kill the water and to cover the large country with cold snow, which gives the people there quite a hard life.

<sup>12</sup> Oh good father of us all, be not only merciful to us, but also to those who are living in our bad country and often have nothing to eat other than the dried meat of wild animals and fish! If I, in the name of all present here who praise you as the good Father, have made an improper request, you can punish me; since you certainly have no shortage of might and power, dear, good father, as we all have convinced ourselves of already!"

<sup>13</sup> I said: "Why so? From eternity I never have punished any being, but it punished itself - much the less will I ever punish you for your good and noble heart. On the contrary, I say to you: Within seven years you will return to your country, and from your loins I will awaken a nation that will rule and lead the wide countries of the north for over a thousand years in My name. But your later descendants will not be able to maintain the ruling power, because they will become coarse and extremely power-hungry. However, you do not have to worry about it; since I will choose the leaders as I need them. But the empire will always stay the same with only minor changes; but in later times, the leaders will live not in Asia, but will build their permanent residence in Europe. Therefore be very diligent in everything and learn everything that is good and bring My light to the still very dark north!

<sup>14</sup> The winter of nature will continue to rule the earth; however, this does not matter. As long as your hearts stay warm through the love to God and to your neighbour, then your dead streams will thaw and bring much blessing to your country. But you must allow yourselves to be instructed in all that is good and true by those who will take you to Rome, and you will, after seven years, full of blessings, return to your country. And once you are back in your home country, do good to those who caused you evil, and thereby you will bring a great blessing to your country! Did you understand this well?"

<sup>15</sup> All affirmed this and promised to keep to it.

<sup>16</sup> And I said: "With that, we have achieved a good purpose, so let us get back into the house!"

<sup>17</sup> With that, all were fully content, and we went back into the house because of the approaching foreigners, were we found Helias in a fiery conversation with the angel.

## - Chapter 40 -

### **Lazarus and Raphael serve the strangers.**

<sup>1</sup> When I sat at the table again, I called Raphael and Lazarus and indicated to both of them that the strangers from the city were already approaching and they should take care that they be accommodated and served in the tents to prevent them from coming into the rooms of the house.

<sup>2</sup> Then Lazarus asked by saying: "Lord, it is already dark since the sun has gone down. What should we do regarding light? We have the right number of lights for the house; but do not have any lights inside the tents, and thus I want to ask You, oh Lord, to help me. Because if the tents are dark, the strangers will come into the house where there is light."

<sup>3</sup> Said I: "That is why I will let Raphael go with you; he will do the necessary for you, as he has done during lunch. And therefore you can go outside. But go now since the strangers are already arriving!"

<sup>4</sup> Lazarus with Raphael and his innkeeper went outside and found to his great surprise that all the tents were brightly lit and all the tables were well served with wine and a variety of food. Then also came the servants of the house and asked Lazarus and the innkeeper where all the food and wine came from, since they as the servants of the house did not know anything about it.

<sup>5</sup> And Lazarus said: "You are then also human! Why do you pay so little attention to what is happening in my house?! We know very well where these tents, tables, tableware, wine and food come from. But it does not concern you, and as such you do know only very little or even nothing! Who is He, Who together with His disciples has already been staying four days in my house?"

<sup>6</sup> Say the cooks and some of the servants: "Ah, now we already know! It is the great prophet from Galilee! However, we are to be forgiven, if we until now have only known so little about the circumstances of the prophet; since we were full-time occupied with our work and had until this afternoon really only little time to be concerned about these things, and it would be improper of us to ask about this and that, despite having noticed a few things here and there. But from now on, we will be more observant of everything, since we are also people - as you have said it - who cannot be harmed if we do know a little more, as we had known and experienced until now. Is this true, lord of this house and all your other properties, are we allowed to do this?"

<sup>7</sup> Said Lazarus: "Certainly yes, but now everyone should do his work, so that for the many guests in the house a good and ample dinner is prepared! And the servants must go to the tents and show the many strangers their places, and just as during lunch, after they have finished eating and drinking, collect the money! Go now; the guests are already arriving!"

<sup>8</sup> Everyone went to work; Lazarus and the innkeeper welcomed the guests who are quickly arriving in large numbers.

<sup>9</sup> But one of the strangers did ask Lazarus how he could know so precisely how many guests would arrive, as he had already prepared tents, benches, tables, food and wine. Since it strikes him as very odd, that he as an innkeeper, could have guessed this so accurately. In other inns this is nearly never the case; it most often happens that the innkeepers are either preparing too little or too much for the arriving guests.

<sup>10</sup> Upon this question Lazarus said initially nothing - since he was somewhat caught off-guard by it, other than that the honoured guest should go to the nearest tent and eat and drink, and should he insist on it afterwards, he would give him the necessary explanation.

<sup>11</sup> With that the guest was content, went into the tent, sat at the table, ate and drank with a great appetite and could not enough praise the good-tasting food and drinks.

<sup>12</sup> Another guest in the same tent said: "Truly, this food must have been prepared by gods, since it tastes so magnificently well! And the wine is a real nectar which is good enough for the gods!"

<sup>13</sup> And there were still many such remarks made by these Greek merchants. One of them wanted to pay a lot of money, if he could obtain the secret of such an excellent cooking.

<sup>14</sup> Since Lazarus heard these remarks and he knew not how to respond to them, he asked the angel what he should say, if asked about such things.

<sup>15</sup> Said Raphael: "Do not concern yourself about this matter, I will negotiate with these people; since you could misjudge the situation and tell these people either too much or too little, and both

would not be right! So as such, as I said, do not be concerned about this matter; I will do everything!"

<sup>16</sup> With that Lazarus was fully content and allowed the guests to continue joyfully with their remarks.

<sup>17</sup> But the time approached when the guests were fully satisfied, paid for their meals and started to return to the city, where they normally spend the night in their huts.

<sup>18</sup> However, the merchants from the first and nearest tent, who right from the beginning caused Lazarus to be embarrassed, started again to torment him with his curiosity.

<sup>19</sup> But he referred them straight away to Raphael and said: "Do you know what? That you sure have not received anywhere better service than here with me, seems obvious from your questions; nevertheless, every honest innkeeper has his own secrets which he can not reveal for any price, so that others also would come to know it. But this marvelous young person can tell you precisely what you need to know about it, and therefore turn to him - he will give you the right answer!"

## **- Chapter 41 -**

### **Raphael and the Greeks.**

<sup>1</sup> After this remark from Lazarus, the Greek turned to the youth (Raphael) and said: "dear boy, the innkeeper has referred us with our concern to you, that you would give us the right information! What it is all about, you have heard anyway, and therefore you can immediately start to speak!"

<sup>2</sup> Said the angel: "My dear people, this cannot happen as quickly as you think! Since it is written in our books which you are also not so unfamiliar with: "The land Canaan is given to the children of Jehovah, and gods will live there." And so you are now in the land of the gods, and as such you are dealing with gods and not with worldly people such as yourself. But if you want to achieve something with gods, you must first learn to very seriously ask, otherwise the gods close their mouths and will not give you any teachings nor any advice. Do you understand me?"

<sup>3</sup> At that the Greek's eyes widened and he said to the youth: "Well, well, my dear, young Jew, it seems that there are some shortcomings with your gods; if you were gods, the Romans would not be able to subjugate you! But this doesn't matter if you as a young, probably not yet very experienced Jew, place a lot of emphasis on your old mystic scriptures and fancy yourself to be a god. Therefore I can ask that you to tell me some of your cooking secrets, and thus I request it very seriously!"

<sup>4</sup> Said the angel: "Now I will tell you and everyone else even less of our cooking secrets than before, because now you have become even a little rude, and with rudeness, you can achieve nothing at all with us gods! Since you people have to behave according to us, and not we according to you, since we can live and exist for ever quite well without you, but you without us, never. Have you understood?"

<sup>5</sup> Said the Greek: "Oh yes, only too well, and we infer from that, that you as an unbearded youth, are a very peculiar oddball! But if you think so much of your divinity, give us an example, and we will know for sure how we have to deal with you! Since with words alone, an ostensible person can never manifest himself as a god, but only by a deed which would only be possible to a god

according to the testimony of experts who are knowledgeable about all kinds of arts and sciences - did you understand this, boy, who wants to be revered as a god?"

<sup>6</sup> Said Raphael: "Oh yes, but with this kind of empty Greek phrases of wisdom, you will achieve nothing with me; because I possess divine power and strength and have therefore no fear of any person and also not from all the people of this earth. He who wants something from me, must ask me first with a serious and a pure and humble heart; but by means of your phrases of wisdom, you will get nothing from me. Do you understand this?"

<sup>7</sup> Said the Greek: "Listen, you are quite an unruly boy, and, if you in all seriousness have any secrets, with all human reasoning nothing can be achieved with you, what we already clearly have established! You have rehearsed quite well how to play a god before the people; just go ahead! If you continue like that, at one stage you will become a very famous man. But if you in all seriousness possess a divinely omnipotent nature and at the same time being Jew, you cannot be a friend of the Romans. It would be easy for you to expel all the Romans overnight out of this your country of gods. Why do you tolerate their harsh laws?"

<sup>8</sup> Said the angel: "The laws of the Romans are hard but at the same time just and now serve the better Jews as protection against those evil Jews, who call themselves Jews, but in their hearts they are no Jews and even less so children of God. And as such the Romans are now our friends and for already a very long time no longer enemies, and keep a good order over the depraved people of this country as well as many other countries, and thus we are rather their protectors than those who want to expel them from this country. But that we also could, if it were necessary, expel the mighty Romans like a gale the chaff from this country, I will give you a little proof thereof, so pay very close attention!"

<sup>9</sup> Said the Greek: "Boy, what is it you want to show us or produce from your bag of tricks?"

<sup>10</sup> Said Raphael: "Leave your preliminary remarks and judge me only after the performance!"

<sup>11</sup> Said the Greek: "Very well; we will judge you after the performance!"

<sup>12</sup> Said Raphael: "Very well, judge me after the performance! As I have told you clearly, judge me according to your highly wise Greek reason, and tell me then, what your highly wise reason has to say about this!"

<sup>13</sup> Said the Greek: "Very well, give us a small sample, and so we can see if there is anything to it! Since at home in Athens, we have many wise people, and hence we Greeks are very good in judging between magic and a true divine miracles. Therefore just go ahead with your divine omnipotent little test!"

<sup>14</sup> Said the angel: "But be very careful that you will not run out of your very natural breath!"

## **- Chapter 42 -**

### **A miracle by Raphael.**

<sup>1</sup> Raphael picked up a ten pound stone from the ground and said: "I think this stone will be large and heavy enough to give you a good little proof!"

<sup>2</sup> Said the Greek: "Indeed; but what are you going to do with it?"

<sup>3</sup> Said Raphael: "So that you do not hold me for an absurd magician, you can take this stone into your own hands and your companions too should hold this stone in their hands, so that also they can convince themselves that this is a real, solid stone as it occurs only in this area! So take the stone into your hands and examine it!"

<sup>4</sup> Here the Greek took the stone into his hands and examined it, and his companions did likewise.

<sup>5</sup> After they had convinced themselves that this stone was a very natural stone, they gave it back to the angel and the Greek said: "This stone is completely stone, none of us have any doubt about that; but what are you going to do with this stone?"

<sup>6</sup> Said Raphael: "Take this stone once more into your hands and pick up more of these stones, only then you will get to know our divine strength! But you should not be afraid, as not a single hair of yours will be harmed!"

<sup>7</sup> Thereupon they searched for many similar stones and held them in their hands, as if they wanted to stone the boy.

<sup>8</sup> And the angel said to them: "You see that I'm not touching any of the stones in your hands with even one of my fingers. The moment I say with my will: "Dissolve into your ethereal primordial substance!", not a single dust-particle of these stones will be left in your hands!"

<sup>9</sup> Said the Greek: "Young friend, this is only a play of words from you! A dust-particle of these stones will of course not be left in our hands, but very much so all the whole stones, and they will also be dissolved, since we ourselves 'dissolved' them from the ground, and they will also go into the ether, since we already hold them in our hands in the air-ether. Am I right or not? Are you, young Jewish god, going to allow us to throw these stones at you, after you have dissolved them with your will and thereby completely destroyed them?"

<sup>10</sup> Said the angel: "Oh, for sure, just keep throwing them! But be careful that the stones does not vanish, otherwise you have nothing to throw at me! I now want that the stones should vanish! And now you can throw your stones at me, if there are any left in your hands!"

<sup>11</sup> Here the thirty Greeks looked at each other in greatest amazement and the first one said: "Listen, my sweet boy, you understand more than we very experienced Greeks who have seen many things, are able to comprehend! Truly, for that you need a agathodemonic (good spirit, charitable, protective spirit) inner power; this cannot be done by natural means. In a single moment all the stones were completely gone. How is this possible?"

<sup>12</sup> Said the angel: "The 'how' you will not understand for a very long time; but I have said to you before that you are dealing with true and unspoilt Jews and as such, children of God - and they possess a divine power in them and are thereby masters of the whole natural world and are immortal. Therefore I said to you, that we as gods do not fear any enemy and are masters of the whole world. And whoever wants something from us, must know how to ask earnestly, otherwise he will get nothing from us. Do you understand this better now?"

<sup>13</sup> Said the Greek: "But how did you become gods but still are human just as we are?"

<sup>14</sup> Said Raphael: "Because our endeavours were focused solely on the pure and true knowledge of the only true God and we did not strive after the futile and dead treasures of this world! And thereby we have obtained from the only true God, the real and living treasures of the spirit and it's powers and not the dead treasures of matter of this world, wherein everything is transient, whereas the treasures of the spirit can forever not be lost, but will keep growing into eternity.

<sup>15</sup> But in order to obtain the living treasures of the spirit, you must have received from the only true God the ways and the means, which with us Jews has already happened through the first patriarchs and later mainly through the great prophet Moses, as well as many other prophets and teachers. The Jews who completely applied the provided means to himself and has followed the indicated routes, has thereby become worthy to be a child of God and simultaneously received the inner power of the spirit. But this is still not the case with you, and hence you do not know anything about the only true God, nothing of the children of God in this world and also nothing about the things they are able to achieve. Do you understand this?"

<sup>16</sup> Said the Greek: "Yes, yes, this may be the case with you; but if this certain one true God has given to the Jews such means and showed them such ways - why did he not do that to us, since we are just as much humans as you Jews are? We Greeks also have reason and a mind and have at all known times been acknowledged as one of the most intellectual advanced nations on earth. That we lag behind you regarding the inner spiritual powers, we can not verily be blamed for! If this certain, only true God has revealed himself to the Jews - why not to us Greeks?"

<sup>17</sup> Said Raphael: "My friend, this is not remotely the case as you imagine it yourself, but very different! Also the Greek, the Romans and the old Egyptians were once on the same level as now still a few Jews are. But they have left the only true God, just as many Jews are now leaving Him completely and turning away from Him voluntary; but those who left the only true God, the only true God also left them and left them to their own futile worldly delights.

<sup>18</sup> Should they one day wish to return to Him in their hearts, He will accept them and will show them once more the old ways and means, whereby they can again become true Jews and children of God. At the right time, messengers and teachers will be sent to you and all the other nations of the world who will show them the old means and ways. Happy are they, who will take advantage of it!"

<sup>19</sup> Said the Greek: "Why does this not happen right now?"

<sup>20</sup> Said the angel: "Because right now you are still full of all kinds of worldly things! If you rid yourselves more and more of these and become ripe for something more spiritual, then what I have mentioned, will also come to you. But now I have told you enough and showed you enough; perhaps we can talk again tomorrow about this!"

<sup>21</sup> Said the Greek: "Yes, tomorrow I and all the others wanted to depart again, since we have sold everything we brought with us; but for your sake I will stay here until tomorrow afternoon, in order to ask you for a few more spiritual treasures which I can take with me to Greece. Perhaps tomorrow I will learn from you something regarding the preparation of your truly divine tasting food!"

<sup>22</sup> Said the angel: "Now, now, we will see about that! But I think that for now, you will understand our manner of preparing food just as little as my former destruction of the hard stones. But this doesn't matter too much; here are many more things you can get familiar with, and they will be of much more use to you to know, than the preparation of our food. If you are content with that, you can come again tomorrow; but it is not necessary to come about the preparation of the food again, since I already told you about the circumstances in this respect."

<sup>23</sup> Said the Greek: "About the preparation of food I do not want to say another word, if I can learn something else which can be more useful to all of us. And therefore we will go now and will come back tomorrow around noon, after all the guests have gone down to the city. As later on it might become darker than now, and the mountain is quite steep."

<sup>24</sup> Said the angel: "There will be sufficient light on the mountain, that you will easily and without danger get down, and with that you may go in the name of the one, true God!"

<sup>25</sup> After these words from the angel, the Greeks departed and reached their huts soon and easily, where they spent the night as usual. But they slept only very little; since they thought the whole night about the destruction of the stones and argued to and fro, yet nobody was able to give the other an explanation. Because the phenomenon excited them so much, that nobody could find any rest in his soul and could not wait until the next day when they would obtain a light regarding the phenomenon they had experienced.

<sup>26</sup> The next morning they packed their belongings and made everything ready for their departure. But all of them delayed their departure until the next day; since they all decided that they had to get to the bottom of this miraculous matter at all cost. They also decided to completely dedicate this upcoming day to this matter. And thus they could hardly wait for midday.

<sup>27</sup> But for now we will leave these thirty Greeks to think and judge and will go with Raphael, Lazarus and the innkeeper into the large dinning hall, where we all sat at our tables and enjoyed our food and drink.

### - Chapter 43 -

#### **Agricola's question about Raphael's nature. The blessing of patience.**

<sup>1</sup> After the three stepped into the dinning room, Lazarus immediately wanted to tell everybody in great detail all that happened with the Greeks outside.

<sup>2</sup> But I said to him: "Brother, spare yourself the trouble; for see, we certainly know everything! The thirty Greeks are clearly a good find for our cause; but first they must be completely straightened out. The hard heathen stones of doubt must first be dissolved, just as My Raphael has completely destroyed the stones in their hands; then we will make progress with them, and they will become very useful forerunners for My actual disciples in their country. But now sit down at the table and eat and drink!

<sup>3</sup> When you have been strengthened, we will go outside and until midnight, you will see a few things out of the sphere of the glory of God; since, except for a very few, you have matured enough to be able to endure higher, divine revelations, and this night is for us as favourable as not soon likely a second one."

<sup>4</sup> Upon these My words, everybody hurried eating his evening meal; since after this My announcement, all present were very curious about all that will finally emerge.

<sup>5</sup> Now Agricola came to me and asked: "Lord and God, just tell me for once, who actually is this wondrous youth! I already asked You about him, but You told me that I myself will recognize him after a while. But I have not been able to by myself to understand what I should make of him. He eats and drinks as we do, actually a great deal more than us, at which occasion he takes on a complete human appearance. But when he speaks, works and acts, he looks completely different; then he definitely does not stand for any nonsense and performs wonderful things that, being only a slightly weak person and yet still halfway belonging to the priest class - meaning, our better Roman priesthood, makes one come to naught.

<sup>6</sup> Since in the sphere of duty of my high public office, I mainly have to look after all the priesthood in

the whole great Roman empire and have with such opportunity also obtained a detailed knowledge of all theologies which are practiced in the whole empire, which also explains why I have studied the teachings of the Jews very thoroughly. As a person in my position, to whom all secrets must be disclosed, I have experienced quite a few things on this earth and have here and there seen and met old and young people with very extraordinary talents and abilities, which even with my not too small an intellect, stunned me.

<sup>7</sup> But compared to this youth, everything else is a pure nothing - whose outer very girlish appearance - according to our Roman appraisal - is seldom a sign of a great spirit. The so-called Adonis and Venus are generally seen by us to be the most spiritless people, with only very few exceptions. And this young person is by far the most beautiful I ever laid my eyes on. If he were dressed in women's clothes, he would be the most beautiful maiden on this whole earth. Nevertheless, this person possesses such a large divine spirit, that to him, just like Yourself, oh Lord and Master, everything is possible. You see, oh Lord, that I cannot suppress my curiosity about this very unusual young person any longer, and therefore finally tell me, what is it with this youth!"

<sup>8</sup> I said: "Friend, if I would be afflicted with any weaknesses like you people, then I would tell you straight-away what the circumstances of this youth are; but because I certainly do not have any human weaknesses and in My Spirit from eternity can see what would be best for the educational sphere of a soul, I never tell anybody a word which I would not keep a few days later anymore, and therefore it has to remain, that you will well and clearly recognise this young person completely out of yourself.

<sup>9</sup> You also have heard how patience is a primordial Spirit of God in a person and like any of the other spirits, it must be strengthened and developed, if a person wants to reach the true inner perfection of life. And thus I want it here to be the case with you, that your patience should soften your often isolated excessive earnestness and zeal. And see, based on this very sound reason, I will not tell you what you so urgently want to know; because patience is to a person what a soft rain is to the earth. It softens the burning desires in the heart of man, so that they do not develop into a wild, stormy and often all-destroying passion. If you understand this well, find your way with patience and you will receive everything for which you feel a noble thirst in your soul."

<sup>10</sup> Said the Roman: "Yes Lord, Master and God, not even the wisest of all people of the whole earth can argue with You, since You are the everlasting love, wisdom and truth Yourself, and therefore you are also right in this; since a God who can be negotiated with like a Greek fruit-merchant, would not be a God, but only a weak and moody person - and who could depend on the promises of a weak God?!"

<sup>11</sup> Said I: "See, now you have spoken the complete truth again! Stay therein and exercise yourself in the right patience, you will quickly reach the light of inner life! You Romans have from ancient times a good saying, whereby one should hurry slowly (lat.: *festina lente*), and this means 'to exercise patience'. But let us now all go outside, where we will learn many things!"

## The nocturnal light phenomenon of the ten cloud-columns.

<sup>1</sup> I hardly finished speaking, when everybody got up and followed Me outside. When we were all outside, many admired the many beautiful tents with the very suitable layout and were astonished about the speed it was set up, since nothing could be seen in the morning. The amazement soon came to an end, as I knew how to direct the attention of all present onto something else. However, what was it, that I drew the attention of all persons present to?

<sup>2</sup> In the east a glowing cloud-column started to grow and rose higher and higher, so that all who could see it, assumed that it already reached the stars. The column became brighter and brighter, until it reached the brightness of the moon, and turned the whole surrounding into daylight. Here all asked Me what this was and what it meant.

<sup>3</sup> But I said: "Just be patient, my dear friends, even more will follow! When you have seen everything, only then we will see where it came from and what it means. Therefore pay attention to everything that will happen; since it is written in the prophets, that during that time signs will also occur in the sky and not only on the earth. And since such signs are occurring, you can see also with your physical eyes, that now the words of the old prophecies are fulfilled. But pay now attention to everything that will start to appear!"

<sup>4</sup> Now everybody looked again eastwards, and see, a second identical column rose upwards and also reached the brightness of the moon, and the environment became even brighter! It took only a few moments and a third cloud-column grew upwards and the area was even more illuminated. Not only those who stood with us on the mountain could see this, but many in Jerusalem and many in the whole Jewish land, and in all lanes and streets of the city a great hubbub arose to such an extent that it could be heard quite well on the mountain.

<sup>5</sup> At that stage, Lazarus said to Me: "Lord, if this continues for some time, then soon this mountain will be full of people! The time has therefore arrived to close the gate below."

<sup>6</sup> Said I: "As long as I'm with you, you do not have to worry about anything; since without My will, not even a fly can enter this garden, never mind a person! But pay attention, since another seven such columns will arise!"

<sup>7</sup> I hardly finished speaking, and the fourth, just after that the fifth, sixth, seventh, eighth, ninth and tenth column rose in equal distances from each other upwards, and these ten columns whose light was equal to the light of a full moon, finally spread such great light over the whole area, that the light could also be clearly seen at the shores of the Mediterranean Sea and even further north to Asia Minor and further back to the east to distant areas of the Euphrates river.

<sup>8</sup> But now the city was in complete chaos. The gentiles interpreted this as a bad omen, the Jews already spoke about the Last Judgement. Again others, so called sign readers, announced ten very fertile years, others again very hot and therefore meagre years.

<sup>9</sup> But one, an old rabbi, walked screaming through all the lanes: "This signifies the arrival of the Messiah, and the ten columns are the symbols of His power, and since these columns are standing in the east, it is an indication that the Messiah will come from there to Jerusalem!"

<sup>10</sup> But this rabbi did not find any believers and was laughed at by many who heard him, and the worldly people said to him: "Go and stop your old Messiah-babbling; since you see the Messiah coming in each cloud illuminated by the moon! A few days ago when we had a lunar eclipse, which

also caused a lot of confusion, you also announced the Messiah, and the smart Essenes who have their large magic-establishment in that particular area, have already calculated the lunar eclipse a year earlier, but you immediately discovered your coming Messiah with skin and hair therein! The Messiah will very much dish it up to you! These ten columns are very beautiful to look at and are nothing other than a product of Essene magic art! Go to the Essenes - they will soon drive the Messiah out of you!"

<sup>11</sup> But this radical natural- and worldly explanation did not leave any impression on the old rabbi, and he kept on screaming and said loudly: "Say what you want, but soon it will show if I have not judged correctly! God does not react to such worldly talk by such worldly people as you are, but according to His own prophecies, which He revealed to the people through the mouth of his prophets. Just watch out, you evil and sacrilegious boys, that no devil comes along and takes you all! Oh, do not mock an old rabbi!"

<sup>12</sup> I also told My followers on the mountain, what opinions and judgements the appearance caused in the city, and all became rather cheerful about that.

<sup>13</sup> Though Lazarus and also My disciples thought that the rabbi is basically right, and that it is very disdainful of the young fops of Jerusalem to mock the old man in such a way.

<sup>14</sup> Said I: "In some ways you are right; but the old man is also a fox of the temple and uses such opportunities, where he always very diligently announces the coming of the Messiah, to collect a few sacrifices. He himself is afterwards quite content, if in the end his street-prophecies do not materialize in front of his eyes and continue to be delayed; because in this country which is rich in natural miracles, another appearance can easily arise, which he can use for his own purposes. But the of course very liberal youth of Jerusalem know about this street-prophet and if he speaks too loudly, they go to him and mock him - and in such a situation, the prophet is not much better than those who mock him. And I say to you, that these boys will follow Me much easier than this old rabbi, who is always very active to prophesy for his money-bag, but he himself believes basically in nothing. But let it be; the further development of this phenomenon will result in an even greater excitement! Do you not hear the trumpets resounding from the high battlements of the temple?"

<sup>15</sup> Said all: "Yes, yes, we hear them very well!"

<sup>16</sup> Said I: "This is an indication that also the temple clerics have woken up and do not know what they should make of this phenomenon. Therefore they call all Pharisees and scribes who are living outside the temple together, to quickly consult as to what should be done and how this phenomenon can be explained to the people - of course in exchange for a considerable sacrifice. But let them consult for a short while, and when they have given to the people - who are already assembled quite closely around the temple - a rock solid explanation, then I will change this apparition considerably, and the temple clerics will again consult with each other and lie to the people. But the meaning of this whole phenomenon, I will very briefly explain to you faithfully and truly at the end. But just look down and see how the silly and totally blind people flock to the temple from all sides! Within a quarter of an hour the apparition will change to something completely different; then you will see an even bigger excitement happening! But let us rest for this quarter of an hour!"

## The changed heavenly phenomenon and the embarrassment of the temple clerics.

<sup>1</sup> Said the Roman, standing also very near Me: "But the inconceivable blindness of so many people! There they run, the fools, and these are supposed to be the enlightened Jews - say - people of God, and we blind gentiles are standing at the primordial Source of life, light and the Source of the eternal primordial truth! This is truly in the highest degree unusual! We who were clearly the last are - and everybody can say what he wants - now clearly the first, and those children of Abraham now wallow like pigs in the filthiest mud! This, oh Lord, is for us heathens an eternally incomprehensible mercy, which we verily never ever in the slightest degree have earned! Now then, I'm truly to the highest degree curious about the further course of this highly odd event and development! What will happen in the end, only You, oh Lord, will know best!"

<sup>2</sup> Said I: "This event will certainly not end badly! The time has come for these world-brokers to finally be greatly embarrassed in a peculiar fashion, causing them to lose a great number of the better part of the people.

<sup>3</sup> But now they have concluded their very hasty meeting with the decision that the ten columns signify the ten of the twelve tribes of Israel who were loyal to the temple, and that two tribes have been discarded - the Samaritans and also the Galileans, and that every Jew who only says aloud the names of the two discarded tribes, becomes impure for a whole year.

<sup>4</sup> The people put their fists to their breasts and swear to never call these despicable tribes by name.

<sup>5</sup> But now pay attention: soon another two columns will be added to the ten, and then you will see the agitation! The time has past, and the aforesaid change should happen right now."

<sup>6</sup> All were very attentive, and another two columns rose simultaneously in great splendour high into the air in the east; but these two columns alone shone ten times more intensely than the first ten columns combined, and one was standing to the right and the other to the left of the first ten columns, and their strong light could be seen towards Europe and in the opposite direction for up to four hundred miles away.

<sup>7</sup> This was too much for the people and even more awkward for the temple clerics. From the battlements of the temple, the trumpets were blown vehemently to call even more councillors, even though the first call of the trumpets already had all priests living in Jerusalem present at the first meeting. But the whole high council did not have any answer for the two extremely bright columns which arose last, since they greatly missed the mark with the explanation of the first ten columns.

<sup>8</sup> But the people shouted loudly: "Those are the two tribes which you have said are discarded! And if this is not the case, then explain it to us, otherwise we want our sacrifices back or we storm you!"

<sup>9</sup> At that, the temple clerics really began to panic. This story lasted only for a very short time, when someone came with a completely ludicrous excuse, which resulted in loud laughter among the people.

<sup>10</sup> And a stocky Jew said loudly to the Pharisees: "If you are not able to give us an adequate answer in our great fear, need and dismay, then we also do not need you when there are no - in the highest degree disconcerting and frightening - signs appearing in the sky to scare every human heart! If you cannot give us any comfort now - what are you here for? You cannot do anything else other than demand tithes and great sacrifices to squander and devour, and drive wise people, who tell you the truth straight to your faces and who heal sick people in a wondrous manner, out of the

temple with rocks! But now, when the revealed judgement of God illuminates all of us with a most alarming light, you are as silent as a grave and dare not speak a word! Oh, go out to the terrifying twelve columns, which are spreading a true judgement-day light most threateningly over the whole earth and surely will soon consume everything that moves and breathes on this earth with a most terrible firestorm, and throw your cursed stones at them and sprinkle them with your cursed water, and we will see if the twelve most terrifying fire-columns will bow before the power of your priesthood! Oh you wretched and haughty, cruel hypocrites and swindlers of the nation! Now - now show us that you are the only true friends and servants of God, otherwise we, the people, will take revenge for every injustice we have suffered through your hands!"

<sup>11</sup> One of the senior priests came forward and said: "You, speaker on behalf of the people, be patient! The high priest is already praying with torn clothes inside the sanctum, and we will, if necessary, join him, and it will get better. You must not despair so quickly if Jehovah strikes us with a plague, which we all together surely have deserved. Instead of showering us with all kinds of invectives and threats, pray rather to God, that He allows mercy above justice! This will be better than your current behaviour towards us; since when in need everybody can effectively pray to God."

<sup>12</sup> This announcement calmed the people a little, and they started to pray; and the priests, knowing what was good for them, withdrew and consulted among each other about what this unusual phenomenon was. But they came to no durable conclusion, and with that, fear started to grow in them as well. And this was a strange contrast between those who were with Me on the mountain and the temple clerics and the people who came to them for shelter. Everyone with Me was delighted with the marvelous sight of these columns of light, while the greatest dismay prevailed in the temple.

<sup>13</sup> But also the already known Nicodemus was part of the council and was asked for his opinion.

<sup>14</sup> But he said: "You never heeded my advice before, as you already have often accused me of secretly collaborating with the Galileans, and therefore I also regard my counsel over this unheard-of event as unnecessary. If Jehovah has determined a deserved great punishment for us, or even total destruction, then no-one's advice will be of any use, and it will mean the end for our meaningless office for good. But if Jehovah gave us these twelve terrible fire-columns as a last warning sign for true repentance, then we will in time be informed by a prophet, which penance and sacrifice God requires from us. But consider it very thoroughly: you have murdered Zacharias, and he was obviously a prophet! Also the preacher and Baptist has been decapitated in jail through your meddling with Herod. And again a great wise Man came from Galilee, taught three days ago in the temple and His message was good and true before the people, and you tried to stone Him for that. Yes, if you want to continue likewise with all the people who are filled with the Spirit of Jehovah, then even God cannot give you any advice on how to prevent certain destruction for us all, and even less so I, although I am an elder in the temple!"

<sup>15</sup> Said the senior priest who presided over the council: "Yes, who can prove that the men you mentioned were truly prophets awoken by God?"

<sup>16</sup> Said Nicodemus: "Just as you now, did also the high priests in the high council ask the same question during the times of the true prophets, and the sad decision was unfortunately always to this end, that the later recognized true prophets have mostly been stoned or strangled. And as it was once, so it is now and even much worse, which I have to openly confess with much grief. And because it is unfortunately so, the Lord's patience with us has come to an end, what these twelve terrible fire-columns are apparently indicating to us, and probably no human advice can do anything about that now. Just look at them, how they grow bigger and getting more dense - which probably is a result of them moving closer and closer to us!"

<sup>17</sup> Oh what terrible day in the night! It is hardly the fifth hour in the night, and the world is as light as the brightest midday! Therefore I will leave you now, to return to my house and family to comfort them as much as possible."

<sup>18</sup> The high council members tried to hold him back; but Nicodemus said: "If I could be in any way useful to you, I would be staying; but since I can not be of any use to you, just as you to me, I go and will rather die at home as here within these already so often desecrated walls."

## - Chapter 46 -

### **Nicodemus at Lazarus' house on the Mount of Olives.**

<sup>1</sup> Nicodemus then walked out of the council and because of the people, who already were very riotous, he tried to reach his house by a secret path. But when he came close to his house, he found that many people who wanted his council in such a distress, have also gathered there.

<sup>2</sup> Then he thought by himself: "If I go to my house, the people will storm me, and with the best intention in the world I would not be able to give them the slightest satisfying information about this phenomenon. But I know what I will do: I will go to Lazarus on the quite high Mount of Olives and talk to him about this phenomenon. He was always a man after the heart of God, despite his differences with the temple, and he surely will know more than the whole temple!" Thought and done!

<sup>3</sup> And when he came to the large open garden gate, a watchman who was placed there, asked him what he wanted.

<sup>4</sup> And Nicodemus said: "I have to speak to Lazarus about important matters, so just let me come in!"

<sup>5</sup> And the watchman asked him his name, which he immediately received, after which he allowed Nicodemus to go on up the mountain; since he had a good and just reputation everywhere. The watchman also asked him if he couldn't tell him what this wondrous phenomenon which had never occurred before, could mean.

<sup>6</sup> And Nicodemus said to the watchman: "Yes, my friend, it is because of that, that I have to go to Lazarus, since I know that he always resides in his large inn on this mountain around this time of the year, because of the festival and market! He is very knowledgeable in these matters, and would be able to give to me the best possible explanation. But this I can tell you as an elder of Jerusalem with great certainty, that this extraordinary appearance indicates something good for the good, and something evil for the evil; since this is no longer an ordinary natural occurrence. Therefore you can, if you are good, be as unconcerned as I am; because we will not encounter anything bad!"

<sup>7</sup> The watchman who had also become very anxious, thanked him and our Nicodemus went quickly up the mountain and, arriving at the top, was not a little surprised to find such a large crowd of very cheerful people, who marvelled at the impressive event and looked at the magnificence of it with joyous faces.

<sup>8</sup> But I said to Lazarus: "You, brother Lazarus, the elder Nicodemus, driven by strong fear, has come up to talk to you, about what this appearance could mean! Go then and receive him, and I

shall put into your mouth what you have to tell him for now! You can go now, but do not tell him too soon that I am here!"

<sup>9</sup> Lazarus was very glad about that; since he loved Nicodemus as his only friend very much. And he went quickly and did what I have advised him to do.

<sup>10</sup> When our Nicodemus in this unusual daylight at night, saw Lazarus at a distance, he greeted him from far away and said: "Brother, forgive me that I come so late at night to visit you! But you only have to look at the twelve fire-columns in the east, and you will easily guess what has brought me here. I say to you: The whole big city as well as the temple is in complete chaos! It is something which, according to our knowledge, has never occurred before! In the city, the Jews and gentiles are running around town like mad. The cheerful young people make jokes and put this whole phenomenon on the account of the Essenes; but then an old rabbi, devoid of money, is shouting in all streets and lanes: "The Messiah is coming!", allowing the people no rest. The gentiles believe in a war of the gods and small-minded Jews see either the arrival of the promised Messiah or others have Daniel's Last Judgement before their eyes. The priests are helpless and are not able to give a tenable or reasonable answer to the people's questions. The people in the temple are becoming indignant and mock the priesthood in a totally unheard-of manner. And so there is such a chaos in the city as I have never experienced before!

<sup>11</sup> I myself have sat in the high council for nearly an hour and was questioned from all sides by the priests; but who can in the presence of such an incredible phenomenon give wise counsel to anyone?! I have told them quite frankly the truth; but this was to no use at all.

<sup>12</sup> Yes, what else can one do? Animals live according to their most harmless instinct, but the priests in the temple - I say to you - do not have any instinct and much less any reason or mind! And therefore nothing can be achieved or nothing can be done with those truly half-humans or actually no humans at all any more. And see, therefore I have fled to you at these extraordinary circumstances; because down there in the city and also in the temple, one cannot survive anymore!

<sup>13</sup> But if you have time, you could sure tell me something quite specific from your life-experiences, which I would appreciate very much, since I myself feel very distressed in my soul. Tell me quite frankly: Have you ever in your travels in Persia and Arabia seen a similar phenomenon? And if you have seen something similar - what was the consequence afterwards or even during the phenomenon?"

<sup>14</sup> Said Lazarus: "Do not make your heart heavy because of this truly most fantastic and marvelous light phenomenon; because it does certainly not carry any evil consequences for us slightly better people, since we still have preserved the old and solid belief in God and our loyalty to Him in our souls and have followed His commandments as well as possible! For the apostates, however, it is a good reminder and tells them that the everlasting old Jehovah still lives and has the power to punish the sinners how and when He wants. If you look at the appearance from this point of view, you cannot be afraid. See there - those hundreds of people! They all look at this appearance from this point of view and are fully relaxed and fully good-natured, and you with your proven honesty before God and the people, will surely not have any reason to be afraid of this phenomenon! Am I right or not?"

<sup>15</sup> Said Nicodemus: "Certainly, certainly, your answer was right and good and you have refreshed my heart with your friendly words, wherefore I am grateful to you with my whole heart; but you have not told me whether you - on your wide travels in Persia and Arabia - have ever seen anything similar!"

<sup>16</sup> Said Lazarus: "Never, neither in Persia nor in Arabia, have I seen such a phenomenon! By day

and by night I have seen a large number of very unusual appearances which made people seeing them for the first time, wonder; but because they recur at certain times, they do not make any impression on the local population. But this appearance would certainly intimidate the most courageous Arab; because never ever has anyone on this earth seen anything similar, except for a prophet in some kind of prophetic ecstasy, as is told of the old father Cainan and Enoch, and of Moses and also of Elijah and Daniel. But with the eyes of the flesh, surely nobody has ever seen such a phenomenon. But this appearance will not stay the same for much longer, but according to my feeling, will change soon and a few times."

<sup>17</sup> Said Nicodemus: "Are you serious?"

<sup>18</sup> Said Lazarus: "Certainly, the way the twelve light columns are now standing and still slowly growing, they will not remain so until the very end!"

<sup>19</sup> Said Nicodemus: "Oh, then it will become even worse in the city and the whole region! What will your two sisters do at home? They will languish with fear, as well as my family in my house!"

<sup>20</sup> Said Lazarus: "Oh, worry about something else! The Lord has already provided for them; because He does not let His followers languish, whatever happens. Since the Lord watches over such phenomenon, lets them arise, change and end - always for the welfare of the people of this earth. And therefore you can be at ease regarding your family; since the will of God watches over all of us!"

## - Chapter 47 -

### **Nicodemus talks with Lazarus about the light-phenomenon.**

<sup>1</sup> Said Nicodemus: "My brother, you are right, completely right! He who firmly trusts in God, cannot encounter anything bad, although God allows it quite often that people have a few encounters, where the especially good care provided by God, cannot be grasped so clearly with our mind. It has already happened to me a few times, and with these kinds of great appearances on this earth, I become like a child who always fears the fire, since it has once burned a finger in the fire. This is what I have experienced, and that a few times. One time by a lightening strike which stunned me and afterwards left me with severe pain in my limbs for some time. At another occasion I was grabbed by a whirlwind and lifted over the height of two men into the air and then put down quite roughly back onto the ground. Also twice I drifted between life and death for over five hours in severe weather on the Galilean Sea, and still at another occasion my otherwise very gentle and well-trained mule became wild, started to run madly until it sank to the ground exhausted and severely crushed my foot. A strong lightening strike quickly followed by thunder was to blame for that.

<sup>2</sup> And see, these and other accidents I encountered were caused by purely natural phenomena, and therefore I am always a little afraid when I experience a quite unusual appearance. In all these accidents I did not lose my life like so many people in such similar situations; but I am always full of fear if with God's permission such natural events occur, against which our human strength can never compete. And right now this is very much the case, where in the east the immense fire-columns are threatening to destroy everything on this earth. I believe in God and trust firmly that He will protect us from any great disaster; but especially there where the extremely threatening-looking columns touch the ground, I would rather not like to be - because there must be a terrible

firestorm present."

<sup>3</sup> Said Lazarus out of Me: "Also there in the region of the Euphrates no being will be hurt by these columns, of which you can be completely be assured and therefore you absolutely do not have to fear anything. But look, the ten columns in the middle are moving closer and close together; only the two outer columns stay unchanged! See, this is already a change! And now two and two start to merge with each other to such an extent that we only see five large middle columns, without the light getting stronger or weaker. See, another change! The outer two columns are not yet moving!"

<sup>4</sup> Said Nicodemus: "This strange change appear to me to be guided by a thinking being, because these appearances usually come together more clumsily and quite haphazardly, sometimes joining together, sometimes splitting or even destroying each other. You only have to look at the extremely clumsy and haphazard cloud movements during storms and the chaotically flashing lightning strikes! But it seems that a highly intelligent thinking being is hidden behind this immense phenomenon, and one could nearly come to the conclusion that this is a new magic of the Essenes, who most likely have new properties in this area. Because these people draw together to a point all of the world's magic and they themselves are very inventive in such unusual things. There, look! Now the five pillars also start to merge! Their movement is quick, and see, they are already one! Ah, this will make the temple clerics and the people think and thoroughly despair and will lead some weaker ones to insanity!"

<sup>5</sup> Said Lazarus: "Now less so than before; because now many start to believe that it has something to do with the recently arrived Indian magicians, because this event has too much of a plan and consistency to it."

<sup>6</sup> Said Nicodemus: "But what do you make of this really extremely strange phenomenon? It might have been a product of the magicians, but it also, regarding it's immense grandeur, could be rather originating from Jehovah's will, to be there or at least allowed to be there, to especially announce to us Jews a coming judgement or any other concealed plan of God. Do you know who else could be behind this phenomenon?"

<sup>7</sup> Asked Lazarus: "Who do you have in mind?"

<sup>8</sup> Said Nicodemus: "The certain miraculous Saviour from Nazareth! He was at the festival and - I believe - twice in the temple, where He told the Pharisees the hardest truths straight to their faces, in such a way that they finally wanted to stone Him. Thereupon He moved on, and He could not be too far away from the place from which this phenomenon is arising. This time I unfortunately could not find an opportunity to secretly visit Him again; since you know what tendencies the temple pursues these days. But it doesn't matter anymore, since I - between you and me - believe in Him and His mission; because if He is not the Messiah, there will for all eternity never be a second one coming to this world. But I can tell you this - understand me - in private, because I know that you also share my opinion, just as many people; but one is not allowed to say this too loudly in Jerusalem. So, friend, the mentioned Saviour most probably also knows about this phenomenon; and He also certainly knows best what it should or could indicate. What do you say to this my opinion?"

<sup>9</sup> Said Lazarus: "Yes, yes, you could be right there; I just don't understand very well how, if you say that you believe that the Saviour from Nazareth is in all seriousness the promised Messiah, you could still be afraid to acknowledge Him for what He undoubtedly is, aloud in front of all the world. If he is the Messiah, then He is, according to many well-known places in Moses, Elijah, Isaiah, Jeremiah and many other prophets and seers, Jehovah Zebaoth Himself. But if He is - what is all the world compared to Him?! Can He not blow it away with one breath, if in the end it would become too much to His disliking and the people's malice tested His patience too much?! But if He is undoubtedly the Almighty Lord of the whole creation and you believe this - how can you still be

afraid of the stupid and blind world?! See, this truly doesn't make sense to me! That you have visited Him the first time only at night, was very understandable; but since then He was here several times, and you visited Him not at night and even less during the day, and this was obviously not right. Only if you do not fully believe that He is the true Messiah, does this excuse to a certain extent your fear and lack of enthusiasm, and you can catch up what you have missed! Have you understood well enough what I wanted to say to you?"

<sup>10</sup> Said Nicodemus: "Brother, you are completely right; but what can one do if one is unfortunately a member of the temple and has both hands full just to keep the temple so far in line, that it does not too greatly infringe on human rights? But to achieve this, one unfortunately must start to howl with the wolves, to secretly and cleverly divert them from the good herd, so that they are not completely torn and eaten by them! And as such it was truly not so easily possible for me to get away and spend some time with the Saviour, just as I could not get together with you my most proven friend for nearly two years, except in the temple. Because the prophet John and now the Saviour from Nazareth are creating great concern for the temple, and weekly meetings are held regarding His movements and teachings, and plans were made to make silence Him; but up to now all efforts combined achieved nothing, since the people regard Him partly as a great prophet, partly in all seriousness as a great new king and for the most part also as the true Messiah, what also honestly said - is the case with myself.

<sup>11</sup> However, the strangest thing is, that He has many followers among the Romans, and that they do not place any restrictions on Him to spread His teachings! This I regard as a great sign of truth for the authenticity of His rank as Messiah. But do you not know where He went after leaving Jerusalem? At this opportunity I myself have a desire to look for Him and to talk to Him."

<sup>12</sup> Said Lazarus: "Friend, just look at the three light- and fire-columns; because now the two outer columns also start to move and come closer to the one column in the middle. We shall see what will become of that! See, the one from the midday-side has already merged with the middle column; but the one from the north-side remained standing, and we see only two, and these two shine as bright as the previous twelve, since their light has become more dazzling and purer. Yes, I cannot think and imagine that it could be brighter during the day! Only the firmament is darker, and here and there the one or other large star is visible in the direction of the evening.

<sup>13</sup> Look down into the city, how the people are running to and fro! People are even standing on the gables of houses and stare at the phenomenon! But now also the northern column moves towards the middle column and starts to amalgamate with it! Now we are left with only one column!"

<sup>14</sup> Said Nicodemus: "This is truly in the highest degree memorable! What will happen next?"

## **- Chapter 48 -**

### **Nicodemus before the Lord.**

<sup>1</sup> Nicodemus had hardly spoken the question, when this one single column rose higher and higher, and this happened so quickly and also very fast, that soon nothing could be seen of it anymore, and it again became very dark on earth.

<sup>2</sup> And Nicodemus said: "There we have it now! What was this so threatening event and what did it mean? That it was allowed by God, is now very clear; since no human power could have pulled it

upwards into the deepest depths of the firmament. Oh you human wisdom, how do you stand there again: so naked, so helpless and without knowledge like a newborn child! Friend Lazarus, what do you think about this event that has filled the souls of all people with fear for nearly two hours? If this was a divine event, great things lie ahead of us. But if it was a game of the spirits of the earth and air, then we poor, weak people of the world can expect nothing good; because normally after large, fiery appearances, great storms, great tempests, earthquakes and as well as war, famine and pestilence follow. And those things are truly no comforting prospects for us poor people! But what is your opinion?"

<sup>3</sup> Said Lazarus: "I for myself know just as little as you do; but let it be! Look behind the tent at the large crowd of people! They are all my guests, and more than two-hundred are still accommodated in the house, who have seen very little of this appearance. But among those many people standing behind the tents, there will be a few who will most likely understand this appearance better than both of us."

<sup>4</sup> Said Nicodemus: "Yes, this will be the case; but how do I get to them?"

<sup>5</sup> Said Lazarus on inner instructions from Me: "Just come along with me, and I will introduce you to the right one!"

<sup>6</sup> Said Nicodemus: "That would be alright, if only I could remain unrecognized, so that I will not be betrayed in the temple."

<sup>7</sup> Said Lazarus: "Ah, worry about something else! The people you find here with me, are themselves enemies of the temple, because they have found a better temple; you therefore do not have to fear the least from these people - just come completely unconcerned and courageously with me!"

<sup>8</sup> Only then did Nicodemus decide to accompany Lazarus.

<sup>9</sup> But when he came near Me, he was startled, because he did not expect to meet Me here.

<sup>10</sup> But I went to him, gave him My hand and said: "Why are you startled to see Me, as if I were a ghost? Besides, you planned to follow Me, if you could find out from Lazarus where I went, and now you have found Me here! Isn't this even more convenient for you?"

<sup>11</sup> Said Nicodemus: "Oh Lord, certainly; but You are the Holiness of God and I am an old sinner of the temple! This depresses and very much restrains my heart, so that I have only little courage to talk to You."

<sup>12</sup> Said I: "If I hold a sin against you, then you can say: 'Lord, forgive me the sin!' But because I do not have any reason to say this to you, you are free and can talk as you like. What do you say to this phenomenon which the temple clerics are fighting each other about?"

<sup>13</sup> Said Nicodemus: "Oh Lord, the phenomenon was something incredible, and had never been seen since the beginning of the world! But what it means, You certainly will know better than all of us, and therefore I only want to ask You. Because I was earlier of the opinion that it originated from You, since You could quite easily have been in that area. Since one year ago, as I have heard later, when You were in Caesarea-Philippi, a similar event took place and was the actual reason for the fire in that town. And I therefore think now that a repetition of the appearance at Caesarea-Philippi could have happened here, if You were in the area. But You are still here with us in Jerusalem, and therefore we do not have any reason to be afraid anymore about this phenomenon. But what actually was this phenomenon? You, oh Lord, will know this best, as I have already said. If it is agreeable to You, You could tell us something about it!"

<sup>14</sup> Said I: "The phenomenon was My will and therefore also My work; but later on we will have some more time to talk about that. For now stay calm, since this phenomenon is not the last of what this night has to offer; only then will follow the explanation in the house! Raise all your eyes upwards and see what will be shown by this image!"

## - Chapter 49 -

### The manifestation of the old and new Jerusalem.

<sup>1</sup> When all directed their eyes upwards, the sky became glowing and blood-red and one could see the city Jerusalem on the glowing ground, besieged by Roman warriors, and out of the gates of the city flowed blood. Soon afterwards, the city stood in bright flames and a dense smoke was laying over the whole wide horizon. Soon afterwards the city could not be seen anymore, but only a steaming mountain of rubble. Finally this also disappeared and one could see an infertile desert, where wild hordes built a place to live. After this, the manifestation disappeared and terrible screams of fear could be heard from the city, and Nicodemus thought that an uprising was certainly going to take place in the city.

<sup>2</sup> But I calmed him and said: "This is still far away; but from now on, between forty and fifty years, it will happen to this country and this city, since it did not want to recognize the time of it's great merciful trial, will be completely destroyed. But now wait for the last event! Only then will we go into the house and discuss it. But for now, pay keep on paying attention to what you will see!"

<sup>3</sup> Upon this My instruction, all looked again to the firmament and the column of light once more came down from the sky to the earth, but not at the place where it originally arose out of the twelve columns, but on the opposite side, towards the west and the light was now many times brighter than before. Soon afterwards it started to divide - but not into the twelve columns, but out of the countless many parts, a very large city was formed, whose walls consisted of the twelve main types of precious stone and spread an extremely manifold light lustre to all sides. And this city had twelve visible gates through which countless many people from all parts of the world strolled joyfully in and out.

<sup>4</sup> High in the air above the city, as if of rubies and emeralds, a script was formed according to the old Hebrew style, and read as follows: 'This is the new city of God, the New Jerusalem, which will descend from the heavens to the people who have a pure heart and a good will; they will live there together with God and for ever praise His name.' This script, as well as this whole appearance, could only be seen by those who were with Me on the mountain, but by no-one else in the whole country.

<sup>5</sup> After all present erupted with cheers of delight and started to formally worship Me loudly, the appearance vanished and I admonished everybody that they should worship God in the silence of their hearts, and not with loud, noisy words like the Pharisees, which do not have any value before God. They stopped it and contemplated in the silence of their hearts.

<sup>6</sup> After a little while, I said: "It is now the middle of the night, and we will go into the house and have some bread and wine. Then I will give you a short explanation about the appearances you have seen."

<sup>7</sup> Upon these My words, all went back into the house, which large dining hall was still completely lit.

<sup>8</sup> After we were seated in good order in the dining hall at our tables and Lazarus and Nicodemus were seated next to me, bread and wine was brought in sufficient quantities to the tables, and I asked all to take a small refreshment. All took bread and wine and ate and drank with joy.

<sup>9</sup> After we have strengthened ourselves, our Nicodemus had a closer look at the various guests at the tables, and noticed the seven temple clerics who sat together with the slave-traders at a smaller table, and said to Me, a little embarrassed: "Lord, over there I see priests of the temple only too well known to me! Where do they come from? Will they not betray us? Can we trust them?"

<sup>10</sup> Said I: "Friend, those who are with Me once, do not have anything to do anymore with the temple down there! They have been sent here by the temple in disguise, to observe Me and what I do; but they recognized the truth and left the temple for good. In a few days they will, together with several others, depart with those high Romans over there for Rome to be looked after there, and with that, you have nothing to fear from anybody who might want to betray you because you are here; therefore you can rest assured."

<sup>11</sup> Nikodemus thanked Me for such clarification, took another piece of bread and ate without a care, after which he took a mug full of wine and drained it completely.

<sup>12</sup> After our Nicodemus had been strengthened, he said to Me: "Lord and Master, since everything has come to rest and You have promised us to in short give us a light about the appearances which occurred today in such miraculous manner, I want to ask You to fulfil Your promise!"

<sup>13</sup> Said I: "This I will do; but when I have completed speaking, you should not ask Me any further questions, but each and everyone should think by himself about what I have said, and it will be for his soul of more use than long questions! And thus listen!"

## **- Chapter 50 -**

### **The Lord explains the light-phenomena.**

<sup>1</sup> (The Lord:) "The twelve fire-columns in the east correctly represented the twelve tribes of Israel, and the strong centre tribe was Judah, while the two on the outside were Benjamin and Levi. Through various events, the twelve tribes merged into the last Judah-tribe, and this is I, who has come to unify all the other tribes in Me as the only one true tribe of Judah, so that they all should become one in Me, as I and the Father in heaven are completely one from eternity to eternity.

<sup>2</sup> When you saw the seven columns, you so to speak saw the already known seven Spirits of God, and when they became three afterwards, you saw in Benjamin the Son, in Levi the Spirit and in the centre, Judah as the Father. And see: Father, Son and Spirit became One, were from eternity One and shall also for eternity remain One! And this One am I, and whoever listens to My Word and acts and strives and lives accordingly, shall also be one with Me and in Me. He will ascend like Me to the heavens of God and will have in Me an everlasting life. This is in short the fully true meaning of the first phenomenon.

<sup>3</sup> But concerning the second phenomenon, it shows the full measure of the horrors of sin of this people, who in the brightest day which has risen over it, still walks in all darkness and shall continue walking in darkness. And therefore they will harvest the fruit according to their deeds, and this during a time which I already indicated to you, friend, when we were outside, namely between

forty and fifty years, and I will add another period of patience of a maximum ten and seven years to it; but then it will be completely over for this nation for all times. And this I say to you: This earth and this visible heaven will pass and will become rotten and fragile like an old dress; but these My words shall be fulfilled and forever never pass!

<sup>4</sup> For I'm the Lord. Who will argue with Me and march against Me with lances and swords?! Yes, they will do even this, and this My flesh will find death on the cross; it is this which will actually fill their measure and irrevocable seal their downfall. The blindness wants to rule and kill it's God. And verily it will do so not before long and this atrocity will be allowed it, so that it's downfall is for all times of times completely certain and irreversible. But that which will lead to the downfall of this nation will serve you for your salvation and the most perfect attainment of an everlasting life.

<sup>5</sup> However, none of you should be concerned, since I have told you this in advance; because this evil brood down there can kill My body, but not Him, who lives inside Me and forever acts and creates and maintains order. I will surely not leave the body in a grave; as already on the third day I will awaken this body again and will until the end of times interact with those who believe in Me, love Me and keep My word. And you, My brothers, will see Me and can speak to Me just as now, where I still walk among you in the not yet transfigured flesh.

<sup>6</sup> If you ponder all of this, then you will all see, that the second sad phenomenon has it's full and living reason. Just don't anyone say to Me: 'Lord, You could prevent this with Your onnipotence!' or: 'You could do this differently!' Because, verily I say to you, that I am doing my utmost to do what My everlasting and highest divine wisdom shows Me, and it still does not help the people down there; since they by their own, indescribable evilness are so obstinate, that no power of God can help them anymore.

<sup>7</sup> 'Yes', you will think and say to yourself, 'how can this be possible? God must be able to do anything He ever wants!' Yes, this God can surely do. But regarding the most perfect freedom of the human will, God never can and is never ever allowed to do what He wants; because if God only in the slightest degree interferes with the human will, man would become a puppet, lead by a string of the fixed divine will, and would never be able to reach any independence of life. But if he cannot reach this out of himself, the everlasting life of his soul is necessarily forever over.

<sup>8</sup> Every person must have his most perfect freedom of will, which can only by external laws and by voluntary obedience reach it's true advantage, whereby the divine omnipotence is allowed to interfere only very little or actually not at all and must therefore allow man everything he wants for the sake of his independent life, and this includes killing My most innocent flesh.

<sup>9</sup> And because mankind here in Jerusalem nearly completely rejected the laws of God and instead have introduced their more advantageous doctrines to serve their worldly interests, which are the complete opposite to My doctrine which has been given to man by Moses and the prophets and which they try to replace, I testify against them and their great injustice against God and against the people, for which they hate Me and want to kill Me for any price in the world. Yes, it will in fact be allowed to them; but then their measure of committed atrocities will be full, and to this people will happen in full, what you have seen before in the second phenominon."

<sup>10</sup> Said Nicodemus: "Lord and Master, I'm of the opinion that the two appearances might have made the temple clerics very sober, and they will subsequently watch out before laying their hands on anybody; since I have heard it in the temple very clearly, how the people reproached the highly embarrassed priests, that God will judge all, because they, the priests, have killed most of the prophets right down to Zacharias and John! And even the high priest kept quite and did not dare to answer the people, despite they having boldly claimed back their sacrifices from the temple, what otherwise would have been regarded as an extremely serious offence. And because I myself have observed this, I am of the opinion, that they, will not be so profoundly abusive and rebellious

anymore towards You, oh Lord and Master. They will take a lot of time to meet with You in a hostile manner! At the same time the temple has received, through a senior priest, from the high Roman court a very severe warning regarding the use of the Jus gladii, and this will for all times take away their desire and zeal, to ever again sentence someone to death without a judgement from a Roman court."

<sup>11</sup> Said I: "They will not do this; but in their fury and desire for murder they will for so long lie in the ears of the Roman judge and will bring paid witnesses in large numbers against their sacrificial lamb, that in the end the judge will have to comply with what they want. Indeed, many people already believe in Me and My teachings, but the temple still has a large number of nevertheless completely blind supporters, and with them they can do anything. That the temple still has a strong support base, is proven by the nearly uncountable crowd of people, who pilgrimage during the feast days to the temple. These great numbers of pilgrims are more than enough proof of how many are still clinging to the temple, and how many blind people still exist in the whole of the Jewish country, who think to pay God an appealing homage, if they very conscientiously do what the temple instructs them to do. If you picture this vividly before your eyes, you will find very little security among the Jews for the life of My body."

## **- Chapter 51 -**

### **The past and future of the Jews.**

<sup>1</sup> The Romans listened to this conversation and Agricola got up very indignant and said: "Lord of all heavens and worlds, if ever this rabble down there should plan something like this, Your omnipotence surely can inform us beforehand, and we will not wait to completely make an end to this deceptive rabble, and even tomorrow I will draw Pilate's attention to this matter!"

<sup>2</sup> Said I: "My very dear friend, on the very first day of your arrival you have seen My army and My power, and it costs Me only one sign, and countless crowds of the mightiest angels would be waiting for My command, of whom only one is required to destroy the earth and the complete visible sky in one moment! But this is not the reason why I have come into this world, to judge and to destroy, but only, so that it can be saved from its downfall. And as such I must allow all mankind free will - even if they want to lay hands on My body; because if I counteract with the power of My divine will which is given to Me by the Father, it will kill every person's soul, and nobody can imagine an everlasting life after leaving the flesh - much less believe in it and hope for it.

<sup>3</sup> Oh yes, it is not necessary for the people to harm My flesh. They would still be able to obtain the everlasting life of their souls, just as you will obtain it, if you keep My teachings to the end of your earthly life, without harming Me, and the one who would harm Me, he would not have the life and will also not obtain it.

<sup>4</sup> But down there with those worldly people, things are different. They have evidently all become servants of hell and its prince of lies and are now on its worldly payroll. They are heaping sin upon sin and atrocity upon atrocity, they commit harlotry, adultery and incest and strive continuously to convert everyone to the Jewish brotherhood, by promising him heaven and the everlasting life. But as soon as he belongs to their brotherhood, they take nearly everything he owns, so that he can buy heaven and eternal life.

<sup>5</sup> Once they completely separated such a blind heathen from his fortune, they say to him with a

sarcastic look: 'So, so, friend, see, you are now already halfway to heaven and to eternal life! Up to now we have acted on your behalf; but from now on, you must act for yourself according to the law that we have showed to you, otherwise our previous effort and your sacrifices to God would be without value!'

<sup>6</sup> And in this way they rob one after the other and then do nothing for him; and if he comes to them for any kind of advice, they refer him to their sermons if he cannot pay for the advice. But if someone can pay for advice, in addition to the sermons he also gets his advice, which is normally a sophisticated lie.

<sup>7</sup> And just as these sellers of heaven and everlasting life are not getting into heaven, since they do not believe in one and never have believed in one, they prevent everyone else from getting in, since they block his way thereto by their most darkest lies.

<sup>8</sup> The one with a brighter mind who recognizes this and starts to search for the truth, is immediately condemned as a heretic and blasphemer and pursued with all fury down to the last drop of blood, just as they, for the same reason, have killed nearly all the prophets who were filled with the Spirit of God, and whose graves they pretend to honour by whitewashing them on certain commemorative days. But they themselves are like the whitewashed graves, which on the outside also have a quite pleasant appearance, but on the inside are full of decay and disgusting stench.

<sup>9</sup> Of course you think and say in yourself: "Yes, if this evil brood has been for a long time as they are now, then God could have ended this behaviour a long time ago!" Yes, God have done this and has partly done it through various judgements, which once went to such an extreme, that the whole Jewish nation landed for forty years in hard captivity in Babylon - and the temple of Solomon, and the greatest part of the city Jerusalem, was destroyed. Thereupon the people repented and returned to God. And they became free and returned to the promised land, built a city and temple just as new and lived for a while in good order. But when they again achieved external splendour and prestige, they gradually began to deviate from the right paths and made for themselves laws, this means mainly the temple, replaced the divine laws with them, and urged the people to strictly adhere to these man-made laws, while the priests openly said and taught: "It is for you more useful to follow these new laws than the old ones!" And in this manner it continued on and on, and it got worse and more ungodly than under the Judges and Kings.

<sup>10</sup> There was never a shortage of reprimands and partly serious disasters, which unfortunately did not find any fertile ground any longer. When the people together with the kings and priests hardly thought about the living God anymore, and everybody sunk into the worldly pleasures, God again sent prophets and warned them that a mighty enemy would be allowed into the country, who would subjugate all Jews and imprison their kings, and would lead away as hostages their women, daughters, oxen, cows, calves and sheep, and take away a lot of gold, silver, many precious stones and pearls, and that the people would be enslaved for ever. In short, everything was pointed out to the Jews in a well understandable language, if they did not distance themselves from their worldly laws and their worldly way of life. But it was all in vain, and the prophecy was fulfilled; the Romans came into the country, conquered it and did according to the prophecy.

<sup>11</sup> Now the Jews were given more than enough worldly laws and were forced to follow them on pain of death. The temple then, under some of the devout priests, returned temporarily again to God, but did not continue with their effort and has - say - within thirty years deteriorated to a true den of thieves and cut-throats and is now in a worse condition than any heathen temple of ancient or present times.

<sup>12</sup> And although I Myself, as the Lord clothed with flesh, teach in the temple under the most obvious signs and teach all people together with the temple-Jews the truth, this is still of no use, and still the Pharisees carry on with their swindles and lies even worse than ever before and continuously

search for means of how to eliminate Me out of this world. And this will be allowed them, so that their measure of horror would become full. But then the second great judgement which was shown to you, will come over this nation, and with that also the end of the Jews who will be scattered like chaff over the whole world. And their name, which was until now very respected, will be despised.

<sup>13</sup> If they had recognized this time of the great blessed visitation, they would have become the foremost nation in the whole of infinity and would also have stayed as such; but because they did not want to recognize this great time of times, they will, starting with the great judgement over them, become the least nation on this earth. Scattered among all nations of this earth, they will have to, under all kinds of pursuit, search for their food just like birds of the air, and they will be subjugated everywhere.

<sup>14</sup> And even if there will be during later times those who will gather mountains of mammon for themselves, they will not be able to buy a country, an empire nor a regency anywhere on this earth; and as such they will remain as testimony for this My prophecy until the end of times of this earth."

## **- Chapter 52 -**

### **Destiny or free will?**

<sup>1</sup> (The Lord:) "However, do not think that this is something which certain sages of the world call 'destiny', as if God had decided for every person what should happen in his shorter or longer lifespan! To think and believe this, can bring death to a soul, because this is a teaching which is a secret product of hell, since it represents the direct opposite to the true principles of life out of God for man. People determine their own destiny by the wrongness of their free will and by the fact that they do not want to awaken the seven Spirits in themselves, which is why they do not reach the contemplation of their inner, true and imperishable treasure of life. Thereby they go astray, wanting to seek for the true inner light of life in the light of the world and with joyous courage walk and act along that road.

<sup>2</sup> However, once a human soul has properly established itself in the darkest night of it's created worldly arrogance, by allowing it to keep it's inner freedom of will, no angel of heaven will be capable to give it another direction, and nobody can say: 'See, this was the destiny for this person!' Yes, it was very much a destiny, but not originating from God, but from the person itself.

<sup>3</sup> God only allowed it according to the perfectly free will of man. And what I say now about a single person, is also applicable to a whole nation. It is and stays the creator of it's own temporal and eternal destiny.

<sup>4</sup> And thus it would very wrong to assume that God has since eternity determined that all this which I have shown to you by the phenomenon and predicted with the words out of My mouth, must take place. Oh no, absolutely not! Yet everything will happen as shown, because the people want it like that, since by far the greatest and most powerful part of them live comfortably and most stubbornly willingly in the very night of hell, and even now upon My mighty call, do not want to leave this night of death.

<sup>5</sup> Because I can do no more than what I have done now, have done in the past and still will do, if they are to keep their complete freedom of will, and he does not comprehend it, and who does not take note of it, his blindness and the great stubbornness of his heart cannot be healed by any

means that one could say is true, good and gentle. As a last effective measure, a judgement must come. But for the judgement to break loose, the cup must be full, which will, as I have said, soon be the case with this nation. And as such do not think about it too much in fear; because not I, but the people who do refuse to change, want it like this!"

<sup>6</sup> Said Nicodemus: "But Lord and Master, then it looks extremely bad for mankind! If even God cannot help such people against their own stupid will and stubbornness, then who else could help them?"

<sup>7</sup> Said I: "Yes, friend, there are many earthly things which you can see and touch but do not understand - so how do you want to understand and comprehend purely spiritual things which you do not see and sense at all?! I have explained that God, because of His eternal order, may not influence man in his inner spiritual development by guiding and directing him with His omnipotence. For if God would do this, man in himself would become a dead machine and could never reach the freest independence of life.

<sup>8</sup> Bring Me the worst cut-throat, and I will instantly change him into an angel of light; but at the same time his individuality would be as good as dead! But as I withdraw the Spirit of My omnipotent will, his individuality becomes active again, and the old cut-throat will stand before you. His love is to rob and to murder and it is therefore his life; if you take this away from him, he is completely dead and has totally ceased to exist.

<sup>9</sup> But such a man can still be bettered, and this through the extremely bad state into which he has placed himself through his evil love. Because the soul of a person only then starts to think about the reason of it's evil and miserable state, if it finds itself in hard, self-inflicted judgement; and once the soul has started to recognize the reason, then it will soon perceive the inner desire to rid itself from it's miserable state, and will start to think about the ways and means of how it can free itself from the hard judgement.

<sup>10</sup> And once the soul has such a wish and will, then it is also able to absorb a light which was given to it from above by any suitable means.

<sup>11</sup> If the soul seizes the means offered, it's previously evil love starts to change into a good and better love within and out of itself. It will become increasingly lighter in it, and it will step by step go to a higher perfection of life, and this is only possible by allowing the most severe judgement. And therefore a most severe judgement will be permitted to come also over the Jews, when their cup of atrocities is full - and this here and in the beyond - and this will humble them for all times of times, since they will never gain domination over a people."

## **- Chapter 53 -**

### **On the extent of good and evil.**

<sup>1</sup> Said Nicodemus: "Lord and Master, but why must there come such a terrible judgement over a nation only when a certain measure of all kinds of sins has been filled? And what is this measure and what does it consist of?"

<sup>2</sup> Said I: "This is a little odd, that you as an elder of the temple and of the whole city, do not understand this, whereby you have often read the wise Proverbs of Solomon for yourself and for

many others! If a child in a mother's womb has become mature, then it's measure as a foetus is full, and it is born into the outside world. A fruit on a tree has reached it's measure, if it has become ripe, after which it falls from the tree. A person who knows the law quite well, follows it completely and does not transgress it out of love for God and his neighbour, has thereby filled the measure of light of his own perfection of life and is thereby already here a citizen of heaven, since he has completely defeated death in himself and has become filled with the everlasting life out of God.

<sup>3</sup> However, a person, who firstly does not go through the trouble to acquaint himself with God's laws of life more closely - because the amusements of the world are detracting him too much - and who rushes from one sensory entertainment to the next, starts to forget about God, and his belief in God dwindles more and more. As soon as he loses faith in God, his parents also become tiresome to him. Not only does he not listen to them anymore, but he annoys them with all possible disobedience, in the end he may even hit them, steal from them and leave them. Just as he does not respect his parents, he respects his neighbours even less. He commits whoring of all kinds, and to obtain the necessary means to be able to indulge his senses and evil passions, he becomes a thief, a robber and a murderer. And in this way such a person has rid himself of all laws of life and acts then according to the laws of his evil nature and sins in this way against all laws. Thereby he has fulfilled the measure of evil, has become a devil and has in himself caused judgement to break loose over him, and must in his great torment ascribe it to himself that nobody else except he himself, is to blame for it.

<sup>4</sup> But that a full measure of sins is definitely followed by judgement - which is the actual spiritual death - is prescribed by God since eternity and is irrevocably so for all future eternities; because if this were not the case, there would be no fire, no water, no earth, no sun and no moon and no creatures upon them.

<sup>5</sup> Fire is an evil element, and if one is caught by it, it would give you death. Should there then be no fire, because it can easily have a deadly effect on people? See, the earth has a certain attraction, according to which every body becomes heavy and strives incessantly towards it's centre! Based on this property of the earth, you can fall from a height and kill yourself. Yes, does this mean the earth should not possess this property, because it can give death to people? Oh, this would soon turn out very badly for the earth; because it would break up and dissolve more completely than a piece of ice in the sun, and all creatures on it would come to an end! Since where could they exist, if they did not have a solid base? And see, this necessary property of the earth and all it's matter is also a judgement of God for all matter, and without it, no matter could exist!

<sup>6</sup> And as such everything that you may see in this world, is a judgement decreed by God - and whoever turns away from the spiritual and thereby also from God and turns in his soul to the matter of the world, can impossibly end up elsewhere than in the old judgement and it's death; because freedom and the fullest none-judgement exists only in the pure Spirit out of God, which can and will be obtained by everyone who lives according to My teachings, and believes that I have come into this world from God as being God Myself, to give to all people the true light of life and eternal life. Since I Myself am the truth, the light, the way and the life. Do you understand this now?"

### The explanation of the third light-phenomenon.

<sup>1</sup> Said Nicodemus: "Lord and Master, I understand this now and thank you most fervently for this Your so extremely important teaching. But since you have explained to us the two phenomena, I want to ask You to also explain the third one to us; because there must be something great hidden behind it."

<sup>2</sup> Said I: "Yes, yes, I certainly will give you some insight into the third phenomenon; but you will not understand it very well; since what the distant future will bring, you will only then see more clearly, once you have been reborn in the spirit. Nevertheless, I will tell you something about it, and thus listen!

<sup>3</sup> The light-column returning from the heavens back to earth, is Me in the Spirit of My living Word, which I will place in future into the hearts of those who will love Me and keep My commandments; I will come to them Myself and shall reveal Myself to them. And thus they will be taught by God anew.

<sup>4</sup> The division of the column into countless many parts means the unveiling of the inner, spiritual sense of all My words and teachings, which I have given to mankind since the beginning of mankind, through the mouth of the ancient patriarchs, the prophets and seers and now Myself.

<sup>5</sup> From these many separate disclosures of the inner, spiritual sense of the Word of God, will only then a true and great teaching of light and life be formed, and this teaching will then be the great and new Jerusalem, which will descend down from the heavens to the people. And those who will be and live in the new teaching, will walk in the new Jerusalem and will live therein forever, and their bliss will be never-ending and boundless. Because I Myself will be with them, and they will see all the countless glories of My love, wisdom and omnipotence.

<sup>6</sup> However, from the annihilation of this old city Jerusalem until the time of the new city of God on earth, only very little light will prevail among the people on earth; since soon many false prophets and priests will rise and will perform false miracles in My name, will mislead the people and will make them blind, yes the antichrist will do such things with the help of the kings of the earth, so that even My chosen ones, if I would allow it, could be enticed to bend their knees before the new Baal. But I will again let great hardship come among the people, as has never been before. Then Baal will be brought down just as the great whore of Babel, and the light of the living Word in the hearts of many people will come and raise and release the oppressed and afflicted, and all will be glad in the new light and will praise My name.

<sup>7</sup> During that time the people will often have contact with the pure spirits of My heavens, and they will be their teachers and instruct them in all the secrets of the eternal life in God, as was shown to you in the third phenomenon, where you saw people walking in and out through the twelve gates.

<sup>8</sup> But the twelve gates no longer indicate that the new city is built out of the twelve tribes of Israel, but out of the twelve main principles of My teachings, which are contained in the ten commandments of Moses and My two new commandments of love: since they are the gates through which the future people will come into the new city of God full of light and life.

<sup>9</sup> Only those who will keep these My commandments, will come into the city, and light and life will be given to him; but those who will not keep the commandments, will not have access to this new city. Similarly, the twelve types of precious stones signify the same twelve commandments, from which the wall around the great city was built.

<sup>10</sup> These twelve commandments are thus not only the entrance gates to the light and life for the people, but they are also their indestructible protection and shield, which the gates and powers of hell or the material worldliness will never be able to defeat and destroy.

<sup>11</sup> At the same time you have noticed in the phenomenon, how the stones of the wall gave a strong light in all their colours. This signifies that in the twelve commandments given to you is contained all degrees of the divine wisdom, and therefore a person can only reach perfected wisdom by keeping the twelve commandments. Because in the commandments are contained all the wisdom out of God, and because all the wisdom of God is contained therein, also all divine power and strength is contained therein, and this therefore, because in these commandments, the all-wise and almighty will and thereby the highest freedom is contained.

<sup>12</sup> Whoever thus made the will of God his own through keeping the commandments, has also adopted the divine power and the divine freedom and has reached the state of the true rebirth of the spirit and is as a true child of God, as perfect as the Father in Heaven Himself.

<sup>13</sup> And I say now to you all, that you should strive already here on earth to become as perfect as the Father in Heaven is perfect by keeping the commandments precisely, then you will be able to do greater things than I have done now. And if you have reached this state, then you will already in advance be a citizen of the new Jerusalem. This is thus the meaning of the third phenomenon. Have you all understood and comprehended this well?"

<sup>14</sup> On this My explanation of the third phenomenon, all eyes widened and they thought about it for a while, but were not quite sure to what extent they did understand this last explanation.

## - Chapter 55 -

### **The right cognition of God's wisdom through rebirth.**

<sup>1</sup> After a while of deeper reflection, Nicodemus said: "Lord and Master, extremely great and deep is what You just have so clearly told us, and I will forever not be able to thank You sufficiently; but because what You have said and shown to us is so extremely great and deep, I and perhaps a few others, have not so clearly comprehended this matter in it's foundation. But I also realize that an additional explanation will not make this matter any clearer, and therefore I do not say: Lord, make this even more clearer and more comprehensible to me!"

<sup>2</sup> Said I: "In that you are completely right. This matter cannot be made clearer for you and a few others; all this and countless more you will only understand if you have been reborn in the spirit.

<sup>3</sup> My Word and My sermons to you cannot be given through the normal manner of human speech and mankind's worldly wisdom, but it consists in the proof of the spirit and it's power which is completely unknown to you, so that your faith and your future knowledge is not based on the wisdom of spiritually blind people, but on the miraculous strength of the Spirit out of God.

<sup>4</sup> Now, this My manner to teach and to speak appears before the eyes of wise of the world as a folly, because they know nothing of the spirit and it's strength and cannot observe it with their coarse senses; but My teaching is nevertheless the deepest wisdom of the highest level, but only before the eyes, ears and hearts of the perfected people who are of a good will and who keep the commandments of God at all times. But for the wise and famous of this world, who perish as their

wisdom, My teaching is of course not that.

<sup>5</sup> I speak to you about the hidden wisdom of God, which He already - before the creation of this material world - has prescribed for your eternal glory of life, which hidden wisdom has not been recognized by any Pharisee, no elder and scribe and senior of the temple by means of their worldly reason in the scriptures; because if they ever had recognized this hidden wisdom, they would not continuously contemplate on how they could kill and destroy Me, the Lord from eternity. But let them make plans and hold meetings; since like their activities, so will be their remuneration!

<sup>6</sup> But to you I say, as it is written: "No human eye has ever seen, no ear heard, and in no human heart is it given, what God has prepared for them who love Him and keep His commandments!"

<sup>7</sup> What I reveal to you now, is revealed by the Spirit of God to your spirit, so that also your spirit investigates and recognizes the depths in God. Since only the spirit sees through and explores all things and, thereby purified, also the depths of God. And therefore you do not receive from Me the spirit of the world, which you never need, but the Spirit out of God, so that you out of this spirit can comprehend and understand completely, what is given to you by Me as from God.

<sup>8</sup> I can therefore not talk to you about this in the manner of human wisdom, but only with words, which are taught by the Spirit of God that judges all things spiritually, and thus you will not be able to completely understand Me, because your spirit has not yet fully filled your soul. But when your soul with all love and good, free will, will be totally in the Spirit out of God, which you receive now, then also you will judge all things out of yourself spiritually and recognize and understand everything, what still appears somewhat dark and incomprehensible to you.

<sup>9</sup> Nevertheless, you already perceive something from the eternal true Spirit of God and can also already judge a few things spiritually. But the completely natural person does not perceive anything from the Spirit of God in him, and if you talk to him about it, it is a folly to him, as he does not have in him what could enable his soul to judge spiritually. Because if a person wants to understand spiritual matters, his soul must be completely spiritually orientated in everything; since all life and all true light and all true strength lies only in the spirit, which alone judges everything and no-one can oppose it's judgement.

<sup>10</sup> But the natural, a still spiritless person is matter in judgement, and his natural life is given to him by the Spirit of God as a means, so that through it, he can awaken the true, spiritual life in him, if he wanted to. And so with his natural mind, he can as such recognize the commandments of God and exercise the will to also keep them and live and act accordingly. And if he does this, the Spirit of God penetrates his soul to the extent the soul has advanced with keeping the commandments of God and in the faith in the one God and the love for Him and his neighbour.

<sup>11</sup> When a soul has strengthened itself therein to such an extent that it is impossible for it to fall back, then this is already proof that the Spirit out of God has penetrated it fully, and has orientated it's recognition and knowledge spiritually, and such a soul has thereby completely overcome it's previously dead matter and has become one with the Spirit of God which penetrated it, one Spirit, one strength, one light and a true indestructible life for ever, which can never longer be judged by anyone.

<sup>12</sup> And therefore you should above all search for the true Kingdom of God and it's righteousness, everything else will given to you for free; since this will be done by the Spirit of God in you. Do not at all worry about earthly things, not even about what you will eat and drink and with what you will clothe your body the coming day; because the heathens and other worldly people worry about this, who have never recognized the true God. If the true Spirit in you has reached it's full rebirth, so will you have reached everything what you require.

<sup>13</sup> If you will walk and stay on My ways, as I am teaching and have taught you, you will also be in Me and My Spirit in you, and with it, you will be able to do everything what His wisdom will tell you and His will in you wants. And thereby every care for worldly necessities for the time of your earthly life has been given to you in the fullest measure.

<sup>14</sup> Now you have learned from Me what is possible for the spirit; but what is possible for My Spirit, will also be possible for your spirit, if it becomes one with Me. But how it can become one with Me, I have told you many times before - and therefore do accordingly, and you will see this My promise becoming fully fulfilled within you!

<sup>15</sup> But now, since we have done and worked much today, we will, since it is already a few hours past midnight, take a little rest and start tomorrow with a new daily task!"

<sup>16</sup> Said Lazarus: "Lord, with so many people, I will not have enough beds!"

<sup>17</sup> Said I: "Why not? Everybody stays where he is seated, rests on his arms and sleeps, and it will be very good for him!"

<sup>18</sup> With that Lazarus was content and did likewise himself.

<sup>19</sup> But Nicodemus wanted to go home, so as not to be seen during the day on the mountain; since he was afraid of the Pharisees.

<sup>20</sup> But I said to him: "Do not fear those who cannot harm you! If I want it and you believe it, you can leave this mountain in broad daylight without being seen and continue with your office."

<sup>21</sup> Said Nicodemus: "Then I will stay, since my family anyway thinks that I will be working in the temple."

<sup>22</sup> Said I: "Very much so, and thus you can stay and rest a little."

<sup>23</sup> Upon these My words it became quiet in the hall, and all allowed themselves a short rest to strengthen their body.

<sup>24</sup> My Raphael went upon My inner instruction to the slaves, who also had not yet rested, and let them rest in the same manner, then stayed with them until sunrise and caused them to have strange and beautiful dreams; since this was a talent of this children of the north, to have all kinds of prophetic dreams. And if they have seen beautiful and wonderful things in their dreams, then during the day they were very edified, devout, patient and cheerful.

<sup>25</sup> And thus everybody received what he wished for.

- Chapter 56 -

**The nature of angels.  
Love and wisdom, heart and mind.**

<sup>1</sup> When the sun rose over the far horizon, we were still resting and sound asleep. Then Lazarus and his innkeeper awoke, and the latter rose from his chair and went outside to awaken the servants, that they could start with the preparation of a good and ample morning meal. Soon the whole house came to life, and we also awoke, got up from our places and went outside.

<sup>2</sup> In front of the house was a well which had good and pure water, and I said to Lazarus: "Brother, so that we do not cause Nicodemus any offense, bring jugs and fill them with water, so that we can wash our hands - then no-one can say we eat bread with unwashed hands!"

<sup>3</sup> This was done and all washed their hands, their face and also their feet, upon which clean cloths were passed to dry the skin.

<sup>4</sup> When this washing was over, our Raphael came to us and informed Lazarus that the youths were still resting, sleeping and dreaming and should not be awoken for another few hours. This was done, since the youths were very tired from the long and difficult journey.

<sup>5</sup> Only now during the day did Nicodemus notice Raphael's blinding beauty and could not turn his eyes away from him. After a while of inner, deep amazement, he said to Me: "But Lord and Master, where does this beautiful celestial youth come from? What is his name? No, never have I seen such a heavenly beautiful man! Not far from him stands a girl who is also very lovely, but how earthly is she compared to this already beyond heavenly beautiful youth! His golden locks, how beautiful they flow over his ethereally soft nape, which is nearly as white as snow! What indescribable charm in his face! How soft, full and tender and light are his arms and feet! Everything of him is so ordered and refined and yet very modest, that I as an elder of the temple have never, not even in a dream, seen anything similar. Truly, this youth cannot be a child of this earth! If he had wings according to the pattern of the cherubs who guard the ark in the sanctum of the temple, he would be a perfect angel of God!"

<sup>6</sup> Said I: "Do you think that the angels of God must have wings to be angels? There you are still very much mistaken! Did the three men who visited Abraham have wings?! Or did the youths who saved Lot, or the angel who led young Tobias? It is not known to Me that wings were mentioned in the scriptures. Also the angel who appeared to Abraham, when he should sacrifice his only son Isaac, and prevented him from doing so, did not, according to the scriptures, have any wings.

<sup>7</sup> Only the two brass cherubs had to be symbolically depicted with wings by Moses to show to the - for that time - very sensuous Jews, that the pure spirits from the heavens of God move in everything very fast - in thinking, deciding, acting and accomplishing. The natural person on earth does not know any quicker movement than the flight of birds in the air by means of a pair of wings, and thus did Moses, on instructions from God, give the cherubs a pair of wings to indicate to the people the speed of the spirit. But in reality no angel of God ever had a pair of wings.

<sup>8</sup> The wings therefore only indicate the high degree of wisdom and strength of everything purely spiritual, but not that a pure spirit on God's instructions must descend like a bird from heaven to earth and back again. By the way, there never ever existed any angel in the true heaven who have not previously been a person on any earth. That which you very mistakenly imagine as angels created as pure spirits, are nothing other than the active forces and powers of God, by which the omnipresence of God is in all infinity actively expressed, which no person should try to imagine in a form of a picture, because the infinity out of God is in truth unimaginable for every limited being,

what hopefully is not too difficult to understand.

<sup>9</sup> But because each person's soul is called to become a true angel of the heavens of God, can this beautiful and most chaste youth just as well be on this earth without wings, just as I have been now in the flesh as the only Lord of heaven and earth with you, and teach you Myself, but at the same time maintain the whole of infinity. By the way, it is written: "At that time you will see the angels of God descend to serve the Lord!" And thus this youth can very much be an angel. What is your opinion about that?"

<sup>10</sup> Said Nicodemus: "Yes, yes, he is certainly more than beautiful enough for that; but he does not climb up and down between earth and heaven!"

<sup>11</sup> Said I: "Oh the great blindness of the people! How can you as a very experienced person assume that angels from the material heaven will descend to this earth and will ascend back again and that the people should see this happening and also how those angels would serve Me?! The descending and ascending of the angels only means: to ascend from love to true wisdom and with wisdom back to love again, which is the true, living Spirit out of God in you.

<sup>12</sup> If a person properly awakens and understands in his heart the love for God and his neighbour, he then ascends thereby to wisdom or the right and deep cognition in all things. But if a person has obtained such knowledge and has more deeply recognized and comprehended the unlimited love, wisdom and power of God, he will become full of humility and full of the most living love for God. If this is the case, he descends again into his heart, making it even brighter, so that it can become more glowing with love for God.

<sup>13</sup> 'But' - you say to yourself - 'does this earth represent love and heaven wisdom, since on this earth it is so loveless and from heaven comes only good - very seldom something less good?'

<sup>14</sup> Yes, in the heart of man which is the seat of love, most often it is also very loveless, and yet the heart is still the seat of love. But the pure love in the heart, being alone by itself, would bring forth just as little fruit as the earth without the light of the sun. The sun of heaven for the heart in man, is his natural mind. This descends in organized, good thoughts, ideas and concepts into the heart or down to the earth in man, gives it light and gives life to the seed for good and noble deeds. If the light of the mind is still weak like the sun in winter, the heart will still become more sensible and wiser; but because it is still very much in self-love, the noble seeds in it will not germinate, grow and bring to maturity living fruits of action. But if a person through diligence and the right use of his talents and abilities in his mind becomes brighter and brighter, the light of the mind will also awaken the warmth of life in the heart with more might, and the seeds resting in it, will start to germinate, to grow, to blossom - and soon bring noble, fully ripe fruits of action to a rich harvest of life.

<sup>15</sup> And thus by 'angels' are meant the thoughts, ideas and concepts of the enlightened mind, which is the heaven of wisdom in man in of course the smallest scale. Those descend and ascend and serve the still hidden Spirit of God in the heart of man, and this Spirit is called love for God and love for the neighbour. But just as this living Spirit out of God in the heart of man is not recognized and considered by so many people - while, nevertheless, the salvation of man with respect to his temporal and eternal life is dependent on this very Spirit - also I Myself as the Lord and primordial Foundation of all being and existence, am not recognized by the people of the world - although they see which great thoughts, ideas and concepts out of the heavens of God descend and again ascend through Me, to and from this earth - and which most brightly illuminate the heart and warm it up and revive it to carry living fruits of action. Therefore there are many who are called, but the chosen ones are only few, who accept and take to heart My Word, and turn it into a rich and vigorous harvest of deeds.

<sup>16</sup> Are you starting to understand a little who are actually in the first instance the angels, who descend from heaven to earth and again ascend to heaven to serve Me as the God from eternity and here on earth, temporarily for you people - you who are called to be children of God, are His heart and also His earth?"

## **- Chapter 57 -**

### **Jacob's ladder. About the nature of dreams. The soul in the afterlife.**

<sup>1</sup> Said Nicodemus: "Lord and Master from eternity, only now do I fully recognize in all truth that You alone are the true Christ, the Anointed of God, Whose fullness resides in You! Because never has a prophet on this earth taught in this way. But since You have given us such a great revelation, You might, if it be Your holiest will, give us a light concerning Jacob's ladder, on which angels between heaven and earth ascend and descend. From this vision I could never understand what Jehovah, seen on top of the ladder, wanted to show Jacob. Jacob understood this dream vision much better than I, as we never received a closer explanation about this vision from him. Lord, by my great love for You, I beg You for an explanation!"

<sup>2</sup> Said I: "What Jacob has seen in his dream, was fully that, which I have very clearly and in greatest detail explained to you. The ladder is the connection between the heart and the enlightened head of man. The heart is here also the visible earth, which during the time of Jacob when he was in great need and difficulty, was also too desolate and barren and too little enlightened. But under these circumstances he began to think deeply about God, and wondered what it was he had done that God allowed him to come into such great difficulty. He then fell asleep in the open field and saw in himself the connection between his heart's earth and the heaven of light in his head. He saw how his thoughts, ideas and concepts as on a ladder descended down to his heart, enlightening and comforting it, and then, through the increased love of the heart, themselves more revived and strengthened, ascended back to God, to be more and deeply illuminated. And look now at the whole course of Jacob's life, and you will see how he from then on thought more and more about God and also lived more strictly according to the will of God.

<sup>3</sup> At the same time it is also shown by this noteworthy dream, how out of him a generational ladder will rise as a true bond between his descendants and God, on which the children of God will then ascend and then again descend in the recognition of God, and that at the highest point of the generation ladder as seen by him, Jehovah will reveal Himself in My personality to renew the old bond and to elevate it through and through to the liveliest truth.

<sup>4</sup> And as such Jacob's ladder has been explained to you all twofold and threefold and you know now, what you truly spiritually have to understand under the concept "angels of God". But for your sake I still ask you, if you have understood everything."

<sup>5</sup> Said Nicodemus: "With that a great light has risen in me, and it is so and can never be otherwise; but regarding this visible angel, the question arises, if he is already a true, independent reality - or is he only a captured thought, arising out of Your love, wisdom and omnipotence?"

<sup>6</sup> Said I: "This is truly a very childish question from you! I say to you, the angel is - just as you and all mankind and the total infinite creation - both at the same time, because in the whole of infinity

does not exist any other reality except Me as My thoughts, ideas, and concepts. These are made alive by My love and held and maintained for ever by My will. What I as God can do and have done from eternities ago and forever will do, the same will you one day be able to accomplish in My kingdom.

<sup>7</sup> That these abilities are present in man, you can very easily and correctly derive from your brighter visions in your dreams; since in them your inner thoughts, ideas and concepts become reality and become alive and properly well-formed, and you can talk to them like true objects. Now, you of course do not know how this happens inside you, that in your dreams you can be among people of a well-arranged world, who sometimes can even speak wisely and can do this and that; for the time being this does not matter. Once you, in the manner as I have explained it to you, will be reborn in the spirit, then all secrets of your life and the reason for it will become clear to you; for now you can accept this as a fully illuminated truth, that every appearance in the life of a person has a highly wise and most true reason, otherwise it could never emerge in a person.

<sup>8</sup> When a person dies according to the body, the soul still lives as a being in space, but does not have any other world as a base and residence, as the world it has created for itself, and no longer has any material connection with this outer world, because it very clearly realizes by itself, that the total material world is nothing else than a necessary and hard to bear judgement, and that a most free and unbound life is endlessly more preferable than a life which is bound on all sides."

<sup>9</sup> Said Nicodemus: "Lord, once I have died, my living soul will forever see nothing from this earth any longer, but will continue to live in a world created by itself - however, there are many things on this earth which a soul, thirsty for higher knowledge, wants to investigate more closely! In the same way we look with great longing to the starry sky and want to know more about the moon, the sun, the planets and what all the other stars are, and would also like to fathom the depths of the seas, but if the soul after death only continues to live and to act in a sort of illuminated dream-world originating from it's own imagination, and only interacts with apparent people who are also only a product of it's very own imagination, it will, according to my poor opinion, be for the forever-living soul under the assumption, that it will have a full memory of it's past, not too much of a joy. Of course, if the soul without it's body, is left only with a memory as in a illuminated dream, where you normally recognizes your own I, but do not have a real recollection of the earthly things anymore, then such a soul can continue to keep on living very happily; since what is taken away from it together with it's body, it will also not have any longing for. I speak here as I understand this matter, but would like You to give me also in this regard a deeper lesson."

<sup>10</sup> Said I: "I can see only too well that you are still very weak; but your perceptions about the life of the soul after leaving it's flesh are even more desolate, dark and weak than your feelings and inner observations. Only tell Me this: Where and when does a person see more with his physical eyes: In a dark dungeon at night-time or on a high mountain free in all directions on a clear, bright day? And a person, in his fullest freedom, with everything provided, standing with his best friends on a mountain, will he still have a longing for the old, dark dungeon to investigate and research it's gloomy corners and holes? Think about this My question - ask your open feelings - and give Me an answer, and only then I will give you a brighter light about your doubts!"

**- Chapter 58 -**

**Soul and body.  
State of a secularized soul in the afterlife.  
The moon and it's inhabitants.**

<sup>1</sup> Said Nicodemus: "Oh Lord, this Your merciful question is answered by itself according to the feeling of every person; the clearest answer lies already in the question itself, and it would be very needless to provide any answer. But I take it, that You most graciously wanted to indicate, that a perfected soul after leaving the body will see Your whole creation in an endlessly clearer light, as it would ever be possible in the temporal life, and that such a soul will have a many times clearer recollection of everything it ever experienced, took part in and gone through on earth than it ever could be possible in the body. Oh Lord, have I answered correctly?"

<sup>2</sup> Said I: "Completely, and therefore I want to show you the reason, so that in future nobody should say: 'Yes, He as the Almighty has told it to us to believe it, and most likely everything will be so, as He Himself has taught us, without telling us in more detail the how and the why!' No, I do not wish to teach you like this! Because I want to give you an understanding of the secrets of the kingdom of God. And so listen to Me!

<sup>3</sup> The body, as it is, could not on it's own as dead matter, see anything, nor hear, feel, smell and taste without a living soul in it. It is therefore only a necessary instrument for the soul, thus built and properly fitted for the soul to use it in the outside world. By means of the body it can see outwardly, hear and feel what is unpleasant and pleasant. It can move from one place to another and can do manifold works with the hands.

<sup>4</sup> The driver of the body's limbs is the intellect of the heart and it's will; because the body does not have on it's own a mind or a will, except if the soul itself melts into the flesh by it's worldly and sensuous desires, and gets thereby very much lost in it's flesh, so that it therein loses the consciousness of it's spiritual identity. Then of course it's entire intellect and will has also become completely flesh. In this case the soul is nearly as good as completely dead, and if it hears something of a pure spiritual independence and of a spiritual life after the death of the body, it considers it to be absurd.

<sup>5</sup> But even such a fleshly soul does not actually die after the painful death of it's body, but continues to live in the spiritual world; but it's life is then just as meagre as it's recognition and self-awareness in a purely spiritual sphere. Now, such a soul continues to live of course just as in a somewhat brighter dream and often does not know that it has already lived in another world, but it lives and acts according to it's accustomed sensuality. And if it is admonished by brighter spirits revealing themselves to it, it does not believe them and mocks and treats those who tell it the truth, with contempt.

<sup>6</sup> It takes a very long time in the beyond until such a world-loving and fleshly soul reaches a higher level of brighter recognition. As it becomes brighter and brighter, it's recollection returns in the same degree as it becomes brighter, and it then can see, hear and feel everything what happens above and in the earth.

<sup>7</sup> But if a soul is already here on this earth perfected through the spiritual rebirth and has thereby obtained the ability to see and clearly observe the purely spiritual and heavenly things, it also reaches the correct and completely true view of the whole material creation in itself and knows everything - even what happens on the moon, what happens on the sun, what the stars are and why they have been created, and everything that is on and in them.

<sup>8</sup> When such a perfected soul has been released from its heavy body, its viewing becomes completely similar to God, and it will then become - if it wants to - all-seeing, all-hearing, all-knowing and all-sensing. But if so, how should it therefore lose its recollection, because it can and shall in its godliness, create its own world to live in?

<sup>9</sup> So that you can see and more deeply recognize that what I just have told you is the fullest reality, I will for a few moments free your soul and the souls of some who are present here, and you can in this state say what you have seen and what you have heard and have observed - and thus it shall be!"

<sup>10</sup> At this point, a few were placed in a bright magnetic state, and at first they found themselves in an unfamiliar surrounding, which all liked very much, so much that they were begging Me to leave them forever in this heavenly region; because they did not want to return to this world at all anymore.

<sup>11</sup> I asked them if they could also see this world.

<sup>12</sup> And all answered: "Yes, Lord; but we see it as if behind us and we seem to look through it!"

<sup>13</sup> I asked them if they could see the great city of Rome.

<sup>14</sup> All affirmed this and described everything they saw.

<sup>15</sup> When the Romans present heard this, they were surprised in how much detail the enraptured were able to describe the city of Rome, despite none of them ever having visited Rome, nor ever seen a picture of this city.

<sup>16</sup> And I also asked them whether they could see the very far east of Asia.

<sup>17</sup> And they all gave the answer: "Yes, Lord, we can see the actual end of this large part of the world; since further to the east we see nothing other than water and more water with the only exception of a few islands! But this is a very large empire, and we also see a tremendously large city, which is enclosed by a wall a day's journey long, with countless many people inside!"

<sup>18</sup> Said I: "How are they dressed?"

<sup>19</sup> Here they quickly described the clothes of these people very precisely, and one of the old Pharisees, later Greek-Jews, was highly surprised, because he had the opportunity to see several Chinese in the extreme east of high India.

<sup>20</sup> After that I let them have a look at the moon, and they described in short this dismal and bare world, in which they could see nothing other than a few groups of wretched, grey goblins. There was no tree and no grass nor an animal visible.

<sup>21</sup> Upon that I awakened them again with the full recollection of everything they had seen.

<sup>22</sup> When they were back in a completely natural state, Nicodemus said: "Oh Lord, this is wonderful! We were here, saw You and all the others clearly, but we still saw everything we have described very precisely and clearly, and I have now truly myself experienced how indescribably clearer the vision of the free soul is than when it is tied to the body. We did not only see everything with more clarity whether it was close to us or very far away, but we also heard everything. And when we saw a tree or a house or a ship on the sea or a person or an animal, we saw it completely in its natural outer form; but we also saw through it, although the object was not transparent.

<sup>23</sup> Yes, with people we even saw their thoughts, which in the beginning were visible as tiny pictures

in their hearts. When such ascended like a swarm of mosquitoes to the head, they became clearer and more thoroughly formed, descended again back to the heart where they became larger and more defined and soon left the sphere of the person, grew larger and larger and formed a proper world around the person. But with the animals, nothing of this kind could be seen.

<sup>24</sup> But what is it with the poor moon? That it is a material world is obvious - but so bare, arid and desolate like the highest peak of Mount Ararat! Who are those poor small, grey goblins? They have more or less the shape of a person; but, nevertheless, they seem to belong more to an animal-species of this world-body, although they seem to be rather spirits than any kind of material beings. For I noticed how one such a goblin greatly increased in size and then again became small like a midget. If such a goblin were purely material, I think such enlargement and reduction of it's body would not be so easily possible. Thus, Lord and Master, what is it with the moon?"

<sup>25</sup> Said I: "This, My friend, you will find out soon enough and you can discuss this with My disciples, who are quite familiar with all this. But I have to show and tell you much more important issues - but this only after the morning meal. But for now the thirty Greeks will anyhow come up, will take a morning meal and discuss various matters with the youth over there. They arrive early, because the appearance of last night has also excited them."

<sup>26</sup> Said Nicodemus: "Very good, very good, Lord and Master, only Your will be done! Only this I would like to know beforehand, who is this so magnificent youth, where is he from, and what is his name."

<sup>27</sup> Said I: "This you will find out at this opportunity! His name is Raphael."

<sup>28</sup> Said Nicodemus: "According to the old scriptures, this is the name of one of the archangels! In the end this is the archangel himself? If so, I could be overcome by a great fear! Yes, yes, I have said this right from the beginning!"

<sup>29</sup> Said I: "And I have not contradicted you, but explained to you and all the others what and who an angel of God is. If so, why should you now be afraid of this angel, since you are also called to become an angel yourself? So that you are not in any doubt about this angel, know that he is the spirit of Enoch! His body is now My will. Therefore I told you that in heaven no other archangels exist and will forever not exist, except those who already lived in the flesh on one or the other world. But now nothing further about that; since the Greeks are coming already! Do not tell them about Me; because their time to get to know Me has not yet come!"

<sup>30</sup> After that I went aside a little and the arriving Greeks were seated in the nearby tents. It is hardly necessary to mention that the morning meal for the thirty Greeks was already prepared on the table in the tent. It was also soon consumed by them."

## **- Chapter 59 -**

### **The true worship of God.**

<sup>1</sup> After the morning meal was consumed, the same Greek who did the most talking the previous night, came out to Lazarus and Raphael and wanted to immediately start talking; but he was so stunned by the beauty of the angel, that he stood there as mute as a stone statue and was not able to utter one word.

<sup>2</sup> After a while of greatest amazement, he said as if to himself: "Yes, yes, this is truly the Olympus where the gods reside! Had you not taught me yesterday that there was only one God, I would regard you, you most magnificent youth, infallibly for our god Apollo; but since according to your certainly very true statement there exists only one God, whose children you apparently are, you most marvelous youth are surely a very dear son of His. And since you are infallibly children of God and are immortal, as we believe that of the gods, allow us mortals to worship you, and graciously accept a sacrifice from us!"

<sup>3</sup> The Greeks put their hands into the bags which they brought along, took out Roman gold pieces and wanted to lay them at the feet of the angel as a sacrifice.

<sup>4</sup> But the angel said: "Dear friends, just put your gold back where you have taken it from! But see and listen, what I have to say to you! True gods do not allow people to worship them, nor do they take any material sacrifices from them. The gods' wisest and dearest wish from the people of the world consists therein, that you should believe in the one, only true, eternal and almighty God and to love Him with all your life's strength and what you want your neighbour should do to you, do the same to him!

<sup>5</sup> If you take this to heart, believe and act accordingly, then you thereby worship the one true God worthily and appropriately and bring Him the only true sacrifice which pleases Him. And if you people of the world will do this, then this one, true God will accept you just like us as His immortal children, and the might and power of death will leave your souls.

<sup>6</sup> To worship with lips and sacrifices of all kinds has been only invented by evil and power-hungry priests and kings. They ask for sky-high veneration and demand mountainous sacrifices from the people, into whose ears they continuously shout that they are great sinners and therefore must bring large sacrifices to the gods, otherwise the gods would strike them with great and heavy plagues. But the evil priests do not do such things for the sake of the gods, but for their own sake, so that they become rich and powerful to enslave the poor and blind people even more.

<sup>7</sup> However, the true God wants only that all people should love one another as brothers and should walk free and unenslaved on this earth and should by the mercy of the only true God become wiser and wiser in all things. Since you have heard it out of my mouth openly, faithfully and true, what the only true God wants from the people, take your gold back; because true people and the true God do not need these excrements of the earth.

<sup>8</sup> Here the Greeks picked up their gold again and put it back in their bags.

<sup>9</sup> But the spokesman said with a very friendly face: "Oh you God-person worthy of my highest love, your words were true, soft, mild and sweet like honey, and we will also adhere to them! But since you do not want to accept any sacrifices from us, I don't understand why you accept money from us for your of course excellent food and drink! Wherefore do you need money?"

<sup>10</sup> Said the angel with a smile: "To satisfy you people is even for God not an easy task. Did you know already yesterday that we are children of God? No, you did not know that and regarded us as completely ordinary people, who get paid for the food and drink they serve. Since we knew that, we did what people do, and last night it took a lot talking and proof, until you changed your mind about us.

<sup>11</sup> But since you now know whom you are dealing with, you have now eaten and drunk, and nobody has asked any money from you, nor will anybody.

<sup>12</sup> See, this is the truth of the matter! With us only foreigners pay duty, the locals are free according to our old law. Foreign is everyone who does not know our God and His laws and is an idolater. But whoever believes in our one and only true God, knows His laws and believes in them and lives and

acts accordingly, is a local and is with us true Jews exempt from paying duty or for his meals.

<sup>13</sup> Of course there are many among us who are Jews, but do not believe in God anymore and do not keep His laws, but only live and act according to their desires. They also demand duty and let people pay for their meals, locals as well as foreigners - they are not seen and treated as locals anymore; by us but as foreigners. Are you clear about this?"

## - Chapter 60 -

### The Greeks on the path to the only true God.

<sup>1</sup> Said the Greek: "Ah, now yes - and I must openly admit that this is truly a marvelous, divine custom! But since we are already talking, we want to ask you for an explanation about the meaning of last night's light-phenomenon. The whole city is even today still in great excitement, and most of the foreign merchants have already left the city with their stock of goods last night, because they did not know what the consequence of this phenomenon in the very near future could be. Besides, no-one is buying anything, and all are full of fear in expectation of the terrible things, which - especially in view of the second appearance - could break loose over this city and over the whole country of the Jews. Yes, even we ourselves, if we had not gotten to know you better, would have disappeared over hill and dale. But we thought about you and consoled ourselves with the fact that we would receive some kind of satisfying explanation from you today. And thus we beg you for it!"

<sup>2</sup> Said the angel: "Look at us and all the other people who are here, and you will find nowhere any fear or distress! But why? Because we only know and understand too well what this phenomenon means. We know and understand this so easily, because we are clairvoyant in the light of God; but those down there are blind and therefore see and understand nothing, and their great fear is thus in fact already a very just punishment for their self-willed blindness and evilness.

<sup>3</sup> This phenomenon signifies for the good only good, but for the evil only evil, and thus according to this phenomenon, the good can expect good and can easily be optimistic and cheerful. So become good people after the teaching which I have given to you today, then also you can only expect good here and in the beyond! If you have understood this well, you too can be optimistic and cheerful, and for the time being you do not need anything else; since what I told you here, is the fullest truth."

<sup>4</sup> Said the spokesman: "Most wonderful and at the same time most wise friend! We all thank you; for you and the friendly landlord, who is probably your father or a very close relative, have faithfully promised us yesterday to today make us closer acquainted with the only true God, and you have done this well, and about that we are happy and delighted and thank you again with our whole heart, and we promise you dearly, that we will adhere to this teaching, and this in the most precise manner.

<sup>5</sup> But now we have another question, after which we will quietly move on. Down there you have a temple in which, as we have heard, the one and only true God of the Jews is worshiped. What is it with this God? Is there also any importance attached to it? Is this the same God which you have taught us more about, or is this also only a dead idol, as we have a very great number of them?"

<sup>6</sup> Said Raphael: "There was a time when the only true God was worshiped in this temple, and His commandments were preached to the people, and those acting against the laws were taught by

the teachers of God that they should amend themselves and do penance and return to God, Whom they have turned away from through their sins. The sinners did that and the mercy and love of God returned to them, and those who did not do penance, were punished by God, through the loss of His grace - often for the rest of their lives. They had to endure many sufferings, and when death finally came over them, they had no consolation and died in great pain, in great fear and terror. Those who kept the commandments of God, never lost God's grace, lived in good health and a cheerful life in God, and the death of the body was not painful for them; no fear and no terror accompanied them.

<sup>7</sup> But as it was once, it is not the case any longer. The teachers of God became pure world-people. They still use the name of the one, true God with their mouths - but in their hearts, not one spark of faith in Him is left, likewise no spark of love for Him and are therefore along with their temple, full of the darkest godlessness. Therefore God indicated to them in this night, what they can expect for their complete godlessness. And I have said to you before that this phenomenon contains only good for the good while only the evil and godless people can expect evil.

<sup>8</sup> Down there, as well as in the whole country, according to birth, live Jews; but in their faith and behaviour they are worse than the darkest gentiles, and therefore all grace and all life-light of God will be taken away from them and given to the gentiles. Therefore I am telling you already now a few things about the only true God, and at home you can tell what you have heard and seen to your family and friends. Within a few years, messengers will be sent from us to you, who will teach you in the widest sense the most clear and mightiest truths out of God.

<sup>9</sup> And since you have heard this from me who is also a messenger of God, you can in the name of the one, only true God, go in peace back to your country, and if you come across a storm at sea, call on the one and only true God for help, and the storm will soon die down, and during the rest of the whole long trip, you will encounter no more hardship! And this will also serve you as a testimony that the only one, true God with the power and strength of His Spirit, is present everywhere as Lord over nature and over all elements, and that all forces of nature are at home in His almighty willpower."

<sup>10</sup> Here the Greeks thanked the angel very much for this teaching and promise.

<sup>11</sup> But before they got ready to move on, the spokesman asked: "Most dear friend, full of the power of God! Will the one, only true God, who most likely is present among you as a person like yourself, notice that, if far away from all land and shores on the high seas, we are encountering distress by severe storms?"

<sup>12</sup> Said the angel: "If already I know about it, how much more the highest Spirit of God! See, I as a Jew standing before you, was in this my personality never in Athens where you are at home, nevertheless, I know in my spirit everything that happens in your big city, and everything that exists in your house and happens at any time therein! Do you believe me?"

<sup>13</sup> Said the Greek somewhat embarrassed: "Oh yes, I believe you that you, based on your inner, miraculous strength, could know about everything; but under my big house is - "

<sup>14</sup> The angel continued by saying: " - a catacomb, where you keep a lot of gold, silver and precious stones, which your courageous and very smart sea pirates have taken from a Roman merchant ship seven years ago. According to our laws, such a deed would be a very great sin before God; since you should not do to your neighbour what you do not want your neighbour to do to you! But at that stage you were not familiar with the law of our God and gave a sacrifice to your God Mercury for the successful robbery, and you could not have sinned against the law of our God, because it was absolutely unknown to you.

<sup>15</sup> But in future, you - and all of you - should not continue with such activities anymore; because if you would pursue this again, the grace of the only true God will never become part of you. You also live under the rather wise laws of Rome, which very strictly prohibit robbery and theft. If you keep to the Roman state laws, you will not that easily sin against the commandments of God. Do you understand this?"

<sup>16</sup> Said the Greek: "I can see now, that nothing is unknown to you children of the only true God; and if at any stage I would have been familiar with your pure divine laws as today, then this robbery would never have taken place, just as it will never happen again. Since no person on earth can undo what has been done, I ask you now, what should I do with this stolen treasure."

<sup>17</sup> Said the angel: "He, from whom you have robbed these treasures is anyway much richer than you are, which means that he does not need those treasures; but you have a very large number of poor people in your country, to whom you can do good. Since the Lord God says: 'What you do to the poor, you have done to Me, and I will repay you already here and hundred-fold in My kingdom!' Use therefore you unnecessary treasures and give it to the poor you know, and you will thereby expiate your sins before God and the people! And now you may depart in peace from here!"

<sup>18</sup> The Greeks thanked once again and started to leave.

## **- Chapter 61 -**

### **The sustenance of angels. Reference to the sixth and seventh Books of Moses.**

<sup>1</sup> In the meantime the morning meal had been prepared, and Lazarus came to Me and invited us all to the morning meal. We immediately went and had breakfast.

<sup>2</sup> During the meal Nicodemus was surprised when he saw the angel also eat and drink with a great appetite, and asked Me if the spirits of heaven also eat and drink like the material people on this earth.

<sup>3</sup> Said I: "Firstly you will notice that this spirit eats and drinks just as I do, where I am in My being the highest Spirit. But since this spirit for the time of his presence here must also have a body to be visible to you, he must, despite his body being of a very ethereal nature, feed it with the food of this earth, so that it stays visible to you, for as long as it is required; however, if it is not necessary anymore, then he himself will in the quickest moment dissolve his body and will, as a pure spirit, not be visible to you any longer.

<sup>4</sup> In the heaven of pure spirits there is also eating and drinking, but spiritually and not physically. Spiritual food, however, consists of pure love and wisdom from God. This penetrates the whole of infinity and feeds all the countless beings, first of all the spirits and through them, all material creation, of which firstly the immeasurable space wherein countless myriads of suns and planets or earths swim like fish in the sea and like birds in the air. Out of the ether the world-bodies get their necessary nutrition and from the world-bodies also all the creatures on and in them. Regarding the world-bodies, first the air is fed out of the surrounding ether and only then the world-body is fed by the air. Have you also understood this well?"

<sup>5</sup> Said Nicodemus: "Yes, Lord and Master, as well as a weak person can understand such a matter

of Your boundless wisdom! Once I become more spiritual, then hopefully I will understand such spiritual matters more clearly; but now I still have many shortcomings, since I do not know what a pure spirit actually is and what it looks like, and does also do not know what the difference is between ether and air, and likewise do not have any perception what a sun actually is, how large it's body is and how far away it is from earth. You also spoke of many suns, which Your wisdom of course will know. But how should I know these things?! But even if I were to know so well and clearly what is of this world, I could of course impossibly know anything of what is of a pure spiritual nature, because this is for our material senses not accessible and is therefore for our mind, incomprehensible.

<sup>6</sup> What is a spirit? What form does it have, and where and how does it live? These are questions which can never be answered sufficiently to any mortal. Am I right or not?"

<sup>7</sup> Said I: "Oh yes, there you have spoken completely right; since as long a person is mortal, he will not be able to understand any even clearest explanation to your four questions. But if he, by adhering to My teachings, has reached the rebirth of the spirit and thereby immortality, then he will find the clearest answers to your somewhat odd questions in himself; since only the spirit penetrates himself and also the spiritual depths in God, as I have clearly shown to you last night. But since your memory is not one of the strongest, you again ask about things which I have already explained clearly. But if you cannot comprehend and understand things of this earth, you shouldn't be surprised if you can comprehend and understand even less the spiritual and heavenly things and circumstances.

<sup>8</sup> Why have you discarded, set aside and never read the sixth and seventh book of Moses and the prophetic appendix? Therein are written many things which would have given you a clear light regarding the starry sky and the world of the spirits and their existence?! Take these books and read them, and things will become clearer in your heart.!"

## **- Chapter 62 -**

### **The value of human free will. The prophets' experiences in the afterlife. About being blessed.**

<sup>1</sup> Said Nicodemus: "Yes, yes, You alone are forever right, and we people cannot be right, because in us no truth, wisdom and true life-force prevails! But it is for the people who are surrounded by the world quite difficult to completely break loose from the world and become completely spiritual. The pure listening to even the wisest teachings, brings the person who became blind, very little or nothing if he does not obtain the truth of spiritual matters through his own observations and experiences.

<sup>2</sup> But if only one person obtains experiences and thousands around him do not, it is of no use to mankind, since they must believe the one experienced person, without ever in themselves finding any confirmation for that, what they are obliged to believe. Ah, it would be totally different, if all people had observations and experiences; then the pure spiritual development of man would make progress!"

<sup>3</sup> Said I: "As a blind man judges about colors, you judge about spiritual matters! But I think that actually He who created man, knows it quite best, how He has to guide and treat the people, so

that they may sooner or later reach the goal which He has set for them. I have performed signs for you which have obliged you to believe, that I and eternally no other is the promised Messiah. But this coercion does not really serve the salvation of your soul, as you will only be blessed if you live according to My Word.

<sup>4</sup> Believe Me: If I wanted to convert you people to machines, it would only take a thought of Mine enforced by My will, and the whole temple and the whole large country wherein the Jewish people live, would impossibly recognize Me as anything else than the Messiah - Jehovah Zebaoth! But would it help all Jews and all gentiles? I say to you: Truly, no more than this wooden food bowl, which - as you will see in a moment - will start to move in all directions according to My will!

<sup>5</sup> See, the bowl already lives and floats in the air like a bird! Would you like to exchange your being with it? See, it is very much alive and can move in all directions; but it does not have self-awareness, but My very own consciousness penetrates it and makes it alive. You can even ask the bowl questions, and it will without mouth and tongue, answer you. But will you ever believe that the bowl on it's own lives, thinks wisely and can speak without mouth and tongue?!

<sup>6</sup> But I tell you even more: With My omnipotence I can maintain this apparent life of the bowl forever. But will it therefore have an own, independent and free life as I have? Forever not; since as long as I keep it alive with My pure might, it is on it's own as good as completely dead. Since it's apparent life is only My willpower in it and therefore My very own life. If I withdraw this, the old death and the old, necessary judgment of all matter is there, and you will see no life in it - no matter how gaily it now moves in all directions back and forth.

<sup>7</sup> And see, man would have a similar life, if I were to force him with My omnipotence or with such signs, which leaves man no room for free thought. And thus a free unbelief is for man endless times better than a forced belief; because the fullest and most independent freedom of will in man is the great plan of God with man. Man can be taught completely harmlessly by God what he has to do to attain the completion of life in him; but he may never ever be forced with God's or by another spirit's might. If this occurs, man is judged, thus completely dead in himself and does not exist as a free and independent being anymore.

<sup>8</sup> And see now, for this very reason the proposed observations and experiences in the kingdom of the pure spirits are allowed by Me as seldom as possible, and if from time to time it is allowed to happen to individual people who are chosen for it like the prophets, those chosen people must be from above which have already completed a life-trial in the body on a another world, because such observations and experiences about the beyond cannot harm them in any way, and also not their fellow-man, because he can believe the prophets only if he wants to. If he does not want to - which unfortunately is mostly the case - he still stays completely free in his thinking and self-determination of his actions, and this is obviously far better for him than any outer or even inner coercion to believe.

<sup>9</sup> A person can only become blessed by God and in God, but only to such an extent, as he adopted the will of God as his own will and in his self-awareness has in a certain manner become one with God. But if God were to take away man's own free will and by His omnipotence place His own will into the heart of man, then man would be, as already said, in himself as good as completely dead, since only the superimposed almighty will of God gives life to man, as My will has given life to this bowl. But God has created man and has given him life and arranged him in such a way, that he in time can and must develop himself, and this is so wise that man with all his reason and with all his intelligence cannot imagine anything wiser. And now, I think that I have explained this matter sufficiently. If you have understood this now, we can rise from the tables, go once more outside and see what is happening there!"

- Chapter 63 -

**The people and the temple clerics.**

<sup>1</sup> On this My address, everyone got up from the tables and followed Me outside, specifically to the place where we were before the morning meal. From there one could see Emmaus, a little place close to Jerusalem. From Jerusalem several paths lead to it, but only for pedestrians. However, no road for carts lead there, except by a major detour, so that one could reach this place much easier by foot than a cart. On this day, a Thursday, people moved in masses out to this spot; since on this day there was a bread market in this place, and the people went there, usually to buy bread for a whole week. But because of the last night's phenomenon, almost no bread had been baked, yet the many people had gone there for the sake of the bread.

<sup>2</sup> When Nicodemus has learned this from Me, he said: "Oh Lord and Master, this will be bad; in this little place are the temple's bakeries and they provide an income for the temple of a thousand silver pennies of Roman money. And today no bread, and the people will demand the bread vehemently! Oh, there will be riots which will be hard to prevent! What should be done? The only problem is, that I am in charge of the temple's bakeries in Emmaus, and I am responsible to the temple for a timely delivery of an adequate amount of bread. Oh no, oh no, this story does not look good at all! Oh Lord and Master! What should be done? Where will we get bread for so many people? You, oh Lord, could help me, if it be Your holy will!"

<sup>3</sup> Said I: "You will be helped; but I say to you and all of you: If you do not continuously see signs and miracles, then you do not believe, even if the truth you have been told can almost be touched with your hands! But the people will not make a big deal about the lack of bread, since they also have seen the phenomenon of last night. There is nearly nobody in town, nor in the wider surroundings, who will not be frightened today and for a few days longer by the observed phenomenon, and therefore your feared riot in Emmaus will not happen, even if the people do not get any bread at all. However, they will find bread in sufficient quantities.

<sup>4</sup> But I will direct your attention to something else, which will cause the temple an even greater embarrassment than the potential lack of bread in Emmaus. Look, how on all roads which lead towards Jerusalem, many people are streaming to the city! The people come from the countryside and want to get advice in the temple, and hear from the mouths of the priests, what the meaning of the phenomenon is. This will be bad for the temple clerics! They will preach to the people sermon after sermon of atonement and will speak about the wrath of God, and how God can only be reconciled by strong acts of atonement and great sacrifices.

<sup>5</sup> But the people will say: 'Why do you tell us only now, as you could have learned it from God already long ago, where we stand before His eyes? Because we know it from old times, that God always reminded His people through prophets and seers for years what would happen to them if they did not return to God, when they carelessly forgot about Him. But this time no prophets came who could have informed us where we stand with God! And if in most recent times, any prophets arose to admonish us to atonement and true betterment, you declared them as false and pursued them and also those who listened to them and wanted to live accordingly. And since you have seen together with us the terrible signs, it is palpably obvious, that the wrath of God in the widest measure is upon us, and you want to put the blame completely on us for it; but we will not accept this and we will, without your prayers, turn directly to God and beg Him, that He should forgive us our sins - and we will do this, because you have not told us long ago, where we stand in the sight of Jehovah.'

<sup>6</sup> Such speech of the people will place the priests in great embarrassment and some will tell the people: 'God is only therefore angered by you, because you do not want to listen and believe us, but turn to certain false prophets, who are against us and do everything possible to turn you away from us.'

<sup>7</sup> But the people will say: 'You are wrong; since up to now we have not heard the voice of any false prophet or the word of a foreteller. But those we heard, were not false prophets; because they taught openly and declared loudly before all the world, that the kingdom of God has come closer. But you pursue them, because you have done it with such people since long ago, and this will be the reason why God has shown us His great wrath, and how He will deliver us into the hands of our enemy for severe punishment. That you priests are no prophets, we can clearly derive from the fact that up to this hour, you did not know where we stand before the eyes of God.'

<sup>8</sup> Again a priest will answer: 'If you think that we do not know anything and don't mean anything to the people anymore - why did you come here to the temple? In that case you could have stayed at home!'

<sup>9</sup> Then the people will answer: 'We certainly have not come here because of you, but for the sake of the temple and for the sake of God, whom we most seriously want to beg that He should forgive us our sins. You can pray with us if you want to; but we will not bring you any sacrifices, but what we will sacrifice, we will sacrifice to the poor and needy.'

<sup>10</sup> After that, the priests will withdraw and the people will make a lot of noise in the temple and it's vestibules. You, friend Nicodemus, can now, if you want to, return to the temple and convince yourself of everything what I just have told you and everybody else, and can at this opportunity say a few words of consolation to the people; but under no circumstances can you say anything to the people about My presence here!"

<sup>11</sup> After I have said this to Nicodemus, he thanked Me for that and added: "I shall do everything precisely accordingly and also try to calm the people as much as possible. But what should I answer the high priest, the Pharisees and the elders, if they ask me where I was during this terrible night, since I - what they all will surely know by this time - could not be reached in the temple nor in my house? If I have to speak the truth, I will betray myself and You!"

<sup>12</sup> Said I: "Just go down there very quietly and be not afraid, nobody will ask you about that, and what you have to say, will be put into your mouth! In the evening you can, if you want to, come back here; since I will stay here for the whole day."

<sup>13</sup> Thereupon Nicodemus went down, but looked back several times, to make sure that no real Jew saw him. But I send Raphael after him and allowed him to escort him as far as the city gates, so that nobody could see Nicodemus. At the gate, the angel suddenly disappeared and was at the same moment back in our midst.

<sup>14</sup> Upon this I said to a few disciples that also they, if they wanted to, can go to the temple until midday, to be witnesses of what will happen in the temple. Then also the disciples went down and stayed in the temple until after midday, after which they returned and told us what they had experienced.

### The gratitude of the freed slaves.

<sup>1</sup> Said Lazarus to Me: "Lord, I am also a bit curious about how this story in the temple will end today; because I still see many people on all roads moving towards the city. If those are going to fill the temple, there will be a pushing and yelling the like of which hasn't been seen for a long time. Nicodemus with his weak voice will not get very far! It can truly very easily come to a big tumult!"

<sup>2</sup> Said I: "Worry you about something else! I surely have enough means in My hands to prevent too great a tumult; but the matter will probably not get that far.

<sup>3</sup> But now our youths have woken up and are very hungry. Therefore you, My Raphael, go to them and see to it that they get something to eat and a little wine to drink, but the wine must be mixed with two thirds of water!"

<sup>4</sup> Raphael organized this speedily, which made the youths very happy, so that they could hardly wait to offer Me their childlike gratitude.

<sup>5</sup> Within a short time, they were strengthened and left the house, and Raphael brought them to Me. Here they stood in a long row, thanked Me for such a good meal and asked Me that I should come to them, so that each one of them could show Me his love; since they are so many, they could not come to Me all at once to show Me their great love.

<sup>6</sup> Then I said to them: "My dear children, there is no need for this now! But if you want to do it, then come one by one to Me and show Me your love; because if I came to you, quite easily a jealousy could come among you, since you would argue amongst yourselves by saying: 'But why did the good Father not turn to me or to him or to those? He surely loves the other more than me or my neighbor!' So that such opinions does not get a grip on you, come one by one or in pairs to Me and offer Me your love, and you will not be able to say: 'See, the good Father has distinguished him or her more!' Now it depends solely on you who wants to come to Me first."

<sup>7</sup> Said the youths: "Yes, good Father, but we all would like to be first close to you, and the pushing and shoving would be very tiresome for you! Therefore, you should decide at which place or end of the row we should start; because there must also be order in love, since a disorderly love would not be nice. The good God in this beautiful country has everything beautifully ordered, and thus out of respect to Him, we must do everything in a certain order!"

<sup>8</sup> Said I: "Now then, if this is how you want it, start with the right end of the row and come!"

<sup>9</sup> The youths liked this arrangement, and they came to Me from the right end, one pair after the other, first the boys and after that also the girls. They bowed deeply before Me, took My hands and pressed them towards their chest, bowed again and moved orderly back to the row.

<sup>10</sup> When all had showed me their love and were standing in their previous order, all bowed again deeply towards Me and they asked what they were allowed to do.

<sup>11</sup> And I said to them: "Enjoy yourself with all sorts of useful observations. Look at this beautiful scenery, look at the flowers and various other things and think at the same time how God has created all this out of Himself by means of His wisdom and omnipotence, and be very thankful in your hearts to Him, and you will have spent the time in a most useful manner and you will feel a great joy in your hearts! But you do not have to stand and walk in a straight line all the time, but stand and walk free, in such a way as you can see it with Me and all the other people, then you will

have much more fun than continuously observing your stiff straight line order. Go now and do according to My advice!"

<sup>12</sup> The youths gave thanks for such good advice, soon broke up their straight line and scattered in all directions on the mountain and entertained themselves quite well in the fresh and free nature.

## - Chapter 65 -

### The ability of the soul to see after death.

<sup>1</sup> We also walked a little more, namely to the highest point of this mountain. There was a little forest of olive trees under which quite a number of benches and seats were placed, and all sat down and praised Lazarus for such useful installation of so many and such restful benches and seats. Lazarus thanked all for their good opinion and was delighted. From this, in all directions completely free, high point, one enjoyed the most delightful view. From there one could see the Jordan and its valley and - of course very far away - a section of the Dead Sea.

<sup>2</sup> All looked with great delight at the beautiful scenery, the surrounding towns, villages and countryside for a while without saying a word, and Agricola said after thoroughly looking at everything: "All my dear friends who are here, especially You, oh Lord and Master, I must openly admit that I have in our large empire never seen such most beautiful scenery and landscape as this! Truly, in such a marvelous surrounding it must be more bitter and difficult for a person to die than in a more desolate and less beautiful surrounding! Since here one wants to live for ever to enjoy such views! What do You say, oh Lord and Master, to this my opinion?"

<sup>3</sup> Said I: "Friend, you would be right with your opinion, if the soul after the death of the body in connection with the Spirit of God, would not have the ability to see and enjoy endless more marvelous surroundings in other worlds - provided the viewing of most marvelous surroundings and landscapes was meant to be the to highest blessed enjoyment for a soul. But I would say, that after the death of the body, there will be for a life-perfected soul much higher blessed enjoyments than only the viewing of very beautiful landscapes.

<sup>4</sup> I give you the following scenario, that you here have to continuously look at this landscape but at the same time be abundantly provided with all other needs for your body for - say - only one-hundred years, and I guarantee you that this beautiful landscape will start to bore you to such an extent, that you do not want to see it for the rest of your life. Yes, now and then among good friends, the view of a beautiful landscape can leave an uplifting impression on the human soul; but soon afterwards the soul longs for change, so that it can have greater and more extended experiences and learn something new from them.

<sup>5</sup> As good as a perfected soul can see its surroundings through the eyes of the body, nevertheless, it will have the ability to see, hear and feel in a higher degree and measure in its pure spiritual state, as here in the heavy and laborious body! I have shown you before below in front of the house, how the inner viewing of the soul works - when you yourself were in the highest degree amazed - when those people who were for a short period of time excited by Me in the spirit and who were also never before in Rome, gave you such a detailed description of your home-city, as you yourself could not have seen better with your own eyes.

<sup>6</sup> You have to recognize, that the soul in its free and pure spiritual state, has a much higher ability

to see as in the limited body! But when this is the case, you can verily not say if you have a full and living belief in My words and signs and also in your experiences regarding matters of soul and spirit, that your physical death would be more difficult in such a surrounding than in a more desolate and darker landscape! That every soul continues to live after the death of the body and is most clearly aware of it's life, you surely do not doubt anymore?"

<sup>7</sup> Said Agricola: "Lord and Master, certainly not, since I have gained experiences about the life of the soul after the death of the body already before in Spain, Sicily and in Egypt, and this in a most convincing manner. But it is about something completely different, why I allowed myself to make the recent remark!"

<sup>8</sup> Said I: "And what does this 'difference' consists of? Just keep on talking, because we still have much time before noon to discuss various matters!"

<sup>9</sup> But now the many present toll-collectors came to Me and asked Me whether I will be annoyed with them if they went home until the evening to see if everything was still in order and to see that the servants at this opportunity did not take the liberty to possibly oppress the people who still streamed onto the road.

<sup>10</sup> Said I: "Do this and do good for quite a number of bad things which you have caused the people over the years, and your sins will be forgiven! But just as you can freely go now, in the same manner you can freely return."

<sup>11</sup> With that, the many toll-collectors gave thanks for everything they have received and enjoyed and quickly departed.

## **- Chapter 66 -**

### **The nature of soul and mind. The soul in the afterlife.**

<sup>1</sup> I said again to Agricola: "You can now present your case - thus start speaking!"

<sup>2</sup> Said Agricola: "Lord and Master, that the soul of a person continues to live after the death of it's body, is now a completely confirmed case of the clearest truth. But where does it go to, and what is actually it's nature and what is the nature of the totally pure spirit? Since according to Your teaching, space is infinite - then also the souls and even the purest spirits must be present within the infinitely large space; since any 'outside' of it is completely impossible.

<sup>3</sup> Then another question: What form does a soul on it's own have, or even a pure spirit, and why is it that a natural person cannot always see souls and spirits? Lord, only on these my questions give me a clear answer, and I will ask You about nothing else; because our complete ignorance in this matter is actually what makes death even more bitter and frightful. But if we people have also therein sufficient light, we will easily die and not clutch fearfully to the life of the flesh."

<sup>4</sup> Said I: "Yes, this would be very easy for Me to explain this to you, if you only would possess the free understanding for it; but this you do not possess as yet, although you, since being here, have heard many things in this regard which I have explained at length and you also have seen and experienced well-organized miracles yourself. And therefore this is a very difficult matter to explain

to you in greater detail than it already has been explained to you.

<sup>5</sup> The soul of a person is an ethereal substance, thus - if you can understand that - it is composed of many light-atoms or put together with the smallest particles possible, into a perfect human form by the wisdom and the omnipotent will of God, and the pure spirit is actually the will emanating from God, which is the fire of the most pure love in God.

<sup>6</sup> The pure spirit is a thought of God, emerging out of His love and wisdom, and becomes a real being by the will of God. But since God in Himself is a fire out of His love and wisdom, it is similar with the thought which in a certain way has been placed outside of God and has been individualized into an separate being. Just as fire is a force, also such a thought out of God is a force in itself, is aware of itself and can act by itself in the same clarity as from where it emanated. As a pure force it penetrates everything what you call matter, but cannot be penetrated by matter, because matter is in process nothing else than an external expression of the Spirit of God.

<sup>7</sup> The soul again, is in a certain way matter dissolved by the power of the spirit, which is forced into the spirit's own original form by it's power, and then, united with it's spirit, constitutes, as it were, it's light-etheric-substantial body, just like the soul is formed out of the flesh-matter surrounding it, when this has completely decomposed and dissolved, forms and builds it's former garment through it's pure spiritual will.

<sup>8</sup> There you have a very short and true representation of what a soul is and what the pure spirit is.

<sup>9</sup> To determine the place and space where the soul will stay after exiting it's body, will be even more difficult for you to understand; yet I will nevertheless give you an idea, from where you can draw some light for yourself. You will only recognize the reality in yourself, if you have reached in yourself the full rebirth or the full unification of the spirit with the soul, because the soul cannot fully comprehend this, for as long it does not develop itself through the power of the spirit inside it, to be able to become completely one with it's spirit.

<sup>10</sup> The space and place where a soul stays after the death of it's body - especially during the initial period of it's existence - is normally there where it lived when still in the body on earth - that is, if it enters the fleshless kingdom in the beyond when it is not yet perfected.

<sup>11</sup> In such a case it does not see or hear anything of the physical world where it lived when still inside the body, even though it is spatially present in the very same world. it's being is more or less like a clear dream, where the soul lives in a surrounding or landscape which also has been created by it and acts completely similar as it would in the natural world, and it does not miss the physical world which it has left, in the least.

<sup>12</sup> But by God's permission, the surrounding where it lives is often destroyed, and the soul gets into another surrounding which perfectly fits it's inner state. With such a soul it often takes a long time until it comes to the conclusion that everything it thinks to possess there is vain and void. If through various experiences and appearances it obtains this insight, only then does it start to think about it's state and being and becomes more and more aware that it has left the former, earthly world, and the desire starts to grow in it, to get into a more stable and unchanging state of life.

<sup>13</sup> In such a state, it will be taught by more developed spirits what it has to do; and if it does this, it will become brighter in it as it's inner spirit starts to penetrate it more and more. The more the inner spirit penetrates it and grows in it like a child in the mother's womb, everything around it becomes more lasting.

<sup>14</sup> Once a soul has reached the state where it's inner spirit has penetrated it completely, it attains full clairvoyance and a clear recognition, fullest consciousness and a clear recollection of everything: what it was, what it has become, what it has done and what the world - where it has

lived in the body - looks like and how it was organized.

<sup>15</sup> Such a soul can very thoroughly look through this earth, as well as the moon, the sun, all the planets or worlds circling around the sun, to an extent that until now no astronomer, neither a Greek nor any of the older Egyptian surveyors, has ever seen - and also the other suns within a greater system, which I already sufficiently explained yesterday - and in the highest degree admire their wondrous forms and construction and experience extreme joy in the love, wisdom and power of the only God."

## - Chapter 67 -

### **The different levels of blissfulness of perfected souls.**

<sup>1</sup> (The Lord:) "This is what awaits and is even necessary for a perfected soul, nevertheless, this characteristic of a perfected soul must be seen as a lowest degree of the actual great bliss, because this alone would begin to disgust a perfected soul in time to such an extent, as if it would disgust you if you had to look at this although very beautiful landscape, for a hundred consecutive years.

<sup>2</sup> The greater bliss of a soul obviously consists only in that the perfected soul is equipped with truly divine creative powers and that it, with divine-like wisdom, can do everything that God Himself can do and produce in exactly the same way.

<sup>3</sup> An even higher and actually almost greatest degree of bliss of a perfected soul consists therein that it can have God, the only Lord and Creator of infinity, around it all the time as it's best Friend and to love Him without measure and beyond any limits and can see with Him in an instant, the complete spiritual and material creation.

<sup>4</sup> But the greatest bliss of a perfected soul lies therein that it - being fully united with God through love - is experiencing the fullest divine freedom.

<sup>5</sup> That everything I have told you is the absolute truth, you can see from this My young servant. You have already asked Me a few times about the circumstances of this youth, where he comes from and who he is. And now I will tell you:

<sup>6</sup> See, this youth is already for a long time a pure spirit, but has already lived on this earth as a person in the flesh! His name was Enoch and he was the first prophet and teacher of the first descendants of Adam.

<sup>7</sup> Since his soul - during the primordial times of the people of this earth - ignited in the highest and most pure love for God, and such love dissolved his body - which dressed the free soul - into an ethereal substance, he became immediately for ever an archangel of the highest heaven of God, this means the highest divine freedom, what you can see from the fact that he is always close to Me."

<sup>8</sup> Here Agricola's eyes widened and he said: "What? This is a spirit and on top of it a pure and perfected one?! But he then clearly has skin, flesh and blood and eats and drinks as we do!

<sup>9</sup> That he can perform miracles like You, I explained to myself that he long since has been your

disciple and as such has obtained from You the necessary wisdom and power; because as a completely pure spirit, we people should not be able to see him. If you touch him, everything feels like with a completely natural person. But You have said it now, and I must believe you, although it confuses my thinking even more. How does this pure spirit have a body?"

<sup>10</sup> Said I: "I have told you before, that we can now negotiate a few things since we have the time for it, and as such we will also sort this out. See, My Raphael - Enoch is already standing in front of us; and I say to you that anything you would like to know further, you can negotiate with him directly; since he will give you all the information I would have given you, and what he will say and show to you, he will say and show to you out of his independent freedom, power, wisdom and strength, because he has made that out of God, completely his own. And so you may start your investigation with him!"

## - Chapter 68 -

### The nature of angels.

<sup>1</sup> Said Agricola to Raphael: "Dearest servant of our God, Lord and Master! As a pure spirit, what is your body made of here? Is this also as with me, made up of flesh and blood?"

<sup>2</sup> Said Raphael: "Touch me and convince yourself!"

<sup>3</sup> The Roman examined the hands and feet of the angel and found that it was made from flesh and blood as with any other human, and he said: "Yes, there is nothing spiritual to feel - and still you are supposed to be a pure spirit, and as such nearly as old as mankind on this earth?"

<sup>4</sup> Said the angel: "Examine me once more, and we shall see, how you will then judge!"

<sup>5</sup> Here the Roman examined the angel again; but now he no longer felt a body, and wherever he touched the angel, his fingers moved through as easily as through the air.

<sup>6</sup> After he made this second experience, he said, highly amazed: "Ah, this can make even the most intelligent person to doubt himself! First everything was solid and now everything is air and therefore as good as absolutely nothing! Yes, but tell me - if you as such an airy phenomenon still can speak - where have you put your former, quite tangible body?"

<sup>7</sup> Said the angel: "Nowhere, I still have it precisely as before! That you felt it earlier as a solid body, was my free will; and that you did not feel it the second time, was also my will. Since what we perfected spirits want, happens as we want it to happen, by our freedom and wisdom, either within a moment or in time according to a certain wise order.

<sup>8</sup> Because through our love for God, we are also completely in His for us enduring and recognizable wisdom and power, and as such God's love is also our love. His wisdom is our wisdom, His will is our will and His power is also our power. Nevertheless, there still exist unfathomable depths in God, which no created spirit can ever fathom; and if he were able to do this, he would not be blessed, because then he could not expect any increasing bliss from God. Do you Romans understand this?"

<sup>9</sup> Said some of the Romans: "Well, friend - even if you are a spirit - to understand and comprehend

this properly, more is required than our Roman mind! Everything will be as you said it; but the actual 'how' will have to wait until we ourselves have become more developed in our souls."

<sup>10</sup> Said the angel: "Listen, I speak now only with Agricola and not with all of you; since I already know that you others do not have the same comprehension. Therefore everybody should listen and be attentive to what I have to say to the one among you most able to understand, and what I'm going to show him! And as such you can speak, Agricola, but only you!"

<sup>11</sup> Said Agricola: "Yes, yes, my pure spiritual friend, basically I have more or less understood what you actually wanted to tell me: but just as the others, I have not understood it completely - but will also wait according to the promise of the Lord for better times! But this I want to know from you - subject to the condition to fully waive certain other issues - how can you rid yourself of your body through your will and still be present as before with your very tangible body? This is for me the most incomprehensible! In one moment you are actually something, but immediately afterwards you are, according to feeling, absolutely nothing, but the nothing is still very much the same perfected something. Yes, how can this be possible?"

<sup>12</sup> Said the angel: "This is something quite clear! We spirits in our - for you - imponderable pure spiritual sphere, are the actual, only real and most original something. Everything else in all the material world is an appearance produced by our will, so that for your souls a persistent medium exists as a means so that you can, just like us, obtain the fullest and most true freedom of life.

<sup>13</sup> But to show you this even more clearly, Agricola, pick up a stone from the ground and hold it in your hand! Good, now you have a very hard natural rock in your hand! You will say now: 'See, this rock, as it is, is a most basic reality!' Because you feel in your hand it's weight and - for you - indestructible hardness and say by yourself: 'This is a real thing!' But I say to you, that with this your real thing, it is the same as with my body of flesh and thereafter with this my still spiritual body. Because the hardness and weight of the rock which you are still holding in your hand, depends solely on the persistence of our will. For as long as we want to keep it as a hard and heavy rock, it will stay what it is.

<sup>14</sup> But for example: if I only want that this rock becomes - concerning the body - the same as I am, you will be able to reach through it, in the same way you have reached through my body. And if this is the case, only then has the matter of the rock - which is a product of our spirit-will - reached it's primordial reality, whereas without it, through the perseverance of my own will, it appears to you as a hard and heavy rock. So that you can understand this even better, check the rock once more very thoroughly, if it is still the same rock!"

<sup>15</sup> Said Agricola: "It is still what it was!"

<sup>16</sup> Said the angel: "How is it now?"

<sup>17</sup> Said Agricola: "Ah, I can still see it as a small cloud in my hand, but it's hardness and weight is like nothing! No, this is extremely strange! I could have imagined anything else, but that this could be possible! How was it possible for you to do this?"

- Chapter 69 -

**The power of the angels.  
Relationship between spirit and soul.  
Rebirth.**

<sup>1</sup> Said the angel: "I already have told you, that this only occurs through the persistence of our will, and that all matter is nothing other than the persistence of the will of the Spirit of God, no matter how diverse it may appear to you; because the various materials of matter including the elements, from which it for your eyes has originated and consists of, are our thoughts. Their forms and colors are our ideas which have been formed from our thoughts. Their usefulness are our concepts developed from our ideas, and the reaching of a higher spiritual goal for everything that is called matter, is our intention, from which a happy destination will emerge for all matter.

<sup>2</sup> Therefore only us eternal, immortal spirits can have a true and real existence, and the essence of matter is purely caused by us and is every moment dependent on us, as you have seen this very clearly with the rock. But you still have the small cloud on your hand, and see, and I will fill it with the full persistence of my will, and you will have the former rock back in your hand!"

<sup>3</sup> The angel did this, and the former, old, hard and heavy rock was back in the hand of the Roman.

<sup>4</sup> This made an even greater impression on the Roman, and he said to the angel: "This rock I will keep as a treasure in memory of what so miraculously has happened here! But now one more question! See, in me there also lives a soul and in it, according to your teaching, a spirit that is your equal! Why can't I through such my spirit perform what you as a spirit are able to achieve?"

<sup>5</sup> Said the angel: "Because your soul is not yet mature for that and your inner spirit has not yet fully merged with your soul! But there is something which is caused by the persistence of the will of your spirit - which at this stage is completely unknown to your soul - and this is the construction and the temporary preservation of your body. But your soul cannot sense this, just as it cannot sense how it's body is built, because it's inner building-master from the pure beyond cannot reveal and show this to it, since it, as already said, is not yet mature enough for it.

<sup>6</sup> The inner spirit works incessantly towards the goal of maturing the soul as soon as possible and to make it completely free, but the spirit is not allowed to force the least compulsion on the soul, because then the soul would become even more material and bound, as it could ever have become through any outside influences. Therefore the soul was given it's own will and mind, to be brought to the point - through external lessons of self-determination - to increasingly rid itself by means of it's own will from all worldliness and by going inside itself to walk on the increasingly purer and purer spiritual road.

<sup>7</sup> To the extent the soul actively walks the increasingly purer spiritual ways, to the same degree it's inner, purer spirit from the beyond unifies with it. And once it has rid itself from all the world completely through it's increasingly purer mind and through it's increasingly freer will, it has become equal and one with it's spirit, the unification which we can call the spiritual rebirth - and when united with it's spirit, even though still in the body, it will be capable of what I am capable of with my spirit combined with my soul."

**About the nature of the air.**

<sup>1</sup> (Raphael:) "When I as a person lived in a body for many years, I became aware of this inner path of life through the mercy of the Lord and followed it with increasing perseverance. Thereby it happened during the later days of my life, that my spirit and my soul became one, and I also became full of power over my earthly body, so that I was able to dissolve it as suddenly as this rock and before that, my for you tangible body, and kept just enough of it, that you can see me with your physical eyes.

<sup>2</sup> If I again want a body like yours, I only have to want, and the body will be back again. See, I want it, and you can examine me again, and you will find that I am again as firm as I was before!"

<sup>3</sup> The Roman did that, and found that Raphael was a complete person like before.

<sup>4</sup> He (Agricola) then asked the angel and said: "When you were a perfected person on earth and dissolved your body, could you also recreate it back?"

<sup>5</sup> Said Raphael: "For sure, just like now; but I did not want to, because a pure spiritual being free of a body, is endlessly more complete than in a body - even though bound by one's own will. See, in this body I can achieve less than without it! If you see me performing miracles, the body is already gone and is only recreated after the deed. I sure am also capable of doing everything within the body, but not as perfect as outside of the body. If you still have questions, ask them and I will answer you!"

<sup>6</sup> Said Agricola: "Oh, I still have a lot of questions in stock! Can you, by the persistence of your will, turn a portion of free air into any type of matter?"

<sup>7</sup> Said the angel: "Very much so; firstly, the air is already matter and contains all conceivable materials in it and can therefore very easily be transformed into any type of matter, and secondly, my spirit truly has the freedom - and this in the highest degree - to let my will act in the fullest measure and to transform the air momentarily into any type of matter you want me to. Just tell me in what should I transform the air!"

<sup>8</sup> Said Agricola: "Friend, this I leave to your best and most wise judgment! Do what you want, and it will be alright with me!"

<sup>9</sup> Said the angel: "Good! The air which blows before us, should immediately change, in a distance of twelve steps in front of us, into a completely round pillar of five man's length height and one man's length in diameter! So be it! Go now and examine the already standing pillar, if it is still air, or a solid column of granite!"

<sup>10</sup> On this request, all the Romans went and investigated the pillar.

<sup>11</sup> And all said: "Oh miracle of miracles! It is exceedingly amazing! It is surely the most solid granite column, as even in Rome we cannot show a better one! Yes, yes, in the pure spirit is the existence and all matter is only a result of persistence of the free will of the spirit!"

<sup>12</sup> Said the angel: "What do you think is the weight of this pillar?"

<sup>13</sup> Said Agricola: "Well, friend, this will be difficult for us determine! But as a rough estimate one can assume that this pillar most certainly weighs at least one-hundred-thousand pounds, and one-

thousand men would hardly master it."

<sup>14</sup> Said the angel: "You have made quite a good judgment! Nevertheless, I say to you, that it is for me as a spirit very easy to lift this heavy pillar as high as you just want it, only by my will. Determine the height or give me the distance, where I only through my will should put it, and it will be immediately executed!"

<sup>15</sup> Said Agricola: "Now, if this is what you want, I say: Lift the pillar for the height of one hundred men straight into the air, and then place it in the field over there, which is halfway in the direction towards Emmaus!"

<sup>16</sup> Said the angel: "Very well, so let it all happen!"

<sup>17</sup> The angel had hardly spoken the words, when the pillar was already at the determined height in the air and shortly afterwards one could see it standing in the field in the direction of Emmaus.

<sup>18</sup> All were absolutely flabbergasted and of course especially the Romans; they were totally overwhelmed by surprise.

<sup>19</sup> "But" - said the angel - "why are you so surprised by that? Is there anything impossible for a pure spirit? Everything is based on the firm will of a pure spirit! If we pure spirits are able to carry earths, suns and all kinds of central suns through space and finally even complete shell-globes, why should it not be even easier for me and all pure spirits, to lift such a pillar in a moment to a place where you want it? Who can play with lions as with flies, will certainly not be afraid of mosquitoes!"

## **- Chapter 71 -**

### **The nature of the spirit.**

<sup>1</sup> (Raphael:) "Since we have some time left, I want to show you something else; otherwise you could think that I only deal with stones. See, the pillar is there and provided for, and it should stand there on the same spot for centuries and be maintained for a thousand years through the persistence of my free will! So that especially you Romans can see that for a spirit nothing is impossible, at the very same spot where previously the mighty granite pillar was produced out of the air, a large date tree fully laden with ripe fruit should stand and at it's sides, two fig trees which should also not have a shortage of ripe fruit.

<sup>2</sup> See, I said it and want it, and the said trees with copiously loaded fruits, already stand at the predetermined place! All of you go there and examine the said fruits with your palates, and I think, that they will taste very good to all of you.

<sup>3</sup> All rose and went there to examine the miracle. All said that they have never tasted more noble and perfect fruit.

<sup>4</sup> Said the angel: "And now a dozen sheep created out of the air and placed on the green pasture in front of the house of our old and dear friend and brother Lazarus! See, they are already quite happy there and are the property of our kind Lazarus!"

<sup>5</sup> Now, I think you will recognize by these signs, what a pure spirit with a completely free will is capable of. Just think about it a little and then tell me how you have understood and comprehended

these things, and a greater light will be given to you by the Lord! But now, think about everything very thoroughly!"

<sup>6</sup> Said Agricola: "Oh, my friend from the heavens of God, it would be quite easy to think, if we were already in your magnificent sphere; but our path of life until then may still be a pretty long one! Nevertheless, what you, heavenly friend, have revealed to us with the Lord's most merciful permission, I at least understand on a human level sufficiently; only how the spirit's persistent will can be the very widely different materials of matter of the whole earth and even of other worlds in endless space, is impossible for us to understand like you, oh heavenly friend, will understand it most clearly.

<sup>7</sup> Matter is thus nothing and the soul, in a certain way a product of matter, on its own is also nothing; only the pure spirit on its own is a real something. Of what material is therefore a pure spirit in and by itself made, or what a something is it? This is a question which a mortal person, who out of his at least still half-material soul and out of his material body thinks and wills, can never fully answer for as long he himself did not become nearly completely spiritual. And thus you, heavenly friend, must be a little patient with us, if your explanations about this extremely tender point of life, despite your supporting miracle-signs, still does not provide us with that particular light whereby we can get clarity, what the living pure spirit is in and for itself as a substance and as a thing.

<sup>8</sup> Yes, the word 'spirit' is quickly and easily spoken; but how to understand it? Therefore a shorter or longer contemplation is useless and totally fruitless, and you, our dear, heavenly friend, could give us straight-away a new, clearer explanation about the actual nature of the pure spirit, but only if our lack of understanding does not annoy you too much."

<sup>9</sup> Said Raphael: "To love God and to serve you people, who are called to become His children just like us pure spirits, is actually our highest joy and bliss! Why should something become annoying to me, who can give you even a greater light? Thus continue to pay attention to what more I will reveal to you about the nature of a pure spirit!

<sup>10</sup> God alone is the purest fundamental Spirit of all spirits, and as such He is also the fundamental substance and the eternal primordial element of all primordial elements.

<sup>11</sup> The pure spirit in itself as substance and element, is a fire and a light, or love and wisdom. But you must not imagine it as a material fire and a sensual love and also not as a light like the light of the earthly sun or a burning lamp - although a correspondence exists between the two - because the fire of the spirit is pure life and the light is its wisdom."

## **- Chapter 72 -**

### **The nature of the ether.**

<sup>1</sup> (Raphael:) "You see here the extremely transparent air and are under the impression that it therefore barely exists. But if this air is given a strong movement, that through its storm-force wind-power can uproot the mightiest cedars and stir the sea that it rises to mountain-high, foaming waves, you must confess that air is very much a considerable powerful something. Yes, air is thus a body and contains all conceivable materials and bodies in a still more and unbound primordial state.

<sup>2</sup> Water, especially rain- and spring-water, is the same as what air is, but only in a more bound state. The saltwater of the sea is of course even denser and more bound.

<sup>3</sup> But if we climb higher, for about ten hours above the earth, we will find no air as it surrounds us here anymore, but the cleanest ether, which would be for your eyes such an absolutely nothingness, that you cannot easily imagine anything more nothing than this. If you look across the world into the distance of several walking hours, even the very clear air which fills the space between you and the distant mountains, will appear before the very mountains as a blue haze; but if this space were filled by pure ether, you would not see the mountains as blue, but in their completely natural colors. Yes look, the distance between the earth and the sun is so great, that I am truly not able to give you an understandable and correct measure on this earth - as the Lord Himself has explained to you already. And this for your concept dreadfully wide space, is filled with this for your senses, absolutely void ether.

<sup>4</sup> But this ether is in spite of it's apparent void nothingness, not at all so void as it might seem to you; for in it, all the countless materials and elements are present in a far more unbound state as in the most pure atmospheric air of this earth. But there the forces are even more free and are much more closely related to the primordial fire and primordial light and feed the air of the earth, it in turn the water and the water the earth and everything that lives, moves and strives on it. If, however, all this is already present in the ether, it must be quite a competent something and not just a nothingness as it appears to your senses.

<sup>5</sup> However, the ether is still far from pure spiritual, but has more inner resemblance with the substance of the soul, but only insofar it is a spatial medium where countless primordial forces out of God meet, unite and finally as in complete unison, become active.

<sup>6</sup> Now of course you will ask me again and say: 'Yes, how can there be any homogeneous activity when there are so many different forces?' And I say to you: Nothing more natural and easier than that!

<sup>7</sup> See, we have on the earth of the Lord, under it's seas and other waters a, for you incomprehensibly large number of all kinds of plants, shrubberies, trees, animals and also minerals, so that even the most famous scholar of this time is not able to write them down and pronounce them! They form a combined wholeness with the whole earth and everything works towards a single principal purpose, but here on earth and in the earth they are nevertheless so different in kind and differently ordered, that it would be impossible for you not to distinguish them at first sight, so that you in the end could not take a fig tree for a thistle shrub, an ox for a lion, a swallow for a hen, a fish for a tortoise and lead for gold.

<sup>8</sup> On earth you will notice these differences very easily; but in ether, in the air and in water, you cannot see them, and this neither with your sight nor with your hearing, nor your smell, nor your taste, nor with your feeling via your whole nervous system, despite all the countless different kinds of forces and the primordial materials and elements in the ether, water and in this air as produced by them, are more differently defined from each other, than you can sense on this material world.

<sup>9</sup> Thus, behind the substance of the ether is the, to your senses, not visible spirit-fire, a forever prevailing force which, emanating from God, forever fills infinite space and forever continuously acts and creates. God Himself is the eternal primordial Spirit in His center and fills the ever-from-Him-emanating infinity with His great thoughts and ideas, which, filled with His love, become beings who carry the same Spirit-fire as He Himself does, through His wisdom, take on an ordered form and through His will, become separated and as if independent from each other. In these beings, the ability is placed to reproduce and develop forever and on the step-ladder of the eternal order of God, over time become one and rise to godlikeness.

**The purely spiritual in matter.**

<sup>1</sup> (Raphael:) "So that you, Agricola, can understand this even more easily, I will show you some other examples, which I as well as the Lord have already shown to friend and brother Lazarus, but since you did not understand too well what the Lord has shown you, I must - according to the will of the Lord - make this matter more clear to you. So pay very close attention to everything I'm going to tell you!

<sup>2</sup> See, you are also a gardener, you have in Rome large gardens in which you find great joy! Thousands of plants, flowers and fruit are grown there. There is also no shortage of all sorts of grapes, figs, apples, pears, plums, cherries, grapefruits, lemons, oranges, chestnuts and all kinds of melons. So that your garden, which is truly very large, can continuously be replanted with new plants, you must always collect a significant stock of all kinds of seeds, which you can place at the right time into the good soil of your garden.

<sup>3</sup> Now, the seed is in the earth and, to your joy, starts to grow strongly and healthily. Yes, this is all quite nice, good and joyful to look at; but do you also have for each species of the thousands of different seeds you put into the soil of the garden, just as many different types of soil, such as for each seed it's own soil? You say: 'The very large garden not far from the mouth of the Tiber flowing into the large Mediterranean Sea, has only one and the same good and fertile type of soil, and each fruit prospers in it excellently.'

<sup>4</sup> Good, I say to you, if it doesn't rain in the summer - as it is most of the time the case in Rome - your servants have to moisten the garden with a watering can. Do you also have for each plant species a different type of water? You say once more: 'No, certainly not; I let all plants, shrubs and trees be watered with the same type of water that I brought into the garden through water pipes!' Again good, I say! Thus also only the one and same type of fresh water, since seawater is in general not suitable for reviving plants in dry soil.

<sup>5</sup> We now know that your large garden consists only of one type of soil and is watered with one and the same water. The air in your garden is and stays also the same, and the light and the warmth of the sun also remains, without change, one and the same and can, at least over the total surface of your garden, not differ with regard to the lower or greater strength and force, except for the difference which the seasons - but always in equal distribution - distributed over the whole garden.

<sup>6</sup> Now, if all preconditions to grow the many different plants, shrubs and trees are exactly the same, the same causes were supposed to bring about exactly the same effects with all plants, shrubs and trees with regard to form as well as shape and taste and smell. And yet, what tremendous differences!

<sup>7</sup> If you chew the pip of a lemon, it tastes bitter. Where does the fruit get the pleasant acid? And so the story continues along the row for all species. Everything is in it's own way greatly different from the other. Yes, how does this correspond with one and the same nourishment? The grapevine looks different from a fig tree, and what differences exists in every respect between the fruit of a vine and the fruit of a fig tree! Again you place the seed of an ordinary pumpkin and of a melon into the soil. The first brought you the fruit of a normally fragrance- and tasteless pumpkin, while the melon-seed paid your noble trouble with a fruit sweeter than honey, despite the earth being everywhere the same, the same water, the same air and the same light and very much the same warmth from the sun.

<sup>8</sup> If you think about it a little further, you clearly have to ask yourself: 'Yes, how can the same forces

bring about so many different effects?' I say to you that all the endlessly many soul-substances are first present in the ether, then in the air and in the water; but the sharpest human eye and the very most sensitive sense of taste and smell will not find in one nor the other primordial general element anything of a taste or smell of any plant and it's sweet, sour or bitter fruit - not mentioning a single word regarding form and color. Now, how does it then happen that every other seed attracts from the same earth, the same water, the same air, the same light and the same warmth, only those primordial substances and embodies them in itself in it's own way, which the same and unchanged seed has attracted and embodied already several thousands times a thousand years ago?

<sup>9</sup> See, even in organic matter, the pure spiritual starts to appear and shows to the awake and keen observer that it can only be a true something if purely spiritual, and that this what the senses of the outer-person sees and observes as something, is actually nothing, but only that what was hidden inside a seed-kernel, is truly something, because it is purely spiritual. This rests in a for your eye nearly not visible very small shell, embedded in the bud, which is surrounded by the outer seed-kernel. This pure spiritual enclosed in the indicated small shell, is a with love, light and willpower-filled thought or an idea in it's full isolation from the countless many other in-and-for-themselves-differentiated and separate concluded thoughts and ideas.

## - Chapter 74 -

### **The effect of the spirit on matter.**

<sup>1</sup> (Raphael:) "This quite separate spirit within the small kernel-shell, in possession of it's clear intelligence and awareness of it's power, which is actually itself, easily recognizes when the seed, which is it's material dwelling it has built for itself, gets into a position and circumstances where the pure spirit can begin it's activity.

<sup>2</sup> When the seed is placed into the moist soil and the outer substantial-material shell gets soft, because it's soul-substantial parts starts to correspond with the outer, surrounding similar parts of the moist soil, the pure spirit immediately starts to make the right use of it's intelligence and it's willpower. It very precisely recognizes the corresponding parts in the soil, the water, in the air and in the light and the warmth of the sun, attracts them to itself and produces from them in accordance to it's order that which corresponds with it's being, and so you see a plant growing out of the earth with still the same properties. The herb or outer flesh of the plant from the roots to the highest top of the stem, has only been produced by the spirit so that the pure spirit can creatively multiply itself in the new seed-kernels and as such multiplies it's I to infinity, although the spirit who already has been active once, rises by himself upwards and in unity with the soul-particles attracted to it, it will transform itself by developing into higher and more advanced forms and beings.

<sup>3</sup> And what I have told you now about the plants, is also applicable in a smaller scale to all minerals and in a higher scale to all animals and finally above all, to man. Primordially, this is applicable to the development of all world-bodies, all shell-globes and the whole great cosmic man, which the Lord Himself has sufficiently shown and described to you.

<sup>4</sup> From all this you can now recognize that all truth and reality exists only in the pure spiritual, and that all matter is nothing else than the persistent will of the spirit, which in time can soften, more and more dissolve and finally transform it into a substantial-soul body similar to itself over a shorter or longer time-period, depending on if the soul-substance as a result of it's awakened free will, more or less shows it's compliance for the inner, living order of the spirit.

<sup>5</sup> Observe from now on carefully all of nature, and you will find in it what I have just explained to you! Because for the short time we are together, you cannot expect from me to specifically explain to you all minerals, all plants and all animals separately, to what extent they contain pure spiritual and to what extent they contain pure soul-substance. It is sufficient that I now clearly explained to you the mutual relationship between which is all pure spiritual, soul-substantial and finally all matter. Since the rule I now have given to you, is applicable for the whole of eternity and for the whole of infinity; if you understand the alpha, you will understand the omega. What lies in between, is precisely identical to both of them - except for the countless different forms.

<sup>6</sup> And now - since I have revealed to you various things in a very extraordinary way and manner, you can very openly express how you have comprehended this with your mind. We still have some time and can talk about this some more. And thus you may now speak and let us all know how you have understood this matter!"

## **- Chapter 75 -**

### **The spirit, the innermost power.**

<sup>1</sup> Said Agricola: "Heavenly friend, to make this matter even more clear and more convincing as you have made it to me and all of us, is truly impossible! That we cannot as yet recognize and understand everything in it's full depth, as you understand this, will also be for you much clearer as it is to us; for which the earthly person still does not have any right conceptual sense, even with his very best intentions, he will never be able to comprehend in the right light. Nevertheless, this has become very clear to me that all substantial reality is to be searched and undoubtedly found in the pure spiritual. I want to ask you, pure heavenly friend, for the sake of a more clear understanding of your teaching about the pure spiritual, to give us some more tangible examples. See, we Romans have there an old saying, which says: Longum iter per praecepta, brevis et efficax per exempla! (The path is long with teachings, but short and effective with examples!) And this is surely an old and very true teaching. A very small and short example says to a searching person often and nearly always more than what all theoretical teachings and principles are able to state - and based on that, I ask you for a few small and good examples."

<sup>2</sup> Said Raphael: "Yes, my friend, it would be possible to give you many more very tangible, clear examples; nevertheless, despite this, you will never be able to completely understand with your physical senses the pure spiritual. The spirit is everywhere the most inner power and penetrates everything, sees everything and conquers everything - what also your spirit will do, but not today and also not tomorrow, only then when everything in you is ordered according to the full truth.

<sup>3</sup> Look over there at the disciples of the Lord, from which two are still down in the temple; but one of them is addicted to the world! See, these disciples - with exception of the one - are already close to the point where I as a pure spirit am standing now; but to achieve this, was not at all something easy for them, as you might imagine it for yourself. They were mostly fishermen at the Galilean Sea in the vicinity of Capernaum, are home- and property-owners and have wives and children, and see, they left everything and followed the Lord willingly and with great joy, for the sake of reaching the Kingdom of God and for reaching His strength and power! And because they have turned their backs to the world for the sake of the Kingdom of God, they have reached it in themselves in a very short time, which you as a great man of the world can only achieve over time.

<sup>4</sup> But you will achieve this according to the measure of your love for God the Lord and in the same

measure as your love for your neighbor; since the strength of your love to God and for the neighbor will show you how much of the kingdom of God has become awakened and matured in you.

<sup>5</sup> But the kingdom of God in you is the said love in you, and this love is also your spirit as the only truth, reality and the everlasting, indestructible life. Now, how this is the case, as I have shown it to you just now, can not be shown to you by even a still so elective example, but you have to experience this within yourself. To experience it for yourself, means: believe and hope for the certain fulfillment of this what the Lord as the primordial everlasting Truth, faithfully promised you and all of you!

<sup>6</sup> I will still perform for you a few miraculous signs, from which you will see even more clearly, that all primordial material and all reality resides in the spirit. You Romans have also a saying which we can quite usefully apply here as an introduction. See, your saying is as follows: Quod a principio non valet, aut valere nequit, etiam in successu non aliquid valere potest; ex nihilo nihil erit (What from the beginning has or can have no power, can also not in it's progression achieve anything; from nothing can come only nothing). From this - even according to the human reason - it is clear that the pure spiritual must be a true something; because if it, according to the material perception of man - would be nothing, which is impossible to be conscious of itself, how could it ever become something which is conscious of itself?!

<sup>7</sup> So that from the pure spiritual everything there is can originate and can continue to exist, this pure spiritual must above all be a true something, so that from it, everything else can arise as a result. Thus, in the seed-kernel, only the spirit which rests inside the small kernel-shell, is a true something, while the rest of the seminal body is nothing, but only is what it is, due to the inner residing spirit. This spirit works according to it's inner residing intelligence and through the power of it's will, and from that originates a plant, a shrub, a tree, an animal, yes even a whole world.

<sup>8</sup> However, what the spirit is in itself, I have explained to you already several times. But you cannot fully get to the bottom of it, because your own spirit has not yet penetrated yourself, but you can try to imagine it in your soul, that the primordial something of the spirit is a living fire and light which is most clearly conscious about itself and is as such the highest love and the highest wisdom itself. More about this not even the Lord can tell you!"

## **- Chapter 76 -**

### **The liberation from matter.**

<sup>1</sup> Said Agricola: "See, it has already become significantly brighter in me, and I remember now some of the sentences of the old wise Plato. He searched for a long time for the spiritual being of God and finally one day he had a vision as in a bright dream. There it was indicated to him that he will see the spiritual being of God. It then seemed to him that everything around him became fire and light. He himself felt as if completely dissolved, but without losing his fullest consciousness. In this fire he did not feel any burning, but only a mighty, highly delightfully pleasing love- and life-warmth, and a voice similar to the purest harmony of a melodious lyre spoke out of the sea of fire and light to him: 'See and feel the spiritual being of God, and see and feel yourself in Him and through Him!' And Plato saw his form as a man but also saw around him countless forms like himself. Within these forms, he discovered in the smallest pictures countless other forms, which, however, altogether presented only one form of a human. And see, your explanation has a great resemblance with the vision of the great wise of the world, who is very famous in all of the

educated world!

<sup>2</sup> Now, the fire and light seen by Plato, he surely hasn't seen with his carnal eyes, but only with the eyes of his spirit, and thus I think by myself: If I once have become more spiritual, then I also will see, just like Plato, the same fire and light, what he has seen and felt. Did I judge this correctly or incorrectly?"

<sup>3</sup> Said Raphael: "Oh, you judged this very much correct and right, and to this I can say nothing else except that matter is more or less like this! However, Plato was a heathen and was not able to get to that clear view and observation which a person according to the teaching of God the Lord, can achieve. But in order to give you a few very convincing proofs about the only true and most real being of the spirit, I will entertain you with some experiments of the pure spirit, and as such pay very close attention to everything, what I with the most merciful admission of the Lord will show you!

<sup>4</sup> See, what surrounds us here is pure, very transparent air, and you can exert your senses as much as you like, but you will not see anything in it, except perhaps a large number of mosquitoes and all kinds of flies swarming about, here and there a bigger beetle or even a bird! But I will only for a short period of time open the inner sight of your soul, and you will be amazed about all the things you will see in this our atmospheric air."

<sup>5</sup> Said Agricola: "Heavenly friend, do this, and what is useful to me, will be within a short time useful to many thousands!"

<sup>6</sup> Said Raphael: "Very good, I only need to want it, and you are already standing at the point where I want you to be. What are all the things you see in the air?"

<sup>7</sup> Said Agricola: "Ah, listen, this is indescribable! This endless number of beings, plants, animals, landscapes and even people! And I also see a countless number of very small luminous worms twitching and floating back and forth, then here and then there a bundle of them seize each other, and within a moment it is transformed into a new form; but it doesn't last long and changes immediately into another form. Everywhere is light, it is just that things does not have duration and continuously change again; only a few forms hold on to the shape they have become. No, by looking at this, even the most level-headed person must become dizzy!

<sup>8</sup> Yes, what are these zillion times zillions luminous tiny worms, and what are these countless continuously newly formed shapes and figures of all kinds? And if I grab them and try to hold on to such form or figure, I hold absolutely nothing in my hand! Ah, this is truly a deception of life!"

<sup>9</sup> Said Raphael: "Now, just wait a little longer, and soon you will have something more permanent!"

<sup>10</sup> Then came all kinds of birds and even fish, as if swimming in the air, into close vicinity of the Roman, and he caught a bird and a very strange fish and held both in his hands.

<sup>11</sup> After catching them, he said to the angel: "Listen, you my heavenly friend, I have already made my catch! Make me to see the air in it's natural state, and I want to convince myself whether I still hold the bird and the fish in my hands!"

<sup>12</sup> Said the angel: "Oh, this can be done for you! See, you are already back in the natural air and can have a closer look at your catch!"

<sup>13</sup> Agricola was back in his natural state, and immediately wanted to have a closer look at his bird and his fish; but there was neither a bird nor any fish in his hand.

<sup>14</sup> Thereby amazed, Agricola asked the angel by saying: "Yes, what happened to the bird and the

fish? Where are they now? My whole viewing was, nevertheless, nothing more than a dream than something of a full reality!"

<sup>15</sup> Said the angel: "Or just vice versa! Just now you were closer to the true reality than you are now! You still have your bird and your fish, but not in your flesh-hand, but in the hand of your soul, and I say to you that these animals which are corresponding to you, you will not leave them so soon and neither will they leave you; because see, you have back home in Rome as an old descendent of the patricians, a shield on which outer side an identical bird with an ear of wheat in it's beak and an identical fish with a worm in it's mouth is pictured in gold - and since you still regard such worldly signs of honor as quite important, you will not very soon get rid of them.

<sup>16</sup> You have seen with the eyes of your soul quite a few figures and forms in the actual air - these were appearances, corresponding with your new experiences -; but you were not able to hold on to them as yet. And as your own thoughts continuously changed therein and be transformed and degenerated as all kinds of shapes, in the same manner they presented themselves visually to your soul; but your bird and fish of honor on your shield continued to stay fixed and unchanged in your soul's hand - which corresponds with the want and desire of the soul to the outside - and if you want to see it in it's natural state, I can also do that for you."

<sup>17</sup> Said Agricola: "If this is also possible for you, then do it! I want to see if this is my bird and my fish! Perhaps I then could more easily get rid of such worldly stupidity."

<sup>18</sup> Said the angel: "Look at your hands and you will see your worldly signs of honor!"

<sup>19</sup> Here Agricola looked at his hands and noticed in his right hand a bird, a kind of phoenix, and in his left a kind of small dolphin. He was immensely astonished about this appearance and immediately asked the angel, how he could rid himself soonest of these tiresome animals.

<sup>20</sup> Said the angel: "You can very easily get rid of these two to you completely useless animals, by turning your heart completely away from them and directing it completely towards the Lord. If you can do that, then those two animals will soon completely leave your soul. And see, I want them to be gone! And see, your hands are free again. Now I have shown to you everything what the inner truth can more and more illuminate for you; anything further you must from now search and find in yourself."

## **- Chapter 77 -**

### **The process of the inner transformation in man.**

<sup>1</sup> Upon My sign, the angel stepped aside towards Lazarus and both went into the house to check on the preparations of the midday-meal for the youths - who were enjoying themselves mainly inside the tents - and for us, from the sheep created by Raphael.

<sup>2</sup> Agricola now turned to Me and said: "No, Lord and Master, after this explanation I feel very strange, and I truly feel like being completely changed! I have heard and seen many and extraordinary things from You - but I always felt at home; but with the angel, I thoroughly became estranged to myself! How did this happen and what does it mean?"

<sup>3</sup> I Said: "My friend, all this happened in perfect order! For as long you are not in a certain way

becoming estranged to yourself, you are not very close to the kingdom of God; but once you start feeling strange to yourself, it is a sign that your spirit inside you has become a little stirred up and has progressed one step forward in your soul. And since you experience this for the first time in your life, it is the sign that your spirit inside you has started to move a little. And this you can always regard as a good sign. This will happen more often to you, but every time in a more pronounced degree.

<sup>4</sup> But when you have such an experience, be very joyous and cheerful about it; since therein lies the main sign, that your inner spirit has started to strongly unite with your soul! For as long as you are staying in your daily and homely feelings, you still belong to this world and have no ability in you to come closer to the kingdom of God; because once the pure spirit has awakened in man, and has started to penetrate the whole person with his life and light, in man a completely different and - say - a completely new life will begin which he was never been aware of before. And therein lies the highest proof that man - after separation of the body from his soul - will begin a new life which he in his earthly life never anticipated and even less knew about.

<sup>5</sup> Regarding the separation of the flesh from the soul of man, I do not want you to understand the full and actual death of the body, but only this state of a person, where he completely has banned his sensuous and worldly desires out of himself and has started to live entirely in the spirit.

<sup>6</sup> The spirit then starts strongly to unify with the soul, and it then steps more and more into the environment of the only true life of the spirit-world. But this life, previously not anticipated and not known, lies in the meantime deep in the heart of man, similar like the pure, small spirit-flame inside the bud-shell of grain kernel.

<sup>7</sup> For as long the seed-kernel does not die and decay and dissolve in the earth, so that it's earlier solid parts begin to transform to resemble the spirit, the spirit remains inactive and hidden. But when the flesh of the seed-kernel starts to soften and to dissolve in the earth, and it's particles become increasingly ethereal and start to resemble the spirit living inside the bud, the spirit will start to arrange the particles resembling it, and penetrate them more and more, and an entirely new state of existence begins to emerge, as you can observe this with every budding and growing plant. And what you can notice in a very small scale in one or the other plant, takes place in a wide and all-encompassing scale with a person, if he destroys and dissolves all of his wants and desires of his soul and his body for the outside world by his serious will inside him, and starts to make them resembling the inner spirit more and more in every aspect.

<sup>8</sup> Now then, a person who for a long time has become used to all the world, will certainly not feel very homely; but if he in time starts to feel more and more homely in his new, inner and only true living world, then in the same manner he will start to feel increasingly more uncomfortable in the outer world. Therefore, do not make anything of it, if My Raphael has stirred you up a little more than usual; since this is of great use to you.

<sup>9</sup> He is in his being already a pure spirit and thus was able to act more directly on your spirit, as it would be possible for any other person no matter how awakened he would be, for as long he has not have reached the full spiritual rebirth. But this is not to the detriment of your soul, but has been permitted by Me as a great advantage to it. Therefore, as I already have told you, do not make anything of it, if you started to feel a little strange and unfamiliar! If this feeling strikes you more often, then rejoice in your heart; since this is an indication of an increasingly greater approach to the kingdom of God in the heart of your soul. Have you understood this well?"

<sup>10</sup> Said Agricola: "I thank You, oh Lord, for this Your most merciful explanation! The feeling is still there - but it doesn't feel strange anymore, as it disconcerted me before. But now I only want to know how the angel could have known about the animals adorning my old honorary shield; the shield is kept safely in Rome and we are here. How can he see that far?"

<sup>11</sup> Said I: "This time it wasn't necessary at all, because as a pure spirit, he could see even the smallest detail of it in your soul. By the way, as a pure spirit it would also be possible for him to bring your shield from Rome to here in one moment!"

<sup>12</sup> Said Agricola: "This might prove a little difficult; even if a spirit can penetrate and dissolve all matter, as matter cannot penetrate matter. My shield is inside a stone-cupboard locked with an iron lid. He must destroy the whole cupboard in order to remove the shield; and if he would make an infinite quick movement through the air with the shield, the shield will be destroyed in the air!"

<sup>13</sup> Said I: "You judge this matter the way you understand it; but the pure spirits understand this completely differently. See, the angel does not even need to go from here to Rome; his will and his all-penetrating realization is sufficient. He dissolves your shield in Rome completely, just as he dissolved the stone recently, and puts it together through his will - just as the stone which you still hold in your hand - in one moment here together in matter and form. And see, in this way nothing is impossible for a pure spirit! If you realize this, think about it, and it will become brighter in your soul!"

<sup>14</sup> But now the two disciples are coming back from the temple, together with a few other men. We will now listen to them, so that they can tell us what is happening down there. Therefore let us rest until they arrive!"

## - Chapter 78 -

### Report of the valley-innkeeper on the events in the temple.

<sup>1</sup> After a little while, the two disciples with the two other men, reached us. The one was the innkeeper from the valley which we already met before. He is the neighbor of Lazarus near Bethany, where I have stayed a few times before, and the second man was a good friend of his, also an innkeeper but from near Bethlehem, who owned the large inn alongside the main military road, where I also have stayed once and had cured many sick people.

<sup>2</sup> The two disciples were Thomas and Judas Iscariot. The latter immediately wanted to tell us in all detail what had happened in the temple.

<sup>3</sup> However, I reprimanded him and said: "Speak only if I ask you to do so; since until now I am still the Lord and Master of all of you, who surely knows best Whom He will choose from the four of you to narrate for the sake of the people!"

<sup>4</sup> After this rebuke, Judas stepped back a little and said a little crustily to Thomas: "I knew it beforehand that I will be pushed back again!"

<sup>5</sup> Said Thomas: "I have told you already on the way that you should not try to push yourself forward! Do you still not know from a thousand teachings from the Lord, that only he who always and everywhere tries to humble himself, has any standing with the Lord? I did not push myself forward and was therefore not reprimanded by the Lord. Listen for a change! There are another two men with us, who observed and listened to everything that happened in the temple before we arrived. Thus they know more than we do, and for the sake of the people, the Lord will ask them to tell everything, and maybe we will be asked to give testimony if this is in any way necessary. Let us therefore go quietly back to our previous places and have a look at the surrounding; because there are a thousand things to observe from which one can learn quite a lot for oneself!"

<sup>6</sup> For once Judas Iscariot was content with this rebuke from Thomas and sat quietly in his old place and Thomas did likewise.

<sup>7</sup> I now turned to the innkeeper of the valley near Bethany and said to him: "Now, friend, tell us for the sake of the people what you have experienced in the temple; since you were with many from your village in the temple even before sunrise! What do the temple clerics say about the signs which could be seen last night, what do the people say about them, and what do you yourself say about it?"

<sup>8</sup> Said the innkeeper: "Lord and Master! I was in fact in the temple before sunrise, very much so about the appearances which took place last night, which were so extraordinary that no Jew and no gentile has ever seen anything like it. If only I could have known that You were still staying in Jerusalem, in particular here on the Mount of Olives, I and this friend of mine who also knows You, would have come directly here, even during the appearance at night, instead of going to the temple. This my friend stayed the night with me and wanted to return to his house this morning - he came from Galilee where he conducted business dealings - but the sudden appearing phenomena at night hampered his forward journey and we went up to Jerusalem, to possibly get some light about it. When we went hastily to the temple, there was such a noisy confusion, that one was no longer able to hear one's own voice.

<sup>9</sup> One after the other, the priests came to the large preacher-chair and started to explain this and that; but the people soon recognizing the nonsense, did not want to hear anything further from the preacher and asked for someone else.

<sup>10</sup> In the beginning the people listen quietly; but as soon as he started to speak about penance and large sacrifices, the people became indignant and said: "You always shift your crude sins to us the poor people - and we, if it is necessary, always become your scapegoats! How many sacrifices did we not give to the temple! Which ghastly penances did we not have to perform already, and you say to us that Jehovah will look at His people with friendly, merciful eyes! In this night, however, we have seen His friendliness only too well, and it became only too clear to us, that all the sacrifices we brought to the temple and all our bloody works of penances were all in vain, and we are not guessing anymore, but it is an obvious truth before us, that all our sacrifices and all the works of penance performed by us - because they were too ludicrous and were surpassing all the statues of Moses - only fanned God's just rage instead of calming it. And this is not so much our, but rather to a far greater extent your, the priests' fault - since you, because of your too great priestly lust for power - have led us to commit too many infamies and atrocities, by saying to us: 'If you do this or that, you immediately will go to heaven!' And by so doing, you are the only ones who fanned the rage of God, and not us who unfortunately always faithfully kept to the word which you have taught us, and always have done what you have asked us to do. It is now your turn to make large sacrifices and perform a just penance for all the many sins which you have committed against us and against the many prophets sent by God, then God will take care of us again. So, this is the opinion of the people!"

## **- Chapter 79 -**

### **The people disclose the atrocities of the Pharisees.**

<sup>1</sup> (The innkeeper:) "Upon this the priest said, that neither he nor his fellow priests had ever killed a prophet.

<sup>2</sup> The people again started to shout and said: 'You are a priest for already forty years and you want to tell us that you were not present when the devout Zacharias had been strangled by furious hands about twenty-five years ago between the sacrificial altar and the sanctum?!

<sup>3</sup> Hardly a year has past when in the desolate area along the Jordan River John, a son of Zacharias who was strangled by you, was arrested by the henchmen of Herod, because of your efforts and payments. But Herod, who quickly realized that John was a wise man and that the Spirit of God was rising out of his words, treated him more as a friend and allowed the disciples of the prophet free and unhindered access. But Satan has brought you the news about such good circumstances of John, and you planned day and night by which means you could persuade Herod to kill the devout prophet. After much planning and many council-meetings, you found in the evil mother of the beautiful Herodias - whom Herod loved very much - to be a very suitable means to get the prophet out of the way. And by so doing, you also have killed this prophet, because he too made you very aware of your atrocities before the people.

<sup>4</sup> Currently another prophet lives and teaches, who came from Galilee to us, and John himself said that he is not worthy to loosen his shoelaces, and that he himself was only a crying voice in the desert, to prepare the way for the great prophet, of whom is said in general, because of His teachings and deeds, that He is the promised Messiah.

<sup>5</sup> But what are you saying about this? You say it is written, that out of Galilee no prophet can arise, and everyone who believes in Him, is cursed.

<sup>6</sup> But we say: Although it says that no prophet can arise out of Galilee, according to our knowledge nothing is written which says that the Messiah cannot arise out of Galilee!

<sup>7</sup> And this great prophet has only recently taught at the celebrations in the temple - and in such wise manner, that even your evil servants who were supposed to arrest Him and bring Him before you, were in the end forced to give Him testimony, that never a man has spoken in such a way. But your fury rose higher and higher. And when He, in a proper divine, mighty way flung the truth into your face, you became so infuriated, that you immediately wanted to stone Him. But He became invisible and you, fully annoyed, were forced to put the rocks back on the ground.

<sup>8</sup> Lazarus, the man from Bethany, was a member of your council and as one of the richest persons of the whole Jewish country, gave the temple large sacrifices. But when all his great sacrifices were still not enough for you, and you plagued him day and night about it, it became too much for him, especially since in all seriousness you told him that it was better and more useful for him to rather give everything to the temple than to give anything to the poor; since the poor rabble should only work and eventually will get something to eat, as it doesn't appeal to God if the rich people turn poor people into useless idlers by their unwise mercifulness. This is what you have told him, as we have heard it out of his mouth.

<sup>9</sup> Now Lazarus in the end even went to some extent along with this; but in accordance with his two sisters, he decided by himself and said: 'We still own a lot of unused land. I shall stop giving free alms for the sake of the temple; but instead I will ask all the poor people coming to us, except for the sick, if they wouldn't like to work for us according to their strength for a good wage.' Lazarus did that, employed many workers and cultivated his very vast and extensive land. He still gave the temple large sacrifices, what we just know too well. It didn't take long for you to find out what he did, but you couldn't say anything substantial against the good man, because he obeyed your will regarding the main issue, but secretly his many workers were again a thorn in your evil eyes, and soon you went through great trouble to apply all conceivable means which were available to you, to lure his workers and servants away from him.

<sup>10</sup> By way of your trusted servants, you soon went here and there and said: 'How can you work

there? Don't you know that this is a cursed piece of land, whose former ungodly owner in his high spirit refused ten times to pay to the temple the proper one-tenth?!

<sup>11</sup> But the workers ignored this and answered your temple-servants: 'This may be the case, although it is nowhere written; but now this land belongs to a man, who never has refused his tenth to the temple, and will also not refuse the tenth from this piece of land once it starts producing. Therefore let us work, and we shall see if Jehovah will refuse to bless this land!'

<sup>12</sup> When your messengers were not successful along this route, they went to another property of the good man and tried by other means to lure his workers away. You even spread a curse over his Mount of Olives, because he did not want to just give it to you - and you would have sold it for a large sum of money to a wealthy Greek or Roman.

<sup>13</sup> Was all this done according to the will of God, Who through and to Moses has said: 'Do not lust for what belongs to your neighbor!?' In the end, because the good man very energetically prohibited you your activities, you wanted to show what power you had against him. But the good man was cleverer than you: soon he and all his property became a Roman subject and a Roman citizen - he now stands under full Roman protection, pays them much less taxes, and admission to all his properties for your messengers and servants is prohibited by Roman guards and lately also through large and vicious dogs. Only now and then some of your older and somewhat more honest Pharisees and scribes are allowed to visit him.

<sup>14</sup> And tell us now, you dull and weak preacher, what have you achieved by this? Was your right in anyway enforced by a Roman court? This is the reason why God has shown to you in this night what He rather sooner than later will do with Jerusalem and the temple. Speak now against us, if you can and want to! How many treasures, money and goods of the poor widows and orphans have you already squandered and promised them that you will take care of their temporal and everlasting welfare. But once in your claws, they have been provided for by you for eternity. In which way, we know to the greatest part quite well, and in your conscience you will know this even better!

<sup>15</sup> If you knew about a poor virgin or about a young woman, you dressed up as a temple cleric, and he went to deceive the virgin for your lecherous addiction or tempted the young woman into adultery, so that she, under threat of stoning, for ever remained your whore. Oh, such a great disgrace and such great atrocities of the temple!

<sup>16</sup> For already a very long time, you of course do not believe in a God anymore and have therefore assumed the cheeky right to represent the place of God in whom the people still believe, and have in the name of Jehovah given laws to the people to serve your insatiable lust for power and excessive gluttony, to such an extent that in the end even the gentiles became disgusted by them. But in this night, the old God has reappeared again and has shown to you and the people with extraordinary and clear signs, that He is still very much the same as He was during the times of Abraham, Isaac and Jacob.

<sup>17</sup> And now we, the people, have before God and before you, the fullest right to openly say in your faces, that not we, but you are the conceiver of all sins, which in time became by your ungodly laws, common practice among us; since you have driven us into sin, so that we had to sacrifice more for our sins, in order to get rid of them by your lazy burnt offerings and by your completely empty power-speeches. Now, because you are assuming to be powerful before God and the people, deal with God in front of us, so that we can know what God will do with you and with us!

<sup>18</sup> See, Lord and Master, this is literally how the people spoke to the very fearful and embarrassed preacher, who listened silently and without moving - like the statue of the golden calf - to everything and in the end couldn't reply anything to the people other than: 'For such people I am too weak,

here a teacher of the law is required!

<sup>19</sup> And the people said: 'Just let him come, and we will also show him that the voice of the people is by far more the voice of God, than the stupid and empty and any right-devoid word of a power-hungry and greedy temple cleric!'

<sup>20</sup> With that the speaker disappeared, and we had to wait nearly half an hour until the announced teacher of the law appeared."

## - Chapter 80 -

### **The questioning of the scribes by the man from Bethlehem.**

<sup>1</sup> (The innkeeper:) "After this highly wise scribe stepped onto the speaker's podium, he started to speak with a very serious face and voice: 'God only spoke to Moses and Aaron. Nowhere is it written that God ever spoke directly to the people; because the people were always too unholy before Him, which was proven by the fact - when still standing under the miracle-staff of Moses - that, with the gold they carried with them, they poured a golden calf for themselves to worship. Because of that God did not any longer speak directly to the people, who made themselves unholy before Him, but only through specifically awakened prophets and priests. Thus remember this quite well, that the voice of the people can never be equal to the voice of God; and if you allege this to be the case with you, you thereby commit a great and most curse-worthy sin before God and us, his actual priests. We priests, however, have forbearance with your great stupidity and weakness and forgive you such a sin; but whether also God will forgive you, is another question.'

<sup>2</sup> With this address, the people were already fed up, and a man with a huge build, according to his appearance from Bethlehem, came forward and said in the name of the people to the scribe: 'That God has talked with Moses and Aaron, we know just as well as you arrogant scribe; but we also know that in the beginning God spoke only to the people. But since the people started to fear the tremendous thunderous voice of God too much, they asked that God should announce His most holy will only to Moses, and they will act according to His will, although not listening directly to His tremendous voice. The people then moved faraway to the opposite side of the valley from Sinai. And only from then on did Moses receive the laws from God alone. Let's leave it there, and I want to draw your attention, arrogant scribe, to something else!

<sup>3</sup> You said that God did not speak with the unholy people, but only with Moses, Aaron, and later with the prophets and also with you priests. We do not deny this at all; but we want to ask you to explain to us, with what reason did you deviate from the statues of Moses entirely and have replaced them with your own selfish and power-hungry laws? And why is it that the priests killed most of the prophets, and recently even Zacharias and John? And why do you try to even kill the prophet from Nazareth, who performs the greatest signs ever produced by any prophet, and preaches to the people the true Word of God?

<sup>4</sup> If we had not quite often listened to His truly divine Word and had not seen His signs, which, except for God, nobody can produce - we would not speak out; but we are thousands who experienced it by Him personally, and therefore we can now, where the rage of God for you is obvious like the sun in brought daylight, speak to you without pretense and without any fear, precisely as we know it, feel it and see it. I have put a question to you, and you as an arrogant scribe will give us an absolute clear answer, otherwise you will taste the strength of the fists of your

unholy people as a first realization of the second sign of the night, so that you and many wretches like yourself, can feel our unholiness and us being cursed.'

<sup>5</sup> When the aforementioned man from Bethlehem had spoken such words, the scribe who earlier was standing with such fiercely seriously looking face on the speaker-podium, became quite fearful, pale and feverish and as an old man, he nearly did not have the courage to excuse himself with a sudden indisposition, not having the necessary strength to answer the people these questions.

<sup>6</sup> But the speaker said: 'Go, old sinner in the sanctum of God - because we knew this a long time in advance, what kind of creatures your type of people are - otherwise you will be blessed with our fists!'

<sup>7</sup> When the scribe heard such orders from the mouth of the man from Bethlehem, he left the podium in a big hurry and hid somewhere in the side-halls of the temple."

## - Chapter 81 -

### **The old rabbi describes the story of the decline of the Jewish people.**

<sup>1</sup> (The innkeeper:) "But soon afterwards, an old, more dignified rabbi appeared on the podium who, as known, was still a friend of the old, pious Simeon and later on also of the strangled Zachariah. When he appeared, all the people became quiet, greeted him and asked him to give them a fair and proper word of consolation in this extremely hard-pressed situation.

<sup>2</sup> "And the rabbi said: 'My dear brothers from the loins of Abraham! Pardon my old age that I don't have full control over my tongue any more for all the good and true things as in the old days; but I am still not lacking the good will to give all of you a fair and proper word of consolation.

<sup>3</sup> The signs that we got to see this night, conveyed through the resolution of the almighty God, were truly of such nature that even the heathens started to tremble thereby, and no Jew, not even a Sadducee nor a Samaritan, could watch them with a fearless mind. But I thought in my old naivety: Dear Jehovah! You certainly did not let these terribly horrendous signs appear on your starry sky because of my person, just as you never let your dear sun rise and shine for my sake alone; because it illuminated this earth for thousands of years before me and will also continue to illuminate it after me for - who knows how many - thousands of years! As an almost hundred-year-old man, I will not enjoy the blessing of the dear sun of God much longer. For the light of the sun no longer penetrates the graves of decay; and even if it did penetrate them, it surely could not give any more delight to the dead bodies. Everything in this world is perishable and, truly, completely joyless for every clear thinker. Only the power of God is not, it remains for ever; but our souls depend on the will of the Almighty alone. The full, understandable and clearly conceivable truth allows no man to comprehend and perceive whether the soul will continue to live after death; but Moses and all the prophets after him have taught us so, and we must believe this - and if we don't believe it, we resemble the Sadducees who deserted us because they were misled by the Greek philosophers to do so.

<sup>4</sup> But there are unfortunately even more Sadducees among us and here in the temple than among you out there. The same is true in this big city where the rich people already believe in almost nothing anymore because of their wealth; and whatever they are still doing in matters of faith, they

do only for show, so that the common folk would continue to fear God; in their hearts, however, they have no faith and no God anymore.

<sup>5</sup> But the servient, poor and common folk observe this about the wealthy anyway, and they think to themselves: 'Ah, if you wealthy people, who could experience and know so much through your resources, believe neither in Moses nor in the prophets and therefore not in God, why then would we poor people - in order to gain your approval - believe in that which is nothing to you rich people?!

<sup>6</sup> And thus, my dear ones, one bad attitude causes another one, and now we are all almost at the point where the people of Noah's and Lot's times were. At that time, as well as now, God sent chosen messengers to the people on earth, and the messengers, with words and deeds, urgently admonished all those who had totally forgotten God, and they also described to them the inevitable consequences of their obstinacy; but the people had engrossed themselves too much in the dead and deathly world and had gotten on the wrong track - and they either did not hear the messengers of God at all or they stubbornly persecuted them, mistreated them and even killed them, often in a cruel manner. And look, my very dear friends and brothers, between you and me, things with us here, and in particular here in this temple, are now just as bad and, sadly, maybe even worse!

<sup>7</sup> The Jews really remained as such only halfway through the time of the Judges. Back then, there was not yet an actual town in the whole country; but there were communities with makeshift houses and individual cottages, and in the center of the country on Mount Horeb, the holy tent was erected where the ark of the covenant was located, and all of this inspired the land of Father Jacob. In those days, the Jews did not need a mighty fortress in order to protect themselves in it against the external enemies, because Jehovah alone was their mighty fortress, their insurmountable wall and their sharp sword. Beside God, they knew no other lord; they lived in deep peace, were healthy in body and mind and did not know any distress.

<sup>8</sup> But around the times of the last judges, they already started to become more indifferent and lazy in everything. They began to respect the commandments and also other statutes less and transgressed them many times. In those times, they immediately received some admonishment, which the better ones indeed complied with; but the more secular ones only pretended to do it only for the sake of appearance, but in their hearts, the dead world nevertheless took priority. Such secularized Jews soon became rich and distinguished people and were not content with their simple dwelling-huts any more, nor with the judges appointed by God, but instead they wanted to have a glamorous, mighty king and a town and mighty fortresses, just like the heathens. Under Samuel, they finally seriously insisted on having a king, and God, the Lord, said: 'Look at that ungrateful people! They are no longer content with My fatherly governance under which they have become healthy, wealthy and highly respectable. To all those many great sins which they have already committed before My countenance, they add yet this greatest one by demanding a king! Yes, they shall have a king and towns and fortresses; but not for their benefit, but they shall have a king as a fierce and grim rod!'

<sup>9</sup> I am telling you all of this only in a few words, so that you all the more realize the reason for this present total decline of the true, old and authentic Judahism.

<sup>10</sup> Saul already had to have a mighty fortress, even though not yet an actual town. Already then, wars with the Philistines began, and the fathers had to endure their sons and best farm laborers being taken away to war by the king and also had to surrender their best oxen, donkeys, cows, calves and sheep. This in itself was already the first blessing of a Jewish king while Samuel was still alive who anointed Saul as a king at God's behest. Now Samuel thought that the people, through such punishment, would engage in soul-searching and would again ruefully return to the ruling of God. But not at all! The people only wanted a more powerful and wiser king, and Samuel anointed David who soon built the town of Bethlehem and laid the foundation-stone for the town of

Jerusalem. His son Solomon expanded the town and the temple at high cost and with great splendor; but, in the course of this, the people already descended into great poverty, and they had to put up with all kinds of hardship.

<sup>11</sup> We know from the Books of Chronicles what the people had to endure later on under the subsequent kings until around the Babylonian captivity. But one should assume that the forty years of captivity would bring about a total change of mind with the Jews who were again liberated from it; but no, they had to have kings again and, like the heathens, priests and high priests!

<sup>12</sup> During this time and close to our time, the Lord sent the most prophets, who called the people back to God. But the people, having become too dark and deaf through the influence of the kings and priests, did not perceive or understand any of that which the prophets announced to them. The kings and priests also even persecuted the prophets, and that often with the most outrageous revenge and fury, as you already have experienced such scenes yourselves and most likely will experience some more, although at the present time and for quite some time before, the Jews have not had their own king anymore, but they have to endure the iron sovereignty of the heathens.

<sup>13</sup> But this time also, God took great pity on His people and sent us a Messiah in the person of the wise man from Nazareth according to the prophecy whom I have already known from Simeon's times on, because Simeon recognized Him at the temple, circumcised Him and named Him Jesus. I am only able and permitted to tell you this at this exceptional time of tribulation, and what I, as a man of very old age now tell you, that is the high and holy truth. But these arch temple priests, who are domineering beyond all measure, persecute with the wildest vindictiveness anyone who would utter such things at a other time.

<sup>14</sup> And look, now that I have briefly said in advance everything necessary, now I can tell you how God allowed the horrible phenomena to happen last night! The dimensions of the sacrilege and the transgressions of the arch temple priests have almost reached the limits set for them by God, and the great patience of Jehovah is hanging by a thread! When the limits are reached, what you have seen in the second sign, will also happen to Jerusalem - and maybe this will already happen earlier, before a full fifty years go by.

<sup>15</sup> The twelve fire-columns that merged into one at the end obviously showed the fusion of the twelve Tribes of Israel into one, namely into the Messiah Who came and Who in the end, as the blindest and most wicked arch temple Jews do not embrace Him, will ascend again to where He had come from.

<sup>16</sup> But later on in the West, as the wise Nicodemus just told me, there was still a third sign of a very comforting kind to be seen, but of course only by those who have embraced the Messiah, believe in Him and act according to His teaching which is of divine wisdom. But Nicodemus can tell you more about this later, because he himself has also seen the third phenomenon."

<sup>17</sup> Hereupon the old man recommended that they, that means the people, be very patient, and he exited the podium. And all the people praised the old orator.

<sup>18</sup> And the man from Bethlehem said: "Yes, this is still an old man in the manner of Aaron; but he alone can not do anything against so many! But what is seriously significant is that, after all, among the Pharisees and scribes, quite a number of people can also still be found in the temple who believe in the Savior from Nazareth!"

<sup>19</sup> Some more considerations of this kind were expressed, and everybody longingly awaited the honest and upright Nicodemus, who was a little longer in coming."

- Chapter 82 -

**Nicodemus' calming speech to the people.**

<sup>1</sup> The innkeeper: "But somewhere behind a curtain, a real arch-Pharisee heard the strong plea in the presence of the people in favor of the faith in the Savior from Nazareth. He made his appearance, ascended the small podium and said: 'I am telling you out of my absolute power as high priest: he who believes in the Savior from Nazareth and says that He is the promised Messiah, is cursed by the temple!'

<sup>2</sup> However, he barely finished this disgraceful statement, when his podium was surrounded by the people, and all the people yelled at him: 'And we say: he who does not believe that the Savior from Nazareth is infallibly the promised Messiah, is cursed by us! And if such a miserable evildoer like you as a chief Pharisee - who should recognize the true Messiah sooner than the people - dares to speak out such a judgment in his blind lust of power, then he will be cursed seven times by us and he deserves death! You rascal, did you not see the signs last night? Could also those not penetrate your vile hide? Now just wait, you vile chief Pharisee, we will make your thick hide thinner and more penetrable! You nicely run into us, you rascal, because already for a long time we have been after you!'

<sup>3</sup> When the chief Pharisee heard such welcoming words from the people, he cried for help.

<sup>4</sup> But the people cried still harder: 'Away with this blasphemer!'

<sup>5</sup> Then our gigantic man from Bethlehem - a real Goliath - came forward to the little podium, grabbed the chief Pharisee with his strong hand and shook him first so heavily that he could not hear or see for a while. Then he pulled him from the podium and carried him to the curtain in the large temple hall from where he first came. There he gave him a few well-sounding slaps on the ears and then said to him with a truly thundering voice: 'From now on, this is how the people that has become seeing, will serve the priests of your kind with offerings and tithes! Now go, and don't show yourself anymore, or else it will cost you your life!'

<sup>6</sup> The chief Pharisee who became completely dizzy then hastily mustered up his strength and hid himself shakily in a corner of his dwelling-place.

<sup>7</sup> Immediately after this incident, a Roman representative of the governor appeared, ascended the podium which was intended for worldly speakers and messengers, and said: 'The governor is warning you in the name of the law to restrain from all violence. But you may speak as much as you like! You must remember that this temple is built in honor of God, and every indecent behavior must be avoided! However, if someone has suffered injustice by a foolish priest or servant of the temple, then he only has to come to us and complete justice will be done to him!'

<sup>8</sup> Our Goliath from Bethlehem gave thanks for this well-meant warning, but still added to it: 'Your warning, for which I have thanked you in the name of all the people, was certainly totally just, but once the forces of heaven begin to write their will with almighty hands on the great firmament, then human command on this Earth will soon be over.'

<sup>9</sup> The Roman said: 'Friend, we also know that, and we know the saying: *contra Jovem fulminantem tonantemque non valet vis ensis, et contra vim coelorum vane frustra pugnata ars mortalium* (Against the flashing and thundering Zeus, the power of the sword is powerless, and against the power of the heavens, the art of mortals fights in vain). But by any violence of mortal people

among themselves, we humans will not change in the least the immortal and invincible powers and forces of the skies. A dignified, modest order is best fitting to us, and a decent and quiet man will also then not lose courage, even when the whole terrestrial globe would collapse. This is my opinion. Therefore, hold on to the wish of the governor. Dixi.'

<sup>10</sup> After that, the Roman departed and the people praised his call for calmness.

<sup>11</sup> Immediately after that, Nicodemus appeared on the large podium and the people greeted him with loud jubilation. But he said: 'Dear friends and brothers. I actually have nothing new to tell you, but I still have come to confirm to you what my oldest and also best friend has already told you. Everything is as he has said. I can even put my life at stake for it. And it rejoices me now all the more that here in this sanctified temple hall, I am encountering people who in all points are definitely sharing my opinion and also my inner complete conviction.

<sup>12</sup> True, before me, on that little podium, an arrogant chief Pharisee let himself be heard in a most indecent manner, although no-one from our counsel of priests did say a word to him to do that. But according to my best knowledge, you have properly compensated him for that. Even if he was complaining to the high counsel - which however does not mean so much now during these days - he soon received the answer: 'When something is inopportune, then it brings trouble and no blessing'. During the understandable great excitement of the people, it was more than foolish to bring something forward that under normal circumstances, would not be accepted favorably.

<sup>13</sup> When the indiscreet chief priest received that answer, he disappeared quickly with his rather swollen-up cheeks, and I was sent by the whole counsel to tell you that you should keep yourselves to what my predecessor has told you. Now that all of you have found this consolation here in the temple, you should give thanks to God in your heart and then quietly go home again. And if ever you encounter other people, then you also can tell them the same, so that they would not have traveled this long road in vain, because the temple is closed this morning and this afternoon, like always on a day before the Sabbath.'

<sup>14</sup> Then the people still asked Nicodemus for the meaning of the third sign, which he saw personally - this according to the announcement of his gray-haired predecessor.

<sup>15</sup> But Nicodemus said: 'I also will tell you about that, but more quietly when we are together, because our walls have many ears. Wait this afternoon on the way that leads to Emmaus. There I will come to you and will tell you the complete truth about the third sign, and will also explain it to you the best I possibly can.'

<sup>16</sup> With this, the people were satisfied and they started to leave the temple.

<sup>17</sup> My friend and I also went, and on the way we were meeting Your two disciples who told us where You were, so that we also came quickly to this place.

<sup>18</sup> And what I have said now, is also everything that happened today in the temple. Lord, forgive my bad manner of explaining."

### The discussion of the Pharisees.

<sup>1</sup> I said: "Dear friend, you have very well related the events that took place in the temple and you have shown in your story that you watched with the greatest alertness everything that happened and that was especially referring to Me. But I am adding, that in this, My will was very helpful to you, for without Me, everything in man is weak, but with Me, everything is strong, powerful and mighty.

<sup>2</sup> Now a lot of things happened in the temple for our good, true cause. The people, the old rabbi and Nicodemus have made Me known as the One who I am. Now one would think that the temple would be completely converted. But this is in no way the case. Now the rabbi and Nicodemus will be in trouble with the other Pharisees and with the high priest because they have announced to the people that I am the promised One and the only true Messiah. But I gave them both the right words in their mouth, and Nicodemus has now thrown such fiery words in his face that he as well as the Pharisees could not think what to reply.

<sup>3</sup> Since the high priest was blaming the old rabbi and Nicodemus bitterly that they were even openly confessing My name in the temple before the people and put all the guilt on the temple, while on this occasion, they had to make Me as suspicious as possible before the whole people. They had to tell the people with great earnest that God is now angry with them, because they were running after such erring teachers and agitators and let themselves be seduced, and that they were therefore cursed.

<sup>4</sup> But Nicodemus answered the high priest, whose name is Caiphas: 'Oh, if you are so intelligent and wise, then you yourself go now into the temple which is still full of people - although after my speech a great part has left the temple and went home - and speak to the people after your way, then you will soon enough see how they will receive you. Were we both then the first to speak to the people? Many of you have spoken to the people after your way, and what was the result of each of your speeches? The result was that the speaker had to run away if he did not want to be terribly mistreated.

<sup>5</sup> If we both did not pacify the people in an intelligent way, what would you have done if the people had entered by force and maybe would have mistreated you in an unprecedented manner? Is it therefore not more intelligent in times of distress to howl together with the wolves in the forest, and in this way escape without injury, rather than blaming the people about something that it absolutely does not want to hear?

<sup>6</sup> It was really not the moment during this night to lecture the desperate people, but rather to comfort them and to calm them down. And this, both of us have done, and we certainly did not make a mistake on this. However, whether you did not make a mistake before the people, is a totally different question. Just go to the large hall of the temple and try to teach the people something different. Then I can guarantee that you will fare badly, worse than formerly the chief Pharisee and scribe when he went in against the statement of the people that said that the voice of the people was equal to the voice of God.

<sup>7</sup> Besides, you yourself, Caiphas, have asked me and the old rabbi, as men who have a good reputation, to go among the people and to try in every possible way to pacify it. Well, this is what we did. Then why are you blaming us, now that the people have been pacified? Anyway, you are still free to teach something different to the people that will stay in the temple until after midday.'

<sup>8</sup> The high priest said: 'When we have to fear the people, then we also are no longer priests. We

may not give in to the people by a hair's breadth, no matter what. Let come what may come. This is my firm resolution and the basis of my actions.'

<sup>9</sup> Then Nicodemus answered him: 'You are now high priest and in many aspects you can do what you want, but when, as it looks now, the whole people will apostate from us and will put themselves under the protection of the Romans, then what will you do? Even if you continue to curse the people day and night, then they will listen to you in the same measure as now the gentiles, Samaritans and Sadducees are listening to you. Then by what means will you bring the dissidents back on our side?

<sup>10</sup> What did you achieve with your stubbornness with the rich Lazarus and what did you gain with it? With his many possessions he is now Roman citizen, and you have no more power over him. Before, he paid every year at least a hundred pounds of gold and five hundred pounds of silver to the temple, and now he pays considerably less to the Romans, and he pays not one penny to the temple. He still give tithes, but in the future he probably will also give that no more, because, as far as I know, he also has arranged that with the Romans. Yes, if - because of your priestly stubbornness - many will follow the example of Lazarus, then soon we will be alone in the temple.

<sup>11</sup> Look, this is how I think, and I am firmly convinced about it, and in the future it will be evident that I have spoken the full truth here, and this could well mean the beginning of the fulfillment of the second sad and terrible sign, which they saw last night and which will not take too long. Just continue like that, then we all will soon be finished. I have spoken now.'

<sup>12</sup> That these words were not particularly pleasant to the high priest, is easy to understand - but he could little or nothing at all object to that, because also the other elders of the temple and of Jerusalem agreed with Nicodemus.

<sup>13</sup> But after a while, the high priest said again, somewhat irritated: 'But nevertheless, I know what has to be done in order to gain again firm ground under our feet. Also the false prophet from Galilee must fall, just like John has fallen. Then the people will come back again to us. Did I speak right or not?'

<sup>14</sup> Then many of the Pharisees and scribes agreed with Caiphas, but Nicodemus, the old rabbi and still a few elders, were shaking their heads. And the old rabbi said: 'I think that I am the oldest of you all and I know what happened during the last eighty years in the temple and in the whole Jewish land. Already many times, pious people and who were filled with the Spirit of God have arisen, who taught wisely and also acted wisely. However, that part of the temple that was very much lusting for power, has persecuted them with all possible means, and if possible, also killed them. But ask yourself, ask all elders of the whole Jewish land and check our yearly diaries, then you will find that the old honor of the temple has never won anything by it, but after each of those deeds, has lost a great deal - and in such a manner that it has never regained what has been lost.

<sup>15</sup> Where are all those Samaritans, where the Sadducees, where will all too soon the whole of Galilee be? How many of our people have become Essenes, how many a complete Greek or Roman? Who from Tyre and Sidon are still visiting us, except a few Greek merchants? Who from the great land of Capadocia, from Syria and from the many cities along the Euphrates? Look, in my youth all these were still part of the strict followers of the temple, which was overloaded with all kinds of offerings and treasures. And because of this, they became very proud and merciless. The priests transgressed the commandment of God 'You shall not kill', and the obvious consequence of that was the total desertion of the many countries and cities.

<sup>16</sup> However, if you will continue in this horrible manner of your predecessors, you will soon lose that which until now was hanging loose to the temple anyway and which was clearly shown by the second sign. This is what I think about it. But you can do what you want.'

<sup>17</sup> This excellent speech of the rabbi was greeted with approval by many, and the younger ones could not object much.

<sup>18</sup> Then Caiphas turned again to Nicodemus and asked him if he was also sharing the idea of the old rabbi and if he was approving it.

<sup>19</sup> But Nicodemus said: 'I have already spoken, and I am saying once more that I will not say anything in favor nor against it in your counsel. Like my old friend has said it now, so it also is. I do not have to render an account to anybody concerning my inner conviction, and from now on, I will openly say only little.

<sup>20</sup> I am the chief of the whole city of Jerusalem and accredited by the emperor as chief over all citizens, and I have, in case of necessity, also the *Jus gladii* in my hand. You can do what you want. I and my friend are leaving you now until the Sabbath. However, the one who wants to talk with me and this old, true friend of mine in a sensible way, can find me on my properties in Emmaus. And now, may God the Lord commend everything.'

<sup>21</sup> With these serious words, they both left the big counsel, although the high priest still wanted to hold him back."

## - Chapter 84 -

### Discord in the high counsel.

<sup>1</sup> Only from then on, the most strict followers of the temple put their heads together, but they did not know what to do. Caiphas suggested that someone else should still try, by means of a good speech, to bring the people to the point of changing their mind, but nobody dared to do it.

<sup>2</sup> But since it was already just before the midday hour, an assignment was given to a temple servant to go to the halls to make it clear to the people that they quickly had to withdraw, because the day before the Sabbath, the temple would be closed for the necessary cleansing. The servant came and brought this message to the still numerous people in the temple. But this was not so welcome.

<sup>3</sup> The gigantic man from Bethlehem was still present, and he shouted with a truly thundering voice to the servant: 'We know ourselves when we have to leave the temple! Therefore, we will leave it completely, so that we most probably will never visit it again! For only the temple and those who are living in it, are guilty of all the disasters that soon will break out over our promised land! Go to your masters and tell them that the people are speaking now in this way, and whoever does not agree with that, must come outside and dispute it with us!'

<sup>4</sup> When the servant heard this statement, he wisely said no more and transmitted everything word for word to the counsel.

<sup>5</sup> And Caiphas said: 'As I have already told you a long time ago, so it is: we have all been betrayed by the Nazarene. By means of His magic, He is making the Romans His friends. They are taking Him for a half-god, and if it will continue a little longer, they also will make Him viceroy of the Jews, and then for sure, we better get out of here. Therefore, we also have to use every possible means to get rid of this Man, who is very dangerous for us, for if he would ever outgrow us, then we are all

lost.'

<sup>6</sup> Then an elder said: 'I am telling you only this: doing one thing or the other is a very dangerous game. For if he is a friend of the mighty Romans, then they all too soon will come to know from one of their many followers what we have done to him, and then we always will have to atone for it. However, if we let him go his way and do not join him, then also, in maximum three years, we will have become needless in the whole of the Jewish country. Now what is best?'

<sup>7</sup> Another elder said: 'If I were high priest, I would know very well what can be done now.'

<sup>8</sup> Then Caiphas asked: 'Then what?'

<sup>9</sup> The elder said: 'We are all among ourselves now, and so I can speak freely, and you can listen to me if ever you think it is worth it. Look, we truly have turned our back on our Moses, as well as Jehovah and all prophets, and because of the people and for the sake of our income, we continue out of formality. Because among all of us who are now together, there is not one who believes in a God, a Moses or in one or the other prophet. But now, if we see that all the people believe in the Nazarene and are following Him, then let us do that also. In any case out of formality. Then we will gain a lot with the people and with the Romans.'

<sup>10</sup> With these words, Caiphas literally jumped up and said: 'Do you want to betray all of us?! The one who speaks in all seriousness in this way as you have spoken now, will be cursed by me!'

<sup>11</sup> The elder said: 'Tell this in front of the people, for here in the counsel you do not have the right to say this so easily to us. Think about this well. Or else we will see each other even today before the governor.'

<sup>12</sup> Another elder added to this: 'When we are here together in the big counsel, everyone has the right to speak freely, otherwise the counsel has no meaning. But in front of the people we know best what we have to say. If you, as the present-day high priest want only to force your own will, then our counsel-meeting is completely needless, and then it is more intelligent to have no more counsel-meeting at all in the future. Consider all the things that the temple has undertaken to catch the Nazarene in one way or another. But still, we could not seize Him anywhere. During the feast days He was in the temple and taught the people openly. Then why did you not let Him be seized?'

<sup>13</sup> Caiphas said: 'Who dares to go into all this crowd?'

<sup>14</sup> The elder said: 'Good, in that case, why do you curse an elder who says that we, with our strongly diminished power, can achieve little or nothing against this man from Galilee? If we will - if ever this would still be possible - undertake something seriously against him, which would be successful for a couple of days, then we have already dug our own grave. This is completely clear to me. However, if we will do nothing and let him go his way, then we still can go on, especially if we ourselves will make some changes in the service of the temple. But with your plan, we soon will be forced to flee. I have spoken.'

<sup>15</sup> Then there was a total discord in the high counsel. One part agreed with the elder, the other part with the high priest, and there was a big quarrel. Then the elders stood up and went home, for they themselves had houses and great possessions. Only the Pharisees still stayed with Caiphas, but also they left soon because the midday-hour had already come.

<sup>16</sup> Look, this is how things are in the temple, and I have told you this now in great detail to show you how little influence the nightly signs had on this brood of vipers down there. They are and remain incorrigible, just like they always have been. That is why the light will be taken away from them and given to the gentiles. But there comes now also our Lazarus with Raphael to invite us for the midday meal, and so we all will go inside again for lunch."

<sup>17</sup> Then Agricola said: "Lord and Master, I am so much filled with indignation by Your account of the high counsel and also by the preceding story of the innkeeper, how certain priests have expressed themselves about You, that I now very much want to inform the governor about this whole story and to send a messenger to Cyrenius, the principal of the city, so that this will soon open up the eyes of the high priest and that he will come to a deeper understanding to know how things are now."

<sup>18</sup> I said: "Friend, you know what power I possess. If ever I would like to judge them down there with force, then it still would not be profitable for them in any way, because My omnipotence - as I have already shown you - cannot change the free will of any human being. With man, it has to be accomplished through the teaching, which he has to keep, and by this he has to determine how he must behave. However, if man does not want to see what is good and true in a teaching and even less want to act upon it, then he already is going the wrong way, and then one day he himself will find what will judge him. So let us not talk about it anymore and go into the house."

<sup>19</sup> Then we got up and went to the large dining-hall where a good meal was already waiting for us.

## **- Chapter 85 -**

### **Proper fasting and prayer.**

<sup>1</sup> As the tax collectors had left us soon after the morning-meal, it is self-evident that there was more space now in the hall, and therefore also a few of the somewhat older and more serious young slaves in our hall could be accommodated and consume their midday meal in our crowded company. Thirty of them were eating in our hall, and they received the ability to understand our languages and also to speak them, with the purpose to understand for themselves and for their companions what was said among us during the midday meal.

<sup>2</sup> We were eating and drinking cheerfully, and when the wine was making the tongues of the guests more loose, the known Jewish Greeks began to speak among themselves about the Jewish laws of fasting, and one of them made the following remark: "Since the time of Moses, every year the Jews kept certain days and also whole weeks wherein they had to fast. The prophets had to fast many times, for in this way their body received less attention and their spirit became more open and clear. Also the seers had to fast a lot and often in order to receive clear dreams and insights. The one who wanted to receive a special grace from God, had to make a vow to God that he, during a specific time, would fast and pray until God would hear him, and the one who made this vow to God, keeping and fulfilling it, always received also the grace from God that was asked for. This is what we know from the Scripture.

<sup>3</sup> But now, under these new circumstances, this is now no more relevant among us. It seems that the Lord and Master wants to abolish the old commandment of fasting completely, as well as the making of vows. Since we have been with Him and around Him continually now for a long time, and we already have received many pure divine teachings from Him and have seen many wonders that He performed, but about the old commandment of fasting, He still did not give any special announcement, and we and also His first disciples never fasted anywhere and also have never had any special prayers. So it would be a good thing to know from His mouth what is the case with the old commandment of fasting."

<sup>4</sup> After this remark, one of them turned to Me and asked about the old commandment of fasting.

<sup>5</sup> I looked at him and said: "At some other time I also have told you something about it. You just have already forgotten it - like so many other things - and so I am saying it once more to you. I do not abolish the old commandment of fasting. The one who fasts with the right attitude is indeed doing a good work in itself, for by sincerely fasting and praying to God, the soul becomes more free and spiritual. But only fasting and praying will save nobody, but only by believing in Me and doing the will of the Father in Heaven, just like I am announcing and have announced it to you. But this everyone can also do without the mentioned fasting and without the abstinence from certain foods and drinks.

<sup>6</sup> The one who possesses a lot and practices true neighborly love, is truly fasting, and that fasting is pleasing to God and is useful for the eternal life of man. He who has much, let him also give much, and he who has little, let also him share the little he has with his fellowman who is still poorer than he is. Then he will gather for himself treasures in Heaven. Giving in itself is already better than taking.

<sup>7</sup> However, the one who truly wants to fast for God, so that it is useful for the eternal life of his soul, should, out of love for God and his fellowman, refrain from sinning, for sins are burdening the soul, so that it can only raise itself to God with difficulty.

<sup>8</sup> The one who - like the Pharisees and other rich gluttons - celebrates revelries and orgies, and who is deaf for the voice of the poor, is sinning against the commandment of fasting, and so also does every fornicator and adulterer.

<sup>9</sup> If the sensuous forms of a young girl, or even of the wife of another, is attracting you and brings you into temptation, then turn away your eyes and restrain from the lusts of the body, then by this, you have truly fasted.

<sup>10</sup> If someone has offended you and made you angry, then forgive him. Go to him and agree with one another, then you have validly fasted.

<sup>11</sup> If you do good to the one who has done wrong to you, and bless the one who curses you, then you have truly fasted.

<sup>12</sup> What goes into the mouth to feed and to strengthen the body does not defile man, but that what often comes out of the mouth, like slander, cutting off one's honor, dirty talks, backbiting, cursing, false witnesses and all kinds of lies and blasphemy, are defiling man. And whoever does that, is actually breaking the true fasting.

<sup>13</sup> For truly, fasting means to deny oneself in everything, to take the appointed load on his shoulders with patience and to follow Me, for I Myself am humble and patient with all My heart.

<sup>14</sup> But if someone is eating now this or that to satisfy his hunger, is not important. Of course he has to take care that the foods are clean and also very well edible. Especially with the eating of meat you should be careful if physically you want to continuously stay healthy for a long time. The meat of suffocated animals is not healthy for any human being, for it stimulates bad spirits in the nerves of the body. The meat of the animals that are defined as unclean, should only be eaten when they are prepared in the way that I have already shown to you.

<sup>15</sup> When you will go out into the world in My name and will live among all kinds of foreign nations, then eat whatever will be set before you. But never eat and drink immoderately. Then you will fast the right way. All the other things are only superstition and a great foolishness of the people from which they have to be liberated, if they want.

<sup>16</sup> Now, concerning prayer - the way the Jews are doing it, has not only no value for God, but is an abomination to Him. To what purpose are those long prayers for God, the all wise One, especially

when they have to be paid to certain privileged praying men who pray for others, for only their prayer is supposed to be strong and effective enough? I say to you: If a thousand of such praying men would pray during a thousand years, rattling off their prayers to God, then God would answer those even less than the braying of a hungry donkey, because such a prayer is no prayer but only the quacking of frogs in a swamp, for it has no purpose and no meaning, and will also never have one.

<sup>17</sup> God in Himself is a Spirit of the highest wisdom and He has the very deepest and clearest mind, and is the eternal Truth Himself. So he who wishes to pray to God effectively, must pray in spirit and truth. However, only the one who is going into the quiet love-chamber of his heart, and in it, will be worshipping and invoking God, will be praying in spirit and truth. And God, Who perceives all hearts and kidneys, will surely also see into your heart and recognize for sure how and for what you are praying and asking, and He will give you what you have so truly prayed for in spirit and in truth.

<sup>18</sup> The complete true prayer however, consists in keeping God's commandments and, out of love for Him, acting according to His will. Whoever will pray like this, prays truly and prays without ceasing. So also, all the heavenly angels are praying to God without ceasing, because they always are doing the will of God.

<sup>19</sup> God does not want to be worshipped, honored and praised with psalms and psalteries, with harps, cymbals and trumpets, but only by your dynamic, fully zealous activity according to His Word and His will.

<sup>20</sup> If you look at God's works and you will continuously discover and recognize His love and wisdom in it, growing in love for Him by that, and will become continuously wiser within yourself, then you also are truly praying, and you are giving true glory to God. All the other things, what you have understood until now by praying, are totally empty, void and without value for God.

<sup>21</sup> Now you know what it means to truly fast and pray. Then do not ask anymore why Me and My disciples are not fasting and praying in the manner of the blind Jews and Pharisees. However, we pray and fast unceasingly in spirit and in truth. And so, it is very foolish to ask Me why we are refraining from prayer and fasting according to your old, useless manner.

<sup>22</sup> My disciples will also not fast as long as I, as the true Bridegroom of their souls, am in their midst and with them. However, when I will be no more in their midst and with them, they also will fast with their stomach, when the lack of love of the people will give them little or often also nothing at all to eat. But as long as they are with Me now, they will suffer neither hunger nor thirst. Did you all understand this well now?"

<sup>23</sup> All said: "Oh Lord and Master, we thank You forever for such a wise teaching. We all have understood it well. May Your name be honored and sanctified."

<sup>24</sup> Then I said: "Then do act accordingly, then you will live. Eat and drink now, and refresh and strengthen your limbs."

<sup>25</sup> Then they all served themselves copiously and they ate and drank very cheerfully.

### The disguised temple-servants with Lazarus.

<sup>1</sup> When all of them had eaten and drank enough, a servant of Lazarus came and said: "Lord of the house, outside there are a few people who want to talk to you. I think that they are from Bethlehem. However, they look very poor and pitiful. What do you want me to do?"

<sup>2</sup> Lazarus asked Me: "Lord, what can they want from me? If You give me an indication first, it would be easier to talk to them."

<sup>3</sup> I said: "Do not trust them. They are not from Bethlehem, but they are disguised temple-servants who very nicely and politely want to know from you if ever you know where I am staying. They will give you the assurance that they want to become disciples of Me if they only knew where I am staying. Underneath their coats they have ropes and swords to catch and bind Me, and then to drag Me before the high counsel of Caiphas. Now that most of the people are scattered, this evil, adulterous kind down there has gained courage again to bring Me to ruin. But My time has not come yet. So go out with Raphael, then it will be put into your mouth what you have to say. Then Raphael will do his work."

<sup>4</sup> Upon this, Lazarus went quickly with Raphael outside and saw in one of the first tents about twenty men waiting for them.

<sup>5</sup> Coming to them, they arose from their seats and one of them as the spokesman said, after making a deep bow: "Dear, good friend. We all come from the vicinity of the old city of David and, because of the terrible signs that were seen last night, we left even before midnight and came quickly to this place to hear from the wise man what we have to expect. For this purpose we went immediately to the temple, which was open, and there we heard some rumors that did not reassure us at all. But then came - when the people in the temple was already becoming very impatient - a very old rabbi who spoke to the people, and put the greatest guilt on the temple-servants and their bad behavior in respect to the teaching of Moses, what according to us was all too clearly the full truth. Finally he spoke about a certain prophet Jesus from Galilee, of whom he somehow spoke straightforwardly saying that this Nazarene was the promised Messiah. And look, all the people shouted for joy at him and simply agreed with him.

<sup>6</sup> Then we thought by ourselves: 'The old man has spoken the full truth', and we took the firm resolution to go and search for Him, the Nazarene, and if possible to become His disciples. Already since this morning we got information concerning the place where He could be staying in this time, and heard from some people who we vaguely know, that you could certainly inform us, because the prophet, as known, is a special friend of your house and so you, as already said, should be the first to know where the great man of God is staying now. If, concerning this matter, you have some reliable information, please be so kind to tell us, so that we then can go there and become zealous disciples of Him."

<sup>7</sup> Lazarus said very seriously: "You know that I formerly was a loyal adherent and a pillar of the temple. But because of the greediness regarding me that was continuously growing, finally the temple wanted to take almost everything away from me and bring me completely to beggary. When all my counter-proposals, no matter how reasonable they were, had no result, there was no other solution for me than to fully accept Roman citizenship and to put me completely under Roman protection in order to be safe from the continuously increasing persecution of the temple, so that now I can beat off every attack from the side of the temple with the sword of Rome. If ever you touch me with only one violent finger of the temple, then tomorrow you will find yourself before the

relentlessly severe Roman judges and you may even be punished by death. Think about this well, for this is how it is stated in my Roman protection letter. I only said this to you beforehand in order to talk to you more easily about the real matter.

<sup>8</sup> Look, your complete, more than scandalous, untrue story, was brought forward very well and invented beforehand very neatly, but you have forgotten that Lazarus is capable to see in every man instantly what in fact is secretly in his mind. And so I have seen through you at once, and discovered all too clearly whose spiritual children you are.

<sup>9</sup> You said that you came from the vicinity of the old city of David, but in fact you are from here, and everyone knows that you are the most corrupted servants of the imperious and greedy Pharisees. With what right and for what reason are you trying to deceive me? You are pretending that you are searching for a certain Jesus of Nazareth, and you have swords and ropes to possibly catch this prophet and to strangle Him at once or to drag Him before your high counsel. Is this a manner to come here to me, Lazarus? Just wait, this devilish audacity of yours will be an expensive lesson for you and for your high counsel. Together with the high counsel, you are the most ungodly persecutors - and as a Roman citizen, this brutality is too serious to be left unpunished.

<sup>10</sup> Tell me what kind of devil has given you instruction to make me, Lazarus from Bethany - who after all, is known and respected by every man - a traitor of a Man with divine gifts, the very best, most honest Man I know. I have not done this to an enemy of my house. Then would I do this to the best and most innocent Man because He is too much opposed to your evil politics of lies and who is bringing the people back who - because of you - were straying from God, and is announcing the truth that was missing for so long? Speak, miserable people! Why did you do this to me!? Who told you that I should know best where the Savior from Galilee could be found?!"

<sup>11</sup> The disguised temple-servants were greatly frightened by this, and the first spokesman said: "How can you assert that, even before you have further heard us out?"

<sup>12</sup> Lazarus said, loud and intense: "What, do you still want to contradict that you are godforsaken liars and servants of the law!? Just wait! You will pay dearly for this! I am someone who possesses inns everywhere and have never asked any money from a poor traveler! According to the Roman law I must give hospitality to every traveler, be he a Jew or some gentile! If I then have ever given accommodation to the prophet Jesus from Galilee, can you then call me to account for that!? I did as Jew - and now as Roman citizen - always my duty and I do not deserve to be interrogated by such miserable creatures like you!

<sup>13</sup> You certainly have seen the great signs during last night, which were of such a nature that they had to fill the heart of every man with great fear, but your animal-hearts remained hard, and together with your high counsel, you have the evil courage already today, on the first day after those terrible omens, to commit sin upon sin! But now I will convince you that I did not tell you in vain what I have said!"

<sup>14</sup> Lazarus said to Raphael: "Unmask these blasphemers, then we can show them more clearly whose spiritual children they are."

<sup>15</sup> Upon this, Raphael went and stood before the twenty servants of the law and said to them: "Take off your coats, according to the wish and will of Lazarus, or else I will do it."

<sup>16</sup> The spokesman said: "In that case many slight young men like you must come, before they could force us to take off our coats. Understood, you milk-tender boy?"

<sup>17</sup> Then Raphael said: "Very well then. Because you want to measure my power that seems to be very little to you, I will also use that power, and I say: Away with your coats that are hiding your swords and ropes!"

<sup>18</sup> As soon as Raphael had said that, the coats were also completely destroyed, and the twenty were standing there as paralyzed as if they were struck by lightning, because they never experienced such a manner of unmasking before.

<sup>19</sup> After that, Lazarus said: "Do you still want to claim that you are from Bethlehem, and that you came here to know where the Savior from Nazareth is staying to follow Him and to become His disciples? You are nice disciples who are following with ropes and swords, and who are wearing on their clothing the sign of the helpers and servants of the law of the temple and the high counsel. Now what do you think to do? You are in my power and this young man is capable to destroy you all, just like he destroyed your miserable coats. Therefore, I am asking you once more: What will you do and what do you want to do now?"

<sup>20</sup> Now the spokesman said in a trembling voice: "Listen to us, father Lazarus. We are laying down our weapons and ropes and surrender to your mercy and mercilessness. We are evil and miserable, but not so much by our own will, but rather by the high counsel which we had to serve against a meager little salary. Already since birth we are very poor and we have never had the opportunity to learn something better, but because we became strong and mighty, those from the temple soon made of us what we unfortunately are now. If ever we could separate ourselves from the temple and could receive another job somewhere else, we surely would be very happy. The fact that we have unfortunately behaved so devilishly cunning against you, was instructed to us by the high counsel - but out of ourselves, we never would do that. And now, short and good, we are your prisoners and you can do with us what you want. We have experienced the power of this young man against which we can do nothing, and so we surrender completely to you. We will never again serve the temple and we shall never put our hands on the Savior from Nazareth."

<sup>21</sup> Lazarus said: "Then tear off those evil badges and go to the area of Bethlehem, where I also have a big property. Come into my service, then you will receive a better reward than in the temple. In order to be accepted by my manager, you will receive a certificate of employment from me that my young friend here will provide immediately."

<sup>22</sup> When Lazarus had finished speaking, Raphael had already the sign in his hand, and when the twenty had taken off the temple badges from their clothes, Lazarus gave them the certificate saying that they had been accepted into service. Moreover, he gave each of them seven coins for their travel and accommodation money to their new destination and said: "If you work well for me and live according to the true commandments of Moses, each of you will receive yearly another hundred coins as salary, in addition to food and lodging. And now, go your way, so that you will not arrive too late at night. I myself will soon come there and see what you have done in my service."

<sup>23</sup> All of them thanked him, went quickly on their way and walked very cheerfully to Bethlehem. On their way they were of course racking their brains as to know who that slim and still so wonderful mighty young man might be, and they were guessing everything.

<sup>24</sup> But the spokesman said: "All these guesses of ours are meaningless and are leading nowhere. When Lazarus will come to us, he surely will tell us something about it."

<sup>25</sup> With this, their dispute came to an end and the twenty quietly continued their way.

<sup>26</sup> Lazarus however, ordered his servants to take the swords and ropes into the house, and came afterwards together with Raphael again to us into the dining-hall.

<sup>27</sup> When they were with us, I said to Lazarus: "You have carried out your assignment very well, by which twenty souls have been snatched away from Hell. But the high counsel will not be snatched away from Hell. The spokesman had to send information to the high counsel about everything that he was able to know about Me here. And only after that, he would have received further

instructions for My capture. But because none of the cunning servants of the law - whose information is already eagerly expected by the high counsel - will ever show himself into the temple, the plan of the high counsel is provisionally defeated. And this had to be exactly accomplished, and everything was allowed in this way to achieve what has been achieved now.

<sup>28</sup> But what will the high counsel do now? One part will go after the midday meal to Nicodemus in Emmaus, in order to hear also something about the third sign. But Nicodemus, the old rabbi and a certain elder, Joseph of Arimathea, are very intelligent men, and the representatives of the high counsel will not easily hear something that will suit their wicked plan. That is how things are, and so it is good. We will now go outside again, to the place where we were this morning, so that we can spend the whole afternoon there until the evening."

## - Chapter 87 -

### The lords of the temple visit Nicodemus.

<sup>1</sup> When I had said that, all those who were present, stood up again and went with Me to the higher part of the hill. Also the group of young slaves went with us. Their companions however, preferred to stay together and were enjoying themselves with the sheep, which origin is already known. However, when we were encamping in good order on the fragrant height, we saw on the way to Emmaus, the representatives of the high counsel walking, and they were stopping at the wonder-pillar of the angel. They looked at it with amazement from all angles, for they could not imagine how such a beautiful pillar could have come there. It certainly took several months to bring a pillar to that place and to install it, and a couple of days before that, they went along this way and then there was still no sign at all of this pillar. However, Nicodemus was the best man to explain this to them, because the pillar was standing completely on his ground.

<sup>2</sup> I was telling this to those who were present, and everybody found this very amusing. They were all looking very attentively at the Pharisees and the other arch-Jews who were standing there as if nailed to the ground.

<sup>3</sup> Then Agricola said to Me: "Lord and Master, it would be great to hear what kind of foolish and certainly also bad ideas these black, ungodly representatives are uttering about the origin and the purpose of that pillar."

<sup>4</sup> I said: "Dear friend, the fact that their ideas are extremely foolish, you also can imagine without hearing them, for how could they come to a wise opinion about something extraordinary?"

<sup>5</sup> He who wants to form a good and true opinion about something, must be good and true himself. But over there, they are full of all kinds of bad and wrong things. Then how could there ever come a good opinion out of their mouth? But to show you how terribly blind and foolish the opinions of those hypocritical zealots are about that pillar, I will let you hear some of those opinions spoken by them. So listen.

<sup>6</sup> One says: 'The devil has pulled this pillar up from Hell'. Because when he was feeling at it, it was still quite hot. The pillar has become now really quite warm because the sun is shining upon it. That was supposed to have happened because Nicodemus did not agree with everything from the high counsel. Look, this is now such a praiseworthy opinion of one of those temple-scientists. Some of them, who are still adding a few foolish things to it, are completely in agreement with it.

<sup>7</sup> But there is one who is protecting Nicodemus a little, who says: 'I do not immediately exclude that this pillar came into existence in this manner, but I also do not simply want to accept this opinion, for if the devil would pull up a pillar based on the fact that every elder who does not completely agree with us, like for instance Lazarus from Bethany, then there would be a great number of those pillars in the whole Jewish country.'

<sup>8</sup> But I am of another opinion. Nicodemus was and still is a friend of everything that he finds extraordinary. All magicians are then also welcome to his place, no matter from where they may come. I think that a few real Indian or Persian sorcerers out of thankfulness have put this monument there for him by means of their secret art and science, and being helped by the powers of the elements like for instance the air-, water-, earth- and fire-spirits. And with this, they will have given him a great pleasure. Because for such arch-sorcerers, those things must really not be impossible.'

<sup>9</sup> Also this opinion is supported by some. Only, the first one who gave his opinion, is adding: 'Then this is almost the same, for we know indeed that such sorcerers certainly have a pact with Hell and they are performing their arts with the help of the devil.'

<sup>10</sup> The second one who gave his opinion, says: 'Well, well, we also do not know all the things of which the spirits of the elements are capable of. There also must be many powers which are hidden in certain herbs.'

<sup>11</sup> Also about this, a few of them agree.

<sup>12</sup> But now a third one comes and says: 'Also I partly agree with your opinions under certain conditions, but for myself, I still have another opinion and idea. That pillar can also come from the Romans that they have probably put down here during the night as a distinction for Nicodemus, for he secretly must be a very special friend of theirs. This should really not be impossible for the Romans. They have chariots and other means in great number, and also very strong men. When everything is prepared, such a pillar can also be put here in one night. The fact that this pillar does not mean anything good for the temple - in accordance with all our different ideas - is quite clear. But let us stop it and go to Emmaus. There we surely will know something more about the origin and purpose of this pillar.'

<sup>13</sup> Now look how the black company is leaving the pillar, looking back many times, they continue to walk to Emmaus, what everybody with good eyes can certainly still see very well.

<sup>14</sup> There were still a few very foolish and malicious statements made about the origin and the purpose of that pillar, but to relate this would be a pity because of the time, because nobody's soul would gain anything with it. I prefer to tell you something about the reception of the high counsel by Nicodemus and what the representatives will accomplish there. For a better understanding, I will tell it to you very briefly, as if it already happened. So listen.

<sup>15</sup> Nicodemus sees them already from a far distance coming to his house. And to him, as well as to a few friends - among them also two Romans - they are certainly not welcome. But in this case, the saying is: Be clever as serpents and gentle as doves.

<sup>16</sup> The old rabbi gives his opinion: 'Something special must have happened in the temple, that made these arch-Jews and Pharisees to travel for free so far outside of the city, while they, at other times, are not moving one step without asking money for it.'

<sup>17</sup> On this, Nicodemus says: 'You perceive it well. But in this case we must be very careful, for they are the temple's most cunning foxes. You stay here, then I as the lord of the house will meet them with the most friendly face in the world. Because if I will not do that, they will consider it as a big offence against the respect towards the temple.'

<sup>18</sup> Now Nicodemus quickly goes to the approaching men to meet them cordially and greets them according to the custom of the temple, which greeting is also immediately answered by them. When all are together now, our Nicodemus asks them at once why such an honor has come to him.

<sup>19</sup> One of them immediately says: 'Friend, we surely can talk more easily about this in your beautiful house than here, because the long walk had really tired us. But first of all we want to know what kind of guests you have.'

<sup>20</sup> Nicodemus says: 'Only the old rabbi, Joseph of Arimathea and two Romans, who are - as you know - my neighbors and who by this occasion must not be left out. Furthermore, also my family is here to recover from the fear of the preceding night. Thus, all people that you know.'

<sup>21</sup> One Pharisee says: 'Well, if there is nobody else with you, then it does not matter, because when those are present, we surely can talk, and in a way, the two Romans are suiting us very well. The rest we will discuss in your house.'

<sup>22</sup> Now they go into the house, and with the usual respects, Nicodemus brings them to the company that is present, who are also greeting and welcoming them very cordially and respectfully, and they also give them immediately the best places at the table, something which is very important to the Pharisees, as you also know. Now at once, the best wine is offered to them in silver cups with bread and eggs and salt. They eat and drink considerably much, which is also a well-known virtue of the Pharisees, because the temple-servants like good eating- and drinking-revelries very much.

<sup>23</sup> But since they have now taken a considerable quantity of wine, their tongues are becoming loose, and one of the Pharisees says: 'Now that we are completely strengthened, we will tell you frankly and without any reserve, the different reasons for our personal coming to this place. And then you can give your opinion about it according to your best knowledge, readiness and conscience.'

<sup>24</sup> When you left the high counsel before midday because of a few differences of opinion - of which you also, as elders, had the fullest right - they still deliberated about a few things, and of course, most of all about the peace-disturber from Nazareth.

<sup>25</sup> The fact that this Man is performing great things, nobody of us is really denying. Also, what He is saying is wise and concise. But still, these things, under certain circumstances, can be learned by every talented man. We ourselves quite frequently have seen magicians from the morning-land who could perform the most incredible wonders, who oftentimes were even considered to be gods by the gentiles for they did not know that these gods of flesh and blood were performing their magic art by means of their secret methods. But the magicians did not show these methods to anyone and did not allow anyone to examine it carefully. And as it was and still is with all such-like magicians, so it certainly will also be with the Nazarene. What is so extremely dangerous for us Jews, is that He, without reluctance declares to all people that He is the promised Messiah of the Jews and that only they who believe in Him, will have eternal life.

<sup>26</sup> We however, saw through His plan and know very well that He, in due time, wants to make Himself king of the Jews, that will bring our country into a state of war, because then the mighty Romans will certainly not be merciful to us. In order to prevent that, we have decided to track this man by all means and then to hand him over to the severe Roman court. If ever he truly should be the Messiah, then certainly he could not be killed and then we can and will also believe in him. However, if he will be killed, then it is very clear that he is only a sorcerer, who by means of his sorcery-art, wants to obtain for himself a throne in the Jewish land.

<sup>27</sup> But in order to catch this dangerous man, one must know where he is staying. For this purpose we sent, after our council-meeting, immediately twenty of our strongest and most cunning servants

of the law to Lazarus, who - as far as we know - is always staying on his Mount of Olives during the week of the feast. And we sent the servants of the law to Lazarus, because we came to know that he certainly knew where the sorcerer from Nazareth is staying. The servants of the law had to send us information at once of what, by their cunning, they had come to know from Lazarus, and this they could have done within an hour. But none of the servants of the law came back until now, and therefore we have come to you for we thought that Lazarus might have sent the servants of the law to you, thinking that you as head of the citizens of Jerusalem would be the first to know through your many inspectors. However, we can see that this is not so.

<sup>28</sup> But now that we are here, we ourselves are asking you if you know at all where the Nazarene could be staying now. For, when we know that, then we already know what we have to do. He very easily could have accomplished the signs of last night with the help of those tricky Essenes, for with the help of certain Arcadian mirrors, they must be capable of making these things. We suspect that he went to the Essenes. If ever this is the case, then naturally our plan is not worth much. Friend Nicodemus, what can you tell and advise us about this?'

## - Chapter 88 -

### The words of Nicodemus to the temple-servants.

<sup>1</sup> The Lord: "How much Nicodemus was offended with these words, you very well can understand.

<sup>2</sup> After a while of thinking deeply, he (Nicodemus) said: "Yes, dear friends, that is something about which I can hardly say anything, and still less give advice. You yourselves have experienced lately in the temple that when you saw the Nazarene and you wanted to stone Him because He said that He existed before Abraham, He became totally invisible in the middle of the temple, upon which you had to lay your stones aside again. I have thought about everything very calmly and after serious reflection, I concluded that for such a Person for whom nothing is impossible - I myself was convinced about that, and also as mayor had to convince myself about it - nothing can be achieved with violence. And because I know a lot that you cannot know, I wisely will guard myself against being hostile against such a Man. My advice in this is then also: do not be hostile against that Man in any way, but wait quietly to see what else may come from it.

<sup>3</sup> For if it is something that is of a purely divine nature, then our resistance against it is useless. If however, it still seems to be something human from this Earth, then it also will disappear of itself. If in time to come, this Man would become politically dangerous to the Romans, then the shrewd Romans will soon arrest Him. But until now, He has not been politically dangerous in any way, and according to my best knowledge, He is highly esteemed by the Romans and they like Him very much. As long as this is the case, it would be very unwise trying to anticipate the mighty Romans, which will always be in vain.

<sup>4</sup> I do not destroy the spark on which I do not get burned. Very rightly you have mentioned your opinion that the signs of last night were probably accomplished by the Nazarene, and I can tell you that already on this night, I immediately had that idea. But if that should be so, then I ask you for the purest good sense of reason, what all the blind persecution-rage against this Nazarene can serve in the end. On the other hand, He will bring you in even greater embarrassment than was the case until now, while you can do nothing to Him, of which now already for two years, were able to convince yourselves. How much money and how many men have you already sacrificed because of Him? And what did you accomplish by that? You are still at the point where you were two years

ago.

<sup>5</sup> Now you have again sent twenty of your best servants of the law to Him. Where are they? They probably met the same fate as most of those who were sent out by you in order to trace Him down. I am asking you: be reasonable and stop persecuting a Man to Whom you cannot - as experience shows - do anything, but on the other hand can totally destroy us, without us being able to resist Him in the least. Not with words, and even less with ropes you can catch Him. Then why your deliberations and all this restless trouble?

<sup>6</sup> When you were walking through my fields out there, you should have seen a pillar, on which certainly no human hand has ever worked. Who else then - undoubtedly - the Nazarene has brought this from somewhere to that place. Because it was not there before, and this morning it was there. Certainly no human strength put it down there. If ever this were so, then everything had to be trampled flat all around the pillar, because to put down such a huge pillar, needs hundreds of human hands. Now if the Nazarene is undoubtedly capable of such things - only by wanting it - then what do you want to achieve with your might and power?

<sup>7</sup> If He is performing this through an inner power or by a new kind of magic - it does not matter - because we cannot fight against Him in any way. So it is advisable to you not to continue fighting against Him, or else we all could miserably come to our end. I will be very careful not to undertake anything against Him. Frankly, this is what I am advising now to you, and I ask the two Romans here if I am right or not.'

<sup>8</sup> The two Romans said: 'Yes, we also are of that opinion. No material earthly power can achieve anything against people who possess any inner, wonderfully strong willpower.'

<sup>9</sup> Once when we were in Upper-Egypt - two days of traveling beyond Memphis - we came in the region where we met a man who indeed had a brown Egyptian tan, but still he was not really a Moor. Our travel caravan consisted of two hundred people - only men - and our goal was to search for the home-country of the black people.

<sup>10</sup> When we came to a place of the Nile that was narrow and difficult to pass through, the above-mentioned man, who was clothed very scantily, came out of a cave and stood before us. His figure impressed us and his glance paralyzed our feet immediately, in such a way that we were unable to move one step forward or backward. He spoke to us in fluent Greek and said: 'What are you searching for here in this deserted and desolate place?'

<sup>11</sup> One of us said: 'We want to search the country of the black people to see how they are residing and living, and what kind of manners and customs they have, and if eventually we can do business with them in certain rare natural products.'

<sup>12</sup> The man said: 'That country is still many days of traveling away from here if one is progressing with the same speed as you are. But with me, this is of course possible in a much shorter time because nature's powers are at my disposal, which are unknown to you. But I say to you, Romans who are thirsty to conquer, that - as long as I am guarding this place - you will never set foot in that country that is still completely happy and innocent. Even if you still were with a thousand times more men than you are now, then you still would not be able, just like now, to take one step forward against my will. Therefore, I advise you to turn around and turn back to where you come from, or else I will leave you here nailed to the ground, and then my lions and eagles will feed themselves with your flesh.'

<sup>13</sup> Well, these words from the strange man, which did not tolerate any contradiction, made such a deep impression on us, that we, despite all the weapons we had brought with us, did not dare for all the gold in the world, to move even one step further.

<sup>14</sup> But because the man was then looking at us in a more friendly way, one of us spoke to him very humbly and said: 'Dear mysteriously mighty man, be so kind to listen to us just once, and tell us who you are and how you managed to possess such a mighty willpower. After that, we will follow your wish and will go back immediately.'

## - Chapter 89 -

### **The story of the Roman about the might of the Nubian.**

<sup>1</sup> The Lord: "Upon this, the mysterious man said: 'I am still a real and true man, like many could be found in ancient times, whose task in life consisted in bringing the inner spirit within oneself to full maturity and to keep their soul from suffocating in the mire of the material passions of the body.

<sup>2</sup> You, however, are already for a long time not human anymore, but are simply human larvae who have to use iron weapons to defend themselves against an external enemy and still cannot conquer their greatest enemy, the sensual passions of their body, so that the spirit within them can be awakened, become free and mighty.

<sup>3</sup> Of what use is this external life to you if by this you cannot awaken your inner spirit and make it free and mighty? A human being becomes only a human being when he has found himself in his spirit. But with your lifestyle, this cannot ever be done, because in this way you are moving further away from the goal of becoming a true man, instead of coming closer to it.

<sup>4</sup> Yes, also among you from time to time there are people who are on the right way, although they did not yet reach the goal completely. But you are suppressing and persecuting them with all haste and anger, and so they cannot reach the goal completely. And spiritually you remain completely dead. And after a short, difficult earthly life, you finally die like animals, and your fate is eternal death.

<sup>5</sup> Now you think in your great blindness of life that I, as a solitary Egyptian sage, am just saying this to be more respected by you. But I am saying this because you are very wrong. However, in order to show you that I have spoken the full truth and that a true man, by the will of his inner spirit-man, is more capable to perform things, I will now give you a few proofs of the real living power of a true man, so that on your way back, you can preoccupy yourselves with deeper thoughts.

<sup>6</sup> Do you see that giant eagle there high in the sky? I will that it must alight here at my feet and do what I command it. And there it is already.' Seeing this, we were petrified, and the man commanded the big eagle to bring him a noble fish from the Nile.

<sup>7</sup> Within a few moments, the fish was already there and the man said: 'Look, in this way, the whole of nature serves the true man.'

<sup>8</sup> After that, he opened up the fish, removed the bowels and placed it on a stone plate, which obviously was very hot, because the rather big fish was fried all through within a few moments. This we noticed when the man let us taste the fish, which we found to be very well fried and very tasty.

<sup>9</sup> Then the man said: 'Look, thus also dumb nature serves the true man. But I will give you a further example of how a true man is lord over all of nature. You have now eaten the fish, which this eagle

has brought us from the Nile and which was then fried on this stone plate. But now you are looking around and wondering what I have to drink, except for the muddy water of the Nile. Also this I will show you. Look at this rock, how it is dry and heated up by the glow of the sun, and yet it will give us immediately plenty of delicious, fresh water. I will it. And there you already have plenty of water to drink. Go and quench your thirst.'

<sup>10</sup> We went to it and drank, and it was very pure, fresh water.

<sup>11</sup> And again, the peculiar man said: 'Look, also in this way this element serves the true man.'

<sup>12</sup> Then we asked him if he was living here all alone in this wilderness, or if he had any companions, maybe disciples, practicing the ways of true life under his guidance.

<sup>13</sup> He said: 'This wilderness is for you a wilderness indeed, but for me it is more than your Elysium of which you are dreaming, which does not exist anywhere else except in your blind fantasy. For me, your city would be an unbearable spiritual wilderness, because not one true man can be found in it.'

<sup>14</sup> Indeed, as a person I am alone here, but as a true spiritual man not at all, because first of all there are a few disciples with me for whom the true, inner life has become a complete reality, and they find this wilderness very pleasant. They dwell just like me in palaces like the one over there in which I have been residing for almost fifty years and where several true people have already lived before me. My few disciples of both genders come to me from time to time to receive of me new rules of conduct by which they can continue to perfect their inner life.

<sup>15</sup> So there is company in my vicinity, but not in this cave, where I am totally living alone. For your eyes it would look like deep darkness in this cave, but for me there is more light in it than for you here in broad daylight. For, when the innermost of man has become light and clear through his eternal spirit originating from the One true God as a light from the primordial Light, then for the true man, there is no longer night and darkness anywhere. But with you, already your inner life-light, is the deepest darkness. How great must then be your own darkness. Yes, a proverb of yours already states that you also cannot see the densest forest between the trees.

<sup>16</sup> From this cave of mine, I can oversee the whole Earth, it's nature, it's creatures and people and it's great cities full of pride, and I can know all things that are happening anywhere. Besides, I can look into other worlds, which you call stars, and can delight in the only divine eternal Love, wisdom and might. And so you see, this is my second company.

<sup>17</sup> However, I also can associate with all the spirits at any time, and through them become more and more wise. And this is my third company.

<sup>18</sup> But because the will of a true man on this Earth has a for you inconceivable might and power, working far around him, I am able - in case of necessity, facing an evil worldly enemy of us true humans - to procure myself a fourth company, which I can even show you. However, with the assurance that you do not have to fear anything because you are under my protection, because not a hair of your head will be touched. Look, I will it, and there it is.'

<sup>19</sup> Within moments we were surrounded by a herd of lions and panthers, against which hundreds of the bravest soldiers would never be able to defend themselves. We were seized with fear and terror, but the man commanded the animals and they all disappeared again. And the man said: 'If necessary, I could call together even larger herds of these warriors. However, now you have seen and experienced enough to see how a true man is lord over the whole of nature and it's powers, and thus I will let you go back now in peace from where you have come.'

<sup>20</sup> One of us still asked him whether he could not give us some hints, so that also one or the other

of us, living according to them, could come on the way for the attainment of this true human dignity.

<sup>21</sup> The man said: 'That will be difficult for you who are already too full of the whole world and the temptation of its enticing pleasures, and have no knowledge whatsoever of the One, only true God. Because the most important is the knowledge of the One true God, and through that to know yourself and, through the Spirit out of God, the laws which you have to keep strictly in order to come to the inner true life. But then you must seriously break with the whole world and its idle sensual pricks, and this will be very difficult for you, considering your accustomed way of life.'

<sup>22</sup> But within a not too long future, also awakened teachers from Asia will be coming and will let you know the only true God and His laws. Listen to them, believe, have a deeper understanding and act accordingly, then also you will be set on the right way by which you can at least advance to a state where, after you have shed your body, you can - at least as souls - reach the true perfection of life. Now I have told you all that is useful to you. Go in peace from here and do not ever, as worldly people, desire to enter this region. Only perfected people, and chosen by God, will in future times be allowed to do so unpunished.'

<sup>23</sup> When the remarkable man had said that, we could not stay any longer, because a mysterious force grabbed us and was pushing us back irresistibly, so that we could not even look back at the region where we had met, seen and had spoken with the extraordinary man, and by that we reached the ancient city of Memphis already in the early morning of the following day. It is understandable that this event greatly occupied our minds during the entire long journey back."

## **- Chapter 90 -**

### **The Roman warns the temple-servants about the might of the Lord.**

<sup>1</sup> When we came back to Rome, that city seemed to us like a wilderness, and when we heard that with you Jews there also had to be such people who are teaching the same thing and are capable of doing the same as the strange man in Upper-Egypt did, we left Rome and we settled down here, in order to take more care of our inner man. But in the temple that you have advised to us, we really did not find it. However, we found it a few times with the man about whom you strangely enough have doubts, but who is accomplishing more than we have ever seen. And such a one you want to track down? Oh, be a hundred-thousand times happy that He is not tracking you down, because once He will do that, then you are lost for now and forever.

<sup>2</sup> Because, what such true, perfected people can do, that we have experienced and seen with our own eyes. Then what do you want to do for instance if at once He will call a few thousand fierce lions, panthers, hyenas and tigers into your town or just only into the neighborhood? Really, those would eat you up within a few weeks without you being able to defend yourselves. It seems that according to some reports, something similar had already happened in Galilee, which we can fully believe.

<sup>3</sup> But if we Romans have already the deepest respect for such a ruler over nature - what this man undoubtedly is - then what do you, who are real mosquitoes compared to us, do against him? If you will not desist from it, you will come into terrible trouble. Of this we Romans are fully convinced.'

<sup>4</sup> When the Pharisees heard this from the two Romans, they did not know what to answer. After

some time, one of them who was a bit more intelligent than the others, said: 'But can we help it? Caiphas, the high priest, has taken, with the agreement of Herod, this irrevocable decision, and we only have to want what those two want. If we were the only ones to decide, we would abandon the case and calmly wait for the outcome. But nothing can be achieved with our high priest, and so we have to cry with the wolves in the forest, whether we want it or not.'

<sup>5</sup> The Romans said: 'Who does not listen to advice, can also not be helped. But soon you will remember our words. What such people can achieve, whole armies cannot achieve, for we have convinced ourselves of this. Whether you believe us or not, does not matter to us. The sure consequences will sooner or later certainly give you the proof that we Romans have spoken the full truth, because we have much experience in many travels.'

<sup>6</sup> Now the two Romans are standing up and leaving the company, because the foolishness and clear wickedness of the Pharisees becomes unbearable to them.

<sup>7</sup> But then the Pharisees are asking Nicodemus why the two Romans have gone so suddenly.

<sup>8</sup> Nicodemus says: 'Yes, to this I hardly can give you a good answer, for I also found it very strange. By this occasion you should not have talked about Herod, because these Romans cannot stand him, not even from a distance, because of the vile execution of John, of whom the two Romans and still many others with them were expecting a lot, and of whom they claimed that also he was certainly a true man. I say to you that Herod is not popular in the eyes of the Romans at all.'

<sup>9</sup> A Pharisee said: 'Do you think that this is the reason?'

<sup>10</sup> Nicodemus said: 'Yes indeed, indeed, precisely. Because I really cannot think of any other reason why they left so suddenly. However, I will tell you something else: beware of the Romans, because you cannot mock them.'

<sup>11</sup> When the Pharisees heard that from Nicodemus, they said: 'Friend, we thank you for your good care and will leave now also, so that we can reach the temple in clear daylight, because the night is always man's enemy.'

<sup>12</sup> Then the Pharisees stand up and go their way as fast as possible.

<sup>13</sup> Nicodemus and everybody are relieved. Also the two Romans are coming back to Nicodemus again, and are really glad to be delivered of those uninvited guests. Now Nicodemus is describing the third sign to those who are present, and explains it, which is very pleasing to all of them.'

<sup>14</sup> Friend Agricola, tell Me now how do you like this story?"

<sup>15</sup> Agricola said: "This story is so pleasing to me that I want to march with an army into Jerusalem and then like a furious lion attack those ungodly and infamous rascals. But it was good that the two Romans gave those wretched people some respect for You and also for us, and I believe that their efforts to persecute You will have somewhat cooled down. I would like to visit those two fellow citizens."

<sup>16</sup> I said: "That will happen tomorrow. Also I desire to see them. But if you think that the zeal of the wretched people from the temple down there to find Me will cool down, you are somewhat mistaken. Outwardly they will show themselves to be calmer, but in their innermost they are all the more devilish. But this does not bother us. They will not be able to do anything to Me, unless their judgment is at the door. But let us now not talk about this anymore. I am asking you now how you liked the story of the two Romans who were telling about the true man."

<sup>17</sup> Agricola said: "I can remember very well how I have heard many times in Rome about this event,

and I was very surprised about that. I definitely have to know those two Romans personally. Oh, this story is extraordinarily wonderful and beautiful. If only many of such true people lived on Earth, then all people would be better off. Is this real man now still physically alive?"

<sup>18</sup> I said: "Oh yes, he is still alive and will arrive here tomorrow with his disciples, because he received in his spirit a message from Me that I was physically present among man. He called his few disciples and went on his way to come here. So the day of tomorrow will be a memorable day."

## - Chapter 91 -

### **Provision in the necessities of life through submission to the will of the Lord. The material and spiritual flood.**

<sup>1</sup> After this announcement, everyone became extremely joyful.

<sup>2</sup> And I said to Lazarus: "Let them bring bread and wine because we want to be cheerfully together now."

<sup>3</sup> Then bread and wine were brought. When we were then more than sufficiently provided, we all ate and drank very contentedly, and everyone was praising Me as the good Giver of the delicious bread and the excellent wine.

<sup>4</sup> While we were eating and drinking, our Helias saw with her sharp eyes the Pharisees who were going back home, walking to the much-discussed pillar, and there they stood still again. She mentioned this to us.

<sup>5</sup> But I said: "Oh, just let them go and watch. They will not find anything there for the salvation of their souls anyway, because their heart will remain hardened unto death."

<sup>6</sup> Helias said: "Oh, if ever I would possess a little power, I would let those wretched people walk home only upon snakes and vipers, scorpions and poisonous lizards."

<sup>7</sup> I said: "Oh, the fear to be pursued by the Romans is better than what you would like to do with them. They will not really stay long at the pillar and will soon move on. They have discovered that a few people are coming after them. They think they are Romans and that is why they move on now. Look, that is better than your snakes, vipers, scorpions and poisonous lizards."

<sup>8</sup> This was satisfying to Helias and she calmly continued to eat and drink.

<sup>9</sup> After that, I said to Lazarus that he also should take care of the young slaves, that they can receive some bread and some wine diluted with water.

<sup>10</sup> Lazarus left together with Raphael, to fulfill My wish. However, when they came to the tents where the youths were, everything was already provided for.

<sup>11</sup> Lazarus said: "Now look. What shall we do now?"

<sup>12</sup> Raphael said: "Now we will cheerfully go back, because anyone who is so glad and willing to do the will of the Lord, does not have to prove this anymore to the Lord by deeds. Because a completely devoted will is already considered as a deed by the Lord. Then the Lord will perform the

deed Himself, as you can see here. Oh, if only people could perceive this and would act upon it according to their heart, what an easy and carefree life they would have already on Earth, and what bliss they already could enjoy on Earth. But now they are blind and they get lost in dead matter and they suffocate in it. Often in their sweat and unto blood they are working for their bread, while they could receive it from the Lord without physical effort, and then even purer and better than how they can take care of themselves.

<sup>13</sup> Tomorrow you will come to know the true people from Upper-Egypt and then you will be astonished about the unbound power of their will. There are only seven who are already perfected. The women and children and the still less perfected ones are left at home with only one perfected man, because the women, children and the less perfected ones, would have it difficult without him. But their master - who is still of the ancient Egyptian inner wisdom - will come with his six most main disciples to Emmaus, and then you will see how quickly he will recognize the Lord and also us. But now we will go back to the Lord again."

<sup>14</sup> The two came back to us again, and I asked Lazarus if the youth had been well-provided for.

<sup>15</sup> Lazarus said: "Oh yes, Lord and Master, the youth is already superbly provided for, but we two could not contribute anything to that, for when we came to the tents, the good children were already richly provided for of everything. You, oh Lord, have only tested my will, but You were the One who acted, just like You are always doing. My gratitude goes only to You, for without You, we are nothing and can do nothing. You alone are everything in everything."

<sup>16</sup> I said: "Very good, very good, My dear friend and brother Lazarus. Now come and sit with us again and be cheerful with us all."

<sup>17</sup> Lazarus took his former place next to Me again together with Raphael and wanted to talk to Me about the people from Upper-Egypt who would be coming to Emmaus tomorrow, but the two already mentioned innkeepers were ahead of him and asked Me if they also could stay a few days with Me to see the mentioned real people from the back-country of Upper-Egypt.

<sup>18</sup> I said: "Of course. The one who, like you, has received Me and My disciples so amicably, is also always My guest and can always be with Me. The more witnesses that will be around Me, the more fruitful it will be for the spreading of My gospel. You will experience real wonders with those people who now are still living so simple as once the first patriarchs of the Earth."

<sup>19</sup> Then Lazarus said: "But, Lord and Master, then those will surely be descendants of Noah and no direct descendants of Adam, for at the time of Noah, also Egypt had to be flooded by the great flood?"

<sup>20</sup> I said: "My dear friend and brother. You may not - just as I have already explained to you - be confused with the natural high flood, which at that time was caused by the mighty Hanochites, and the spiritual general flood of sin, or else it will never be totally clear to you.

<sup>21</sup> By the great water-flood which occurred in the western part of Asia at the time of Noah, there were indeed many people and animals that perished because the water did really overflow the high Ararat, but by this, the natural water was not overflowing the whole Earth, of which at that time not nearly all habitable places were populated. But the flood of sin - meaning the forsaking of God, fornication, pride, stinginess, envy, lust of power and lack of love - was overflowing the whole human race. And that is what is to be understood by the spiritual Earth, and that is what Moses meant with the general flood.

<sup>22</sup> The highest mountains, over which the flood went, are the great pride of man who then were ruling the nations, and the overflowing is the humiliation that came over all those rulers, which happened in every kingdom in a particular, suitable way. But tomorrow in Emmaus we will talk

more about it. Now however, we will take more wine and bread and will strengthen our limbs with it."

## - Chapter 92 -

### **About good works. Guidance of the people by divine providence.**

<sup>1</sup> When we were comfortably and happily enjoying our beautiful olive grove, one of the group of seventy people, among whom was also the mentioned adulteress, said: "Oh, how nice it is for us to be here. We are receiving the highest spiritual nourishment for our souls and the best food for our bodies. How happy we are. Oh, If only all those who, undeservedly like us, are now in great misery could come into such a happy state. I wish that all people who are in need may be helped spiritually and physically, if that were possible."

<sup>2</sup> I said: "My friend, everything would be possible, but for many wise reasons, not all is feasible or admissible. There are many very poor people, and people suffering with all kinds of diseases, whom you would like to help according to your good heart, which is very pleasing to Me. But look, if you had helped them according to your knowledge and conscience, in reality they would not have been helped at all, but you would have achieved exactly the opposite for them.

<sup>3</sup> It is therefore most commendable of you - now that you are doing well - to think about those in need and misery, and you have the wish to help them. But truly, not everyone whom you would have helped, would have been helped.

<sup>4</sup> Look, no-one knows better about the need and misery of people than I. And no-one is more merciful and loving than I, but all people would be helped very little with only My love and mercy if My supreme wisdom would not work together with it.

<sup>5</sup> Yes, a poor family is in a bad state. They have no work, no shelter, no bread and suffer hunger and thirst. They are begging from house to house, from place to place, and often after a day of begging they barely have enough to satisfy their hunger while others are living in abundance and are feasting, and are sending such a poor family away when they ask for help.

<sup>6</sup> This is undeniably wicked of the hard-hearted rich who are treating such a poor family in a hard way. And when you see such a hard attitude, you can certainly say: 'But great, very kind and almighty God, how can You allow without punishment such a cruelty which is crying to Heaven? Destroy such people with thunder and lightning from Your Heavens.' And look, God would still not grant your prayer. Yes, but then why not?

<sup>7</sup> Must people's lack of love remain rampant on this Earth? No, I tell you, this certainly not. But look, according to God's wise decision, everything must have its time on Earth, so that people can come to maturity to become true children of God. That is why the one who is rich has his time to be rich and to be merciful to the poor with his abundance, and the poor has his time to practice in patience and self-denial and to sacrifice his need and misery to God. And God will soon help the poor in the way that is best for the salvation of his soul, and also chastise the hard-hearted rich at the right time. For the rich as well as the poor are called to become children of God.

<sup>8</sup> Once our poor family was also wealthy and hard toward other poor people, and for the salvation

of their souls, the tide of their earthly prosperity had necessarily to turn one day. If you would help them now suddenly, then they soon would become arrogant and take revenge on those who treated them harshly. However, once they have been properly tried in patience, they will slowly but surely, as imperceptibly as possible, be helped and therein they will recognize God's care better and clearer than if they had been suddenly raised to a state of happy prosperity.

<sup>9</sup> But the hard-hearted rich man will also be placed step by step in a more unpleasant situation. Here and there he will be making a mistake in his speculations, he will have a bad harvest, will suffer losses in his herds, will get sick himself or his wife or one of his favorite children, and he will suffer one misfortune after another.

<sup>10</sup> If he repents and recognizes his injustice, he also will be helped again. If, however, he does not repent and does not recognize his injustice, then he will lose everything and be reduced also to beggary or, depending on the circumstances, will have to suffer something worse.

<sup>11</sup> Whoever will then comfort him in his poverty and support him, will also be comforted and rewarded by God, but no-one will be able to help him completely, until it is allowed by God's will. I surely know who is ripe to be helped."

## **- Chapter 93 -**

### **The evil and the judgment.**

<sup>1</sup> At these words of Mine, the man became completely joyful and he ate and drank, and his companions followed his example with great diligence.

<sup>2</sup> The woman, however, who was among them with her husband, said deeply moved: "Oh, how good and just the Lord is. He who has truly recognized Him, must really come to love Him above all. Oh, if only the temple-servants down there would realize who He was, then they surely would also love Him above all and keep His wise commandments. But the devil in person will never allow this to them, for they are his most faithful servants and helpers, and therefore are not worth anymore to receive any mercy from the Lord. Oh, once in Hell, they surely will regret this eternally and say: 'Oh, why did we let ourselves be blinded by the devil?' But there, such repentance will surely not help them anymore. Oh Lord, we thank You that You have revealed to us poor, simple people the Kingdom of Your mercy, and withheld it from the wise of this world."

<sup>3</sup> I said: "You have spoken well according to your own understanding, but consider also that in Hell there is no repentance for improvement of a hellish spirit and that is based on the fact that he really would feel repentance about the evil that he committed on Earth. For if a spirit in Hell could really come to such a repentance, then also improvement and salvation would be possible for him. But an evil spirit - thus a devil - cannot ever let a good repentance arise within him, but only repentance that is initially as evil as he himself is, and he only regrets not having committed inexpressibly much more evil of the worst kind in the world.

<sup>4</sup> It will be clear to every person with some sense, that there is no improvement for such a soul and, therefore, also no salvation.

<sup>5</sup> As for an angel of heaven, everything is thoroughly good, so also for a devil everything is thoroughly bad. The deeper an angel thinks and wills, the more he will be like God and the more

free and mighty he will be, and the deeper a devil thinks and wills, the more he will be unequal to God, and will not be free and not be mighty, because that which is basically evil in him, restrains all his power - and that is his judgment and his true death.

<sup>6</sup> Yes, dear woman, if the devil would be able to truly repent from within, he would not be a devil and would not be in Hell. Therefore, a devil can never improve from within - thus, out of himself. But through influences from the outside, it is still possible after an unimaginably long time. However, these influences must always correspond completely with the innermost of the devil, which is - as already said - thoroughly evil. In this way, the evil affecting the devil from the outside, suppresses the inner evil, and only by that can it become progressively clearer in his real evil spirit and thus become a little better.

<sup>7</sup> Therefore, the torments of the hellish spirits always seem to come from the outside, which is also the case with very wicked people already on this Earth. If with a very wicked person, teachings, warnings and the wisest instructions have no longer any effect and he wants to resist more and more the laws of order, it is impossible to achieve any improvement from within him, out of himself. Then he falls into the hands of the severe and unmerciful judges, who inflict very painful external punishments on the criminal.

<sup>8</sup> If the evildoer has to suffer a lot, he gradually comes to introspection and begins to think a bit more about the cause of his suffering, realizes his helplessness as well as the unmerciful judgments. Yes, he finally begins to realize that he alone is the cause of his torments, namely, through his wicked deeds, which he had voluntarily and with evil pleasure committed against the laws of general order. Since he can see now that his wicked deeds are his real tormentors, he finally begins to abhor them in himself and wishes he had never committed them. And look, this is then already a step towards a possible improvement.

<sup>9</sup> But then the external punishments must still by no means be ended yet, because the evildoer began to abhor his wickedness only because it produces bad fruits. Through outer instruction, he must now first begin to recognize from within that his wicked deeds are wicked in itself, and also have to be abhorred only for that reason, and not because they have necessarily evil consequences for the evildoer.

<sup>10</sup> If the evildoer can realize that and begins to abhor the evil because it is evil and decides to choose the good because it is good, he submits to his punishment with more patience and bears everything, for he regards his suffering as completely just and as an aid by which his life will improve. Only when the evildoer has arrived at this point and his inner being is becoming truly better, then the time has come to reduce the outer punishments to the same extent as the former evildoer has truly changed within for the better.

<sup>11</sup> If worldly judges would understand this, they still could transform many arch-criminals into good people. But in the case of great criminals, they are immediately ready with the death sentence and precisely by this, they are making the totally incorrigible criminals to complete devils in the spirit-world. In the future, this should not be so among you.

<sup>12</sup> If you have to judge, then pass a just judgment like I have told you now, for the true and certainly possible improvement of the sinner, but not to make him more devilish."

**About the death-penalty.**

<sup>1</sup> Then Agricola said: "Lord and Master. I have engraved now Your extremely true, holy words deep into my heart, and will act accordingly as much as possible, but still I do ask You if the death-penalty should be abolished in all circumstances?"

<sup>2</sup> I said: "Oh friend, I know indeed what you want to tell Me now. Look, you have heard from one of My disciples that I Myself, one year ago in the vicinity of Caesarea Philippi at the lake of Galilee, have applied a sort of summary justice on a few very evil servants of the law who were tracing Me down, and that is why you have asked Me this question.

<sup>3</sup> Yes, I tell you: if you can see from a criminal, just as I can, that he as human being in the body is already a perfect devil - just as Moses was also able to see that by My Spirit - then you can sentence him to the death-penalty at once. But if you cannot see that, like Moses and I, then you must not be too quick with the death-sentence.

<sup>4</sup> I have of course the right from eternity to - what concerns the body - kill the whole human race, and so I am always executioner of all material created beings in the whole of eternal infinity, but what I kill as matter, I make alive spiritually forever.

<sup>5</sup> As soon as you can do that also, you can kill no matter who at the right moment. But since you cannot do that, you also should not kill, except in case of extreme necessity. For instance in a defensive war or in a by God ordered punitive war against incorrigible wicked nations, or also in case of self-defense against an evil killer or robber. In all other cases you may not kill or let kill as long as you do not have My full light in you. Did you understand this well?"

<sup>6</sup> Agricola said: "I thank You, Lord and Master. This is now also completely clear to me, and as judge I will hold on to it as well as possible, although I myself cannot prescribe anything to the emperor, but now and then he is willing to accept good advice."

<sup>7</sup> I said: "This you can do, although you will not have much success. In Rome you have a few excellent laws indeed, but besides that, a great number of bad, wrong customs, besides which anything good and true can hardly take root.

<sup>8</sup> I tell you: Rome is and will remain Babel, a worldly whore, despite all persecutions that will come over her, although there will also be a great many zealous followers of My teaching.

<sup>9</sup> It is true that you have set the death-penalty on robbery, murder and manslaughter and still a few other crimes, but at your great feast-days certain gladiators must fight for life or death to increase your pleasure, and the victor is then honored. Look, this is evil and will not bring any blessing to a nation. You also have all kinds of battles with wild animals by which oftentimes men have to lose their lives in a cruel manner, and still you find this very amusing. And look, also this is a great evil. There is virtually no blessing from above, and when this is missing, no state and no nation has a stable and permanent existence. About this, you can certainly believe Me.

<sup>10</sup> If however, you can and want to change it, then contribute to it that such things, which are very bad for your city and your great kingdom, will be prevented, and in which you who have now become seeing, will anyway not participate in, let alone this youth that you will be taking to Rome. Then you always and everywhere will be able to rejoice in My blessing.

<sup>11</sup> I have given all of you the two commandments of love, which you have to observe faithfully. But

in order to observe these commandments, one may not take pleasure in these wild battles.

<sup>12</sup> Because little love can be found in the heart of someone who can watch with indifference when a human being or also an animal is perishing. Where there is true living love, there is also real compassion and true mercy. How can anyone possess neighboring love when he has pleasure in the painful death of his fellowman? Therefore, away with everything that is unworthy for the heart of a good man.

<sup>13</sup> If you see your fellowman crying, you shall not laugh, for if you laugh, you are showing him that his pain leaves you totally indifferent, as well as your suffering fellowman, who is still your brother.

<sup>14</sup> However, if your brother is joyful and is rejoicing at his good fortune, then grant him this short gladness over his little earthly happiness. Do not grumble, but rejoice with him, then your heart will not become worse, but only nobler.

<sup>15</sup> When you see a hungry person while you have more than enough, then do not think that the hungry one will feel as comfortable as you with your full belly, but bear in mind that he is very hungry and give him to eat. After that, you will feel a great satisfaction in your heart, which will make you feel much more comfortable than your full belly, because a full heart makes man much happier than a full belly.

<sup>16</sup> If you are carrying a bag full of gold and silver, while at home you still have much more, and you meet a poor person who is greeting you and wants to talk to you, then do not look the other way and do not let him feel one way or the other that you are rich while he is poor. But be friendly to him and help him with much gladness out of his need. If you do this, your heart will be filled with joy. Then the poor person will remain your friend forever and will never forget your true friendliness.

<sup>17</sup> Therefore, true neighboring love is doing for his fellowman all that which one can reasonably wish that he also would do for someone else.

<sup>18</sup> If a poor child asks you something, do not turn it away from you, but bless it and comfort it's heart, then you also will once be comforted in Heaven by My angels. For then you are saying together with Me: let all the little ones come to Me and do not prevent them, for theirs is the Kingdom of Heaven. Truly, this I say to you all: if in your heart you do not become as little children, then you will not come into My Kingdom. For I tell you that the Kingdom of Heaven belongs first of all to them.

<sup>19</sup> I know however, that with you there is the evil custom to often secretly torture very poor children in a terrible way, so that as a result of this torturing, a malignant poisonous saliva is coming out of their mouths, out of which these wicked priests and magicians of yours are preparing a dangerous poison. And friend, this happens in Rome even now this day. Where such abominations can still be committed completely cold-bloodedly, there the complete Hell is still very active, and My grace can hardly be found there. That is why wise and righteous judges should take action with great determination against such an evil that is crying unto Heaven.

<sup>20</sup> I say to you: those who will commit such a crime against animals, I will look at them with wrathful eyes, for also the animals are My created beings and have life and feeling, and a sensible man should not work his evil will on them. But how endlessly much higher stands even the poorest child than all animals of the Earth. Thus, whoever will offend a child in such a way, is a devil and is cursed.

<sup>21</sup> I still could tell you some more of such evil Roman customs which are not unknown to you and which are secretly tolerated with you after payment of a specific estimated amount, but it is your task to abolish such more than ungodly abuses. If you seriously want it, you will absolutely never lack My help. But first you must want this very seriously, because on this Earth, My will never goes

before man's will - as I have already sufficiently explained to you - except in the case of a judgment, at which always many warnings are precede it. Of course it will cost you many a battle, but a good case is also always worth a serious battle. Did you understand Me completely?"

<sup>22</sup> Agricola said: "Yes, Lord and Master, I have understood it well, and unfortunately it is like that most of the time, as You, oh Lord, have just now described it. But we who are better Romans, have condemned it already since a very long time ago and forbade it to the priests in veiled words - and especially this secret and evil preparation of poison. But despite that, such things are still happening, and one can attempt only little against our priests, because the common people is subject to their will and they can easily stir up the people against the emperor and also against us.

<sup>23</sup> Yes, our bullfights and animal-fights are easier to abolish. And the gladiator-fights, which are still very popular with the old Romans, are already reducing with us a lot, because nobody is so easily willing anymore to participate in such fights. But for sure, these things are still happening during great festive dinners, but more pro forma instead of in the old cruel manner. Only the bullfights are still existing and are a favorite spectacle of the Romans, but we will do everything to take care beforehand that they at least will not take place so often, and other things must come instead, which are uplifting to the moral values.

<sup>24</sup> The fact that such old bad ways and abuses cannot be cut through with one stroke like a Gordian knot, and that for the cleansing of true Augean stables the power of a Hercules is needed, is certainly true. Although we Romans are no more a Hercules nor an Alexander, in due time we will still achieve something. We will not lack earnest and determination."

<sup>25</sup> Also the other Romans gave this promise, and I said: "That is good, and wherever you will come together in My name, I will be with you in Spirit and will help you to accomplish all that is good. But what I am telling you, is and remains forever true. For truly, truly, I say to you: Heaven and Earth will perish, but My words and their fulfillment will never in all eternity. Therefore, all of you, always act in My name, then I will always help you and give you eternal life."

<sup>26</sup> After I had said that, they all thanked Me for this promise full of comfort, they raised their cups that were full and drank to the future salvation of all people and their children.

## **- Chapter 95 -**

### **The 3 magicians from India and their wonders.**

<sup>1</sup> But now there was a servant of the inn who said to Lazarus: "Lord of the house, three men came up here to speak to you. Who they are and what they want, I do not know, but they seem to be from the morning-land."

<sup>2</sup> Lazarus said: "I will not go to them, but let them come to tell me here what they want. Go, tell them this and bring them here."

<sup>3</sup> Then the helper went and said this to the three strangers.

<sup>4</sup> The three decided to do so and they soon came with the helper to us.

<sup>5</sup> And Lazarus walked seven steps to them according to Jewish custom, and said: "What do you

wish, and what do you desire from me? I am the actual owner of this inn. Speak."

<sup>6</sup> One of them said very amicably: "Lord, we are three very good magicians and also artists from India and want to give a few performances in this city in order to earn our accommodation. For we are planning to still travel further to the west and there, about at the end of the Earth, to examine the setting of the sun, of the moon and of the stars. However, we heard already from afar, that you are one of the richest persons of this great city and moreover, are a very good friend of everything that is exceptional and wonderful. So, because they referred us to this place, we then also took courage to come to tell you what our plans are. Would you like if we - only by way of trial - would perform for you and all your guests a few wonders?"

<sup>7</sup> Lazarus said: "Yes, my dear artists, this depends - in the presence of my guests - not on me, but rather on these extreme highly honored guests. I will first speak with them and tell you their wish."

<sup>8</sup> The three magicians agreed on that and Lazarus asked Me what he should do now.

<sup>9</sup> I said: "Just let them show a few of their tricks, so that the Romans - who still think that there is something extraordinary in such magic - will clearly learn the difference between My deeds and signs, and the wonders of these magicians. For this will have a great influence on them and will strengthen their faith in Me. In this way they will then also realize and understand what true humans are capable of by the power of their will and that this magic is totally nothing compared to the works of the will of a true human. Just go and let them give a demonstration of what they can do."

<sup>10</sup> Lazarus went back again to the magicians and said what I have told him, and then came back to Me.

<sup>11</sup> Then the magicians took their magic sticks out of their wide cloaks, drew three circles around themselves on the floor and then also in the air. The Romans had their eyes and ears wide open.

<sup>12</sup> The first, the chief magician, began to speak and said with a loud voice: "Look, highly esteemed gentlemen, these sticks come from the tree of wonder, which can only be found very rarely on our highest mountains! The one who is lucky and has the knowledge to find such a tree, and will cut down three branches at the right time, is by his will able to do - if he holds the stick in his hand - almost everything what a human being wills!"

<sup>13</sup> Then one of them took a dead bird from under his cloak and said: "Look, here I have a bird that is completely dead. I will now tear it up into several pieces. Next, I will grind it between these two stones as fine as possible. Then I will lit it and burn it to ashes, and finally, with this wonder-staff, I will bring this now completely dead bird back to life out of the ashes, and the bird will then fly away before your eyes."

<sup>14</sup> The magician did what he had said. The two helpers lit a fire with phosphorus and a few resinous chips of wood that they had. The bird that was totally ground into fine pieces, was then burned to ashes, and the leading magician bent down to the floor with his staff and by mumbling a few incomprehensible words, he began to stir in the ashes. And look, before long there was a similar bird hopping around on the floor and was soon flying away.

<sup>15</sup> Then the magician asked if we were satisfied with this wonder.

<sup>16</sup> A Roman said: "That was something very remarkable. Show us another wonder, then we will reward you according to our satisfaction."

<sup>17</sup> The magician said: "Your wish will be fulfilled at once."

<sup>18</sup> Upon this, he took a bunch of flowers which looked totally withered and said: "Just as this staff was capable of making a dead and completely ground bird entirely alive again, so it instantly will also make these withered flowers alive and just as fresh as if they were in the garden in fresh soil."

<sup>19</sup> Then holding the flowers in his left hand for a while, he stroke with his staff over them, and look, the flowers became completely fresh again.

<sup>20</sup> Then he specifically turned to the Romans and showed them the completely fresh bunch of flowers and said: "Look, by the power of my staff, everything that was old and withered must finally become young and fresh and breathe a new life into it. If the highly esteemed lords wish, then I still can show you another little example of the power of my staff. But only one more, for I only can perform the great works of wonder before thousands of people."

<sup>21</sup> The Romans, except Agricola, said: "Yes, yes, it was remarkably good, and therefore you still can show us a third example."

<sup>22</sup> The chief magician said: "I am greatly pleased that I have found here on this beautiful mountain so many followers of the high magic that has until now been completely unknown, and I hope that the honored guests will want to attend my great performances. I will now show you the third example at once."

<sup>23</sup> Then the magician took a piece of bread out of a pocket of his cloak and said: "Each one of you can convince himself that this is a real piece of bread. And still, by my powerful magic words and only by touching it with this magic stick, I will change it into a hard stone."

<sup>24</sup> Some Romans said: "That would really be very exceptional, for we can clearly see that there are still falling some bread-crumbs on the ground. So, do perform this wonder."

<sup>25</sup> Then with his staff, the magician touched the bread - that was already a stone before by which at the same time some bread-crumbs were dropped on the floor - and then he said: "Honored lords, would you now examine the bread to see if it is still bread?"

<sup>26</sup> With these words, he gave the apparent piece of bread to the Romans, who were amazed that it really had become a stone. And they wanted to pay the magician now a proper amount of money.

<sup>27</sup> But I gave a sign to Raphael - who came standing between the still somewhat blind Romans and the three magicians - and he held up his right hand and said: "No, a clear deceit may never be rewarded. It will always have to be punished resolutely, because such a deceit will contribute the most in capturing and killing people's souls. These were false wonders and you blind gentiles did not notice anything of the deceit. But I will show you immediately."

## **- Chapter 96 -**

### **Raphael unmaskes the magicians.**

<sup>1</sup> At that moment, the magicians were without coat, and a great number of objects were falling out of their pockets - also various dead and living birds and withered and fresh bunches of flowers.

<sup>2</sup> In no time, Raphael showed the Romans how the Indian magicians performed their wonders, which the Romans could also see at once, and he said: "And for this miserable deceit you even

wanted to reward these men?"

<sup>3</sup> Then the Romans stepped back, and the magicians said: "Yes, young beautiful friend, we cannot do it any better."

<sup>4</sup> And Raphael said: "Then go and work at home, and earn your bread in an honest way, but not by this shameful deceit".

<sup>5</sup> On this, the magicians wanted to leave, but the angel said: "You can go indeed, but only when we are giving you permission. At this moment, I still have to discuss a few things with you. Put on your coats again, then we will continue to talk."

<sup>6</sup> Then the totally amazed magicians grabbed their coats that were scattered on the floor, and put them on again.

<sup>7</sup> And the chief magician said to Raphael: "But how can you, attractive young man, shame us so exceptionally before such an honorable company? We were not asking anything for these 3 magic tricks and we only would have accepted the contribution that was freely given. We still can do many other things besides these 3 tricks."

<sup>8</sup> Raphael said: "I know all too well what you can do. Everything is based on cunning deceit. Besides, you are expecting to be paid, and you are calling yourselves world-famous because you are smart deceivers. According to my knowledge you have a law with heavy punishments on lies and deceit. And still you are living from the worst and lowest deceit, for as deceivers, you are also honored and highly rewarded, while another deceiver, when he has been discovered, will not escape his punishment, and also because you are spoiling the souls of people. For in the eyes of people who are not familiar with the secrets of your deceit, you are performing wonders, because you first are announcing in a pompous manner that you will perform wonders by the might of your staff, word and will.

<sup>9</sup> Such a wonder is nothing but shameful deceit and is more wicked and worse than any other deceit, because other common deceit leads to despising the deceiver and they bring them before the court of this world, while your deceit is giving you great honor with the foolish people and gives you a godly respect. You already pretended to be higher divine beings and you accepted offerings and adoration from the people. They even built a temple for you in your country and put your image into it to honor and to adore it. However, I tell you that this is a work of Hell and of its wicked spirits and that you are connected to it. Not because they would help you with your deceitful wonders, but because you are doing on this Earth what they are doing in Hell, because with devils, everything is a lie and deceit.

<sup>10</sup> You have indeed learned your evil art from the priests, for you yourselves belong to this shameful rank of priests and have now, as their disciples, gone out to catch many people into your nets. But here you have come for nothing, and here will be made an end to your evil actions. This I can fully guarantee you.

<sup>11</sup> You said in the beginning that you were going to the extreme west in order to go, as it were, to the end of the world, to watch and to examine as close as possible the setting of the sun, of the moon and of the fixed stars. But you know the form of the Earth very well, for in your country were men who have studied the Earth very well and also knew very well what to think of the sun, the moon, the planets and of the fixed stars. But not only you have never informed the people about that, but you even have threatened them with heavy punishments if they ever would dare to think, say and believe anything else about the stars and the Earth other than the lies you have always told them. And for these shameful lies, the poor people must still bring you the greatest offerings and must moreover allow themselves to be tormented by you in all kinds of cruel manners.

<sup>12</sup> Did it never occur to you that treating your fellowman like this is a great injustice? You are preaching a supreme God to the people and also a wicked god, who is in a continuous battle with the highest good God, but you yourselves have never believed in such a God, while you literally let yourselves be honored and adored. What do I have to think about you? I tell you: you are still a lot worse than the most malicious animals on Earth. Because these are living and acting as their inner order teaches and suggests to them, but you, as created beings who are gifted with all reason and a clear understanding and with a complete free will, are acting worse against your fellowmen than most wild and savage animals among each another. What do you think about that, and what do you have to say on that?"

## - Chapter 97 -

### **The defensive speech of the chief magician.**

<sup>1</sup> The chief magician: "Oh dear, beautiful and very wise young man. We all do not deny at all that unfortunately this is so with us, but these things came on our way and we did not introduce them ourselves. Let the one who thought it out in the beginning, introduced and arranged it, give an account before a true God for all the distress that we are causing. As a child of a priest I was brought up and educated like that, and I cannot help it if I am now what I am. With us, a devout deceit means an excellent virtue, for you only have to bring the common people to a firm and strong belief by all kinds of secret arts - which is not so difficult in itself if only you handle it in the right way. And see, then such a person is perfectly happy, lives within a specific order and has no fear for physical death, for he absolutely believes that there is a life after death. If one takes away this belief, then at once he will become less happy than any kind of deserted animal. Before one can make pure philosophers of them, before long he would fall a victim to the anger of the people. So at present, nothing else can be done except to leave things as they are now. If it has to be done otherwise, then an almighty God must do that. We men are too weak for that.

<sup>2</sup> I have gone far into the world with my science and art, and I even was in the great kingdom, past the great wall of the world, but nowhere have I encountered people with whom a specific clear worldly wisdom was spread in general. Usually it is only the rank of the priests who possess it. But the people live quietly and satisfied, because of the blind belief that is delivered by the priests. And this is truly the best way to keep a certain order in a nation and to take care that the soil will be zealously cultivated.

<sup>3</sup> Man knows that he lives and that he also surely will die, but if man is healthy and well provided for, he likes to live and is naturally an enemy of dying and death, and has therefore always a great fear for it. This constant fear would soon overpower man in such a way that he becomes totally unsuitable for a spiritual education, and becomes also the greatest enemy of life, just like there are certain people with us, who are cursing their life and who do not beget children, so that they would not put unhappy creatures on this world. This people are only increasing because of newcomers from the outside, with exception of women, who are therefore not found with this people. But then comes the rank of the priests who are denying themselves above all, are teaching the people about certain invisible mighty gods and their powers, and represent themselves as being messengers and servants of the gods, having power themselves and are performing wonders before the eyes of the people and proclaim wisdom to their ears.

<sup>4</sup> The wonders are the witnesses of his word. The people believe because they have seen the

confirmation of it with their own eyes, and they become happy because through their belief they have no more fear for death and for an eternal destruction, and because in a certain way they have been given the sure prospective of a better and eternal life which cannot be doubted by no-one anymore.

<sup>5</sup> And see, that is the fruit of the rank of the priests, which can never be respected enough, although they live themselves in the sad knowledge that the death of the body is the end for man, as well as for the animals and plants. In order to maintain the belief of the people, the priest must not educate them in the least about the inner secrets of the priest, but they must always consider the priest as a higher being, whose wisdom and might will only be realized by the pious soul of man after his death, for if this would happen during the physical life, it would mean his death. The people believe this also. They are considering the wisdom and the power of the priest as holy, and that is why they are living a quiet, orderly and if possible, happy life. This is then also the reason why the priests who are not performing wonders are always intensively persecuted and receive hard and heavy punishments, for they are considered to be seducers of the happy people and sent by an evil being. For it is definitely better that one is suffering for the sake of the people than that the whole people has to suffer because of one malicious man.

<sup>6</sup> Among the priests there are also a few who have certain actual proofs of an existence of the soul after death, but such proofs are not suitable for a great people in general, but only for a few who are completely initiated in the inner mysteries of life.

<sup>7</sup> For the common, inexperienced people who are on the other hand standing firm in their belief, only visible proofs with the greatest possible mysterious magnificence, are of any value. They look upon it with great wide-open eyes and with deep inner respect, and they believe, make offerings and then go happily to work. And all this is not as evil as you, my lovely young friend, have just now in severe words held before me, and I ask you now to speak out your opinion about that."

## **- Chapter 98 -**

### **The confession of the chief magician.**

<sup>1</sup> Our Raphael said: "According to your coarse earthly material manner you could be right, because great and sensational exhibitions are even attracting the animals from the forest, which out of fear are running away from it. So, your great magical shows must have all the more a greater influence on your people, because the people understand your language and speech. For if your people could not speak and thus could not understand your misleading speeches, then they also, just like the animals, would run away from your apparent religious magician acts which are surrounded with a lot of commotion. And out of fear and fright they would crawl into the caves, canyons and holes of the Earth. But I say again that you may be right according to your blind idea.

<sup>2</sup> But why did you come from your country to this place to show your very foolish wonders and deceitful tricks to us, who certainly have not fallen on the back of our heads? What do you want to achieve with us? Must we also consider you as mighty mediators between God and man and believe that you are true gods? At home in your country - which is big enough - you simply can do

what you want and let yourselves be worshipped by the blind people, but what is it that drives you to us? What do you want to achieve here with your deceit? You did not come here for gold, silver, pearls and precious stones, because such treasures you already have in abundance anyway. Do you maybe want to convert us also and make us believe that you are true messengers of God? Yes, yes, look, this is secretly your plan, because for sure, you prefer to have the whole Earth than only your India. But I tell you that with this secret intention of yours, you will never set foot on the ground with us, but very soon it would be heavy for you to endure it. So therefore, for this time you still can go unpunished back to your country. However, do not dare to come back with such a plan. And also, do not go too far with this at home, or else our only true, eternal God and Father could loose His patience and longsuffering with you and punish you in His just wrath. Foolish magician, did you understand me?"

<sup>3</sup> The magician said: "Lovely, wise young man. We admit that you are totally right and that we Indians are living in the dark. But for this reason we are still a happy nation, because we have everything that can make people happy on this Earth. By their firm belief, the people have still the privilege that they are expecting no death, and so they are also not afraid of it. They are only afraid of an extremely unhappy situation of the soul after the death of the body, which is held before their eyes if ever they - because they did not keep the laws - have deserved it. A proof that the people are believing this, and that it fears that situation after death, are the extreme penance of the Indian people, which they are making for their possible sins.

<sup>4</sup> Consequently, the people are only totally happy if they keep the prescribed laws. But if, to the best of our knowledge and conscience, the people are in natural and spiritual aspect happy, and our deceits are contributing to that, then a possible true, great, wise and almighty God cannot be angry with us and bring His wrath upon us, for He really can never want that the people on this Earth would live as unhappy as possible. If ever He would not approve the way we are making the whole people happy by our cleverness and ability - and this for all times - then it will not be impossible for Him to show us how He wants the Indian people to be led and governed.

<sup>5</sup> The fact that we now and then are traveling also to other countries, has for us a multiple good purpose. Surely not to earn more gold and other treasures, for we are cultivating our fields with golden plows. Your iron would be much more valuable than our gold. Also we are not driven by a certain pressure to show our arts elsewhere, because at home we have enough admirers. So, in foreign countries we do not want to win anybody with our religion, for we are not traveling as priests but as magicians and wise men from the faraway morning land. But we are searching in strange countries because we secretly can feel very well in ourselves what we are missing - only the things that we as priests are missing.

<sup>6</sup> We are suspecting that somewhere there must be an almighty God, by whose will everything that we can perceive with our senses was created or made. Yes, we even came to know by our old wise men that somewhere in the far west that receives the sun, the moon and all stars, there is a people that is continuously in contact with the only true God. They therefore know Him very well and who surely can and are willing to tell us more about Him. However, we have now penetrated already quite far to the west with our secret purpose, but we have not yet found this happiest people of the Earth. We ourselves discovered, that with our supposition that there must be a God, and with our tricks - as you lovely young man are calling them - are still far better off than all wise men of the many countries where we have already traveled through.

<sup>7</sup> My loveliest young man, I confess to you very openly that we among all the thousands and again thousands of wise men with whom we have made contact, we have never encountered anyone who was wiser than you are. We think that you are truly capable of having knowledge about the only true God, and we therefore would appreciate it very much if we could exchange ideas more closely with you. Because until now, you were the only one who has seen our wonders for what they really are. Although you have treated us roughly in your youthful zeal - and this was your full

right - we have reached our goal by the three signs that we have performed, by which we delivered a test to you, and which was the motive for you to call us deceivers. And so also our false wonders were finally good for something.

<sup>8</sup> If ever we found in you what we laboriously were searching for so long, then we are giving you the fullest assurance that we will perform no more apparent wonders in any foreign country. However, if this is also with you not the case, then we will have to continue our search no matter where, in our own manner for that which is hidden. And then we think that no-one can say to us that we are acting incorrectly. We are not wrong, but reasonable, and it lies in our manner of searching that we mostly find what we are searching for, if ever it possibly can be found somewhere. Lovely, wise young man, do not be angry with us, and allow us to continue our search again tomorrow, not as magicians, but as searchers for God."

## - Chapter 99 -

### **The call of the Indians to God is not heard.**

<sup>1</sup> Raphael said: "I am not angry with you, because I well know how you are. But I am saying this to you, and keep it in mind: that God is in Himself the eternal truth and wisdom and will therefore not let Himself be found or be understood by any manner of deceit, because God is holy. Deceit however - no matter in what kind of form and for what kind of motive it may be practiced - is in itself unholy, therefore damnable and is unworthy of a holy God.

<sup>2</sup> He who wants to search and find God as the highest truth, must search Him with all humility and truth in his heart and then he will also find Him this way. But God will not let Himself be found with all kinds of lies and deceit.

<sup>3</sup> You have, since ancient times, secret wise men in your country who you are calling Pirmanji. Those also still know the one, true God. Why then do you not want to be instructed by them?"

<sup>4</sup> The chief magician said: "Indeed we know that they are possessing a deeper wisdom and knowledge, but who can come to them? They are living in regions that are only accessible for eagles, but apart from that, not a living soul. We only know that they are living somewhere in the valleys of the high mountains. But where, that is another question.

<sup>5</sup> However, we have come to know a few of them personally and have also spoken to them, but despite all our cleverness, we were not able to learn anything from them. Yet we recognized them because they could tell us exactly what has happened with us since our childhood years, and also for the future they said what still would happen to us, and that was already 10 years ago. And see, everything that they have predicted, has now come true word for word.

<sup>6</sup> However, when we begun to speak about the existence of a true God, they evaded the question and did not give us a clear answer. We were seriously insisting upon it with them and made them understand that they were in our power.

<sup>7</sup> Then they said: "We are in the power of the only true God, and no power in the world goes beyond that power."

<sup>8</sup> Then they suddenly left us and disappeared literally from before our eyes. Even if after that, we

gained by the fact that we anyway received a stronger perception of the existence of a true God, but there was not a real, clear understanding yet.

<sup>9</sup> But as this is the case with us, so it is also the case with our high priest, because he knows as much as we do. For this reason, almost every year, he is sending out into the world a few of his most qualified subordinate priests, to receive reliable information about the only true God, of whom it is written in our old book: Ja seam zkrit (I am hidden). But where? This is the eternal fatal reason why we are searching for the One Who is hidden and Who we can find nowhere. It is easy for our people because they deeply believe that He is hidden in a holy palace on our high holy mountain, which cannot be climbed. And by our wonders, the people become more and more strengthened in that belief. But where is the only true God hidden for us? That is another question.

<sup>10</sup> We were already searching for Him in all the corners of the Earth, which were somewhat accessible to us. We found many rare things, but until now we did not find the hidden One. And still, on the Earth, in the sky and also between the stars it looks like a house, of which the arrangement shows clearly that it has a very good and wise Father of the house. However, if one asks for Him and wants to know Him more closely, He is never present, and nobody can give the assurance of having seen or having talked to Him. And still He must be somewhere and take care of the order in His house. And, young, wise friend, only now we have arrived at the right place.

<sup>11</sup> It is not so difficult to, with a serious face, be a comforter for someone in need or, in course of time, for a whole people, while one has to lack every comfort until the last breath. And therefore, no God - if ever there is one somewhere - can blame us that we, as ancient well-trying comforters of the nation, are finally also looking for true comfort, which we already have given for an unimaginably long time to the poor, blind people. The fact that we are searching this comfort for ourselves - as you say, with the most unsuitable methods - we do not doubt at all, but how can we know what the true methods are?

<sup>12</sup> It is true that you have shown us that God, as the eternal original truth, will only let Himself be found by the truth. This, lovely friend, is very good and very beautifully said - but what is the truth, and where can we find it in this world? Happy is the rare man who has only a perception of this truth, but where is the One who possesses it completely? Oh, tell us who He is, then we will follow Him to the end of the world and offer Him all the treasures of our great kingdom, so that He will give us a portion of His spiritual treasure.

<sup>13</sup> You can now think of us whatever you wish, but this I am telling you now very openly and freely without any reservation - even at risk of danger that you yourself could be the hidden One who we have been searching for for such a long time: ultimately, man who is searching with determination for the truth, with every means which he can think of and despite every possible difficulties in life that are in this world, is equally worth a person - or maybe even more - who has the luck to have found the truth by some incalculable coincidence, but who afterwards has stubbornly kept it from his poor fellowmen and leaves them hungry and thirsty, while with a few words, he might have satisfied them more than sufficiently for a 1,000 years. Yes, I even say more than that:

<sup>14</sup> It is precisely because we have already searched Him for such a long time that we are having the greatest doubts about the existence of the only, true God, and because He still lets Himself be searched for, just like thousands of years ago. In what way are you ahead of us because the true, only God let Himself be found by you? Who can know if you have ever searched Him more zealously than we have?

<sup>15</sup> Yes friend, in this respect it is quite difficult to talk with us Indians, because we are not people from today until tomorrow. But as we are now, we already have been since unthinkable times. The fact that we are still standing on the old spot and maybe will still remain standing for thousands of years on the same spot, we do not know for sure - at least as far as the future is concerned. But so

be it. One can really not say that it is our own fault.

<sup>16</sup> Suppose that somewhere you have hidden a great treasure, and then you say to your servants: 'Go and bring the hidden treasure back to me. If you find it, your reward will be great. However, if you do not find it, while I moreover am blindfolding you, then you will be punished for it forever.' Oh, this would be a kind of justice that you hardly could find with our tigers and hyenas.

<sup>17</sup> If there is a God full of wisdom and goodness who would desire this from us, powerless worms of this Earth, then it would be infinitely much better for men if they were never created. If someone is asking me for the way to an unknown place, then it is my holy duty to kindly show him the way. And I have never refused anyone to show him the way, whenever that was possible.

<sup>18</sup> However, if we are searching for God and His truth with all zeal and with all means that are at our disposal and are continuously shouting in ourselves: 'God, Creator and Lord, hidden One, where are You?' - and He would not count us worthy to give an answer, then there are three possibilities: either He does not exist at all and everything exists eternally only according to a rule which was formed by coincidence by itself in the nature and was then arranged, or God is someone who only cares about endlessly great things, or God is a creature who is so deaf and senseless, that for Him men are the same as the mites on a leaf and as the countless mosquitoes in the sky.

<sup>19</sup> And friend, in neither of these three cases we do not need a God at all, because then the animals are more valuable to Him than we miserable people who are gifted with brains and intellect. Still, it remains remarkable that He has to be somewhere, but does not let Himself be found by us.

<sup>20</sup> What do you have to say now to my honest words? Since now I have shown you how and why we are justly doubting the existence of a true God. If you want, the word is now again yours."

## **- Chapter 100 -**

### **The true way to God.**

<sup>1</sup> Raphael said: "Look, only now you have spoken the full truth and you have searched for God as the eternal truth with the full truth. And I already can say to you now that you have never approached Him as closely as now. But there is still a lot in you which is not suitable for the complete finding of the one, true God, and as long as you do not recognize this black spot in you and find it and will not remove it, you still will not be able to find the hidden One, no matter how close He is to you."

<sup>2</sup> The magician said: "And what is this black spot then?"

<sup>3</sup> Raphael said: "This is your priestly pride. Because woe to the one from the people who meets you and would unintentionally not greet you, while you have seen him. Then this will be immediately held against him as a great crime and for that he must submit to a heavy penance, which consists in a heavy, often horrible bodily punishment. Or, if he is rich, it consists in other, with

you often incredibly great offerings. And look, this is a very big black spot. As long as this is and stays your custom, God will not let Himself be found by you, for only those people who in their soul are trying to become like Him, or are already more or less like Him, will be able to find God.

<sup>4</sup> But to become equal to God means: to become full of love for your fellow people, and to let your heart be full of humility, meekness, patience and mercy regarding everybody. Then God will also have mercy on you, and in the spirit of His love and eternal truth He will let Himself be found by you.

<sup>5</sup> If you only want to search God in and with the only truth, then you will find Him indeed, but you will not see His real being and even less understand it. However, if you are searching God in the pure love, humility, meekness, patience and mercy, then you will find God, recognize Him and receive the eternal life of your soul.

<sup>6</sup> In this country and with this people, there was once a great prophet, full of God's Spirit. Light and truth were his ways, and the power of God was in each of his words. By a special arrangement of God, he once had to escape to a faraway country because the people in his own country wanted to kill him. In the strange country, he had to live in a cave of a high mountain that hid him from the eyes of man. When he lived there for a considerable time, in which he fed himself with all kinds of roots, he prayed to God if ever He would like to show Himself to him only once, then he would happily die in the cave.

<sup>7</sup> Then he heard a voice that said to him: 'Go and stand at the entrance of the cave, because there I will pass by.'

<sup>8</sup> Then the prophet went and stood at the entrance and waited until God would pass by. And look, when the prophet stood there waiting, a terrible storm roared by the cave so powerfully, that complete masses of rocks were rushing like chaff before his eyes.

<sup>9</sup> Then the prophet thought: 'Ah, so this was God. Thus God is in this terrible storm and in this way, He makes Himself known to the people.'

<sup>10</sup> But at once a voice said to him: 'You are mistaken. God was not in the storm. Just wait, God will still pass by.'

<sup>11</sup> Then the prophet was waiting. And look, not long after the storm, there was a terrible column of flames - thus a mighty fire - passing by the cave, and the prophet said: 'God, so You are revealing Yourself to man in the fire?'

<sup>12</sup> And again a clear voice spoke: 'No, God did also not pass by the cave in the fire. But wait. Now God will pass by.'

<sup>13</sup> And the prophet waited in fear and trembling. While he was waiting like that, there was a soft rustle passing by the cave, and in this soft rustle, was God.

<sup>14</sup> And the voice spoke again: 'He who wants to see God must search Him in love, humility, meekness, patience and mercy. Who will search Him with other means and by other ways, will not find God.'

<sup>15</sup> And look, what that voice said to the great prophet in the cave, I also said to you, and I have shown you the true way. If you want to search the only, true God along this way, then you will also find Him, but along your ways, never. This I am saying to you. Did you understand me?"

## - Chapter 101 -

### About the Indian religions.

<sup>1</sup> Then the magician said: "Yes, lovely and incomprehensible wise young friend. You are only 16 years old, how did you come at this youthful age to such wisdom, which I have never seen with men of a riper age? What kind of school did you visit and who was your master?"

<sup>2</sup> Raphael said: "This is not taught by any teacher in no matter what school in the world, but this is God's Spirit that is teaching it to those who love Him above all and his fellowman as himself. You also say that you are lying to your people and deceiving them out of love, and therefore are doing them a great favor because otherwise, according to you, they had to despair. But I tell you, that this is a great mistake. There were already a lot of people among your people who were enlightened by God and who in their heart had as less appreciation for you as I have. But they are very afraid for your punishment and penance that you are inflicting on them, and therefore they are outwardly pretending that they are respecting you, but inside they are despising you more than death itself, and they have all reasons for that. However, if you would leave out as soon as possible, one by one your many stupidities and unnecessary cruelties and replace them with those things about which I have told you, then the people would praise and honor you more than now."

<sup>3</sup> The magician said: "Yes, yes, your are totally right if it would only depend on us, for we, followers of the Zientu-Viesta (Pure Visions) and the Zan-skrit are in fact not so cruel at all and have much mercy with the people. But in fact they are the followers of the very miserable Zou Rou Az To (Why do you stir up?), who put the deity in the fire, who in their teaching, morals and customs are committing all kinds of cruelties to their people. We have driven them away unto the coasts of the great sea but we could not destroy them completely. And because they also partly adhered to our supreme priesthood and submitted to us, they were tolerated by us, but were never considered as righteous. So, concerning our Upper-Indian people, these could slowly but surely be brought to something better, but those who live along the coast and who are the followers of the Stirrers, hardly - because they came to believe too strongly in delusions.

<sup>4</sup> We, who have heard the pure truth from you, will surely do everything to bring this truth also slowly to the other people, but of course we first have to test this full truth that we received from you, first to ourselves. If it appears to be completely true, then we will not lack the zeal. If however, your teaching - against our expectation - seems actually not to be true, then of course we still will keep you in high esteem and bear in mind that for the realization of what you in a certain way have promised us, we are by far not worthy of it. But then, we will not tamper with the - until now - still quiet belief of the people.

<sup>5</sup> If however, we have found a somewhat justifiable track of the true God, then we also will be as zealous as possible to announce it in the right manner - for the moment anyway - to the better and more enlightened part of the people. With this, we have now settled this case quickly and as good as possible. And you, young, loveliest, wise friend, we thank you a lot for your serious trouble, and let us keep the sanctified memory of you and of this hour in our heart. This will be our continuous comfort on all our far and difficult paths of life.

<sup>6</sup> You, who have the unspeakable joy to have found at such a young age the only true God and the immortality, remember also our spiritual poverty when you will stand before your holy and eternal Creator. Ask Him if He also would like to give to us poor Indians, the true light of life of our soul, and also to make His known holy will to us."

## - Chapter 102 -

### **The strong suspicion of the 3 magicians. The diamond is fetched in a marvelous way.**

<sup>1</sup> When the magician said these farewell words, those who were present and also I, had tears in our eyes, and I gave Raphael and Lazarus a sign not to let the magicians go yet, because I wanted now that they should find the hidden One this evening and that they should know Him better.

<sup>2</sup> Raphael and Lazarus went now towards the three men who just wanted to leave, and Raphael said with a truly heavenly, friendly facial expression and voice: "Where do you want to go now? Look, the sun is already standing low above the horizon and your followers are well-accommodated in the city. So you easily can stay with us tonight, for also this is a good inn."

<sup>3</sup> The magician said: "Oh, dear, heavenly, young friend. Not only this night but a lot more nights and days we would like to stay in your presence and still learn a lot of truths from you. But we consider ourselves to be much too unworthy to bear your presence any longer, which to us is so extremely holy, and to trouble you and this whole surely God-fearing company. But if you wish, we certainly will respond to that wish. What we will consume we simply will pay, like this is appropriate among honest people."

<sup>4</sup> Then Lazarus said: "With me, your bill will easily be settled. For your accommodation will be well taken care of."

<sup>5</sup> This was completely reassuring for the three, but the chief magician thought that someone should go to the city to tell the others that the three of them would be spending this night on the mountain.

<sup>6</sup> But Raphael said: "This is not necessary because it is already done."

<sup>7</sup> The magician asked: "How can that be? As far as I know, no messenger was sent down to the big city. And even if that was the case, then he cannot know in which inn they were accommodated."

<sup>8</sup> Raphael said: "Do not worry about that, because for true friends of the only true God, absolutely nothing is impossible. I myself have told it to your companions, and here you have your golden cup of which the brim is decorated with diamonds, rubies and emerald, then you can drink wine with us from it. On the bottom is the engraved sign of your name."

<sup>9</sup> When the chief magician saw this, he said: "We have reached our goal, because only a God can do this. Unimaginably great things are still in store for us here."

<sup>10</sup> Raphael said: "You could be right about that. But do not take me for the One whom you have sought for such a long time, but here you can find Him. And now, no more of this."

<sup>11</sup> With this, the magicians were momentarily satisfied and they thought very well about everything that was said.

<sup>12</sup> When later the sun was disappearing under the horizon, our Lazarus said to the magicians: "Dear friends, these appearances are certainly amazing to you, but I tell you that this is only a very small start of everything that you will now experience in this good state of mind. Do practice yourselves now in patience, meekness and true humility, then you will bring many blessings from

here to your faraway kingdom. And what you will consume here, has been already richly paid for."

<sup>13</sup> The magician said: "Lord of the house, who has paid for us?"

<sup>14</sup> Lazarus said: "Do not ask, because the One to whom belongs all treasures of the Earth, has already paid for that."

<sup>15</sup> The magician said: "Also those of our great kingdom?"

<sup>16</sup> Lazarus said: "Yes, also those of your great kingdom."

<sup>17</sup> The magician said: "Do you then know our immense earthly treasures?"

<sup>18</sup> Lazarus said: "Not I, but this young man here most certainly, and someone else in this company still a lot better."

<sup>19</sup> Then the magician said to Raphael: "When did you come to our region, so that you can know all this so precisely?"

<sup>20</sup> Raphael said: "Look, at home you have a big diamond of - according to your earthly standards - an inestimable value, and you have hidden this stone so well that besides you no-one in the whole of India can know anything about it."

<sup>21</sup> Then the chief magician looked at him astonished and said: Yes, this is true. Lovely young man, can you also describe to me what it looks like?"

<sup>22</sup> Raphael said: "The best description will be when I will bring your precious stone here immediately and will give it into your hands, just like I did before with this golden cup. So be attentive now, to see how long I will be away for this purpose."

<sup>23</sup> The magician said: "Young man, if you can do that, you are not a man anymore, but a god. Because from here to our country is certainly 70 day-journeys, and you want to give me the stone in one moment? If that is possible, then it can be nothing else then a wonder of God."

<sup>24</sup> Raphael said: "Well, how long have I been away?"

<sup>25</sup> The magician said: "Until now, not one moment."

<sup>26</sup> Raphael said: "But here you have your precious stone anyway. Just look, to see if it is exactly the same one which we were discussing just now."

<sup>27</sup> Raphael gave the stone to the magician, and this one almost fainted when he saw the stone, which he knew only too well. He was beside himself with amazement and looked once to the stone and then to Raphael again and could not regain his calmness.

## **- Chapter 103 -**

### **The way to life-perfection.**

<sup>1</sup> After a long time of utter amazement the magician said: "Wondrous, mighty young man. If you are not a God, then I cannot imagine a God anymore, because both of these deeds of yours are for a

created being, born of a woman, impossible. The almighty power of a true God is needed for this. This is my cup and that is my inestimably valuable diamond, as there must only be a few of them. They must have come through the air, and thus must have covered the distance faster than lightning. But then, arriving here, one should have heard a whizzing sound. But nothing at all. With amazing speed and without any sound the stone was here. Yes, how can one imagine that this is possible for a human being? In short, we finally have found in you the God who was eternally hidden for us. But now, only your almighty power is capable to chase us away from here."

<sup>2</sup> Raphael said: "Oh friends and brothers - because this is what you are now to me - do not take me for anything else than a man who by God's grace is more perfect than you are yourselves until now. Who am I compared to God? A powerless absolute nothing. Everything that I do, I am only doing it by the Spirit of God that is filling my inner being, because it is full of the love for God and by that I am also full of God's will. Thus, what the will of God wills in me, happens, because the word and the will of God is the real true something, the essence and the existence of all things and beings, and it is entirely the fulfilled deed itself.

<sup>3</sup> However, there is only a spark of God's Spirit in me, but this is united with the eternal infinite Spirit of God. And what the eternal infinite Spirit of God wills, wills also the closely united spark in me, of which I am always aware, and which is only able to will what God wills, and thus, what God's Spirit wills in me, it also happens immediately.

<sup>4</sup> Although the same spark is also hidden in you, but only as the living germ in the grain of seed. As long as the grain of seed is not in the soil, it is apparently dead. Only when all the outside and the material part falls away and the soul substance is uniting with the living spiritual germ, the spirit becomes active and does wonders which you have seen already many times.

<sup>5</sup> But so also, the material man must kill and destroy all the material striving within him by the free will of his soul. In a certain way he must no more be attached to anything that is of the world. His striving must be: to recognize and to love God more and more, and to fulfill in everything the will of God that is revealed to him - even if this would cost the soul and it's body no matter what kind of great sacrifices.

<sup>6</sup> In this way, the divine Spirit in man becomes skillful, will soon fill the whole man, makes him equal to God and gives him all power and might and the eternal indestructible life.

<sup>7</sup> Therefore, I have already told you before that man can only find God as the Eternal Love, Wisdom and Truth, by the pure love for Him and by the truth from that, and further in no other way.

<sup>8</sup> Just try to hang a grain of seed in the air and let it be shone on by the fiercest sunlight. It will dry up, will not germinate and will not bear fruit. And look, in this way it also happens to someone who is searching for God in the outer light of the worldly wisdom. He dries up and withers away by that. And all his idle trouble and work was done in vain.

<sup>9</sup> When a still living and healthy grain of seed is put into the soil, it is an image and likeness and means that man must start to deny all sensual worldly lusts. He must become full of humility, meekness, patience, love and mercy for his fellow men. Then he also will become full of love for God. Once man has become that, he already lies as a good viable and strong germinating grain of seed in the soil of the true life. He becomes totally pervaded by his Spirit out of God that is helping him to grow up and to become ripe for the eternal life out of God and for the contemplation of God.

<sup>10</sup> He who accomplishes this within himself, has found God - who is otherwise eternally hidden - and will then also never lose Him in all eternity. This is how I did it and I am now what I am, and many of those whom you can see there in front of you, are for the greatest part also like that or even more than I. If you will do that, you will also reach the same result as I. But then you must ban

a lot of worldly things completely out of yourselves. Did you all understand me?"

## - Chapter 104 -

### The guilt of the magicians.

<sup>1</sup> The chief magician said: "Yes, it is starting to dawn a little in me now, but there is the continuous question in me: why did we not receive - with approval of the only, true and definitely all-knowing God - all these exalted and divine true things much earlier as a revelation? Since immemorial times we were already languishing in our night and great darkness, and we always have searched for the things that we have found now. We certainly are also people and we also have worshipped and honored God with the meaningful name Delailama (creates and destroys), and we have not accepted the teaching of Zorouasto, and still, as priests, we have never received any revelation. And that was then also the reason why precisely we, the priests, lost all faith, although we continuously made the people believe firmly. What was the reason for that? Is it because from ancient times there was some secret curse on us, or were we - without wanting it - guilty of it, or was it because of our climate?"

<sup>2</sup> Raphael said: "Neither one nor the other old curse and even less your climate, but only yourselves. Not only once, but very often and many times, many people were awakened to teach you, showing that you were on the wrong way. But what did you do with those people? You have damned them as heretics of your foolish teaching, and if you were able to catch them, no martyrdom was cruel enough as a warning to help them out of this world. The reason of that were your unlimited pride and your insatiable lust for power.

<sup>3</sup> According to you, God, the Lord of infinity, had to reveal Himself to you, so that you, if it pleased you, could impart that revelation to the people drop by drop. Thus, in one hour barely as much as you received in one moment for a full millennium. But God did not agree with that at all and gave you instead of the light from the Heavens the darkness of Hell, in which for the greatest part you are still present now. And no-one else is to blame for that, except only yourselves.

<sup>4</sup> Because God, in His primordial Being is the supreme and purest Love Himself. In the highest degree He is friendly, humble and tolerant and full of patience, meekness and mercy. He despises everything that resembles worldly splendor. The pride of man is an abomination and the lust of power is everywhere present in Hell about which you told the people many terribly bad things. Because also in Hell every bad spirit wants to be a ruler, for the devils in Hell cannot exist and have no life without the lie, deceit, pride and lust of power. When this was the case with you, could there ever be a divine revelation among you?

<sup>5</sup> In the worldly blindness of your good little life, you thought of course that a God, as the supreme Being, could only reveal Himself to the imaginary supreme rulers of this world, because you were estimating the value of somebody from the people to be much lower than an animal. But in this you were greatly mistaken, because especially God is the humility, the meekness, the patience, the eternal love and the mercy Himself. And He always gives only favor to those who are just like He Himself has been since eternity. And His eternal, holy saying is: 'Let the little ones and the small ones come to Me, for theirs is the Kingdom of Heaven, the Kingdom of Love, Wisdom, Truth and eternal Life.'

<sup>6</sup> And look, this is what the small ones have announced to you from the burning piles of wood, and

for this, you have shut up their mouth with stones, or, if they were still in your hands in jail, you have, instead of listening to them, torn out their tongue with red-hot pincers. Tell me what else did God have to do for you, when your unlimited lust for power was dealing in such a way with those whom God had awoken for you blind ones. How many thousands more were tortured by you in a more than cruel way, whom God, as already said, had awakened for you? And still, you dare to ask why only now you have found the hidden One - although only partly yet.

<sup>7</sup> Read the history and you will find that what I have said to you now is completely the truth. But after that, say: 'Oh great God, forgive us our blindness, for we always have sinned against You in a hellish way. We alone are guilty for our long-lasting blindness. Now give us Your light, so that we may find You, oh most holy One.' Then the Lord will forgive you your sins and grant you mercy instead of justice. Did you well understand me?"

## - Chapter 105 -

### **The magician asks for the way to the revelation.**

<sup>1</sup> The magician said: "Yes, only now we understand it better, for we first thought too much according to our traditionally reliable human ideas, according to which we looked at it as if God as the supreme living Being, as it were exalted above all stars, could only reveal Himself to those people who - thanks to their highest possible esteem here on Earth - are in a way equal in rank to Him. If then, some very simple person was pretending to have received a revelation from God Himself, then such a statement was considered by the priests as the highest punishable crime against the infinite holiness and majesty of God, and was damned. And most of the time the simple prophet had to pay for it with death. This is unfortunately all very true.

<sup>2</sup> But surely God also knew that such is the case with the priests. Could He then not reveal Himself to a chief priest in such a way that this one could have realized that this revelation came from God, by which God could have clearly shown in this revelation what He is expecting from a priest and what from a layman? If such a thing had happened, then certainly not one poor, little prophet would have been condemned to death because of a revelation that was given to him by God. Because then all the priests of a high rank would have known from on high that also a very simple man - yes, even a slave, or even a woman - could receive a revelation. Then such people would not ever be persecuted again by one single priest, but on the contrary would be highly esteemed, and everybody would have believably listened to him. But we truly cannot remember that with us a chief priest has ever received such a revelation and direction from God.

<sup>3</sup> And precisely because such a thing has never happened, we had to stay with what has been established of old with us. If I look at it now quietly and intellectually, then it appears to me that we priests are not completely alone to blame for our fatal, long darkness of life, but also the almost eternal lack of a higher, clear recognizable revelation, coming and outgoing from God. Of course to the person of the chief priest or a king, or to both at the same time, which clearly would be even more effective.

<sup>4</sup> This is of course only my opinion, and I certainly do not have the intention to consider this as the only valid one. But if I look at it with my human understanding, it seems to me that when a divine revelation is given to the people by men who already since immemorial times are highly esteemed by the people, it clearly would be more effective than when this is primarily given to people who belong to the lowest class of the people and who also do not have the means to convey a

revelation to other people - no matter how true and correct it may be. And least of all, as instruction for the priests and kings. If a revelation would follow the way from on high to the people, then certainly a lot, and in fact almost everything, would be gained by it. What do you, young, divine, wise and mighty friend say to this?"

## - Chapter 106 -

### The guidance of the Indian people.

<sup>1</sup> Raphael said: "The fact that the opinion that you are bringing forward here does not sound so foolish, is because you acquired so many useless arts and sciences, but on your history books lies a hand thick of dust and because you consider this dust as holy you are not reading your history, and so you do not know all the things which happened before you.

<sup>2</sup> But I tell you that God, the true One, has already for more than a 1,000 years revealed Himself continuously to your elders and patriarchs. This went well for a certain time, but when after some time the elders and patriarchs became rich and received too much respect, they began to introduce besides the laws of God their own laws as revelations from God, and the people believed in it and kept them.

<sup>3</sup> But all too soon their worldly laws were pushing the divine laws aside, and in such a way that all admonishments to the too imperious and greedy priests and patriarchs to return to the true God, were without success. Then God awakened seers and prophets among the people to admonish all highly placed and mighty ones who, because of their worldly lusts, were turning their back on God completely and burdened the poor people with their worldly laws.

<sup>4</sup> But the great and mighty ones grabbed the prophets, scourged them at first and threatened them to punish them more severely if ever they would dare again to appear before other people and to preach as if they were awakened and called by God as seers and prophets.

<sup>5</sup> The seers and prophets performed signs and predicted what would happen to the great and mighty ones if they would stay in their godlessness. But also this did not help. The seers and prophets were caught, tortured and killed. Some of them escaped and the Spirit of God brought them to a place where nobody could find them. Out of them originated the first Pirmanjis, although simple, nature-people also populated their inaccessible valleys before.

<sup>6</sup> And look, this happened already long before your time, and so, since you have left God completely, God has also left you. And this is the reason of your long lasting night of judgment and the death of your souls.

<sup>7</sup> You have now found the light of life for yourselves, but in your country and kingdom it will still not shine for a long time. Because when you will apply it only to yourselves, you will not benefit much from it. However, if you also want to bring it to the people, you will get in conflict with the people and it's rulers. They will not listen to you, and if you insist, you will be persecuted just like you have persecuted all your seers and prophets."

<sup>8</sup> The magician said: "We realize the truth of what you said, but we three and our followers are the least to blame for the deterioration of our religion, because already since long ago, we saw the evil and therefore have traveled the world to search and to find the truth which we have found here in

the most marvelous way.

<sup>9</sup> If our country is really in such a bad state - of which we are now no more doubting in the least - I wonder what we can do there. Must we keep that which we have found here only for ourselves or must we, on a right time and on the right place, tell something about it to our friends and companions in distress? Because if we know the truth, and certainly want to live and act strictly accordingly, and must continue with the evil nonsense at home, then we will be even worse deceivers of the people than ever before when we did not know the truth.

<sup>10</sup> In former times, we thought to render a service to the people when we deceived and lied to them as much as possible. But now the situation is quite different. Now we know and possess the real and full true light of life and must still remain the same old liars and deceivers for the people. Can we continue in secret only for ourselves on the light way of life? No, no, friend, this certainly cannot be anymore. We will rather go with our treasures, women, children and servants to the far western end of the world and live there undisturbed in accordance with the recognized truth. Mighty and wise friend, what do you think about that? Please, divine, mighty, wise young man, give us good advice."

<sup>11</sup> Raphael said: "Yes, dear friends - for that is what you are now also for me - now even for us, a real good advice becomes quite expensive. In your country and kingdom there are still many who would like to have now what you have already partly found here, but if they will receive it from you, they also will not be able to continue to live in the Indian countries and kingdoms. Because there prevails the perfect Hell, and in Hell, Heaven can hardly be attained in man. For when man wants to convert himself to the truth, thousands of obstacles are lying in wait everywhere, which are opposing as enemies against him and are also pursuing him from all sides.

<sup>12</sup> Thus, you can return to your India and with all caution, you can try with friends whom you consider capable of bearing the truth. Do not leave the one who accepts it, any longer in the land of the night and the judgment of Hell, otherwise he will be devoured by it immediately. But if you, for the sake of your own life-perfection do not want to return to your country, then tomorrow and the day after tomorrow you will easily find a few possibilities to go into exile, where you can go to in order to establish yourselves there. This is now my advice. One or the other, you can do what you think is best."

<sup>13</sup> The magician said: "This choice will not be difficult for us. If our friends will take the true light of life as seriously as we did, and if they also suspect that this light can be found somewhere in the far west, they surely will look for it. If however, they do not consider this light as important as we do, then let them stay in their night and death. But one thing we will surely do for their salvation. We have many servants with us. We can send a few of those back home. We give them secret letters in a language that besides the priests, no-one else knows. If our friends will take it seriously, then they must follow us and also come to the light. However, if they do not take it seriously, then they must stay in their night. Do I look upon it correctly or not?"

<sup>14</sup> Raphael said: "Yes, this time you are correct. But at home you still have many earthly treasures. What has to be done with them?"

<sup>15</sup> The magician said: "Divine friend. The most important treasures we have here with us. The greatest treasure we have found here, which is more valuable to us than all countries, kingdoms and treasures of the world. But that which is still at home, the servants, who will eventually be sent back by us to India, must take and divide it among themselves, just as we will determine, so that there will not be any fight and quarrel among them. After that, they can follow us again. Here they will hear where we have gone. And I believe that everything is quite all right like that."

<sup>16</sup> Raphael said: "Absolutely, this is very good. Do this, then you will be blessed. But think about

what you have heard from me now and prepare yourselves in your heart for greater things. Me and this friend of mine will go now and take care of a good evening meal."

<sup>17</sup> On this, Raphael and Lazarus went home and arranged everything, for it already became quite dark.

## - Chapter 107 -

### The revelation in India.

<sup>1</sup> Then Agricola said to Me: "But Lord and Master, I thought that India was a country full of wonders and of a high civilization, like the old Egyptians. A kingdom that must be full of art and of a higher knowledge. And now it seems that the absolute opposite is prevailing of what I have imagined of the great India. Oh Lord, when will this people then come to the light of life?"

<sup>2</sup> I said: "Also this people will be taken care of, but now it is by far still not mature for it. The common people however, is very obedient and also very patient, and pious in their own manner, and they have a firm faith. If one should take this away from them now, it would kill them and that would be bad for the souls of the nation. Therefore, it is advisable not to enlighten India too much before the right time. But they have to be fed drop by drop, and it is already fed. That is why very special wise men and seers can be found there, whom actually the Jews do not have anymore. And these wise men and seers are also spreading a very good twilight among many people. Without such twilight these three would not have found the long way to this place.

<sup>3</sup> When I was born in this world in Bethlehem in a sheepfold, 3 wise men came also out of that same morningland, who were the first to bring Me greetings, and they offered Me gold, incense and myrrh, after which they returned to their country again. And some time ago they came again, and this landlord and neighbor of Lazarus has seen them and has accommodated them. So there are also wise men over there, but not so many.

<sup>4</sup> Besides, the Indian priests are not as severe with the wise men and seers anymore - who are keeping themselves on the background - as they were a hundred years ago and who were still a lot more severe tree-, four-, five-hundred years ago. Because a few great epidemics which the seers had predicted, of which the Indians and most of all the great ones and rulers fell for two thirds victim to it, as well as big earthquakes, storms and floods, have made the priests and the kings a little softer and more tolerant, although they still hold on to the same old basic principles of intolerance and barbaric punishments. And that is why it will still take a long time for this sensuous people before they will be completely mature for a higher light.

<sup>5</sup> Raphael has worked on the three magicians completely according to My will and in this manner he also has gained them, and this was also good. But before tomorrow, you may not make Me completely known to them. There we have Lazarus and Raphael who are coming back. They will soon invite us for the evening meal. But after that we will come back again to this place to look at the creation."

<sup>6</sup> After I had said that, Lazarus was already close to Me and invited us for the evening meal, and Raphael took the three magicians with him. When we were sitting in the house at the table on our usual places, the magicians were surprised about the splendid arrangement of the large dining-hall. But even more about the specially set table that was splendid in it's real Indian abundance,

and on which the most precious Indian evening food could be found.

<sup>7</sup> The chief magician stood up and said to Lazarus: "But noble friend, why all this wasting for the three of us? For this money, many poor people could have been taken care of for years. Do you have no poor people in your country and in this city?"

<sup>8</sup> Lazarus said: "Oh yes, we have enough of those and I myself am taking care of many. Look, at this long table over there, along the broad wall of this hall, at least seventy are sitting, and on my many other possessions, many are finding shelter, a suitable job and care. And if there are still more poor people coming by, they will find an open door in all my houses. Therefore, do not worry about the little honor, which I am offering you as strangers by serving you in your own manner. Now eat and drink to your heart's desire."

<sup>9</sup> Then the three did just that and were very surprised about the extraordinary good taste of the food and the wine, and they asserted continuously that they had never tasted anything more exquisite.

## - Chapter 108 -

### **The desire of the magicians for the true God.**

<sup>1</sup> We also ate and drank in a good mood. But now, little was said during the meal. Only the Romans spoke in Latin about different things. At the other tables, it was very quiet.

<sup>2</sup> When we finished the meal, the magician stood up again and said to Lazarus: "Friend, the three of us did now eat and drink exceptionally well, and now this has to be paid for. Name your price, so that I can pay for it right away."

<sup>3</sup> Lazarus said: "Did you then not receive salt together with the bread?"

<sup>4</sup> The magician said: "Oh yes, there is still some in a golden small container."

<sup>5</sup> Lazarus said: "Well, then everything is already paid, for it is the custom with us that a foreign guest for whom we put the salt ourselves, does not have to pay. Therefore, praise the only, true God, because He pays me for everything in all eternity."

<sup>6</sup> The magician said: "Yes, friend, you are quite right about that. If only we also could find Him, like probably you all have already found Him, then we even would praise Him much more than we can do now. But we are also already more than satisfied that we have received the full assurance here that an only, eternal, true God exists. For without such a God, it would never be possible for this lovely young man to show us a few signs that can only be done by God - and speaking words, which we have never heard from the mouth of the greatest wise mouth.

<sup>7</sup> Yes, this extremely friendly God, who you know better than we do, is highly glorified and praised with all our vital strength, for by His holy will He certainly has shown us the way to this place, and through you He has revealed Himself further and more clearly to us blind seekers than during years of our long searching for His possible existence.

<sup>8</sup> Yes look, friend, your home here looks also so well taken care of in everything that someone can conclude from it - even if he does not know you - that you must be a very wealthy and very wise

father of the house. But if he then inquires from your members of the house about you, and with the best of their will they could tell completely nothing about your existence, then this would be very unpleasant, which makes the heart sad. Because when a house belongs undoubtedly to a wise father of the house, and is organized in such a way that every intelligent man is extremely amazed and which he has to admire greatly, then it certainly is easy to understand and he cannot be blamed when he is really trying to know such a wise father of the house better. But for such a person, who is making effort, it is becoming more and more oppressing, if after a long search and questions he can only discover very unmistakable and clearly demonstrable traces of the existence of that wise father of the house, but cannot ever find him.

<sup>9</sup> Then after some time you feel like a son who loves his father above all, but whose father left for his many land-properties and is staying away for a long time. The son is becoming more afraid from day to day. With the worldly company which is around him he tries the best he can to drive away the sorrow, but one sad night follows the other and the days are going by, but neither during a night nor on the most beautiful day, is the father coming back to his son. Then finally it becomes so unbearable for the son, that his heart is heavy and he makes up his mind to go and search for his father whom he loves so intensely. He visits all the possessions of his father and finds unmistakable traces, of which he clearly can see that his father has been there. In short, he finds literally everything, except his father. He goes down into the deep of the Earth and climbs on the tops of the highest mountains and shouts out loud: 'Oh dear father, where are you!? Why, why may your son not find you!? If he sinned against your seldom heard-of commandment, then forgive him, the poor one, the weak one, the blind one, and let your holy fatherly voice be heard!'

<sup>10</sup> And look, this is how the son searches for the father, and this is how he calls him. He finds everything, and he hears how the wind is rustling through the forests, how the storm is raging over the lands and seas. Yes, he hears the harmony with multiple voices of the happy singers in the air and he sees the lightning flashing out of the clouds. Only the face of his father is showing nowhere and there is no echo resounding from his voice.

<sup>11</sup> And look, this is how it goes with us, sons of the great India, already for a long time, and no-one of us knows who was the one who gave our book of books Ja sam skrit to the people. But there is one thing of the book which remains always true, namely that the one great father of the house of all men is always hidden from our kingdom, and will also remain hidden, for if the searchers cannot find him, how will those who are not searching him, find him?

<sup>12</sup> But we were so happy here to come so close to the traces of His existence and for this reason alone we are overjoyed. However, how happy would we be if we could find Him, see and talk to Him in all love and humility. But if we are not worthy of this grace - what we realize and understand now - then we ask all of you, dear friends, not to forget us when you are standing before His holy face.

<sup>13</sup> And with this, let us once more this evening bring Him, and also you, His friends, the glory and praise out of the deepest of our hearts."

- Chapter 109 -

**Everything needs it's own time.  
The Lord and the physical order.**

<sup>1</sup> These words brought everybody in a good mood again, and secretly Peter said to Me: "Lord, just look how these men are longing for You. Why do You still not make Yourself known to them?"

<sup>2</sup> I said: "I just know why, and you do not have to worry about that. You all are still very much like inexperienced children, who, long before the fruit of a tree is properly ripe, already desire to eat it. Do you still not know that on this Earth everything has and must have its own time? I am feeling a great longing to make Myself known to the three men, but the Love in Me and the eternal Wisdom out of that, are saying: 'not before the right time'. Because one moment too soon can spoil a lot, which later can only be rectified after a long trial of the free will. It is already sufficient that the weakness of created people is sinning oftentimes. What would happen if also the eternal Master of the creating, unchangeable order opposes Himself by going out of His order?"

<sup>3</sup> Believe Me that I certainly feel and observe more than you and all who are present here, but I also know My eternal order, against which in a certain way, every man and every angel can sin, but I, never in all eternity. Because the consequence for forsaking My eternal order, is the immediate end of all created beings. For if the foundation of a temple or house falls away because it is mouldy and rotten, what will then become of the temple and the whole house?

<sup>4</sup> I have joy in your faith and also your heart, but with your pain I have nothing to do before the right moment. Think and feel with Me, then your way will be easy."

<sup>5</sup> When Peter heard that from Me, he did not say a word anymore and kept these words deep in his heart.

<sup>6</sup> The magician noticed however what I had said to Peter and at once he spoke with Raphael and said: "Lovely friend of wonders. I have discovered now a Man with a very respectable stature, who spoke very special and meaningful words to an old man. That must be a very wise Man. Would you not want to tell me who He is? For I must honestly say that a kind of secret and unexplainable something is drawing me and my two companions strongly towards Him. I would like to be better acquainted with that Man for no matter what price in the world. If you can do this for me, I gladly would give you a great offering."

<sup>7</sup> Raphael said: "My friend, be patient, because everything cannot go as quickly as with your big diamond, which I have brought here from the inner country of India. For when the free will of man is at stake, not any almighty force must go against it. So just wait. We will go now outside at once, then you still will have enough opportunity to get acquainted with the Man who is attracting you so much. But now you must patiently wait for things to come."

<sup>8</sup> The magician submitted to that and we went again outside and occupied our respective places on the summit again. Room was made for the magicians.

## **- Chapter 110 -**

### **The heavy wind of the north and its meaning. The Dead Sea.**

<sup>1</sup> When we were back on our former places, a fairly strong cool wind from the north came blowing in and Lazarus said softly to Me: "Lord, if the wind will grow even stronger than it is already now, we will be forced to move back into the house again."

<sup>2</sup> I said: "Friend, If I did not want it, this wind would not blow, but because I want it, this wind, which I have called up in Me, is blowing now. And this is good, because I want it that way, because everything that the Father in Me wants, is good. Therefore, nobody has to withdraw from this wind, which is fairly cool, and nobody has to be scared to become sick. Soon you will notice and also understand why I have caused this wind to blow now."

<sup>3</sup> When I said this to Lazarus, the wind was still increasing in intensity and the Indians turned to Raphael and said: "Listen, lovely and very mighty, wise young man. The fact that man, according to the teaching which you have made known to us, can - through the unification with God's pure Spirit of life - really perform wonderful great things by the power and the might of his will if he is uniting it with the divine will, we all found very understandable and convincing. But now and then there are phenomena in the great nature of the world against which even the most perfect man with all the power of his will is fighting against in vain. The annoying wind is already an example of it. It seems to us that most of the elements are dumb and do not care at all about the things we will, no matter how powerfully we will it."

<sup>4</sup> Raphael said: "You are very much mistaken in this. If even the hardest stone has to submit itself immediately to the power of the with-God-united inner will, how much more the air which consists only of soul substance and thus is much closer connected with the inner spirit than a raw material stone.

<sup>5</sup> I am telling you however, that this wind, which appears to you as somewhat unpleasant, is actually that strong because we want it that way. Why we want it, will be obvious from what will follow. Just keep your eyes to the direction of the wind, then you will soon realize why the wind is increasing in strength."

<sup>6</sup> Then not only the three magicians, but also all those who were present kept their eyes in the direction from where the wind was blowing. What was it that they soon discovered in the region of the Dead Sea, which was not so far away from Jerusalem? Thick smoke clouds were rising, covering the southern horizon, and now and then columns of fire became visible, which however, were quickly extinguished again.

<sup>7</sup> When the chief magician and his companions discovered that, he said to Raphael: "What is the matter, and what is happening there? Is that maybe a place, a city, that is on fire?"

<sup>8</sup> Raphael said: "Oh no, my dear friends, there is quite a big lake over there, which is called here by the Jews, the 'Dead Sea', because in it and also above it in the atmospheric air, no animal can stay alive for one hour.

<sup>9</sup> All fish and other aquatic animals are dying in that lake, as well as the birds in the air above, so that only very rarely you will see them flying above the lake. Yes, even plants and vegetation of no matter what kind, cannot stay alive for a long time, neither on the bottom, nor somewhere on the banks. Because under that lake there is a vast and deep layer going into the inside of the Earth in which are great accumulations of sulfur and earth-pitch, which are igniting at certain times. And at certain places - of course under water - it is ripping off the bottom with a great noise, by which the fire is violently breaking out above the water, but must soon extinguish, because the water is entering into the ripped open gap. And even if such a crack is closed because of the water or because it is closing by itself, then there are new outbursts at another place, which are of course extinguished again in the same manner.

<sup>10</sup> As soon as the fire under the rather big lake becomes active, it always continues for a few hours with great intensity. However, the after-effect - which usually consists of smoke and vapors - which at certain places is continuously welling up from the lake, often lasts a few days in ever diminishing intensity. And then, during that time it is not advisable for someone to approach the lake, and

certainly not opposite the wind, because the bad air, which during these occasions are forming above the lake suffocates the natural life of man and also of every animal.

<sup>11</sup> And look, because the outburst is now very heavy and because the southern wind would drive the strong poisonous smoke all too soon toward us, causing a great disaster, the almighty will of the only, true God has called the northern wind - which is rich in life-elements and which becomes first of all stronger as the fire under the lake is perceptibly increasing, and secondly is driving the smoke and the vapor far into the deserts of Arabia, where it can cause no harm to anyone, because there, especially far away from the lake, no living creature lives.

<sup>12</sup> If you will now think deeper about what has been said, you will understand the reason why the cool northern wind was blowing and that it was not happening by chance, but that a very wise and very powerful will has commanded it. From this, it is clear that the united will of God of a perfect living man can also command the elements, and that these have to submit to it.

<sup>13</sup> So you also can have a look at the wisdom and the will of God when I show you that this dangerous lake receives it's supply from different sides, but on the surface of the Earth it has no evacuation. Why so? Because this lake, just like some other lakes on the Earth, needs in the first place it's water to temper the fire that is below, and secondly because a supply of the poisonous water on the surface, would make the land fruitless and uninhabitable far around it. And therefore, the love, wisdom and will of the true God takes also care of that what blind man does not see and what he also cannot see.

<sup>14</sup> But he who observes the creatures and the further organization of the world with the eyes of the spirit, will discover that God's will is prevailing everywhere. And in this way he will easily find the great, holy Father who organizes the worlds, the people and the spirits, and he will be able to find the power of God's almighty will within him. Then he will have no more reason to ask if the will of God, united with the will of man, can also command the elements. Did you well understand all that?"

## **- Chapter 111 -**

### **The doubts of the Indian magician.**

<sup>1</sup> The chief magician said: "Yes, I understood, as well as my two companions. But besides that, there are still so many questions if one wants to have a complete idea of the highest wisdom of the only, true God. Because in the great nature there are, besides the many extremely wisely arranged things, also other cases, which in itself are arranged in a wonderfully wise way, but compared to the other things are quite obviously not so wise and suitable.

<sup>2</sup> And look, lovely young friend, mostly by such observations, those people are mislead who more than others are searching for a wise and almighty God, and instead of knowing God completely, actually the opposite is happening. They discover a power and might which in itself is formed and arranged very wonderfully and artfully, but which in a certain way, is not capable of giving account as to why it has formed this and that and why for instance one thing has been there for the sake of the other.

<sup>3</sup> I realize that this is probably a very useless question of mine, but the one who has never had any doubt within him, clearly shows by it that he cares little or none at all to know if there is a God and

how He looks like, and if the soul of man after the death of the body continues to live as an individual, being aware of himself, and how and where.

<sup>4</sup> But because I am already an old searcher, I am also an old doubter and that is why I am full of questions. And therefore I have found your description about your dangerous lake, the subterranean pitch- and sulfur-deposits, the temporary ignition of it and after that the arrival of the cold northern wind - which is still blowing heavily - much in agreement with the might and the wisdom of a true and good God. Just like everything at the lake is also very efficiently established, so that this evaporation will not be harmful to the living creatures. All this seems in and by itself totally alright, but then there is a completely different question that is arising, which we ourselves can never answer:

<sup>5</sup> Why then did God, who is so wise and good, actually create such a dangerous lake? We know many great kingdoms and countries that exist without such a lake. Why exactly must there be one here? What is the use for those big subterranean pitch and sulfur layers and why those poisonous vapors in which no humans, animals, plants and trees can live? Are such dangerous lakes on Earth actually good for something and is there some wise good purpose behind it, or did they only exist by coincidence and has God, because it exists, created such measures so that they should not be too dangerous for the somewhat nobler creatures that are living close to it?

<sup>6</sup> Can a very wise and good God not reach a good end in another way than with a bad means? Look, dear young, divinely wise and mighty friend, if one thinks and considers these things more and more, one finally comes oftentimes to very strange conclusions.

<sup>7</sup> You can for instance say: a good God can create nothing that is bad, because in honey there is no bitter taste. Then there also must not be an evil anti-god, who is continuously striving against the good God, but can never defeat Him. Just like the good God cannot conquer the evil one. The good God continuously creates great things, the evil one always destroys the works of the good God.

<sup>8</sup> However, if one accepts that, it is sad for a creature and especially sad for a self-conscious man, because he is facing certain destruction. Because what kind of joy can a life and existence give me, when I will lose it forever after a short time, and besides that, also with great pain and full of fear and despair.

<sup>9</sup> Finally, this also you do not want to accept and you say: there is no God at all, or there are as many of them as there are creatures, by which every god creates his own creature and does not care about anything else. Or, there is no God at all, but a natural force - which, without knowing that it is existing, still continues to work, because in a certain way, through circumstances that have developed themselves blindly and by coincidences, it has to work. Just like the wind when it is blowing without a will and without any understanding, changes it's direction when it hits a rock-face, which is then forcing it to choose another direction. This phenomenon can also be observed with brooks and rivers. They must change their direction as often as in their blindness, they are hitting objects, which are forcing it unintentionally to take another direction.

<sup>10</sup> A grain of seed falls into good soil and bears abundant fruit, while an equally healthy grain of seed falls into bad soil, withers away in it and bears no fruit at all. Neither the seed nor the soil are conscious of their power and possibilities, but some circumstance, which also has been caused by other accidental circumstances, has made one soil fat and the other meager, and this circumstance makes that a seed flourishes in a good or a bad way.

<sup>11</sup> Then you can examine and think what you want, and experience many things on the globe, and will never come to a well-calculated order, but only to pure coincidences by which one is causing the other.

<sup>12</sup> Well, by such examinations, man loses the deity, and then it cannot be found again so easily. You probably were completely right by saying that man can find an only, true, wise and almighty God by the accurate examinations of all kinds of phenomena in the great nature. This must be true, but when you finally as a scrupulous researcher, discover things which seems to have nothing to do with a good calculated order, and thus are making the existence of an only, true, wise, good and mighty God unbelievable - just like the pitch- and sulfur-layer under the dangerous lake. Then what? Then, friend, man cannot help himself anymore, but God must help him, if He really exists. However, if He does not help him, then, or, in reality He is not there, or He does not care about men, or He is not capable to help man without certain conditions, as one can conclude every day from all too many experiences.

<sup>13</sup> Therefore, if you can explain to me the reason why that dangerous lake is there, then there will be no more obstacles for us to continue to speak about this still very important matter."

## - Chapter 112 -

### The diversity of all created things.

<sup>1</sup> Raphael said: "You know, my friend, about this subject we cannot so easily discuss with each other, because concerning this, you are by far not mature enough and you are still filled with your old Indian worldly wisdom. I first would have to show you the whole inner organic organization of life and the whole organism of the world and will have to reveal the complete purpose of it. And this will not go as fast as you are imagining with your Indian fantasy, because more is needed than the knowledge, which you have acquired in India. But I can give you some indications by which you can already have a certain idea of it. Take the following attentively to heart:

<sup>2</sup> Listen. You are a human. Your body consists of almost countless many organs, of which you do not know anything. Without this organic arrangement of your body, the life of your soul within would absolutely not be imaginable. And still, the most important organs of your body are not exactly placed in an orderly manner in your body. Look at your veins. How irregular they seem to run through your body. And still, the most efficient order is prevailing in it. Just look at the placement of your hairs. They are placed disorderly among one another on your head, as well as on your whole body, and still, every hair is counted by God and placed on the right spot. And with other people, they are once again placed in a different way than with you, and are also placed on the right spot, for it has pleased the Lord in His wisdom to give every man another shape and also another disposition, so that they can more easily recognize each other and then love one another as fellowmen.

<sup>3</sup> In this way, the Lord has given a different appearance even among the domestic animals, so that people can recognize their domestic animals more easily, while the wild animals from the forest are looking alike as much as possible, because it is important that no-one should recognize them. Also, look at the domestic birds and the wild birds in the air. Also with them you will encounter the same situation.

<sup>4</sup> Let us suppose that on the Earth, all regions look alike as two drops of water, and every home would also look just like the other, not being bigger or smaller, then I want to know from you how, when you are far away, you would be able to find your homeland again somewhere.

<sup>5</sup> Just look at the fruit trees that are belonging to one house, and also to those of another house,

then you will discover a great diversity in their shape, despite that it is one and the same kind. And this was also allowed by God, so that every owner would recognize his trees as good old friends can recognize each other from afar.

<sup>6</sup> I will however, give you another example before we will move to the main point. So listen. Look, how would it be when for instance all girls, old or young, would have precisely the same face and would have exactly the same height, and would look exactly the same, and be dressed in the same manner, just as is the case with the birds in the sky and the wild animals in the field and the forest? Would you then be able to distinguish your daughters from your wife, or from the daughters of your neighbor, or from your mother, or from your sisters? If your father would look exactly like you and your sons, how would you as a reasoning man like this? Exactly the same environments with exactly the same human figures and forms. In short, everything, young and old would be completely alike, completely one and the same. How would you like that?"

<sup>7</sup> The magician said: "Oh friend, this would mean death for us while we are still living. Ah, you can stop with such absurd examples. Ah, then also human thinking would completely cease with man, because that is without comparisons actually impossible. Well, I already can see what you want to say. But just continue, because every word from your mouth is worth a 1,000 times 1,000 pound of pure gold."

## - Chapter 113 -

### **The necessity of the diversity of all created things.**

<sup>1</sup> Raphael said: "You have answered correctly, because by such similarity of the created things every stimulation of life, and with that also every thinking would cease. The exterior thinking is set to work because man is observing the different things with it's very varying and different forms with his healthy sense organs. He is comparing them, ponders and evaluates their efficient relations between one another. He pays attention to the different forms and gives them also different names by which the human language and later also the written language of signs, originated.

<sup>2</sup> However, if one region and the other, one tree and the other, also one animal and the other, and all the people, men and women, parents and children, young and old, would look exactly alike, what kind of stimulation would that exert on the sense-organs of the people? None at all. Then he would have very little to observe, and still less to think about. Also the oral and written language would be very limited. And look, that would simply be the case if the all-wise God would create the worlds and the creatures all according to your severe imaginations of order.

<sup>3</sup> But because God is still infinitely much wiser than we can imagine, He also has created everything in a much better order than we can ever think of. He is a continuous Teacher and Master of the people, because He has brought such diversity in His creatures, so that man - for whose sake everything has been created - will observe all different creatures of all kind and form, and will easily recognize them and give them also a name. He will think deeply about them and can then also use them in one way or another to his advantage, which he, as proven, would never be able to do according to your way.

<sup>4</sup> Would you for instance be capable to love a certain woman if she looked completely identical to any other woman as one housefly to another? You would not be able to recognize your wife at all, as little as you can recognize a housefly and could say: 'Look, that is my darling'. Because as soon as your darling-fly disappeared between the others, you certainly would not be able to recognize it as the one that is yours, and this is precisely how it would be with your wife and your wife with you.

<sup>5</sup> From all this you can conclude that it is precisely disorder, which is, according to you, prevailing among God's creatures, that is the basis of much greater and more real proofs for the existence and for the highest love and wisdom of an almighty Creator than the order, which you have searched for such a long time and were not able to find.

<sup>6</sup> I have already shown to you that the veins - which you can see and well observe at your hands and feet, and also at your head - are not precisely placed in that full symmetric order beneath your skin, what you are defending. But you can see that you, as well as with any other person, clearly have many different forms. Yes, then why this disorder?

<sup>7</sup> Look, you hardly will meet two persons who will look exactly the same. However, as God the Lord, for the clearly indicated reasons, makes the exterior forms very differently, so He also makes the organism of man differently, and also the talents of every soul. Because if every person had exactly the same talents, then they soon would not need one another any more, and neighborly love would be a word without meaning.

<sup>8</sup> Now you have seen that what is according to you, disorder, is the surest proof for God's existence and for the highest, most wise and loving order out of God. We can now return to our dangerous lake."

## **- Chapter 114 -**

### **The Earth as an organism.**

<sup>1</sup> Look, the structure of this and still other similar lakes is just as wisely ordered by the Creator as all the other things, which I have shown you and told you about concerning this matter.

<sup>2</sup> You have a body that is nourished, maintained and kept alive in a natural way by means of food and drink and by the regular breathing of pure air. The nourishing elements in the food and drinks are present in the same small measure as in the air that is breathed in. You breathe in the air, but you must almost breathe out as much as at first when you have breathed in. Only a small, hardly weighable part in your lungs is given to your blood, and that is the most important part by which your life is nourished. The other part is breathed out again. You eat different foods and drink different drinks. However, what you eat and drink does not consist only of pure nourishing elements for your body, but is primarily a carrier of it. Only an ethereal minimum is left behind in you as food. All the rest must by the known way be removed from the body.

<sup>3</sup> Well, just as this is necessary with humans, animals and even with plants, because otherwise they could not stay alive, this is also the case with a heavenly body. A heavenly body needs organs to expel it's inner unnecessary dirt out on it's skin's surface. And now we look again at our dangerous lake, and then we discover that it is an equally necessary organ of the Earth to bring out the inner no more useable waste. Just like a number of comparable organs of the human body, which will not be unknown to you.

<sup>4</sup> Also the Earth is an organic living being and it has also a soul-life, like you and any other creature, and it breathes and works and lives in the infinite space of creation.

<sup>5</sup> However, experience must have taught you that the waste of people, animals and plants can be used very well as manure on the fields, like meadows and vineyards. However, I tell you: what the animal waste is on a small scale, the waste of the Earth is on a larger scale and more in general.

<sup>6</sup> The fertile soil of the Earth, also the mountains and the seas, are actually the waste of the Earth, because all that came into existence by the inner fire of life of the Earth, but of course already an unimaginably long time ago. And everything that is brought up to the surface of the Earth, like sulfur, pitch, salt, water and all kinds of minerals and metals, serves for the formation of the fertile soil, without which no plant, no tree, and thus still less an animal or even a human being, could exist.

<sup>7</sup> Thus, what the Earth is doing through its own organs and pores even until today - as it has already done and had to do unthinkable long times ago by the very wise arrangement of the eternal great Creator - it cannot be called bad, but then everything is good.

<sup>8</sup> If a piece of land or such a lake is not fit for the natural life of plants, animals and humans, then it does not mean that it is bad. Man has brains and reason and can avoid such places that are not yet fit for habitation. The Earth has plenty of regions that are ripe to be inhabited and man can be completely satisfied with that. The sea as a whole occupies still a much greater surface than the dry land. Who will say: 'Look, how unwise has God acted there by not making the greatest part of the Earth as fertile land instead of making so much useless water. We man, and surely also most animals on the land and also most plants, would have enough with the lakes, streams, rivers, brooks, wells and the rain and snow.'

<sup>9</sup> I say: yes, that would be possible if all lakes, streams, rivers, brooks, wells and the rain and the snow could come from another place than exactly from this big world sea. If this could not be done as it is done now, there would also be no fresh water on the mainland.

<sup>10</sup> I think that I have corrected your doubts now in a very natural way. If you pay attention to this, the existence of a true God, His love, goodness, wisdom and might will be completely clear to you, and no phenomenon in the world will ever hold you back from your true belief and the right knowledge of a true God.

<sup>11</sup> However, if someone with a certain eloquence tries to force another teaching upon you, then explain to him everything as I have explained it to you. If he accepts what you are saying, then consider him as someone who seeks the truth, and treat him as a brother. However, if he does not accept the obvious truth, then consider him as someone without light, who is a gentile and a heretic because he does not want to accept the illuminated truth, and avoid him and his company.

<sup>12</sup> But you must make a distinction between the one who does not want to accept the truth, and the one who cannot understand and accept the truth, because of his spiritual poverty. The first one does not deserve to have more patience with him, for he does not want to accept the truth because of pride and self-conceit, and only wants that everything conforms itself to him. But be patient with the second one, for he does not lack the will, only the understanding. If through your patience and love he becomes more intelligent, he also will accept the truth.

<sup>13</sup> I have explained much to you now. If you reflect on it, you will find in you greater things yourself. Your spirit out of God will show you the depths and heights of the truth. Now ask yourself in your heart, if you have understood everything that I have told you."

- Chapter 115 -

**The benefit of the poisonous trees in India.  
The development of the Earth.  
The displacement of the seas.**

<sup>1</sup> Then the magician said: "It is becoming clear to me now, just like the sunrise early in the morning. However, these are things which first have to take root before they can become completely my own. The fact that this is precisely how you have explained it to me now, I do not doubt for one moment. Only one little question I still want to ask. If your great patience with me is not exhausted yet, I want to ask you to answer also this little question to expand my understanding."

<sup>2</sup> Raphael said: "Let me hear also this request. What is it? Speak."

<sup>3</sup> The magician said: "Look, lovely and extremely wise young man, with us in India, and more exactly on a big island and also in some valleys at the coast which could be luxuriantly overgrown, there is a special bush, a real terror for the country. This brushwood is so malicious and poisonous that by its emanation, it kills far around the place everything that comes near. It is much more dangerous than this formerly mentioned lake and cannot be exterminated. Ignorant people are coming now and then near that vegetation and must die a pitiful death."

<sup>4</sup> Well, what is such a hellish vegetation good for?"

<sup>5</sup> Raphael said: "Yes, my dear friend, such a vegetation has a great and for the people important meaning in the land where the Lord of Heaven and Earth lets it grow, because it has been given to the people of that country as a loyal watchman, to warn them not to inhabit such pieces of land on Earth, because God the Lord has destined this for something very different for the preservation of the Earth."

<sup>6</sup> It was already revealed faithfully to your ancestors that they had to avoid those valleys, and not to inhabit them, because these are by far not ripe for habitation and because under the soil, there are still raw elementary powers at work. They also knew that the named bushes were there to absorb the emanating poison out of the depths of the Earth, so that it would not poison other further away regions and make them uninhabitable."

<sup>7</sup> Once that man is informed about this and is then exhorted by teachers for a 1,000 years, then no one can be agitated anymore when he, despite the warning is going to places on Earth where he should know that those are by far not suitable for the coming of humans and animals. Do you also understand that?"

<sup>8</sup> The magician said: "Yes, also this I understand now. But why is it, that some regions on Earth are more suitable than others?"

<sup>9</sup> Raphael said: "You still are completely blind. Did you ever see someone whose limbs matured at once? How long does it take before a human being is physically completely grown up, and how long until his soul will be completely matured by life? Do you think that God, who is Wisdom Himself, would somehow forget His order? Oh, absolutely not. God is the most perfect Order Himself and knows very precisely what He, how He and why He is doing it in such a way."

<sup>10</sup> Look at the high mountains around us. Many thousands of years ago they were more than twice as high, and the valleys were more than twice as deep as they are now - measured from the top of

the mountains. But at that time, such deep valleys were still completely uninhabited. They were exclusively lakes with all kinds of gigantic aquatic animals in it.

<sup>11</sup> Then the great Lord and Master of eternity let terrible storms with lightning break out. They crushed the high mountains, and the deep valleys were filled with the rubbish. Instead of the big lakes, soon big mighty rivers flowed over the filled-up plains of the valleys, and with their power they rolled the smaller pieces of stone on the bottom continuously around, by which they were crushed even more, and consequently became even much smaller. For, all the sand in the streams, rivers, brooks and seas existed because of the continuous as much as possible reducing of the real gigantic high mountains of the prehistoric times into the finest parts. When the valleys were filled up in this way, the Lord made the rivers slowly but surely to dry up, and so it's shores turned slowly into fertile land.

<sup>12</sup> And what happened in the prehistoric times of the Earth, is still happening today - although on a smaller scale. And so, you see that God the Lord is in Himself the eternal Order, and does not need to hurry in any way. For it is precisely His highest happiness to see how in the whole eternal infinity everything comes forth, and has to come forth, in perfect order, one from the other. Therefore, your question of why the regions on the solid Earth were not made habitable at once was really unnecessary.

<sup>13</sup> Look, I still will tell you something more. The great sea will be shifted every 14,000 years from the south of the Earth to the north or from the north of the Earth to the south. From now, in about 8,000 to 9,000 years, the great ocean will be high above this mountain, on which we are standing now and are talking about it. On the other hand, in the south, big regions will be made dry, and humans and animals will find sufficient food there. At this occasion, again a few, until now unripe and uninhabited places on the northern half of the Earth, will become ripe and habitable for future human generations. That means, as soon as the northern half of the Earth will again be free from the sea.

<sup>14</sup> Now I think that I have said enough to you who are a scientist of nature. And I also could tell you this because I know that you wise men from the morning land know very well the shape and nature of the whole Earth, although you are always hiding it from the other people. Do you still have a question now?"

<sup>15</sup> The magician said: "No, young friend, who are to me completely incomprehensible and wise. You speak about the whole Earth as if you had been present since prehistoric times when it was created and had seen what happened to it. And the most remarkable is that we, in honor and conscience, cannot contradict you at all. Because according to our many experiences in the great world, it is precisely as you have told us now, and the existence of a true, eternal God is proven to us clearer than the sunlight, and we do not need more now, because we also know now by you what we have to do in order to truly find God.

<sup>16</sup> How much we would like to reward you more than royally for this great goodness, if ever you would accept a reward. But you already have expressly resisted against it, and so there is nothing left for us except to thank you out of the deepest of our heart, and to ask you once more to remember us when you will be with God the eternal Lord.

<sup>17</sup> But now, I still would like to exchange a few words with the Man who attracted me so much during the evening meal. After that, being comforted, we will gladly leave this mountain and go down to our men and tell them and prove them that we finally have found entirely what we have searched for in vain for such a long time. May I now speak a few words with that Man?"

## - Chapter 116 -

### Asking for the truth.

<sup>1</sup> Now I answered: "Oh yes, just come closer. Even if this night is rather dark, we hopefully will know each other better also at night. What actually do you have to ask Me? What more do you want, apart from what My apparently young servant has told and shown you? Speak, but do not use many words."

<sup>2</sup> The magician said: "You are indeed a truly great and wise Man. You attracted my attention in the hall, and my heart was so moved by Your sight and attracted to You that I really had to contain myself, so as not to unmannerly rush towards You and to press You forcibly to my heart. This was a feeling that I never had before, and therefore I wanted to ask You why I and also my two companions felt so much attracted to You, while we could admire Your lovely servant in a very even-tempered way. Oh dear Man, do solve this mystery for us."

<sup>3</sup> I said: "Light awakes light, Love awakes love, and Life awakes life, because a dead person cannot raise a dead person and a blind one cannot be a leader of blind people. That is the cause of what you have felt for Me. All the other things, you will hear later on."

<sup>4</sup> These words made a deep impression on the three. They kept silent and thought deep in themselves about it, but we continued to quietly watch the phenomenon in the south.

<sup>5</sup> After some time of deep thinking about the words that the magician heard from Me, he said to one of his two companions: "Listen, He must be a very wise Man, because with a few words He said so very much, that you could think and talk about it for many years. Oh, if only He still would tell us a few more of such words, how happy would we be. But just like all wise men, He seems to be a Man of few words, for most of the time they find the questions too silly and narrow-minded that we, as men who are still not so wise, are asking them - even if, according to us, they seem to be intelligent. However, He said Himself that love awakes love, and we love Him already so very much now, and therefore I will still ask Him something before we go to our inn."

<sup>6</sup> The other two agreed on that, and the magician came again to Me and said: "Oh dear, wise Man, since I understood from Your words that You are very wise, I could no longer resist the inner urge of my heart to bother You with another question, because You said that love awakes love and from that I conclude that You love us and Your love for us has therefore awakened our fervent love for You, because otherwise we could not love You so much as we are loving You. And if You love us as we also love You, You will not be angry at us if I still bother You with another little question."

<sup>7</sup> I said: "Oh, certainly not, for you still have time enough to ask Me something, and you have also time to listen to Me, just as I also have the time to answer you. Therefore, you surely can ask Me a question. Then I will answer you in My own way.

<sup>8</sup> However, ask about things that are worthy of a true human being. Because man is worried and troubled about many things, but there is only one thing that he needs, and that one is the truth. If man would possess everything and the truth would be lacking to him, then he would be the poorest being of the world.

<sup>9</sup> Therefore, let man above all search for the truth, which is the real Kingdom of God on Earth. If he has found that Kingdom, then he also has found everything. Thus, do not ask me anything else but the truth, for only this is what you need."

<sup>10</sup> Then the magician said: "Yes, noble, wise Man, what You have said is very true and wise. The truth in all things and spheres is truly the highest possession of man who thinks and who is aware of his existence. Everything that is lacking to the one who thinks and seeks is not as bad for him as the very regrettable lack of truth. But where can he find it?"

<sup>11</sup> We are searching for the truth for over thirty years, and only here we have found the right track, but we still have not found it in it's full light. Therefore, I am asking You, who seem to have already found the truth in it's fullness: what is the truth, where is it, and where can we find it?"

<sup>12</sup> The person who thinks little or often not at all, is of course quickly satisfied, because he also accepts the lie for truth. He believes, and his blind faith makes him satisfied and happy. However, it is quite different with a thinking and searching man. He cannot believe blindly. He must have light to see and to grasp the truth if life is to mean anything to him, for without full proofs of the truth, the thinker and searcher is the most miserable being on the whole world, more miserable than a twisting worm trampled down in the dust, which will hardly feel that it exists.

<sup>13</sup> We are thinkers and seekers and we feel very miserable because we cannot find the truth. However, because we were able to track down the truth through the young, wise and truly divine mighty man, and since You have pointed out to us that we must only be worried and concerned about the truth, and that we would possess everything if we possess the truth, we still want to ask you this question, as we already said before: what is the truth, where is it and where can we find it?"

## - Chapter 117 -

### **Nature and the seat of the truth. The 3 magicians searches for the truth.**

<sup>1</sup> I said: "You are standing on the threshold of the temple where the truth is residing. For, if there is a truth, then it must reveal itself in life, not in death, because the truth has no meaning for death. The right and true man is a real temple of truth. it's seat is in his heart.

<sup>2</sup> If man will search for the truth, he must search it within himself and not outside of himself, for truth is life, and life is love. He who has sincere love for God and his fellowman has also life, and this life is the truth and this lives within man.

<sup>3</sup> That is why I said just now that you are standing on the threshold of the temple of truth, and thus man is in himself the truth, the way to it, and life. Do you understand that?"

<sup>4</sup> The magician said: "Yes, yes, wise Man, You must be completely right. However, only in relation to Your own person. With us, this is by far not the case. We know from the mouth of the young man and now also from Yours, what we have to do to find God, and with God, the whole truth. We already have the grains of wheat and we will put them in the soil of our heart. However, how this will grow and what kind of fruits it will bear, we only will see later, because you cannot reap before you have sown.

<sup>5</sup> That is why there is no life in us, no real love, and thus also no truth. Our consolation now is the thought that you as humans have found God and thus the full truth, what the deeds of the young man have clearly shown us, and his words not the least. So we also can reach for that with the

necessary zeal, but now we still did not reach it yet. If perhaps You can show us a shorter way to the goal, we will be eternally grateful to You."

<sup>6</sup> I said: "You have read the Scripture of the Jews in Babylon and have admired the wisdom of Moses. You know the law of the Jews and you say: 'Yes, that is the real law. He who will keep it, will be blessed.' Then do keep it, then you will be blessed."

<sup>7</sup> The magician said: "Friend, have You seen us and were You acquainted with us in the old Babylon, which once must have been the greatest city in the world? We cannot remember anything of that."

<sup>8</sup> I said: "Just like My servant knew where you hid your big diamond at home, so much more I know as his Lord what you have done ten years ago about this time in Babylon, without the necessity for Me ever to come into that destroyed city."

<sup>9</sup> I say to you that for a human being whose spirit has pervaded his soul, it is not necessary to be present everywhere in order to know what has happened somewhere. In addition, if he has become one with the Spirit of God, then in and through this Holy Spirit he is present everywhere and sees and hears everything and knows therefore also everything. My servant told you that also, but I am telling you once more in order that it will remain in you, so that you will pay attention to it and act upon it.

<sup>10</sup> You know what you should do, and so I do not have to tell you anything further. If you still have any question, then just say it."

<sup>11</sup> The magician said: "We are now convinced about the fact that You are an extremely wise Man, because such an all-knowing and all-seeing quality, we have only encountered once in Upper-India with a Burmese, who however, did not want to tell how someone can receive such a quality. We asked him very emphatically but he answered us: 'You are not mature for that and you know nothing of an inner life in man. However, travel in the direction where the Orion is setting and the other stars, which are continuously accompanying it in the same eternal order. There you will know yourselves better.' But that was all what we were able to come to know from this wise man."

<sup>12</sup> Then we soon traveled to the west, which was not without trouble and danger, and after a long search we have found all of you, who described much more clearly to us the way to receive the inner wisdom. If we continue our trip to the west, we might - through our efforts - find and also reach the wisdom within man in ourselves completely.

<sup>13</sup> For we have noticed during our trip along the way of the stars, that, the more we went to the west, the more we met wiser, wonderfully mightier and so also better people, and their text-books had a still deeper, although hidden, wisdom. This we have also noticed ten years ago in Babylon from the books that were shown to us by a man of your tribe.

<sup>14</sup> Although they were written in the old Hebrew language, which is not so known to us as the one that You are speaking, but it was quite similar to our old language. Thus we understood it and could also read the written signs, because they were very much the same as ours.

<sup>15</sup> We also found a prophecy in it, that God's Spirit promised you a Messiah (Mediator) between God and you, Jews. We asked the man very emphatically about it, but he could not tell us much about it, because he said that the time and the hour were very obscurely and vaguely indicated, and that it was also written that with God a thousand years are hardly as one day. Thus, the Jews will still have to wait long for their promised Mediator. He himself believed that the prophet in it's metaphorical language means something much different than the real coming of a future Mediator who would look like God.

<sup>16</sup> Since we now came to talk about this subject, and that on the other hand in a few hours we became sufficiently convinced that we truly are standing here before people who possess a true, incomprehensibly deep wisdom - and You very much in particular - I gladly would like to ask Your opinion about Your promised Mediator. What about it? How must the scripture and the prophecy of the old seer be explained?"

## - Chapter 118 -

### **The task of the Messiah. The discussion of the magicians.**

<sup>1</sup> I said: "Already thirty years ago at the birth of the Mediator, wise men from your country have been here who offered Him gold, incense and myrrh. Did you not hear anything about them?"

<sup>2</sup> The magician said: "Yes, yes, You are completely right. During that time we were still young and were still students who did not trouble ourselves with such things. Besides, those wise men only informed a few other highly placed people, but apparently, this did not make such a big impression as the three prominent wise men had probably hoped for. And we also were not able to know much about it. It was only said to us that in the west to the once great and mighty people a new King had been born whose arm would conquer and drive away the enemies and oppressors of the people. However, about the fact that this newborn King would also be the promised Mediator, we have heard little of it or nothing at all.

<sup>3</sup> We know that the three wise men traveled a few years later again to another place, but since then, we have heard nothing about it anymore. Not where they went to, and nothing about the result of their new trips. We only know for sure that they sure were traveling just as we did and must be very qualified as magicians.

<sup>4</sup> What I now, dear wise Man, am telling here, is the full and pure truth, and You will find in this an excuse for the fact that we now turned to You concerning the promised Mediator. If You would like to tell us something about it, we will be very grateful in our heart for that."

<sup>5</sup> I said: "Well, then listen. The newborn King that you meant was the promised Mediator who came into the world to bring the true light of life out of God, not only to the Jews but to all people of the Earth who have a good spirit.

<sup>6</sup> Through Him all people will rejoice and say: 'Hail to Him who comes in the garment of eternal love, truth and justice, for He has taken pity on our shortcomings and has delivered us from the hard yoke of judgment and death.'

<sup>7</sup> He who will listen to Him and will follow His teaching, will receive eternal life within him. Look, here we are, and before us lies the great promise revealed. The Sun of the Heavens and eternal life has risen for the nations, and many thousands are already warming themselves at it's life-giving rays, and you have come from the faraway morning land because you in yourselves have also noticed a glow that comes from that Sun.

<sup>8</sup> But because your heart is still blind, you are still looking for the Sun of life and you are not able to determine where it stands. Yet, your weak glow has brought you closer to it. So, open the eyes of

your heart and ask your stars to show you the location of that Sun."

<sup>9</sup> The magician said to his companions: "Listen, this man speaks wonderfully. He must know how things are. He can and will be able to tell us something further about what he has meant concerning that certain Sun of life that is standing close to us. It seems to contain everything.

<sup>10</sup> We need to ask the stars to inform us about the position of that Sun, to which we apparently have come closer but of which we still can see nothing because of the blindness of our hearts. What will the silent stars tell us? We can ask them questions all along and still we will not receive an answer from them. I believe that we will rather come to know something about the position of the Sun of life that was described by that wonderful wise man than about the stars which have never said anything, although during our performances people have often asked us about things and circumstances which were already known to us for a long time and about which we said to the people with serious, wise faces that we had read it from the stars. Yes, the blind people believed that indeed. Only we did not, and these people here will believe it still much less, because they are in the full light of the truth.

<sup>11</sup> We will make no progress by asking the stars because we know all too well what we can expect from the stars, but asking question to these wise men can be worthwhile. Only, we must clothe it very intelligently, otherwise we will hear from them as little as from the stars."

<sup>12</sup> A second magician said: "To clothe it intelligently would be all right if we also could do that. What can we do with all our blind intellect? Long before we can think of something intelligent, those wise men know already about it. I think however, that for us it is now intelligent to be satisfied with what we had heard until now, and leave the following to their good will, because with compulsion, we will not hear much from them. And moreover, I can already clearly see that we by far are not yet mature for higher and deeper truths about the One and only true divine Being and about the inner spiritual life of man.

<sup>13</sup> However, we still can ask them if they want to show us the shortest possible way to receive the inner light of truth and life. For we know from our own experience that man can also acquire great qualities by his own thinking and searching, but with the help of a wise and very experienced leader, he will acquire more certainly and sooner all kinds of knowledge. Therefore, I think that a short but profound hint is more meaningful here than a few unnecessary questions of which the answers - no matter how good they are - will be of little help to us, because we do not understand them. We cannot even ask what we need, because we do not know ourselves, and thus, we also do not know what we are exactly lacking. These wise men certainly know better than we, and therefore I am of the opinion that we must leave it to their much wiser discernment."

<sup>14</sup> The chief magician said: "In your simplicity, which is already known to me for a long time, you are truly wiser than I with all my knowledge and know-how. Therefore, we will follow your understanding and opinion, because through questions, one can always achieve more than by making demands. But now we still need to determine something else, and that is if we will stay any longer here or if we will go down to town."

<sup>15</sup> The former speaking magician said: "According to the wise young man's opinion, we actually must stay, because our people already know that for today, we have already found accommodation. But you are our leader and have the right to determine what we will do in this case."

<sup>16</sup> The chief magician said: "Then it is only our intellect that has to decide what we have to do. If our people are provided for, we can, despite the rather sharp coldness, stay here. And this certainly until these wise men will go to rest. Then, during that time, we still can learn a lot from them."

<sup>17</sup> The other two said: "This is also our opinion. However, we must ask no more, but at a right opportunity request if they would show us what we have to do to learn about the pure truth."

<sup>18</sup> With this, all three fully agreed and kept quiet.

## - Chapter 119 -

### Phenomenon near the Dead Sea.

<sup>1</sup> The glowing that now and then took place near the Dead Sea, became stronger and more violent and was repeated more frequently than in the beginning. It seemed to be a strong lightning from far away. Consequently, this was the start for all kinds of discussions.

<sup>2</sup> Even Lazarus said that he never saw this kind of phenomenon with such great intensity. Also the Jewish Greeks affirmed that. The poor servants and workers, together with the still present adulteress and the good-looking Helias with her family said the same thing and all were surprised to see such a phenomenon.

<sup>3</sup> Only the Romans looked at it quite indifferently and Agricola said to Me: "Lord, this is not bad, but our burning mountains are really something else."

<sup>4</sup> I said: "Oh yes, they certainly are, but they are not more noteworthy than this lake, for in this lake a big, sad human history lies buried, just as in the to you Romans well-known Caspian Sea. And therefore, these phenomena are far more noteworthy than those of your burning mountains, which are known to Me. And I also know that only a few decades ago, some cities were completely buried by a violent eruption of your Vesuvius.

<sup>5</sup> But still, this phenomenon is far more noteworthy, because in this fight of nature thousands of human souls are involved which are drawn by the nature-spirits into a futile fight against Me, whereas with your burning mountains, nature-spirits alone fight against the laws of My order. And look, that is a great difference.

<sup>6</sup> In order to make this even clearer to you, I will open up your inner vision for a few moments and you will see very strange things."

<sup>7</sup> At this very moment, Agricola already had the second sight and at once he exclaimed: "Lord, relieve me from this sight, for I see the most horrible things! Oh, what figures! Our imagined furies are nothing compared to them! The entire lake and the air far beyond the clouds are filled with countless of the most horrible ghosts! Oh, there is a devastating war of such unimaginable cruelty as has never occurred among men on Earth! What do these beings actually want to achieve?"

<sup>8</sup> However, I also see a great number of attractive, serious-looking white beings who are hurrying after them and the monsters are fleeing from them. Who are those white human forms who are rushing to this most horrible site?"

<sup>9</sup> I said: "These horrible figures are the former Sodomites. By the fight that they want to pursue against Me, they are becoming less hardened, and are also brought into a better order by the white spirits hurrying after them, whom we will describe as spirits of peace and order.

<sup>10</sup> The cool wind you now feel blowing from the north, is nothing else but those numerous white

spirits before whom the angry and wicked fire-spirits who come out of the lake are fleeing. If you have had enough of watching this, be once more in your natural state."

<sup>11</sup> At that moment Agricola was back in his natural state and said to Me: "Lord, Lord, more than one thousand five hundred years must have passed since Sodom and Gomorrah perished together with the other ten cities. Did the souls who lived at that time still not reach a better state of cognition in the kingdom of spirits?"

<sup>12</sup> I said: "Yes, My friend, you have now seen a little yourself how difficult it is to better a completely depraved soul in the beyond in such a way that he may come to some insight and realization of how wicked he is and that he can as such never be free and happy.

<sup>13</sup> Once a soul understands this, he will turn away from his old wickedness, will begin to despise and abhor himself and will try to become better within. Even if now and then he still relapses into a former sin, he does not abide with it, but regrets it and has no desire to commit it again. Thus, gradually, his evil passions will decrease and cool off, and then it becomes lighter in such a soul.

<sup>14</sup> And because the white spirits of peace that you saw, are first helping to improve that wicked soul, such a spirit who has improved his life, will first go over to these spirits to practice their patience, good order and peace.

<sup>15</sup> If therein he has gained some stability, he can pass into an even better state which, however, he should not look upon as a reward for his improvement, but only as a natural result of his inner order. For, if a soul who has - unnoticed - been bettered in this way, realizes that his better state has been given by Me as a reward for his efforts, which is truthfully the case, his former selfishness would soon again awaken within him. Therefore, he would strive even more to become better and lighter but only in order to receive soon a greater reward but not to become purer and better for the sake of what is good.

<sup>16</sup> For these easy-to-understand reasons true improvement of a depraved soul progresses only very slowly in the beyond. For in order that a soul can continue to exist, My omnipotence must affect him only insofar as he is placed in life-conditions that must appear to him as a necessary consequence of his evil actions. And only in this way is it possible to truly and actively better such a soul in and from himself. Whether that happens earlier or later, is ultimately the same to Me. And also regarding eternity wherein all past and future times are completely made equal. Just as it is the same to Me whether man has lived on this Earth many thousands of years earlier or later, for in eternity the first man of this Earth, will have no advantage over the one who was born into this world as the last one.

<sup>17</sup> Yet, it is for the soul himself inexpressibly much better if his perfection of life is attained as soon as possible. Firstly because such a soul has obviously less to suffer and secondly a more zealous soul will necessarily have a considerable advantage over a lazy soul who lags behind. Just as here on Earth a walker who eagerly sets out on his journey many a day earlier than someone who is slow and lazy and takes a long time before he decides to start the walk. While the zealous one can already fully enjoy the great advantages of his diligence and zeal, the lazy one has only hardly made the first step on the long road ahead of him, and besides that, he continued to look back and was considering if ever he should make the second step or maybe still stay at home for some more time. Yes, if such a slow spirit who undertakes nothing, lives in poverty for a long time, being in want and languishing while his zealous fellowman hurried ahead of him and received important goods, then the lazy person will certainly have no enviable advantage compared to the zealous one. On the contrary, for once a person runs ahead, he will be ahead forever, and those who are limping behind, will not be able to catch him.

<sup>18</sup> This makes for Myself of course no difference, for I am and remain the One I have been from

eternity. However, for the spirits, there will be endlessly great differences in the degree of their happiness. Do you understand this My friend?"

## - Chapter 120 -

### **Agricola asks about the guidance of man.**

<sup>1</sup> Then Agricola looked surprised and said: "Lord, only You as the most independent and the most free Being of the whole infinity can speak such words to us! It is true, when I have reached after an infinitely long time some degree of bliss and if then I still have an endlessly long time before me, then such an unhappy existence, which took countless long earthly years, means in fact nothing. But one miserable painful day that has tortured me, means really something for the limited man, and considering the memory that is remaining, it is the question if eternity can and will be a complete compensation for the endured suffering.

<sup>2</sup> Because it is only through Your almighty will that someone become a miserable citizen of this world. He encounters human beings that look like ferocious animals, receiving no education except that given by a selfish, imperious paganism. A fraud with countless lies and deceptions of all kinds, which had to be accepted as holy truths. And if they were not accepted because your reason became wiser and clearer, and eventually opposed it, then you were wiped out as miserable vermin, because many of such awful examples are very well known to me.

<sup>3</sup> With such a spiritless and godless education, I myself could not become anything else than a devouring wild animal in the form of a human being. Now then, if I became as such and could not become anything else, I am completely rejected by You for an endlessly long time whereby I also do not possess any means to help myself out of my great need.

<sup>4</sup> In such a case one could ask You - the only true God - the very important question why I, by Your almighty will, had to become a human being on this Earth. Because before that, I was nothing. I did not exist and I also did not want to exist. Then why did I have to exist?

<sup>5</sup> And because I did exist, not by my will but by Your almighty will, I'm asking: why did You not wisely arrange it in such a way that I could come into this world under such circumstances that I would be formed and placed immediately as a true human being in Your order. Why did I have to become first a devouring animal, worse than all lions, panthers, tigers and hyenas?

<sup>6</sup> See Lord, this is a very important question. Sure, it is true that all human beings have to die once a bodily dead, but the sad thing of it all is that we on the other hand have to endure an endless long death of the soul, who by Your power is unconditionally given to us poor mortals. This looks rather peculiar to my wisdom that is still very shortsighted. Because I as supreme judge in Rome, cannot completely condemn a child that has committed a crime against his parents, and this even less because it is not the fault of the child if it receives a bad and often a very miserable education for which it cannot be blamed. If the parents would give the child another, and let us say, better education, then the child will certainly react in a different way towards them. And actually, even the poor parents cannot be blamed because they also have never received a better education and therefore can impossibly give something better to their children than what they themselves possess.

<sup>7</sup> But You, my Lord and my God, possess the infinite best from eternity, and You could give the poor

people - Your created beings, Your children - also the very best for their heart and for their soul. However, this, for wise reasons, You decide not to do. First, men have to become the most horrible devouring animals, and later You punish them with Your hard judgments, and only few can say: 'The Lord of Heaven and Earth has had finally once more mercy on us.'

<sup>8</sup> Lord, forgive me that I now have spoken so boldly, but Your mysterious behavior towards the three magicians made me react like this. Can they help it when they are the way they are? They were searching for You already for such a long time and could not find You, and now they are here close to You and still You do not make Yourself known to them. Oh Lord, do tell me why this of Your infinite wisdom has to be so when on the other hand, Your Fatherly love, mildness and goodness wants every human being to be happy, wise and blessed. Because with this constant raging and fighting of people against each other it is unthinkable that they could ever attain to the goal of life that You have set out for them. Lord, please explain this to me."

## - Chapter 121 -

### **The guidance of humanity. Knowledge, intellect and free will.**

<sup>1</sup> I said: "If your memory would be better as it is right now, you still would remember very well that this point was discussed already quite often and was also explained by Me in such a way that it was easy to understand. But your memory has already diminished in some way compared to what it was before and so you did not notice what I already have said a few times before concerning such subjects. But that does not matter, we still have the time and therefore I still can say something about it to you all. So listen:

<sup>2</sup> He who has not yet created a sun, a moon, a habitable Earth, plants, animals and humans, knows certainly not how all these creatures have to be guided, sustained and brought to their ultimate goal. I, however, know all this and have established an eternal order, without which nobody could achieve anything.

<sup>3</sup> Man, as My complete image, must also have a perfectly free will by which he has to - as far as his spiritual part is concerned - transform and strengthen himself, and make himself free from My omnipotence, so that one day he may stand next to Me and live and act as a strong, free, independent and arbitrary being.

<sup>4</sup> Look, all creatures are subject to laws, which are established by Me. Also man, where his body is concerned. Only the soul and the spirit of man are not. That is, as far as his will and the freedom of learning and the realization of everything are concerned. The form and the structure of the soul in all its parts is of course also subject to laws which are established by Me, but only in such a way, that, precisely because of the free will in man, he can become either very noble and strong or very ignoble and weak.

<sup>5</sup> But the free will of man would be of little or no use at all if he would not have the possibility to learn and to recognize freely, and out of that, have a reasoning that shows to the will what is good and true and what is wrong and bad.

<sup>6</sup> Only when man has gathered knowledge and has sharpened and awakened his intellect, the revelation of the divine will is added, which shows man the true way to eternal life and God. Then

man can either accept this revelation or not, since also in relation to God, he must have a completely free will, or else he would not be a human being but an animal that has no free will, but only an instinct which it cannot resist.

<sup>7</sup> In the beginning, only one human pair was placed on Earth, and the man was called 'Adam' and the woman 'Eve'. God provided this first human pair with all abilities. They had a deep understanding, a clear intellect and a very powerful free will, before which all other creatures had to bow down.

<sup>8</sup> In addition to these abilities they also received a clear and easy to understand revelation from the mouth of God, which showed them freely and openly what they had to do to reach the goal that has been set by God by the shortest and easiest navigable way. But besides that, God let them also know that they were completely free and could also act contrary to the will which was revealed by God, by allowing them to be seduced by the flesh and the matter of the world. However, thereby they would bring a judgment over themselves and by that also their death.

<sup>9</sup> Well, this went very well for a certain period of time, but soon the sensual desire - represented symbolically by Moses in the form of a snake - became victorious over the realization gained from the divine revelation of what is good and true, and they transgressed the commandment in order to see what would be the result of that.

<sup>10</sup> And look, what the first human pair did is now done by almost all human beings.

<sup>11</sup> God has never failed to give great and small revelations, yet He has never forced any human being to heed them. However, blessed is the one who does heed them and directs his life accordingly.

<sup>12</sup> The first human pair had surely received the purest and best education from God and would have been able to pass this on, unadulterated, to all their descendants. But just look at the people two thousand years later at the time of Noah. Then you will see that they are changed into malicious devils.

<sup>13</sup> Did the first human beings on Earth ever lack the best education? Oh no! Have they not given it also to their children? Yes, sure, and always in the purest way. However, man felt within also the impulse to go against the commandments of God, because that was pleasing to their body, and thereby their lives fell into total decay and complete ungodliness. And when God sent men to them and admonished them in a fatherly manner to return to Him, such men were soon excommunicated, expelled and some of them were even killed in a cruel manner.

<sup>14</sup> Finally, those people who had turned their back to God even began to destroy the Earth, and then their measure was full. They themselves opened up the gates of the subterranean great waters, which then gushed over the evil ones by which they were all drowned.

<sup>15</sup> This however, was not a judgment directly coming from God's will, but a judgment that was allowed, that had to happen in this way because of the inner structure of the Earth. Because if you jump down from a high rock-face crashing and killing yourself, this is also a judgment that comes over you, but not by the will of God, but because the Earth is arranged in such a way that everything that is heavy certainly has to fall down, what man, by his intellect, is quite capable of knowing.

<sup>16</sup> Therefore, no human being on Earth is so helpless that he could not help himself if he really wants to, but if already from his childhood he does not want that, he can only blame himself if he comes into distress. And what I am saying now of one person, applies also to a whole nation.

<sup>17</sup> There is no nation on Earth that could not help itself quite well if it only wanted to. But where is

the will? Yes there is more than enough will for doing what is evil and bad, but for the spiritual, which is purely good and true, the good will is lacking because it is not according to the sensuality of the flesh. And the soul of someone who does not have such good will, as also the soul of an entire nation, goes over into the judgment and the death of matter, and then is unable and unwilling to listen, to absorb and to understand from what is of the spirit, of its light and its life. And if one wants to wake up such souls who are imprisoned in their flesh, they become mad and furious, fall upon those who are trying to wake them up, like wolves upon lambs, and strangle and tear them pitilessly to pieces without any mercy.

<sup>18</sup> Is that then also God's fault if such people for the above-mentioned reasons come into the greatest and most ungodly blindness of their soul, in which state they remain for thousands of years? If God allows a warning judgment to come over such people, this is surely fatherly good and wise, for only great misery of the flesh can turn away the soul from matter and turn him toward the spiritual. Do you understand this?"

<sup>19</sup> Agricola said: "Yes Lord, this is now very clear to me. I ask You for forgiveness that I have dared to ask You for a justification, because I still was very blind."

<sup>20</sup> I said: "I like people with your character, who take the truth seriously. But now let us look again at the column of fire."

<sup>21</sup> Then it was silent again. The three magicians went aside and started a discussion about Me.

## - Chapter 122 -

### The magicians recognize the Lord.

<sup>1</sup> The chief magician said to the others: "Let us be quiet because it seems to me that in this wise Man, we have found the Spirit of God, because nobody has ever spoken like Him before."

<sup>2</sup> And so they went on talking about Me for some time. But we were resting and were looking at the ever-changing light.

<sup>3</sup> When I spoke again about certain things - about the structure of the Earth and about all kinds of phenomena on and in the Earth - they came back and listened to My words.

<sup>4</sup> When I had finished the explanation, which I already gave a few times before, the magician said to his companions: "Only He who created the Earth can know its inside and outside so precisely."

<sup>5</sup> The magician wanted now to ask Me a few questions, but he did not dare. However, I called him to Me and allowed him to ask Me what he wanted, then I would answer him.

<sup>6</sup> He came to Me very respectfully and said: "Lord, Lord, what should and what can I still ask You now? The purpose of all my other questions was to find the only and true God, to recognize and to worship Him in my heart. And I believe now that I have found the One whom I searched for in vain a long time. Therefore, I have nothing more to ask except if You also would like to reveal Your will to us strangers. It will be our most holy life-task to follow it as strictly as possible.

<sup>7</sup> What must we do to be worthy that You should have mercy on us and therefore to receive eternal life for our souls after physical death? Oh Lord, this is the only thing that we are asking of You."

<sup>8</sup> I said: "Are you really quite sure that in Me lives the One who you were searching for such a long time and still could not find?"

<sup>9</sup> The magician said: "My feeling told me that already before when in Your holy speech You told the man next to You openly who You are, and therefore there is no more doubt in my mind that You are also the One whom we are worshipping now in our hearts.

<sup>10</sup> It was not in vain when Your young servant has indicated to us that we have come close to the great truth full of light. You Yourself are the great and brightest truth and the Mediator Himself between Your Spirit and man. He who has You, has everything: light, life, wisdom and strength.

<sup>11</sup> One can however only possess You by knowing Your will and acting according to it. For never can a created limited being have You because You in Yourself are God from eternity, but man can have Your holy revealed will and act accordingly with all his strength. If one will do that, he will possess You in himself, then he recognizes You, loves and worships You.

<sup>12</sup> Therefore, I am asking You once more urgently, to reveal to us Your holy will, so that we then can really say to ourselves: Oh Lord and Father of eternity, Your holy will be done also in us, through us and for us, in order that Your holy eyes may find pleasure in us, Your created beings and children of Your love."

<sup>13</sup> I said: "Yes, yes, My dear friend, you have thought very truly and correctly and have also spoken correctly, but you can see Me - a human being like you - as the one true God. Do you not realize that I also was born and I am a human being like you with flesh and blood and a soul? Did God ever have a beginning and could He ever be born as a human being?"

<sup>14</sup> The magician said: "The eternal God lives in the fullness of His spiritual power visibly in You and has of course never had a beginning and could never have come into this world out of a woman, but this God has given You a body, send as a true Mediator into this world and has filled You with His Spirit.

<sup>15</sup> Whoever then sees and recognizes You, will also see Him who is in You, and whoever does Your will, shall also recognize You inside of him. You are truly completely the One whom the three of us have searched for in vain for such a long time, and this opinion of ours will remain.

<sup>16</sup> Moreover, You just now have spoken to Your friend, who seems to be a Roman - we have seen such people who were also called Romans in other places. You talked as only a God can talk, and this confirms even more the truth of our opinion, and it is correct without any doubt. You surely will have Your wise reason why You choose not to make Yourself fully known to us. But this also we do not ask, because by far we do not consider ourselves worthy. And we also do not desire a sign from You, oh Lord, by which we could eventually realize even more that You are the One who we have searched for for such a long time and have now completely found.

<sup>17</sup> What Your young servant has said and done in our presence is enough of a sign, but for us the greatest and most valuable sign are the more than holy words that we have heard coming out of Your mouth. Because they told us clearly and distinctly: no man but only God can speak that way out of Himself.

<sup>18</sup> Since we have come to realize this now, we ask You, despite our great unworthiness, to reveal to us what we must do to obtain everlasting life for our souls and to participate in Your grace."

<sup>19</sup> I said: "Now then, because you believe so strongly that I am the Lord, then do what My servant has told you before, then you shall live and be blessed. Love God above all and your fellowman as yourself, and teach the same to your children and your family. Do not consider yourself as human being to be above your fellowman because of your great worldly treasures. Do for them the same

as you can reasonably expect that they also will do for you. Then you shall live and God's grace will stay with you forever.

<sup>20</sup> You already know the law of Moses. Observe it in every way, because in this law, the best and purest life-order has been made known to man. If he keeps it, he also will love God above all and his fellowman as himself. In this law, all wisdom of life is given, of which other and older wise men have given the people only something partially to taste.

<sup>21</sup> Since the word represents for you the greatest sign of My divine mission, you also should stay by the word and act accordingly, then you shall live. I do not mean a limited life, but an eternal life for your souls. Do you all understand this?"

## **- Chapter 123 -**

### **The acceptance of the Word of the Lord in India.**

<sup>1</sup> The magician said: "Since You, oh Lord, said this to us, we now also believe it firmly and we will put it strictly into practice like perhaps no other people in the world. But now another question comes up, namely: shall we go back to India again or do we have to avoid this old sinful country as our worst enemy of death, or do we have to go back home and bring to the blind the light which we have finally found after searching for so long? It is true that we decided to forever avoid our country of which we know all too well how the situation is, and to spend the rest of our lives with foreign people. But because we now have found in You the One for whom we have left our country a long time ago, it changes our first decision and we also want to act in this matter completely according to Your will."

<sup>2</sup> I said: "Consider the following: a prophet is nowhere less honored than in his homeland. You are known in your country as men with somewhat exaggerated ideas. That is why they let you make such long trips, because you often have influenced their conscience too much. Coming back home with a true light, you would find little acceptance with them, and with the very foolish people even much less. Therefore, for the salvation of your souls it is better for you to keep your first decision. Send your servants to your country in order to finish your tasks in your name and then let them come back here again. Do not trouble yourselves any further because your country is still almost two thousand years too young for My light. That means: too blind and too foolish. You however will meet people in the west, who will be more favorably inclined toward My light than your people back home. To them, you may tell what you have received here.

<sup>3</sup> In the future, the old land of the east to which once the greatest light was given, will have to wander around in continuous darkness for a long time, and the light of life will be poured out towards the west. Even this place where the light of life has risen now, will come into utter night and darkness. For also this people, except for a few, has no knowledge of this most important and most blessed visitation. Woe to the people from whom the light will be taken away and be given to the gentiles.

<sup>4</sup> You are strangers coming from the east, and you have found and recognized Me. And it were also strangers out of your country who - when I clothed Myself with the body of this world - were the first who have searched and found Me already as a newly born baby. However, out of this old chosen people only a very few have recognized Me. Until now they have persecuted Me even more. No matter how, and wherever they could. Therefore, the light will also be taken away from them and be

given to the gentiles.

<sup>5</sup> But before the light will ever pierce through again in this region, it will come in your land at the great sea. Do you all understand all this?"

<sup>6</sup> The magician said: "I understand, oh Lord, but I am surprised that the children of this land do not recognize You. You certainly must have performed great miracles before the children of this country, and still they do not recognize You? Oh, my most foolish fellow citizens certainly would not be so blind. With many of them - as with us - Your word alone would be sufficient. And if ever our high priest would see such a sign, like some were performed by Your servant, then also he would have accepted that light, even if he probably would not have given this light further on to his people, because the people know already since memorable times nothing else except it's blind belief and is therefore surely incapable to accept such a light. However, that is not our fault, but of the time and because of some of our very greedy ancestors. In short, the blindness of the people can be explained because there never has been a light that shone among them. However, the blindness of the people here is incomprehensible because they have the sun at it's highest point, but they prefer the darkness, as it can be found into the deepest caves in the mountains of the Earth.

<sup>7</sup> We did everything we could to search for the light and we are now more than happy that we have finally found it, and they have it in their own country right before their eyes and they run away from it, despise it and persecute it. Oh, they must be very bad and totally blind, who are not even worthy to be called human. If this is how this people are, it is also very just that You, oh Lord, take away all the light from them and give it to the gentiles who clearly are more worthy of it, because this shows Your eternal justice which is full of the greatest light, and this is for us again new proof that You are the One who we have searched for such a long time."

<sup>8</sup> I said: "Yes, yes, this is unfortunately the situation with My people. Therefore, I will awaken other nations, already now and even more so in the future, yet it will always be so that among the many who are called, only few will be chosen."

<sup>9</sup> The magician said: "Oh Lord, what do You mean by this? Will there always be many who are called but only few who are chosen? This word out of Your divine mouth does not sound very favorable for future salvation - if You mean it like it has been said. Because by the 'few chosen' I understand those people for whom the true light of life will shine continually and by the 'many called', all people who indeed have to come to the light but because of all kinds of circumstances and reasons are hindered and will thus never come to the light, just like our own fellow citizens.

<sup>10</sup> We, who are only a few, can now also consider ourselves as being chosen, but all the people of our country who unfortunately are not so lucky, do not even belong to the ones who are called. What will be their fate after the falling away of their body?

<sup>11</sup> This nation clearly belongs to the called ones and in their midst there are still some who are chosen to whom they can go for counseling if they want. But among us, there are no chosen ones and also no-one who is called, and therefore the destiny of the great Indian people is very sorrowful, that means if Your last words have to be understood like that, if these are somehow spoken for all places and times."

<sup>12</sup> I said: "You did not understand these words of Mine correctly and therefore I have to explain them further."

## - Chapter 124 -

### Called and chosen.

<sup>1</sup> Look, this statement has to be considered and understood this way: all people on this Earth are called and predestined to light and life, but not everyone can be chosen to be a teacher of mankind, because this would also not be good at all for the people. Would it be good for the people - whose main destiny it is to serve one another - if they possessed everything and were capable to make everything? Thereby people would not need each other anymore and neighborly love would be nothing but an idle and meaningless word, as I have explained to My disciples already many times. Then men would not even need a language anymore. What would be the use of it if nobody would need anything from the other?

<sup>2</sup> I tell you that with such a similarity in people's talents and their abilities and appearance, their places to live, and their possessions, and having the same enlightenment, that they would still be on the level of animals, and actually even below that.

<sup>3</sup> In order for human beings to be human beings and not animals, everything has been distributed among them in a great variety. One has this, the other one that, and therefore one has to come to the other to be for him a teacher or a helper in one thing or another.

<sup>4</sup> And so also in the sphere of recognition of the inner light of life, there must be a few special chosen ones to show the true light of life to the many called ones, and the called ones should then listen, believe and act in accordance with what they are taught by the chosen possessors of light.

<sup>5</sup> If however, the called ones faithfully accept what they are taught, they are in quite as good a position as the chosen and often even better, for an chosen who carries the living light within himself, but does not live in accordance with it, will later on be summoned to a stricter account of his badly used talents than the one who was only called and had only to listen, to believe and be willing to act.

<sup>6</sup> Look, the chosen ones are My helpers and the called ones are My servants and children.

<sup>7</sup> But to show you even more clearly that a chosen one is on this Earth in no way better than a called one, I will make it more clear by means of a parable. So listen to Me.

<sup>8</sup> There was once a king who for his household had 10 main helpers. At one time, this king had to make a long trip to take possession of a new kingdom that came under his care.

<sup>9</sup> But before he left, he called the 10 helpers to him, gave each of them 10 pounds and said: 'Make good business with this until I come back.'

<sup>10</sup> When the citizens (called ones) heard about this, they got angry with the king because with his departure he also did not give them any pounds and talents to manage.

<sup>11</sup> They even send messengers after the king saying to him: 'We do not want this king anymore to rule over us, because why should we be less than his helpers while we also have served him just like his helpers.'

<sup>12</sup> However, the time came when the king came back, after he had taken possession of the new kingdom. When he was back in his fortress, he soon called the helpers to him, those to whom he entrusted money, to see how much each one of them had gained with it.

<sup>13</sup> The first one came to him and said: 'Lord, look, your pound has gained 10 pounds.'

<sup>14</sup> Then the king said to him: 'Well done, useful helper. Because you were loyal in everything, you will now rule over 10 cities.'

<sup>15</sup> After this, another helper came, who said: 'Lord, your pound has gained 5 pounds.'

<sup>16</sup> And the king said to him: 'For this you will rule over 5 cities.'

<sup>17</sup> Then came a third one, the least good one out of the 10 helpers and said: 'Lord, see, the pound that you entrusted to me, I saved it in a sweat cloth until your return. I was afraid of you because you are a hard man, because you take what you did not put away and you reap what you did not sow.'

<sup>18</sup> Upon this, the king spoke: 'Listen, I judge you according to your own words. You are a rascal. If you knew that I am a hard man and take what I did not put away and reap what I did not sow, why then did you not put my money at the bank, so that at my return my money would have earned interest?'

<sup>19</sup> Upon this, the king spoke further to those who were with him as helpers: 'Take from this rascal the pound and give it to the first one who already has 10 pounds.'

<sup>20</sup> And the helpers said to the lord: 'Oh king, this one already has 10 pounds. Why must he receive also this 1 pound?'

<sup>21</sup> I Myself reply upon this to you all: who has, to him shall be given even more, so that he will have abundantly. Him who however, has not, from him will be taken away even that which he had. Those however who did not want that the king should rule over them, have sinned, and therefore they shall be strangled with all the night and darkness of the judgment and the death of the soul.

<sup>22</sup> You see my friend, this is how matters are with Me, and that will not change. To the one who has, will be given much more until he has abundantly. From the one however who has not, from him will be taken away even the little that has been entrusted to him, and it will be given to the one who already has a lot.

<sup>23</sup> But the many called ones, who did not want to listen to the voice of the helpers and did not want the Lord of light and life to rule over them and bring everything to life, those will be strangled by the darkness in their own heart. The lazy helper will however have to wait long until he will be entrusted again another pound.

<sup>24</sup> And do tell Me now how you like this parable. Do you agree with the king or not?"

## **- Chapter 125 -**

### **Criticism of the magician concerning the parable of the entrusted pounds.**

<sup>1</sup> The magician said: "Lord, I have come to the point now where reason has left man and will make people's hair stand on end of even the most patient of us. You surely are not the king who, like a tyrant takes where he did not deposit anything and wants to reap where he did not sow? Because it seems to me that it is exactly from You that everything is originating and that it is precisely You who

sowed everything, and therefore, You also can take and reap everywhere, because everything is Yours and also has to be Yours.

<sup>2</sup> The fact that the offenders are punished, is totally correct to me because even the godly longsuffering is intolerant in this case, because in this way the wicked one wins more and more time and space to bring about his cruel acts, while the one who is behaving well comes into a still greater misfortune, he finally loses all faith and is forced to put the entrusted pound into the sweat cloth of his need and gives it honestly back to the severe, unmerciful lord. Yes, in that sense it is of course better to be a called one than a helper.

<sup>3</sup> It is completely true that the zealous helper will also receive his reward according to his works, but the fact that the somewhat slower and fearful helper receives totally nothing for the returning of his pound, this I find very hard of Your king.

<sup>4</sup> I love people and I do not like to see anyone suffering, especially when he did not really deserve it, because he is not an evil person. The helper who gave the 1 pound in the sweat cloth back to his lord exactly as he received it, did obviously not have the same perception and intelligence of the first helper, and also not even of the second one who with the 1 pound earned 5 pounds. Because if he had the same intelligence, then he also could have earned 10 or at least 5 pounds, but because he lacked perception, the right intelligence and therefore the necessary courage he did not dare to do anything else with the 1 pound than to leave it untouched and give it back to his lord. I really can still see nothing evil and I would like to ask You explicitly what happened further to this helper who was called a rascal by his lord."

<sup>5</sup> I said: "Well, that person stayed the way he was before: a very simple and common servant, because he did not possess any ability out of himself for an important task. For also a chosen one receives exactly like any other person only the ability or the talent, which he then has to develop, so that his free will would not suffer any harm.

<sup>6</sup> The one who develops his received talent as zealously as possible, possesses then also a true treasure, and to him will be added more and more. The one however who did not develop it and did not want to pull himself away from his laziness can only blame himself, because by keeping the pound in the sweat cloth he finally becomes even more foolish than those who did not want that the king of light should rule over them.

<sup>7</sup> For this reason, such lazy servant do not progress and such called servants persist in their darkness, and the worst that finally can happen to them is that the noise of the bright day wakes them up from their sweet sleep. Or does the sun first have to send messengers to those long sleepers to ask if it suits them that it would rise above the mountains? Look, the sun will not do that because of the universal order that sustains the worlds. Even less will the king of light and life do that.

<sup>8</sup> The one who receives the pound did surely also receive the command of the king. Whether the helper conforms to it, will depend on his free will, and the king is not guilty of the laziness of the servant, but only the servant himself, because the king of the light knows all too well which talents he gave to a servant. And therefore, it is always the king who is right and not the lazy and slow servant, and this is certainly not an imagined justice.

<sup>9</sup> Think about this carefully now, consider this image deeply and tell Me then if according to you the king is an unmerciful tyrant. Did you understand Me well now?"

<sup>10</sup> The magician said: "Yes, that I did understand well now oh Lord,, and Your parable is therefore completely coming into the light while only as image it was difficult to understand. Thus, he who recognizes a special talent within him must develop it in all earnest, namely by and out of himself. If

he has done this, then he surely will receive the other things of the king of light and so he will be able to become a true teacher of many people that You identify as the called ones. Because the one who was already a teacher for himself, will also more easily be a teacher for others. The one however, who was already lazy for himself, will all the more be lazy for others, and he also will have nothing from what he eventually could teach his fellowmen. And therefore, it is very true and just that to the one who has, will be given much more, so that he will have in abundance. But from the one who has not, will also be taken away that which he had. This is now perfectly clear to me. But there is still something in it that still does not want to be clear to me, and therefore I take the freedom before You, oh Lord, to speak out what is still not comprehensible to me.

<sup>11</sup> Look, true diligence and zeal in all that is good and true is a virtue that can never be praised enough, and laziness is a cause for all possible vices. But who is the one who gives to one person diligence and zeal, and to the other laziness? I believe that neither one nor the other can be received by man himself, but that it is given to him by a higher, divine willpower.

<sup>12</sup> I myself have some children with whom I have experienced that a few of them - namely my oldest son and a daughter - are, without my intervention, extremely zealous in developing their skills and knowledge, while the other children are lazy and slow and must always be severely urged to study. These are now children of the same parents, they are all healthy, receive also the same teaching, and nevertheless there is such a great difference in their talents and even more so in their zeal to study. What is the cause of this? It cannot be our fault because we treat all our children equally and we do not pamper either one or the other in whatever way. The cause can also not be found in the physical health of the children because we are completely healthy and strong - for this we do thank you, oh Lord - and while we all are also receiving the same food, there are nevertheless these clear differences within one and the same family. How can I make this clear?"

## **- Chapter 126 -**

### **The right education of children according to their talents. The importance of the inner development for the awakening of the spirit.**

<sup>1</sup> I said: "Nothing is easier than that, because - as I have shown you before - there must be all kinds of differences among men, so that one needs the other and one person can serve the other in various ways.

<sup>2</sup> If all people were equally diligent and had the same talents, then very soon they would have no need at all of each other. Therefore, already children of the same parents have different talents and abilities. The educator should however be able to evaluate these correctly and then instruct the children in accordance with their talents and abilities. Then they will all be guided to the right goal.

<sup>3</sup> But if, despite of the different talents and abilities of your children, you want all of them to become for example a tailor or a weaver, then of course you will find only true diligence and zeal with those who have a talent for that which they are learning. Later, when they become independent people, such children will not be doing much for the benefit of their fellowmen since they, without the right talent, will never be able to be as efficient in what they have learned with great difficulty as those who already from birth had the right talent for it.

<sup>4</sup> Thus, it is understandable that the cause for the fact that one child is more zealous than the other lies mainly with the parents and other teachers of the young. The grapevine brings forth the grape

and the fig tree the fig, and both fruits taste sweet, but if you treat the fig tree in the same manner as the grapevine, it will bring forth only few fruits, and if you let the grapevine grow like the fig tree without pruning it, then the grapevine will soon wither and produce only few grapes. Do you understand this well?"

<sup>5</sup> Now the magician said: "Oh Lord, I thank You for this important and wonderful explanation. Yes, here man can realize how blind and ignorant he is with all his presumed wisdom. What are so many worldly wise people imagining? And at the end they do not see the forest anymore between the trees. If man would only be willing to open his eyes a little, it is so obvious. Every child has clearly a different stature. Often one is taller than the other, one is rougher, another very gentle and delicate, and so only outwardly there are already great differences between children of the same parents. Then how different will they be inwardly.

<sup>6</sup> Should the external different characteristics not be sufficient for thinking man to conclude from this that there must be also differences in a person's talents and abilities, so that a wise teacher and master can point out to man his talents, helping him with advice and deed to develop the present talents in a noble and successful manner? Oh no, that is not sufficient at all to the blind wise man, such as I myself have been and still am. He wants all people to be the same. They all must think and act like him and be willing to carry loads for which they have no strength. And so, it is not seldom that people are made into fools instead of wise people, who are not useful to themselves nor to anybody else. I thank you again, oh Lord, from the depth of my heart for this lesson, for these we will apply first to our own children in a fruitful manner."

<sup>7</sup> Thereupon Agricola said: "Yes, this is indeed a golden lesson of which also we Romans will make use of, and I in particular, because first of all I have children myself and secondly the young people that I shall be taking from here to Rome will be educated as their talents will show me. Of course, a specific basic education will have to precede for all, like: reading of Scriptures, writing and arithmetic, and also instruction in the languages which are spoken by people all over the Roman empire, for without this essential knowledge, not much can be made of a person. After that, every man must be educated according to his greatest talent. Lord, is this correct?"

<sup>8</sup> I said: "Sure, for all people must first be able to walk, grip with their hands, see with their eyes and hear with their ears, before they are capable of performing any practical work. And so, people need the basic education that you mentioned, with the help of which it is easier to come to the true wisdom of life. But at the same time, one should pay attention that people should not make this basic education and the learning thereof as the main issue, and that they will not spend all their life studying scriptures and languages, forgetting in this way the inner development that awakens the spirit in man. Because finally, only in this, lies the whole value of life. For, what would be the gain for man if he could write and understand all the scriptures in the world and could speak all languages of mankind, but would harm his soul?"

<sup>9</sup> Therefore, before everything, seek God's Kingdom on Earth, seek it within you, and having God's Kingdom within you, everything else will be given to you. But without God's Kingdom, man would have as good as nothing, even if he possessed all the treasures of the Earth and the knowledge of all the worldly wise.

<sup>10</sup> The one who possesses God's Kingdom in his heart, has everything. He has the highest and deepest knowledge within him, and eternal life and the power and might thereof, and this is surely more than everything that people on this world have ever considered great and most valuable.

<sup>11</sup> Tomorrow in Emmaus, you will all be witnessing what it means to be a perfect human. I tell you: a truly perfect human can do more than all the other imperfect people on the entire Earth.

<sup>12</sup> Therefore, strive to become perfect people. If you become that, then you are everything and you

have everything.

<sup>13</sup> But I tell you also that attaining to the Kingdom of God needs violence. Those who want to possess it, must literally pull it to themselves. Those who will not do that, will have it also difficult already here on Earth to fully make it as their living possession."

## - Chapter 127 -

### The Kingdom of God.

<sup>1</sup> Then the magician said: "Oh Lord, how can this happen, how can weak and insignificant man use force, as if seizing the Kingdom of God? Then there still remains the question where the true Kingdom of God is to be found if man can grab and seize it."

<sup>2</sup> I said: "Within the short time of a few hours you have heard so many things and even recognized Me, and yet you still do not know what the Kingdom of God is and wherein it consists?"

<sup>3</sup> The full knowledge and observance of the will of God is the true Kingdom of God within you. But knowing God's will makes it still not so easy to observe it as you imagine, because the worldly people resist it and persecute those who truly want to attain to the Kingdom of God. Therefore, he who wants to possess fully the Kingdom of God should not fear those who can only kill the body of man but cannot harm the soul. Man should rather fear God who by His eternally unchangeable order can also cast away the soul to Hell.

<sup>4</sup> He who fears God more than men, despite the persecution he might suffer from people, does the will of God. He is the one who seizes the Kingdom of God with force. And whoever will do that, will certainly attain to it.

<sup>5</sup> There is also something else that belongs to the seizing of the Kingdom of God with force, namely that man practices the deepest possible self-denial in all the things of the world, forgives with all his heart all those who offend him, bears no grudge or anger against anyone, prays for those who curse him, does good to those who harm him, does not exalt himself over others, bears with patience the temptations that come to him from time to time and refrains from gluttony, licentiousness, harlotry and adultery. He who practices all these things will also seize the Kingdom of God with force.

<sup>6</sup> However, he who recognizes God, respects and loves Him above all and his fellowmen as himself, but at the same time also respects and fears the world and does not dare to openly declare My name as this might bring him some worldly disadvantage, he does not seize the Kingdom of God with force and will also fail to win it completely in this world and will in the beyond have to endure many a struggle until he becomes perfected.

<sup>7</sup> Now, he who knows and believes that I am the promised Messiah should also do what I teach, have taught and will still continue to teach. Otherwise he is not worthy of Me and I will not be particularly helpful to him in the development of his inner life. I am the life of the soul through My Spirit that is in it that is called the love for God. Thus, he who loves God above all and therefore also does His will, his soul is filled with My spirit and that is the perfection of the eternal life of the soul.

<sup>8</sup> However, if anyone knows Me but nevertheless still fears the world and says to himself: 'Yes, I fully recognize the Messiah and secretly believe everything what He is teaching, and I also live according to it, but because the world is as it is and one should live by it, I will not outwardly show the world what I secretly confess inwardly so that no-one can speak evil of me', he does not really confess My being and My name, and he still does not have the true and full living love for God. And in this manner the fullness of God's Kingdom can hardly become part of him since the fullness of God's Kingdom consists in the highest love for God, and this has no fear or anguish for the world.

<sup>9</sup> The one who confesses Me before the world - when this is necessary - I will also confess him before the Father in Heaven. However, the one who does not confess Me before the world - when this is necessary - I will also not confess him before the Father in Heaven."

<sup>10</sup> Then the magician asked at once: "Lord, then who is Your Father and where is Heaven? Can You as the Lord of eternity also have a Father?"

<sup>11</sup> I Said: "Eternal Love in God is the Father and His infinite Wisdom is Heaven.

<sup>12</sup> Whoever loves God above all is the one who confesses God and thus Me before the whole world, and I confess him also in My love, and therein consists the true eternal life of the soul of man. And since through such living love for God, man attains and should attain to the highest wisdom, then this is Heaven or the Kingdom of God. Man has thereby also won the Kingdom of God within him, which cannot ever again be taken away from him. This I have now explained to you all. Remember it, write it in your heart and live according to it, then you will have the eternal and true life in yourselves. But now allow Me some rest and think about what I have told you now."

## **- Chapter 128 -**

### **Where is the Kingdom of God?**

<sup>1</sup> Now there was a complete but short silence. But with so many people, a longer pause is not so easy, especially not during a night where so many things could be seen, and soon the known Jewish Greeks started a discussion, and everyone thought they understood Me best.

<sup>2</sup> One of them said to those who were disputing: "Listen! The one who says that he has best understood the words and teachings of the Master, has understood Him least of all, for it was also evident from His words that no-one should exalt himself above the other, but should stay humble and modest in everything. The one however who says to his brother: 'Look, this you do not understand' or 'that you have understood incorrectly', is exalting himself above his brother, and this is against the teaching of the Lord and shows that especially he is the one who has not understood the teaching well or not at all.

<sup>3</sup> It is however totally different if someone says to his brother: 'Listen, this and that word I did not understand so well. How do you see it?' If that one then says to his brother in all love and humility how he has understood it, then this is certainly not an exaltation of one's brilliant intellect above that of his brother but a work of true neighborly love. But with your disputes I cannot agree."

<sup>4</sup> After this good exhortation the calmness was again restored and the Jewish Greeks saw that the speaker was absolutely right, and after that, they could agree more easily.

<sup>5</sup> Also another point in My teaching that the 3 magicians could not understand was the location of the Heavens, for they said: "The fact that the full knowledge of God, His will and His love and wisdom, and living according to the will of God represents God's Kingdom, is according to the teaching of the Lord very clear now. And it is also clear that when someone has accomplished all this within him, he finds himself - as far as his soul is concerned - in God's Kingdom and has eternal life and therefore is a perfect human being. But where is the place where his soul will be when later he will lose his body?"

<sup>6</sup> Therefore, the first magician wanted to turn to Me with this question.

<sup>7</sup> However I anticipated this and said: "I know already what bothers you and what you would like to know. This you cannot understand now, because your soul is not yet free enough from the matter of your flesh. If however he will become more unified with the Spirit of My love in you, then your own spirit will show you the place of that Kingdom where your soul can then live in his highest freedom, and will be able to act as lord and master. However, your flesh cannot understand this yet.

<sup>8</sup> Where am I Myself now? Look, in the world created out of Me. Once you will have attained to the true, inner perfection of life, and the body - as My judgment or as the necessary form wherein you had to develop your inner life - will be taken away from you, you will be able, just like I am, to create everything out of yourself and then you will, just like Me, be living and existing in the world and on the place you have created for yourself and out of yourself.

<sup>9</sup> Even from your dreams you can easily conclude that in your still very material soul, there dwells a creative power. For in your vivid dreams, where is actually that world in which you live? It only exists in the intelligence and the will of your soul who also has a will in the dream, although during the daytime, in your flesh you consider this simply as a coincidence. Think about this, then also this will become somewhat clearer in you. But now, for this day My work is finished, and in order to take a good rest until tomorrow, we will not go in the house but in the well equipped tents. Only tomorrow, greater revelations will follow."

<sup>10</sup> Saying this, I stood up, and also My disciples. We looked for a place to sleep in a big tent and everybody went to rest.

## **- Chapter 129 -**

### **The field of activity of the apostles and the children of God in the beyond.**

<sup>1</sup> All of us had a good rest in the tents, and the new day started with a clear morning. I and Peter, John and Jacob got up already a good half hour before sunrise and observed nature's awakening from sleep. The birds were already very active and greeted the soon to rise sun with their diverse singing. In the east there was a display of little pink clouds with golden edges, the peaks of the high mountains were glowing, and out of the valley of the Jordan, white mists were gradually lifting up. An orderly flight of crane birds came from the direction of Galilee but soon changed their direction westward, because the smell from the still mightily steaming Dead Sea, forced the clever creatures of the air to turn to the west towards the sea. So there were still a few other scenes and appearances accompanying a beautiful autumn morning of which the long sleepers did not see anything, because those things can usually only be seen before sunrise.

<sup>2</sup> John, delighted with the beautiful morning, said: "Lord, once in Your Heavens, will there be also such beautiful mornings?"

<sup>3</sup> I Said: "Well, not exactly like this, but there the mornings will be even indescribably more glorious and will last longer, because you cannot extend this morning, but the heavenly one can and will be eternal. For I am telling you what I have already often told you: no fleshly eye has ever seen and no heart experienced all the heavenly joy that God has prepared for those who love Him. In this earthly condition, you would not be capable to bear even a little bit of it, but once My Spirit will have penetrated you completely, then you also will be capable of bearing the morning of My Heavens with overabundant delight."

<sup>4</sup> John said: "Lord, in Heaven, will we see also this Earth?"

<sup>5</sup> I said: "Not only this one, but endlessly many others as well, because you, as My children and by the flesh My brothers, will rule with Me the entire infinite creation and must of course see what you will rule."

<sup>6</sup> John said further: "Lord, what kind of spirits are now under Your direction ruling the infinity of Your creations? It is clear that You are the chief and original ruler but You have by Your side countless legions of the mightiest angels, like our Raphael. Are they the ones who serve You, in accordance with Your will by taking care of Your infinite creations, or are there still numerous others? Then what will they do when one day we shall receive the favor to take care of the endless creation at Your side?"

<sup>7</sup> I said: "Oh My dear John, you still know so little concerning the things of God's Kingdom and you still are really childish in it. Is not the Spirit of My Father who dwells within Me the ruler of infinity from eternity to eternity? All the angels are filled with this Spirit that is and must be all in all everywhere. When you shall be perfected, could you possibly become perfected by any other spirit but by Mine?"

<sup>8</sup> Look, there are indeed an endless number of created souls, but all perfected souls are filled by only one Spirit and through this Spirit they have everlasting life, wisdom, love, might and power by which they are just like Me active in the Heavens and also are co-rulers of the worlds and their created beings in the material and endless regions of space.

<sup>9</sup> But all this and endlessly more other things you will only be able to realize and understand once you are perfected, which will happen soon after I shall have ascended from this world in My perfect divinity and also in your divinity, or to and in My God and to and in your God.

<sup>10</sup> For I Myself must first be completely in Me, in God, the Father of eternity in order to send and give you My Spirit. As soon as it will come, it will then lead you into all truths that are still incomprehensible to you all, and then you will do the same and even greater things than I Myself am doing now. However, how that will be possible My Spirit that will enlighten your souls, will teach you.

<sup>11</sup> But now, also the others who are here are waking up and will soon be on their feet. Right now the sun is just appearing above the horizon. So let us be quiet now for a while and watch the phenomena that often appear at the time of sunrise, yet it bears the character of something new and rare, as hardly any other appearance in the nature of this Earth.

<sup>12</sup> There we have the 3 magicians coming up, who still tonight, when we took the necessary rest, went down to their people in town and spoke with them a few hours about everything that they have seen here, have experienced and heard. The three people will still render us today very good services with a few foolish Pharisees who will come as uninvited guests from Jerusalem to Emmaus, and they will become very good friends of the perfected people from the inland of Back-

Egypt. But now a little silence."

<sup>13</sup> We kept very quiet and the other guests woke up and everything became more lively.

## - Chapter 130 -

### Departure for Emmaus.

<sup>1</sup> Now also our Lazarus was coming out of the house together with Raphael. He came straight to us and wanted to say something, but Raphael gave him a sign and said that I still wanted to have some rest. Then Lazarus restrained himself and waited until it was suitable to Me. However, My rest lasted only a few moments more. I Myself called Lazarus to Me and asked him if he first could take care of a good and completely plain morning meal. This he did immediately and put all his men to work. Of course, it still lasted a few hours before the morning meal was ready.

<sup>2</sup> On this occasion, Raphael was a great help to him - but this time in a much more natural way than usual - and therefore Lazarus was moving on faster than usual when he prepared such a great meal in a natural way.

<sup>3</sup> This time it could not be done in a supernatural way because of the magicians who watched everything very carefully because they thought that I might intervene from the background.

<sup>4</sup> When the morning meal was well-prepared and put on the tables, the innkeeper of Lazarus came to give him a sign indicating that the morning meal had already been served.

<sup>5</sup> Then Lazarus gave Me a sign, but I said to him: "Brother, this I also would have known without your sign, but because of the foreigners your sign was good anyway. Let us stand up and go inside so that we can partake of the morning meal."

<sup>6</sup> After I had said this, I then stood up, together with the three mentioned disciples and went into the big dining hall, and all those who were present followed My example at the invitation of Lazarus.

<sup>7</sup> Some of My disciples were wondering what I had in mind today, because everything happened somewhat in a hurry. However, on these unnecessary questions they did not receive an answer from Me. In short, I sat at the table, ate and drank and gave nobody an answer on any of their questions.

<sup>8</sup> When I was soon done with the meal, Agricola was then asking Me: "But Lord and Master, I do not understand You at all today. At other times You are always so calm and patient, but today everything goes so hastily that You hardly took the time to quietly partake of Your meal as I am used to see from You. What are You up to today?"

<sup>9</sup> I said: "You know, I have already told you yesterday that today I want to be with Nicodemus in Emmaus and I also have to be there, because of reasons known only to Me. However, the road thereto is for our great company somewhat troublesome. It will be wise to go on different ways, in groups of 10 persons at the most. If we all go together in one great caravan, then soon the temple-servants will betray us and then I would be hindered to do today what I have to do. Therefore, I will go ahead with My disciples - but only with those three - and this on a very unusual way, so that the temple-servants will certainly not see us. Divide yourselves into groups just like I have told you and

go to that place by different ways. After 2 hours we will all be in the house of Nicodemus.

<sup>10</sup> I repeat once more for all of you and say: be clever as serpents, but still in your heart be gentle as doves, because down there dwells a true brood of serpents and vipers, and that has to be restrained with the same means. All of you, understand and perceive this very well and pay attention to it, then today you will experience a day full of blessings that will be a great blessing for your souls. Now I will leave immediately. Peter, Jacob and John will come with Me. My servant Raphael and Lazarus will accompany our slave-children. If you three Indians also want to come with Me, then you can also leave now."

<sup>11</sup> When the three men heard this, they stood up from their seats very cheerfully and went directly with Me on the way.

<sup>12</sup> When Agricola saw this, he asked Me if there was any objection if also he could go together with Me to Emmaus. The other Romans however would go alone on another way.

<sup>13</sup> I said: "As you wish, but then our number is really big enough."

<sup>14</sup> This made Agricola very happy.

<sup>15</sup> Now we left immediately, went down the Mount of Olives and soon we came on the big road that leads toward Emmaus, and there, because it was Friday, it was very quiet.

## **- Chapter 131 -**

### **On the way to Emmaus.**

<sup>1</sup> When we had left Jerusalem completely behind us and came close to the column that Raphael had placed there, we met two poor people going to Jerusalem to beg for alms. One of the two was completely blind, but the other could see and was guiding the blind man. Both of them however looked very pitiful and asked us if we were not disposed to give them alms because they were very poor and in great misery.

<sup>2</sup> I said to them: "Tell Me, what do you prefer - health and strength, so that instead of begging you can go to work and earn your own bread, or that we should give you suitable alms?"

<sup>3</sup> Both of them said: "Lord, we do not know you. If you are capable to give us the first, then this would be much more pleasing, but because this is surely impossible, we still ask you for alms, whatever you wish to give us."

<sup>4</sup> I said: "If you could believe, then the first could also be possible for you."

<sup>5</sup> The blind man said: "That all things are possible with God we know and this we do believe both of us, but God does not perform any more miracles because men became too bad and wicked, starting with the high priest and unto us. Because the commandments of God were rejected and they have given us other ones which are bad and miserable. If however the laws are bad, then the people who have to keep the bad laws become also bad, because as the teaching is, so is also faith and the knowledge of the people. Thus the people have rejected God and are now worshiping again the golden calf, and so God has rejected them also and will soon bring an angry judgment over them, because my guide who can see, described to me the signs in the night of the day

before yesterday, and those are showing nothing good for the people who have become completely unfaithful. And so you see, kind man - because according to your voice this is what You are - that certainly in this evil time God may not, cannot and will not perform any more miracles."

<sup>6</sup> I said: "Man, although you have lost the light of your eyes 10 years ago by the malice of your jealous neighbor, as well as your possessions by his evil intrigue, you have well preserved the light of your heart, and so also you will now receive the light of your eyes back. I will that you can see again and regain the full strength of your body."

<sup>7</sup> At that moment, the blind man could see everything and he also got his full manly power back. He was so surprised that he could not utter a word.

<sup>8</sup> After a few moments, he fell down on his knees before Me and said with a very emotional but nevertheless manly voice: "Lord, whoever You may be I do not know, but that You have made me now seeing that I know. More is needed than being a doctor in our human manner. You did not use any ointment, You did not touch my eyes with any finger, but only by your will I could see again. Lord, then you must be filled with God's Spirit like the old and greatest prophets. Yes Lord, you have now healed me in a wonderful way, but what do I as a poor man, have to do in return for that?"

<sup>9</sup> I said: "Nothing else except to keep God's commandments. Go your way and work, stay in the country and nourish yourself moderately. And you, who were his former guide, do likewise and so become strong and healthy."

<sup>10</sup> Also him, who was partially lame, suddenly felt completely healthy and strong, thanked Me also on his knees and then asked Me: "Lord, you wonderful great prophet, because you who are performing such miracles and really knew how my companion lost the light of his eyes, so you also must be able to tell us where we should go in order to receive a moderate salary for our work, because at this time it is difficult to quickly receive work somewhere."

<sup>11</sup> I said: "Go to Bethany to Lazarus and tell both of his sisters who are now alone at home, what had happened to you and that I am sending you. Then you will be accepted immediately and will be taken into service. But stand up now and do what I have told you."

<sup>12</sup> After that, both of them expressed their thanks once more, got up and continued their way.

<sup>13</sup> On the way to Bethany they were seriously discussing about Me and about those who were with Me. They were wondering who I should be, and what and who the others were. They took Me for a great prophet, maybe even Elijah who came back. But what and who My companions were, they could not agree upon. They were hoping to come to know all this in Bethany.

<sup>14</sup> But I had much to deal with the three magicians, because this was the first sign that they saw of Me.

<sup>15</sup> The chief magician said: "Lord, now I see that You are a God, because only God can do something like this."

<sup>16</sup> But on the way to Emmaus, I said: "Be calm, you are saying this because you do not know what is in man, but in Emmaus, you will all know more about it."

<sup>17</sup> Then the three did not ask anything anymore.

**The Lord and the beggar-woman.**

<sup>1</sup> When we were already close to Emmaus, we met again another beggar who started to shout very pitifully, saying that she - as we noticed - was a very poor widow and mother of two children that she had to carry laboriously on her arms from place to place so that she could receive enough alms to buy the most urgent food for her and the two children, and pleaded that we should not let her go empty-handed.

<sup>2</sup> I said to her: "But why are you shouting so wildly? We are not deaf and we can also do something for you if you bring forward your need in a more modest and quiet way."

<sup>3</sup> The woman said: "Lord, I have done that, but the heart of most people became hard as stone and deaf, and they never take notice of the modesty of poverty. Only with noisy emotion it is sometimes possible to receive meager alms from somebody, and this is the reason why I have asked You so loudly."

<sup>4</sup> I said: "You really are poor and therefore I do not reject you, but what I do not like, is that you prefer to beg instead of going to work. Because look, you are not yet 30 years old, you are strong and healthy and you still can work to earn your bread for yourself and your twins. But you prefer to beg instead of going to work, and so you have studied your profession quite well to lure out alms from the ordinary people of the world. But this kind of display of poverty is to Me of no value, only the clear truth counts. Besides that, I also have to tell you something else."

<sup>5</sup> The woman said: "Well dear Friend, I really should not know what else You still have to tell me."

<sup>6</sup> I said with a friendly serious voice: "Oh dear woman, still a lot and of many things. I want to help you indeed if you will correct yourself and sin no more. If you will not do that, then I surely will also not help you. And even if you would shout a 100 times louder than you have shouted this time, I still would never listen to you. Now understand Me well what I will say to you:

<sup>7</sup> Look, you are carrying a package at your back. What is hidden in there? Well, in it you are carrying your dress made of Persian silk that cost you 1 pound of pure silver at the time when you still were prosperous. When you come into an inn you put your twins to sleep. After that, you put on your nice dress, then you look like a very attractive and well-developed woman, and as a foreigner, you try to sell yourself to somebody. As soon as the new day comes, you then look exactly as you look now, and you are shouting at people to receive alms. Now tell Me whether according to you, this can be right for God and man. However, I still do not condemn you in this, but I am asking for your own opinion. Speak. What can you reply to Me on this?"

<sup>8</sup> At these words of Mine, the insolent beggar became completely embarrassed and she did not know what she had to reply on this.

<sup>9</sup> After a short while in which she regained calmness in her somewhat frivolous mind, the beggar said: "But Lord, I still have never seen nor spoken to you anywhere. How can you know that? Some of your investigators must have reported that. Yes, yes, it is unfortunately so; but what can a poor, abandoned widow, if she sometimes, in her distress, allows herself to do things which, of course, cannot be right in the sight of God? But that does not mean that the poor widow in my person is bad - not bad by a long shot. Just look at the women of the Pharisees, of the scribes and also even of the Levites, who still have to be always clean, then you will find a lot of other reasons to admonish them instead of me who by need am often tormented in a way you cannot easily imagine. Besides, I openly confess that you have said the whole truth about me, but please help

me, then I will never more try to use such miserable ways to provide for my needs. Friend, to judge and to punish is easy, but nobody wants to help."

<sup>10</sup> I said: "Really, I do not want to judge you and even less to punish you, even if I have the power to do so, but your mistake is that you do not like so much the somewhat harder work, but instead you prefer an immoral and useless life. And that is the reason why you are now so poor and miserable. This I have shown you, so that you seriously would change your life, because God does not help such doubtful hearts. Have you never in all earnest turned trustingly to God for help?"

<sup>11</sup> The woman said: "Oh friend, stop talking about this deaf and merciless God of the Jews, because people like us prefer to be heard by a stone instead of your God. When I cry for alms, then people at least take notice of me - although they still are so merciless - and they give me some money for food, but Your God however, is even more deaf than a stone."

<sup>12</sup> I said: "Oh surely not, God is not at all like that, but you never really knew God, you did not believe in Him and you even less loved Him, and therefore you have never seriously turned to Him with a good request to help you out of your need. However, for this reason God has afflicted you, so that in this affliction, you would search God. And where you are expecting it the least, God comes to you to truly help you, and still you say that God would be more hard and deaf than a stone.

<sup>13</sup> Look, in this way you are committing a great injustice to God, and still He does not judge you for that, but He wants to help you - body and soul, so that also your soul would not perish forever.

<sup>14</sup> When you were still unmarried and your parents were still alive, you were a very honest and also a very faithful God-fearing child, and God and your parents had great pleasure in you. You matured, and a very kind man asked you for marriage and he took you for his wife. But being a wife, you soon became very different from what you were as a child.

<sup>15</sup> You did not love your husband, you also turned hard towards your parents and you blamed them that they gave you to a man that you could not love. For this reason your parents, who were already old and sick, were so much consumed by sorrow, that they died. Then you became even more unfriendly to your husband, so that he also became weak, turned to drink, and so he also became poor, got sick and he died, and so you became a poor widow.

<sup>16</sup> God allowed this oppressive poverty to come over you because you first broke God's commandment that commands the children to honor and to love their parents, so that they would live long and would be prosperous on Earth, and secondly because you did not love your kind husband who was granted to you by your parents. You gave him one bitter hour after another.

<sup>17</sup> Since then, 1 year went by and you still did not consider looking into your faults and feeling sorrow for it, and ask God for His forgiveness. And still, you say that God is more hard and deaf than a stone, that He feels no mercy for a human being, even if he prays to Him persistently. Well, what do you think now about God's mercilessness?"

<sup>18</sup> Full of remorse, the beggar said: "Lord, whoever you may be, truly God has brought You on my way. You have opened my eyes and now I know what to do: I will sell this miserable dress in my package and with that money I will buy a penance robe, because if I will not have done penance for my sins, God cannot answer any of my prayers."

<sup>19</sup> I said: "The penance robe will not take away your sins, but your silk dress you can sell indeed and buy bread with that. Your beggar garment is already in many ways a penance robe. Be remorseful in it and do not commit any more sins in the future, then also your old sins, that you cannot undo anymore, will be forgiven by God."

<sup>20</sup> The beggar said: "Friend, tell me now also who you are, because you know my way of life so well. Tell me also what I should do, so that God would forgive my sins. Are you perhaps a priest or a prophet or even an Essene, of whom they say that of each man who comes to them, they know precisely what he has done and achieved, and that they also are releasing all people's sins, cure diseases and even can wake up the dead? This I really would like to know, in order to show you the honor that you deserve."

<sup>21</sup> I said: "This I do not need from you. Just do what I have advised you, then you will honor Me in the best way, whoever I may be. Now go your way in peace."

<sup>22</sup> Then she said thanks for the lesson. Furthermore Agricola and also the three Indians gave her alms and she continued her way to Jerusalem. We also moved further on and came close to the walls of Emmaus.

### **- Chapter 133 -**

#### **The begging children from Emmaus.**

<sup>1</sup> When we came close to the entrance gate, 7 almost naked children, from 6 to 11 years old, came from that place to meet us and were asking us for bread because they were very hungry.

<sup>2</sup> And I said to them: "Yes, My dear children, from where, on this bare street do we have to obtain bread to give to you?"

<sup>3</sup> The oldest child, a boy said: "Oh dearest good father, if only you would take care of us, then also here You would be able to give us a bread and a garment. In the city, there is bread in abundance, but if we go to someone to ask for bread, they chase us away with sticks and they do not give us bread. But you and these people who are with you, look so kind and therefore we ask You to give us bread."

<sup>4</sup> Agricola said: "My dearest children, do you not have parents to give you bread?"

<sup>5</sup> The boy said: "We have parents, a father and also a mother, but they are both very sick and they can earn nothing, and therefore we must beg for us and for them so that we and they would not starve completely. Oh dearest fathers, it is surely very sad to be so poor. No house, no bread and no clothes."

<sup>6</sup> Agricola said: "Then where are your sick parents, if you do not have a house?"

<sup>7</sup> The boy said: "Look, there on the other side of the city there is an old hut of a shepherd, that belongs to a citizen from here. He does not use it anymore because he build a new one and he allowed us to live in the old one. Just come with us and see for yourself our great need."

<sup>8</sup> Again, Agricola said: "But there is still a certain Nicodemus here who must be a good father. Did

you never go to him?"

<sup>9</sup> The boy said: "Yes, him we do know and we have heard already a lot of good things about him, but we dare not go to him because he is a much too important and great lord. There are still more of those great lords here who surely also must be good fathers, but it is of no use to us because we dare not go to them."

<sup>10</sup> Agricola said: "Yes, but we also could be important lords and still you dare to speak to us."

<sup>11</sup> The boy said: "We were pressed by the great hunger and you look very kind and merciful. If only we could meet Nicodemus once on the street, then we also would like to speak to him. However, most of the time he is in the city and there we do not know his house and in our nakedness we dare not go into the city, because something might happen to us there."

<sup>12</sup> I said to the children: "Be assured My children, you will be helped. Bring us now to your sick parents. I will help them and we will also provide for bread and good clothing."

<sup>13</sup> All children said: "We sure have prayed to God every day, that He would help us, and when we were praying again this morning, it seemed to us that we heard a voice that said: 'Even today you will be helped'. This we said to our sick parents and they said: 'With God everything is possible, but to us, only death will be the final thing to help us.' We encouraged our poor parents as well as we could and we went on our way to beg. And see, dear good fathers, we did not pray in vain, because the great, holy and lovely Father in Heaven did send you to us. Oh, before we make one step further to our parents, we must thank the lovely Father in Heaven because He has taken so mercifully good care of us."

<sup>14</sup> Then the children knelt down and prayed with their hands lifted up to the sky: "Oh great, loving, good and holy Father in Heaven, we thank You because You helped us out of our great need by sending these fathers to us. Kindly accept our gratitude, oh You loving, good, holy Father."

<sup>15</sup> Then they got up and asked us to follow them.

<sup>16</sup> Deeply moved by the children's short prayer of thanks, we followed them and soon we reached the previously mentioned hut that was located under a deep hanging rock. When we arrived there, we found both parents crouching against each other on the bare ground and were skinny, almost to the bones.

<sup>17</sup> When Agricola saw the great misery of the two people he was astonished and said: "No, you will not see anything like this with us gentiles, who have the name of being hard and merciless! Do the lazy Jews not have any time to look now and then around them to see if there are no people who are in misery and in need of help? Surely, there must be shepherds in the neighborhood. Could they not check once, to see how these people are doing? For, they often must have seen these children going in and out. Oh, I have never experienced such a lack of compassion!"

<sup>18</sup> I said: "You know, My friend, we will first help these people and only then we will discuss further."

**- Chapter 134 -**

**The Lord together with the poor family.**

<sup>1</sup> After that, I turned to the sick and said to them: "How did you come into such a miserable state? Tell Me, for the sake of those who came with Me."

<sup>2</sup> The man, who was completely crippled because of gout, said: "Lord, we have always been poor people and we earned our bread with the work of our hands, and it went quite well with us. But three years ago we caught this gout. Me first, then later also my wife, because she had to work too hard. Until the feast of Easter of this year we had a place to live in the city, but our benefactor died, and another lord came into the house who did not want to keep us any longer as useless people in the house. We tried to beg other people to give us a place to stay, but nobody wanted us, because of our sickness and the children. There was no other way except to stay in this spacious hut that was given to us, so that we did not have to stay completely outside, having no protection from the rain and other bad weather. That in this hut it did not go better with us, but worse from day to day, you can see from our appearance. That we almost have no clothing at all is because we had to sell the little that we still had, in order to buy some bread. But now, we have nothing anymore and we will starve when there will be no help. Let all this be sacrificed to the all-wise and almighty God. He will know why He has allowed this misery to come over us.

<sup>3</sup> According to the description, Job had to endure a lot, but we certainly even more. Because we had to suffer even from the time when we were still children, and we knew only few happy days. And now that we are older and that it is naturally more difficult, we came to the highest point of all the misery of the Earth. If you, dear lords, can help us in anything, do show us mercy and help us. The Lord in Heaven will surely reward you for it."

<sup>4</sup> I said: "That is the reason why we came here, to give you the help that you were longing for so much. But know also: those whom God loves and has appointed for great things in the Kingdom of the spirits, He gives them more and heavier trials than another person who He has appointed for only small things.

<sup>5</sup> But the time of your earthly trials are now completed, and now also on this Earth you will be happy. And your seven children, who now are still pure as angels, educate them well, so that later as men they would not become defiled. Hereby I also say to you: get up and walk".

<sup>6</sup> Immediately both parents stood up as completely healthy people and they also had a good natural look.

<sup>7</sup> They were extremely astonished, and the man said: "Oh wonderful Man! What did You do with us? Because never before were we so healthy and strong as now! Oh, who and what are You really, that You can do such things? You are either a great prophet send by God, or You are an embodiment of an angel, because until now this has not been heard in Israel. What kind of medicine did so many people use who are suffering from gout and it did not even help them, and You simply say to us: 'get up and walk', and we are healed immediately. Oh, all of you, praise the God of Israel, because He has given such a pure divine power to a man."

<sup>8</sup> The seven children were also crying from happiness when they saw in front of them their parents who were now so completely healthy as never before. And the oldest boy said: "Oh look, dear parents, for I have heard it and have also told you so often: when the need is at it's highest point, then also God's help is near for those who were seeking His help. And exactly today our earthly need reached it's highest point, and God's help has also come. All thanks, praise and honor to Him, the loving, good, holy Father in Heaven. By this happiness, seeing our dear parents now again so healthy and strong, our hunger that was so great has now disappeared. Oh, if only we would now have the most necessary clothes, then we could again earn a good piece of bread."

<sup>9</sup> I said to the boy: "Behind that deep hanging rock that looks like a cave and that until now was used as your home, you will find three packages. Bring them here inside, then you will be able to

clothe yourselves very well."

<sup>10</sup> When the boy heard that, he hurried outside, together with his little brothers and little sisters, and they brought three packages inside the hut. The parents quickly opened them up and they found clothes in it for themselves and for their children. After that, words of thanks and praise and tears of joy were not ceasing. So, there was continuous amazement.

<sup>11</sup> However, these people did also not eat anything for almost 2 days, and so they were hungry.

<sup>12</sup> And I said again to the children: "Children, go now once more to the place where you just found the packages with the clothing. There you will also find bread and wine. Bring everything here and strengthen and fill yourselves with it."

<sup>13</sup> Then the children were running again outside and found in a basket several loaves of the best bread and several stone bottles with wine of the best kind. They brought their discovery also directly to the hut to fill and to strengthen them with it. The parents said, under many tears of joy and gratefulness, that they never tasted such good bread and never drunk such good wine, that this bread and wine surely must have come from the Heaven of God, brought by the angels. Because such good, pure heavenly food could not grow nor flourish on Earth, because people are too wicked and ungodly.

<sup>14</sup> But I said to them: "My dear children, eat and drink without worries and be of good cheer, because God has tested you heavily, and without grumbling and total dedication to God's will, you have suffered everything that has come over you. However, also now, when your need was at it's highest point, God did help you quickly in a wonderful way, and this help will stay with you, not only during this time of your earthly existence, but also after the grave forever. Why you were so heavily tested by God on this Earth, will be clear to you once you will be in the other life."

## **- Chapter 135 -**

### **Agricola and the shepherds.**

<sup>1</sup> After I said that to the poor people, a few shepherds came to the hut to see if the sick people had already died.

<sup>2</sup> However, when they saw us, they wanted to leave right away, but our Agricola went quickly outside, called the shepherds and said: "Did you come to bring these poor people some food and drink or did you want to help or comfort them in one way or another?"

<sup>3</sup> The shepherds said: "Lord, not the one nor the other, but we came as servants of our lord, who is a severe man. He ordered us to see if today this family is still living here or if they had already died. In any case he wants this old hut to be evacuated even today, because he ordered some construction workers for the first day after the Sabbath to rebuild the hut, and therefore this poor naked rabble must be put out."

<sup>4</sup> Agricola said: "I cannot blame you for the fact that you are doing what your boss has ordered you to do, but you surely knew how great the need of this family was. Why did you never do something good for this poor family?"

<sup>5</sup> The shepherds said: "Sir, we already have to take care of ourselves in order to survive. How must we then still take care of other poor people? Our boss is such a thrifty man that he does not give so much to us, his servants, to be able to give also something to other poor people. We hardly survive ourselves, how could we then help other people to survive?"

<sup>6</sup> Agricola said: "This is very sad for you. Look, spokesman, this family is now helped at once in a more than royal way, and their benefactors would also have been helped for always. But because you are equally unmerciful and heartless as your boss, you also do not have to expect any reward from us. Besides, tell your boss also that I as one of the most important, richest and most powerful Romans of Rome would have built a royal palace instead of a new hut, and even would have given him 10,000 mornings of land, if only he had taken better care of this poor family. Let him now, in exchange for his mercy, share with you the salary that you have now received. Shame on you Jews, who call yourselves 'children of God', that we gentiles are exceeding you sky-high in mercy. What is the name of this brilliant lord of yours anyway, and what is he?"

<sup>7</sup> Totally astonished, one of the shepherds said: "Our lord is a very rich citizen of Jerusalem and his name is Barabe, he is nothing more than that."

<sup>8</sup> Agricola said: "Very well. Tell him that this family, that was once so poor, will come with us right now. Then you and your brilliant boss can do with this hut whatever you want. However, this will not bring you any luck. That I can guarantee. And now, just wait a while until you can see the poor family leave, so that you can tell your brilliant boss that the hut has been totally evacuated."

<sup>9</sup> Then Agricola went again into the hut and the shepherds were staring at each other in amazement, and one of them said: "You see now. You laughed at me when I told you about my dream concerning these poor people, and you were even criticizing me when I shared my small bread a few times with the naked children, and later, when they wanted to come to me again, you threatened them and chased them away. This is now the result. I have always said it: 'one time, a miracle is going to happen to these people, and it would be good to do something nice for them', but then you laughed at me, and now I am laughing because you have received such a good reward for your bright intellect."

<sup>10</sup> In this way, the shepherds continued their conversation for some time, until we came out of the hut, together with the now well-dressed family, and went on our way. When the shepherds saw the now rich-looking family, they were astonished because they noticed that they were completely healed.

<sup>11</sup> The oldest boy however went to the only kindhearted shepherd and said: "Whatever you will find in the hut, is yours".

<sup>12</sup> Because in the hut remained a basket with a loaf of bread and a stone bottle full of wine, and several very expensive golden coins, wrapped in a cloth where the garments were put in.

<sup>13</sup> When we went a few steps further, the other shepherds also wanted to go into the hut, so that they could share with him what was left behind.

<sup>14</sup> Agricola noticed it, quickly went back and said to the insolent shepherds: "If you dare to take away only one crumb of bread from this kind-hearted man, I will crucify you even today! Remember that well! A Roman keeps his word!"

<sup>15</sup> When the shepherds heard this verdict, they ran away.

<sup>16</sup> However, to the one shepherd Agricola said: "Take what you will find and go to reside in the city, because from now on, you will not have to be a servant anymore."

<sup>17</sup> Then Agricola came back to us again and we went to the city. Many of those who followed us from the Mount of Olives were waiting at the gate and welcomed us.

<sup>18</sup> And Agricola said, pointing at this poor family: "The ways of the Lord are always full of wonders and good deeds!"

## - Chapter 136 -

### The Lord speaks with Nicodemus about the poor people.

<sup>1</sup> Now also Nicodemus and his friend Joseph of Arimathea saw us, and they were in a hurry to meet us.

<sup>2</sup> Coming to Me, they greeted Me very friendly, and Nicodemus said: "Oh Lord, what a blessing for this place that You are visiting it. I already had such a feeling that You would come to this place today, and look, my presumption came true. Oh Lord, may I invite You into my house to take lunch with me?"

<sup>3</sup> I said: "Friend, we are many, and in your house there would be hardly enough space. Besides, this afternoon you will again receive the visit of a couple of Pharisees who I prefer not to meet, and therefore I will stay in the large inn that also belongs to you. You can go there also with your friend Joseph of Arimathea, together with the old righteous rabbi, as well as your wife and children, so that they also can see the salvation of the world. The two Romans are already living in their own house close to the inn anyway, and they certainly will also come to Me because most of all I came to this place for their sake."

<sup>4</sup> Nicodemus said: "Oh Lord, You are completely right, but I also would like to see when You will step into my house with Your holy feet, so that it would be blessed by Your footsteps."

<sup>5</sup> I said: "Your house will not be more blessed like that. And if you would believe that, then it is a superstition of no value. Nevertheless, I also will come into your house, but only after the Pharisees have gone back this afternoon. But now we must wait for those who still will come, so that they will know where I will stay today."

<sup>6</sup> Nicodemus asked whom those were that still had to come.

<sup>7</sup> I said: "Besides the tax collectors who also were present on the Mount of Olives the day before yesterday, all the others that you saw there. Lazarus and Raphael with all the slave-children will also soon be here, but coming from another way. And so within 1 hour, several hundred people will be here in Emmaus who could not so easily be put together in your house, but in this inn of yours that easily has enough space for a couple 1,000 people, they can. Therefore, let it be so."

<sup>8</sup> After that, Nicodemus took information about the family that was with us, and I said to Nicodemus: "Friend, this family would have the right to bitterly complain about the people of Emmaus, because you could not fail to see that for sure many times naked and of hunger crying children here and around the city were begging the people for bread. So you could have inquired to know from where these children came and what the reason was why these children were all alone, wandering around. But this you have not done, and this is truly not very honorable nor praiseworthy to Me. It is true that you are less guilty of it because most of the time you are staying in the city, as well as

your friend Joseph of Arimathea. But there are enough citizens here who are not poor and who could very easily take care of a poor family. However, this they did not do and therefore I also will do nothing for them, although there are many here who very well could need My help.

<sup>9</sup> You surely know the old decaying sheep-hut out there, of a certain Barabe who lives in Jerusalem. Well, in this hut I found this family really in the greatest misery. Man and woman were sitting sick with gout on the humid ground and could of course not earn anything anymore. Only the seven children, being naked were begging for bread to the unmerciful people of Emmaus. During the last two days they also did not receive any more bread, and moreover today the rich Barabe let them know that they had to leave the old hut. If I did not come here and help them, then I am asking you what this family had to do because of your hardheartedness? Now certainly they have been helped forever, but the unmerciful people in Emmaus will therefore not be helped. Now you know what is going on with this family."

<sup>10</sup> Nicodemus became very sad and said: "Oh Lord, if I only had known this, I gladly would have taken care of this family immediately. But I am now willing to do everything for them in order to repair the mistake somehow."

<sup>11</sup> I said: "You do not have to repair a mistake because in fact you did not commit one. And these people have already been taken care of and they never will bother someone from Emmaus anymore. But later if you want to give instructions to investigate, then you will find here in the vicinity and also from Jerusalem a lot of families who surely will welcome your help. But now there is something else:

<sup>12</sup> How are the two Romans who are living here? If you have the opportunity to let them know that the Roman Agricola is here and that also his companions will arrive very soon, then do it. Tell them also that the man from Upper-Egypt, with whom they were dealing at his dwelling-place, will also arrive within 1 hour. But do not tell them anything yet about Me and My identity, because I have My secret reason for that, which will later on become clear to you by itself. Now make it so that the two Romans will come to us immediately, because I first want to discuss something with them very openly.

<sup>13</sup> Today will be for you a day of great unsuspected revelations. Go therefore now and make everything ready."

<sup>14</sup> Now our Nicodemus went quickly to the Romans to inform them of everything that I had told him and the two Romans went with Nicodemus and came to us as quickly as possible.

## **- Chapter 137 -**

### **The curiosity of the citizens of Emmaus.**

<sup>1</sup> The two Romans came to us, and when they saw Agricola who was well known to them, they were so happy that they did not know what to do. For it was thanks to Agricola that they possessed all their earthly happiness, and they came to the land of the Jews to increase their knowledge of the true God and His will. Of course, they told him immediately about the many things that they came to know already, but Agricola said to them that all this meant as good as nothing compared to what they would still hear, see and experience today. That of course made the two Romans greatly wonder and now they asked him if he knew for sure that the Upper-Egyptians would come today.

<sup>2</sup> But Agricola said nothing further except: "My dear old friends, believe firmly what will be said to you today, because everything will be precisely fulfilled, and all too soon, you will be able to witness this when later on the peculiar people of Upper-Egypt will arrive here."

<sup>3</sup> The two Romans said: "No, today it was easier for us to imagine anything else than that today something so excitingly surprising would happen to us!"

<sup>4</sup> Many things were still discussed here in the open, but then one group after the other came in and met each other, so that it became very lively in this open space. Finally, also our Lazarus with Raphael arrived, together with the many slave-children whose charm and beauty was greatly admired by the two Romans. They even considered Raphael as a god.

<sup>5</sup> However, Agricola and now also the other already present Romans, said: "It looks like it, but actually it is quite different. But do not ask anything now, for you will be enlightened about everything at the right time."

<sup>6</sup> The two Romans were complying with that, but were still asking if it would not be more appropriate to withdraw to one or the other inn. Because so many people outside at this unusual time, would cause a sensation in a small place like this. It would therefore be more advisable to go to a large inn.

<sup>7</sup> This was a good idea and we went to the large inn of Nicodemus.

<sup>8</sup> However, there were still a few citizens who noticed that all of us went to that place and therefore they also followed one by one to see what was happening.

<sup>9</sup> But our Nicodemus said to them: "Friends, today this is not of your concern, because you can see that the highly ranked Romans want to keep a great and important conference here, which will be attended by me and a few prominent Jews. Therefore, withdraw from this place in a discreet way, otherwise you could get into trouble, because the Romans discovered something that made them - as far as I have heard - not very pleased with you. Therefore, withdraw as soon as possible and do not show up for the rest of the day."

<sup>10</sup> After this warning from Nicodemus the curious people left as soon as possible, and we stayed the whole day free from the crowd, because as soon as the people of Emmaus heard something about the highly ranked Romans, they went away and even stayed the whole day outside of the city, and only late at night, they came back home again.

<sup>11</sup> When Nicodemus chased the curious citizens of Emmaus away in such a manner, he came back and said: "Now we can move around more freely, because these curious people will stay away for the whole day, and nobody will show up again, not even from a distance. However, if I have done it completely correctly by putting them away for the whole day with a clever trick instead of the whole truth, well, that is of course a completely different question. But I think by myself: if one can achieve something good in a manner that is surely not bad, then one must use it without questioning. Because how many times must sensible and wise parents lead their own children with all kinds of cleverness and tricks if they want to make real people out of them. With the pure naked truth we could not accomplish much with children."

<sup>12</sup> I said: "Your method was good anyway and also true, and with this you also have achieved something good for the whole day. Whoever wants to come to the full life's light of the truth must first cross through the field of the lie and deceptions, without which nobody can come to the full truth.

<sup>13</sup> Look, the whole world, yes even the body of man and all that is physical is for the soul and the spirit a deception and therefore also a lie. But without that world, not one soul could come to the full

truth of life. However, looking deeper into it, also the physical world is not a deception and not a lie, but also the full truth. But this lies not in the open, but is hidden within and can be found through corresponding images.

<sup>14</sup> Therefore, your presumed trick was then also not a lie but truth, because what is important here is to win the gentiles and not to win the Jews, who have already received the right light from Moses. If they do not want to use it, it is their own fault if they perish in their darkness that they have wanted themselves. And look, this is why you have spoken well when you said to the citizens that a conference of the Romans is being held here, and thus what you have done, you have done very well. But right now, also the seven men from the inland of Upper-Egypt have arrived here. Tell the Romans that they should prepare for their reception."

<sup>15</sup> Nicodemus went immediately to the Romans who were sitting at the table and he told them so. The two Romans stood up immediately and asked Nicodemus who it was who told him.

<sup>16</sup> And Nicodemus said: "Him who knows this and infinitely much more, and Who you also will learn to know better today. Now do not ask further but go outside to meet those who are coming."

## **- Chapter 138 -**

### **Arrival of the seven Upper-Egyptians. Words of the Egyptian to the Lord that proves a deep insight. About the right kind of food.**

<sup>1</sup> Upon this, the two Romans hurried outside and when they came at the door opening, the seven men of Upper-Egypt were already standing at the threshold of the large inn. And the leader, who, as known, did not allow the Roman expedition to continue their way a few years ago, went to the Roman whom he knew well, and stretched out his dark brown hand and said: "I greet you as my friends, just as a few years ago in the inland of Upper-Egypt I let you go as friends. You still have thought many times about me, and based on what you have heard from me you traveled to this place in order to receive a greater insight into the nature of a true human being and a better understanding within yourselves, but you did not suspect that you could also meet me here in this country.

<sup>2</sup> However, I did not so much come here for your sake, but more for the sake of someone whom you do not know yet, so that He also can baptize us with the fire of the eternal truth of His Spirit. Even yesterday, He announced it to His disciples that we would come to give a true testimony before Him. And today He came here also with His disciples, for He surely knew that we would come here because He called us to this place with His almighty will. Therefore, let us go into this inn and let us bow down before Him whose helpless children we still are."

<sup>3</sup> The two Romans said: "Are you referring to the famous Savior from Galilee of whom we have heard strange things indeed, but whom we did not meet personally yet?"

<sup>4</sup> The Egyptian said: "Yes, yes, friends, that is the One we mean. Let us therefore hurry to Him."

<sup>5</sup> Then the Romans opened the door of the large dining-hall and the seven Egyptians entered the

hall with great reverence, walked straight towards Me, bowed deep before Me, and the leader said: "In this manner, oh Lord from eternity, it has pleased You to clothe Yourself in the human flesh. For this, be praised in eternity by all created beings for whom You have now opened the large gate to enter Your infinite great Kingdom of life.

<sup>6</sup> When You, in Your primordial Spirit were mightily filling all of infinity, creating countless beings out of Yourself, no creature was free from Your wisdom and might, but were bound by Your will. But now, You have bound Yourself with the flesh of man, Your created beings, in order to free all created beings and lead them into the Kingdom of Your eternal, free God-life. Oh Lord from eternity, therefore, be once more praised and glorified above all.

<sup>7</sup> You have now made Your created beings so free and independent that they can hear Your words, and You, as their Creator, are even a Teacher to them, to show them the ways on which they can become completely equal to You. Oh, let every atom of Your eternal infinity praise You for this forever, for it too, is now called to enter one day into a free life.

<sup>8</sup> But now, allow us for a while, great, eternal God, Lord and Creator, to enjoy the contemplation of Your countenance. For listen, all you created beings, all you people: eternities upon eternities passed and countless beings came forth from Him, which He had contemplated as His thoughts, and again they flowed back into Him. But the eyes of a created being have never seen it's infinite and eternal Creator. And now, since according to His eternal decision, it has pleased Him to make Himself in His eternal nature visible and comprehensible to His created beings, He, the eternal, Infinite - without changing His might and greatness - is in human form among you as a visible God. And you see Him and talk to Him, and yet do not understand and grasp Whom you have in your midst. Oh, think about what I have told you now and then let all of you say: Oh Lord, out of me I am forever not worthy of staying with You under the same roof, but speak only one word to me, then my soul will receive eternal life through Your one word."

<sup>9</sup> After this, the Egyptian put his hands crosswise over his breast and looked at Me from head to feet, filled with the greatest thoughts. And his companions did the same. During that moment, no-one dared to say anything and all eyes were fixed on Me.

<sup>10</sup> But after a while, I said to the Egyptians: "My friends, you who came from the faraway land, are heartily welcome. You should and will be of great service to Me today in the more profound teaching of your brothers here, and for the strengthening of their souls. But you have traveled almost 2 days without food and were only nourished by the spirit. Now your bodies should also receive a strengthening with the fruits of this Earth, and this will be given to you immediately with bread and wine."

<sup>11</sup> The Egyptian apologized however and said that My countenance did strengthen them already more than enough.

<sup>12</sup> But I said: "I know very well that a soul who is filled with the spirit does not feel any physical hunger, but even then the body should receive it's natural food because otherwise after some time, it may not be a good working tool for the soul anymore. And so also you should first be well-nourished in order to become stronger to be of good service to Me for the sake of your brothers."

<sup>13</sup> After these words, they gladly agreed to eat first, and Nicodemus took care of it immediately, so that good wine and also good bread and salt would be served.

<sup>14</sup> When bread and wine and salt were put on a separate table, I said again: "So, children from the faraway land, do sit down, eat and drink."

<sup>15</sup> Immediately the seven Egyptians sat at the table and they ate and drank very joyfully, because only now they started to feel that they were really hungry and thirsty. They could not stop praising

the quality of the bread and the wine, and they called it food of life from Heaven.

<sup>16</sup> The leader said, while he was still eating and was also drinking now and then: "In my soul I have often tasted this bread and this drink, but such food for the body, never came over my fleshly tongue. Truly, in this, all necessary life-elements are present, and they do not only strengthen the body but also the soul.

<sup>17</sup> Oh, how far and how deep could men penetrate with this kind of food, into the sphere of inner life if they would know what they are eating and what this food is containing, but they do not know it and they also do not see the day because of the too bright light. But slowly they will see that in this food, they are enjoying God's living Word and His will. If they could resolve and understand this in themselves, only then they would become perfect men again, but because they still are not capable of that by far, so during that time they must be and stay disciples until they can understand it in themselves and bring it into their lives."

<sup>18</sup> All those who were present were very surprised about these remarks of the Egyptian who brought all this forward in a very simple and humble way. Even My oldest disciples received some totally new and bright lights, but not one of them had the courage to start a discussion with the Egyptian.

<sup>19</sup> Our three magicians said to themselves: "Only now we can see how much is still lacking in us. Oh, what difference there is between us and these seven men."

<sup>20</sup> Lazarus came from behind Me and said: "Oh Lord, the wisdom of this one makes me totally fainthearted. We are now at the primordial Source, yet how enormously far is he already ahead of us."

<sup>21</sup> I said: "Never mind about that, you all will also come to that point and even much further, but you should have patience and zeal, because a tree in the forest cannot fall down with one stroke. I did bring those true men here - although they are only a few - not to make you feel ashamed, but only for your true instruction. Then you will see what true men can do and what you will be able to do when you will be changed into true men by observing My teaching.

<sup>22</sup> But now let them first eat and drink, for truly, they have not eaten for two days and also did not drink much. But now Nicodemus can start preparing, so that we also can quickly receive something to eat and drink, as well as our young people in the next room, where Raphael and you have accommodated them."

<sup>23</sup> When I said that to Lazarus, he went soon to Nicodemus and brought him the message, and he immediately put everybody in the inn into the greatest activity.

## **- Chapter 139 -**

### **The two Romans recognize the Lord. The Lord cautions them not to make Him known too soon.**

<sup>1</sup> Now also the two Romans - named Agrippa and Laius - escorted by Agricola, came to Me and bowed deeply. And Agrippa, also a noble Roman of royal descent, said to Me: "Lord, it was very heartbreaking to us when we heard the praise that the to us well known men from the faraway

Upper-Egypt gave You. Really, if they were other men than those who we came to know a few years ago in their very meager land, then we would think that You met them somewhere before and brought them here to testify in Your favor in return of a good reward - what on Earth is very well possible in order to mislead people. But with these people, such a deal would be impossible to conclude because they are rulers over nature that has to give them everything they need, and they despise every normal reward from the people.

<sup>2</sup> Yesterday, when those blind Pharisees were showing all too clearly by their wicked words and attitude that they wanted to persecute You, I myself described the Egyptians as an example of higher gifted and more perfected men. For I wanted to make them (that is the Pharisees) to understand by my experiences that You also could very well be such a perfected Man, against whom we as men with our weapons could accomplish nothing. Anyway, for this reason I and my brother Laius brought those blacks (that is those Pharisees) at least to some thinking, which was certainly good. But I could not imagine that we would see these people back here with us in Emmaus, and even less the fact that You Yourself - according to the information given by our dear friend Agricola - have told word for word our whole story about these perfected men to Your disciples on the Mount of Olives, at the same time that I have told it here in Emmaus to the Pharisees.

<sup>3</sup> From this, the two of us have concluded that, despite Your now complete human form and appearance, You must be in Your inner Spirit irrefutably the true God and Creator of all beings from eternity. Because if You in Your Spirit did not exist from eternity - that means completely without beginning - then there must have been another one out of whom You Yourself would have come forth, what would give us one primordial God and one who did exist through time. However, this does not seem possible to us because the primordial existence of the true God is also only the condition for a primordial power and might that is undeniable in You, what we already had come to know from a reliable source. And because of this wondrous fact, and also because these perfected men did recognize it with the sharpness of their spirit, we both hurried to You in order to greet You as the eternal Lord, God, Creator and Father of the solar- and spirit-worlds, and to profess truthfully before You and all who are present that we fully believe what we have said openly about You. Lord, forgive us if perhaps now we made any mistake."

<sup>4</sup> I said in a friendly way: "Oh My dear friends, he who comes to Me as you now have come, does not ever make a mistake before Me, and therefore I also do not have to forgive him any. But what you as men know now, keep it to yourselves for the time being, because the world is not yet ripe to understand such deep truths. If you would relate such things, then they will be offended and by that they will even become more dark and wicked.

<sup>5</sup> However, when you will hear that I have once more ascended to My eternal Heavens, I will pour out My Spirit also over you, and then you may proclaim to all people what you have professed now openly before Me.

<sup>6</sup> But now we will speak to one another as very normal people, as if there would be no difference between us except that you are My disciples and I am your Master. No disciple - while he still has to learn - is as perfect as his master. But once the disciple has learned everything from the master, he also will be as perfect as his master. For this reason, I came into this world so that people would learn from Me to become as perfect as the Father in Heaven is perfect.

<sup>7</sup> Because if the people of this Earth are destined and called to become children of God, they also must be completely equal to God, because whoever will not be equal to God in everything will also not become a child of God, and will not come to God as long as he will not be completely equal to God.

<sup>8</sup> Now therefore, My teaching is a true gospel because it proclaims to the people and shows them

the way how they can become completely equal to God. Therefore, whoever hears My word, believes it, keeps it within him and lives according to it, he will be the one who will become equal to God, have eternal life in him and will be extremely happy forever."

## - Chapter 140 -

### **The destiny of man. The purpose of the Lord's coming in the flesh.**

<sup>1</sup> You should however not imagine that this is very difficult to achieve. It is just the opposite - very easy. Because My yoke, that I put on your shoulders by My commandments is soft, and it's burden is easy to carry. But in the days of this dark time, God's Kingdom must suffer violence, and those who want to possess it, must therefore pull it to themselves with violence. Which means that it is now difficult to free oneself of all old and rusty habits that are rooted in man through the provocation and temptations of the world, thus putting off the old man completely as an old torn garment, and to put on a completely new man through My teaching.

<sup>2</sup> However, when in later times the children are already well-educated in My teaching, then they will, as people full of good and strong will, have to carry only a light yoke by My teaching.

<sup>3</sup> My teaching as such is very short and easy to understand, because it desires of people only to believe in one true God and to love Him above all as the good Father and Creator, and one's fellowman as oneself. That means, to do everything for him as he in a reasonable manner can wish that also his fellowman would do the same for him. Well, that much self-love every man will surely have, so that he will not wish that his fellowman would do something evil to him, and therefore he will also not do that to his fellowman.

<sup>4</sup> Do not ever repay evil with evil, but rather do good to your enemies, then you will make great progress in becoming equal to God, who also lets His sun go up and lets it shine in the same way for the good and bad people. Anger and revenge should disappear from your hearts. In it's place should come compassion, goodness and humility. Where this is the case, becoming equal to God is then also not far away, and that is the only goal towards which all of you should strive.

<sup>5</sup> But, as already mentioned, right now in this time, all this is not so easy as one may think. It will cost a certain and inevitable effort from everyone. But the one who will fight courageously, for him, victory will also be sure and the reward of the conqueror will certainly not lack. However, the one who will prove to be a fainthearted coward will also receive the reward of a coward. Then there also, it will sound like this: If you had fought, you would have been victorious, but because you were afraid of the fight, you also cannot claim the reward of a conqueror and you only can blame yourself that you must leave the field of life like a coward without reward.

<sup>6</sup> I believe however that no-one has to fear the fight, for the reward of the conqueror is such a high one.

<sup>7</sup> I am the One who tells you this, and I am of the opinion that for you, you need no greater proof if you believe in yourselves that I am the One. The One who you have recognized."

<sup>8</sup> The two Romans said: "Lord, there may well be cowards, and we even know some of them, but we, who already so many times have looked death in the eye, have lost all fear for death. The one

who goes to war and fears death, is a bad soldier. The one however who despises death and it's pain, is a true hero, will win most of the time and his reward will not leave him behind. Oh Lord and Master from eternity in Your Spirit, did we speak correctly or not?"

<sup>9</sup> I said: "Completely correct, but there are many in the world who greatly fear the death of the body and therefore prefer to stick to the lie and the deceit of the world, so that only their body would be saved. They are afraid of those who kill their body but after that can do nothing anymore to the soul. But they do not fear the One who can also throw their soul into Hell or into true eternal death.

<sup>10</sup> However, let us leave that alone now, because I did not come into this world to carry out judgment but to make everyone who believes in Me and lives according to My teaching, happy and alive. But one time there will still be many who will shout to Me: 'Lord, Lord'. But I will say into their hearts: 'Strangers, why are you shouting? I do not know you. If you knew that I am the Lord and knew My will, then why did you not act accordingly?'

<sup>11</sup> That is why I say to all of you: it is not sufficient that one knows Me and believes that I am the Lord, but one should also do what I am teaching you. Only by the deed will people be able to become completely equal to God.

<sup>12</sup> Acting according to My teaching will surely not be difficult for the one who has rightly recognized Me and who loves Me more than anything else in the world. Whoever loves Me in such a way, carries Me spiritually already in his heart and by that, also the accomplishment of life, thus the complete equality to God, and eternal life in all happiness.

<sup>13</sup> Look, now I have shown you briefly how things are with Me and with you people. Whoever will act accordingly will have eternal life in him. But now for the midday meal let us say nothing more about this."

## - Chapter 141 -

**God's humble love for men.  
Men's position in relation to God.  
True humility.  
The true worship of God.  
Forgiveness of sins.**

<sup>1</sup> Agrippa said: "Oh Lord, You endless wise Master from eternity, how great must Your love be for us humans, Your created beings. The fact that You wanted to humble down Yourself so deeply to come down from Your Heavens in our human form, to us worms on this dirty world, to teach us and to show us the ways that we should go if we want to reach eternal life."

<sup>2</sup> I said: "Dear friend, your question expresses the overflow of your heart and is good, because also your heart is good, but in your mind it has only now just begun to dawn a little, and the love of God for you humans seems to be something indescribably wonderful to you, because you imagine God as a very great and mighty emperor who shows himself only very rarely to the common people and talks even less to a simple man.

<sup>3</sup> If you look at God from that point of view, you are very mistaken, for God is the Creator of all things and beings, and not an endlessly proud emperor who, sitting on a golden throne considers

his people to be disgusting and despising worms, and threatening everyone with death who would dare to approach the throne of the emperor without asking first and having been granted permission.

<sup>4</sup> However, if it is sure that all beings are God's work, then they also are the work of His love - which is their existence - and they are works of the highest wisdom of God that gives them their corresponding form and also preserves them. So if without the love and wisdom of God no other creature would ever exist, then why does it seem so amazing to you when God loves you people so dearly?

<sup>5</sup> You yourselves are only pure love out of God and in God, and your existence is in itself by the will of God's love only the embodied love of God. Yet, when this is irrefutable, then how can it be so amazing to you that God loves you so much that He Himself came to you in the form of a human being and is teaching you now the way to a free, independent life that is equal to God and as if it were coming forth from yourselves. Are you then not the work of God? Yes, sure, that is what you are.

<sup>6</sup> But God is a complete Master from eternity in the greatest things as well as in the smallest. He has never been a bungler or a blunderer and so He does not have to be ashamed of His works. Man is the most perfect of all the numerous and endlessly different created beings, the pinnacle of divine love and wisdom, and destined to become himself a God. Why should God be ashamed of His most sublime work and consider them unworthy to approach it?

<sup>7</sup> Look My dear friend, you should let go of such ideas about God, coming entirely from the outside world. First of all they are false, and secondly they do not help you to come continuously closer to God, but such false ideas will only make you drift away from God, and in time, only out of false respect, you also would not even dare to love Him. Just like now there are so many people and nations on Earth who - although they are visible works of divine love and wisdom - have the completely wrong belief, as well as the completely false opinion that God is so endlessly exalted above His creatures that only a highest priest can approach Him on specific times with specific prayers during the most splendid and lustrous ceremonies. And after such an approach, the chief priest thinks of himself to be so endlessly exalted and sacred, that not even a subordinate priest - let alone another unholy human - may dare to come near to him, since they are of the opinion that nothing unholy can approach the highest holiness of God, because the greatest holiness of God would be profaned by it, what they have considered to be a sin for the poor and blind people, which is so great that it had to be punished with death by fire. Oh what a voluntary and more than stupid blindness of the people.

<sup>8</sup> Now look. I alone am the Lord from eternity. How am I now among you all? Look, I call you children, friends and brothers, and what you all are for Me, that is the destiny of all people, and no-one is less or more. Because every man is My perfect work, who as such should recognize himself and know his value, and should not completely underestimate himself and consider himself less than no matter what kind of monster, because whoever despises a clearly recognizable work from Me, despises necessarily also Me, the Master. And what would that be good for?

<sup>9</sup> Friends, humility in the human heart is one of the most necessary virtues by which one can come first to the inner life of light. But that virtue exists actually only from true love for God and to fellowman. It is the gentle patience of the heart, by which man surely recognizes his excellence, but who is never exalting himself as a ruler over his weaker brothers, but surrounds them with all the more love and tries to raise them to their own recognized higher perfection through teaching, counseling and action. Therein consists the real and only true humility, but it never exists in despising oneself.

<sup>10</sup> I Myself am humble and gentle of heart, and My patience goes beyond all limits, but you have

never experienced that I have despised Myself before men. Whoever does not recognize himself to be a work of God cannot truly respect his fellowman or even God, but only for a totally wrong reason.

<sup>11</sup> It is quite as wrong for someone to overestimate himself and soon become a persecutor and suppressor of his fellowmen and thereby losing the love as the divine life-element, as it is to underestimate himself. The reason for this I have already shown you and thus let us stay equal and be of good cheer, because if you now, out of respect of Me, because you have recognized Me, would behave too respectful and fearful, then you would no more be able to bear one more teaching from Me.

<sup>12</sup> Consider Me therefore as a perfect Man, who is completely filled with God's Spirit and therefore He is now your Master and Teacher. Then you will be able to get along with Me in the best way, and out of this, you will profit the most. Did you all understand this well?"

<sup>13</sup> Agrippa said: "Lord and Master, this we all have understood very well because all this is the very simple and naked truth. But what should we now think about all these prayers and psalms that were so much in use with the Jews? Do You not, as the now recognized only true God, want to be worshipped?"

<sup>14</sup> I said: "It is true that Moses said: 'The Sabbath is a day of the Lord, then you will not do any hard servile work, and with a pure heart, you shall pray to God your Lord.' But I say to you now, that from now on every day will surely be a day of the Lord on which the true man should do good according to My teaching. Whoever does good according to My teaching, celebrates the true feast of the Sabbath and prays truthfully without ceasing to God, and I shall be pleased with him.

<sup>15</sup> If anyone is aware that he has sinned, he should make up with the one against whom he has sinned, and should sin no more after that. Then his sins will also be forgiven. But by praying in a certain manner, chastising oneself and fasting, no-one's sins will be remitted as long as he does not give up his sins.

<sup>16</sup> However, as long as anyone continues to sin, he cannot be accepted into My Kingdom of truth, because sin always belongs to the domain of lie and deceit. Look, this is how it is. But now comes the midday meal, this we will take and only after that, we will continue on the way of truth."

## **- Chapter 142 -**

### **The form and spirit of the created beings.**

<sup>1</sup> The well-prepared food was set on the tables. All sat down in good order at the tables and ate and drank. The seven men from Upper-Egypt sat according to My wish at My table and ate also with us. Here again we received fish, and even one of the noblest kinds coming from the river Jordan. They were extremely good, were tastefully prepared and were very delicious to all guests. The seven Egyptians could not praise enough the manner of how the fish was prepared, and they ate the fish with real pleasure, although they had already taken bread and wine before.

<sup>2</sup> After a while, when we were eating and drinking, also Lazarus with Raphael came to sit at My table and both of them were heartily eating and drinking with us, because they took care of the young people and only after that, they came to us.

<sup>3</sup> The first Upper-Egyptian took a great pleasure in Raphael. He observed him from head to foot and said then to Me: "Lord and Master from eternity. When this servant of Yours was still living here in a bodily form on Earth four thousand earthly years ago, his appearance was not so incomprehensibly beautiful as now in his pure spiritual state. If ever I also will become worthy to come into Your Kingdom, will I then also receive a more noble appearance? I must admit that my appearance compared to this servant is inexpressibly ugly. For our climate it is very useful but it is not beautiful and noble. I know also that in this world the outer form is not important, but only the perfection of the soul. However, in Your Kingdom also the appearance and outer form must be very important. If this were not so, the pure spirits would not be shown in such noble and beautiful forms. In this world, the color of the skin and the outer appearance of a human being, are for his inner value of no importance, but in Your Kingdom of Heaven that will be very important. This also I would like to know now. I have somehow an idea of it, but in this respect I still do not have any clarity.

<sup>4</sup> I surely can always see in my soul the whole Earth, it's creatures and conditions. I know the useless acts and striving of mankind. I can see everything as far as the center of the Earth. The myriads of spirits in all the elements are not unknown to me, as well as the inflow of Your eternal Spirit in all beings. But the reason for all those different kinds of forms in Your material and most of all in Your purely spiritual sphere of creation, I was not able to discover until now. If You, oh Lord and Master, would like to tell us something about this, that would give great peace to our souls."

<sup>5</sup> I said: "My dear friends, the searching and discovering of the truth did cost you a lot of effort and work, but fighting courageously, you have - despite all the difficulties against which you had to fight - fortunately reached for the greatest part the goal that you have searched, and that is in fact the most important in life.

<sup>6</sup> Concerning the other things - especially those that you have asked for just now - the salvation of the soul does not depend on it, and that will be clarified to the soul when he is completely reborn in his spirit out of Me, and become one with it. But nevertheless, I will say something about it. The rest will become clear to you by itself.

<sup>7</sup> Look, already since ancient times men have made certain instruments that are able to produce sounds, just like by us the harp, the flute (Schalmei), the trumpet and the cymbal, by the Greeks the lyre, the pipe and the eolus harp. If these, and still other of those sound-instruments are well and purely tuned and are used, they also give a pure melody, and besides that a well-sounding harmony. However, when these instruments are out of tune, that means when the tunes are not well proportioned in relation to each other, then it cannot produce a melody and even less a pure harmony.

<sup>8</sup> Now imagine the human soul. If he is in a good and true proportion to his body, then he also will be in the right harmony of life, and this harmony gives to the soul his beauty, which of course will be only completely visible in My Kingdom when the soul will be outside of the body. However, when someone already in the body in this world pays attention to good and also to bad people, he will soon feel that a good person will show a pleasant and friendly appearance, while a bad person will show already from afar to the one who meets him, something repulsive, unfriendly and so also something ugly, that he cannot easily hide. The reason for this lies in the inner harmony of the soul - or, with evil people, disharmony.

<sup>9</sup> Such differences you can also find in the animal-kingdom and even in the vegetable kingdom. Of course all these differences of appearance and form will only come to light into it's clearest form in the spirit-world, while in the physical world it is only vaguely present. When you have the opportunity and want to examine this well, then you will easily find all the rest by itself. You are wise and are very much familiar with the powers of the natural world and it's elements anyway, and also in this sphere of the inner intelligence of the soul you can easily find the reasons and

consequences if you want to occupy yourselves with this. However, this and endlessly many other things will only become clear to every man when the Spirit out of Me in his soul will be fully reborn.

<sup>10</sup> And therefore we shall not say a word about this anymore. But now we will still eat and drink and finish our meal, and after the meal, it will be clear what we shall do further."

<sup>11</sup> After My teaching, the seven were well pleased, and the leader said: "Oh Lord and Master, we do thank You for Your words. They satisfy us fully and now we know very well how it is with ourselves also in this sphere, and how we must examine and investigate this case."

<sup>12</sup> After this, we continued to eat and drink the rest of our meal. We stood up from the table and I blessed all those who were present here.

## **- Chapter 143 -**

### **On the hill near Emmaus.**

<sup>1</sup> Lazarus asked Me what I would do next.

<sup>2</sup> I said: "We will all go outside now and will stay on the hill that is located in the direction of the morning. There, even today we will witness and experience things, which for us people of this Earth are extraordinary."

<sup>3</sup> With this answer all were completely satisfied, except Nicodemus, because he knew that two Pharisees would visit him in the afternoon.

<sup>4</sup> That is why he turned to Me and said: "Lord and Master, You can see in my heart and know how intensely I would like to be part of it and would like to be a witness with my eyes and my ears. When You now will go on the hill, which is still my property - that means, as long as I live - then I gladly would like to go with You, but now I have to stay home because of the two announced Pharisees, and have to suffer a great loss for my soul. Lord, what can be done about this now? On the one hand I find it good that You withdraw Yourself from the sight of these black people, but the fact that my eyes can see You no more and my ears can hear You no more for the salvation of my soul, that is really not good for me at all.

<sup>5</sup> For this, I am asking again, what can be done about this in a good way? Maybe I should not wait at all for those two Pharisees and go with You on the hill, or must I stay here in order to know the reason for their coming? However, the latter seems not necessary to me because to You, oh Lord, everything is known anyway, and thus You know also what is driving those two Pharisees to me this afternoon. If it would be something unimportant, then I surely would let those two Pharisees come and let them go home again. If however, it is something related to You, then again, it would be good to stay home. What do You say, oh Lord and Master, about this?"

<sup>6</sup> I said: "You are coming with us. Those two Pharisees will surely discover where we went and will immediately come after us. On the site they will experience how it is concerning the things that are related to Me, because I want it exactly that way, so that they will see all the things that will be happening outside on the hill, and their lips will be sealed in a very special manner. I Myself will do there little or nothing, and I only will work on them through the to them well-known Romans, through Raphael and through the seven men from Upper-Egypt, and the two will be silent like a

wall. Me however, they will not recognize and they will also not inquire a lot about Me, because among a couple of hundred people, one cannot be so easily recognized.

<sup>7</sup> You do not have to leave a note behind at home in your house to let them know where you went to. They will hear that soon enough in this village from the children, the helpers and the girls to tell them where you went, and they will soon be on your heels. But be totally without any fear because of them. They will not betray you. Those who will speak and act in My stead, will be inspired what they have to say and what they have to do. And so, be now without any fear and worry, and go now with us with courage to the beautiful hill which I have indicated now."

<sup>8</sup> When Nicodemus heard that from Me, he became cheerful and he ordered his people to bring, after about three hours, a proper quantity of bread and wine upon the hill.

<sup>9</sup> Lazarus asked what had to be done in the meantime with the young people.

<sup>10</sup> I said: "They also should go with us to the hill, because I want that those young people will now also experience higher things. So they should follow us in an orderly manner."

<sup>11</sup> Now everything was prepared for our departure and we stood up and went outside, only being noticed by a few children, and went to the specific place that we reached quite soon because it was not far away from the village.

<sup>12</sup> The hill was in total only about 30 man-heights higher than the village Emmaus, but had on top a big open space which was richly overgrown with grass, and to the north it was somewhat forested. Close to the middle of the open space above the hill, rose a cluster of rocks on the grassy plain, and those rocks were 1 to 2 man-lengths high and were easy to climb up from all sides. On this cluster of rocks Nicodemus build a big lodge that was, compared to the taste of that time and that place, very pretty and spacious. And just like on the Mount of Olives, one could enjoy a very beautiful panorama.

<sup>13</sup> Very soon, I went together with some of My disciples into the mentioned lodge that gave a free view in all directions. All the others stayed around the cluster of rocks and were closely watching everything, to see what could happen next, or what I eventually should do or say.

<sup>14</sup> After a short while, when all those present were more and more organizing themselves around the cluster of rocks, I called Nicodemus to Me and said to him: "Be attentive now because the two arch-Pharisees escorted by two Levites will now also be soon with us. What you, Lazarus, the Romans, Raphael and the seven men from Upper-Egypt have to say and do, will be laid into your mouth and into the mind of your heart, but for the moment tell those blind men nothing about Me."

<sup>15</sup> After that, Nicodemus went back again to his place that he was sharing with Joseph of Arimathea, Lazarus, the Romans, Raphael and the seven men from Upper-Egypt, and waited for the announced people to come, who arrived in a grumpy mood on the flat part of the hill.

## - Chapter 144 -

### The Pharisees are visiting Nicodemus.

<sup>1</sup> When they saw Nicodemus, they went immediately to him and said to him: "Because you knew

that we would visit you this afternoon for an important matter, you surely could have waited for us in your house, conforming with honor and decency. But because we can of course see that you have a great number of foreign guests with you to whom apparently you want to give a pleasant afternoon, we certainly want to excuse you. But who are those foreigners? The others, those who are from here, from Jerusalem and here from the neighborhood, we well know, but who are all those foreigners and where do they come from? Is there today a feast going on in Emmaus of which nobody told us?"

<sup>2</sup> Nicodemus said: "Here are eminent Romans, Greeks, Egyptians and Indians, who arrived today at my inn and who I have escorted to my favorite hill, so that on this beautiful day they can enjoy the view and nature. But if you want to know more, then you should speak with them yourselves, because they speak all languages."

<sup>3</sup> Then Agricola stepped forward and said: "Since you came here as spies of the temple, you surely will be anxious to know as much as possible concerning new and extraordinary matters, and this you also will.

<sup>4</sup> Look, I, who am now talking to you, am Agricola. I come from Rome and I am one of the most important servants of the emperor and possess full authority. In the name of the emperor I can command about all things and can manage all things, and whatever I command in the name of the emperor, must happen. Those who are around us, are my companions and are also prominent servants of the emperor. My two friends here, Agrippa and Laius, you already know. Behind those rocks, you can see a few hundred young people of both genders. They are part of my guard, and the other men serve also for my protection. There in front you can see three wise men from India, and those who follow them are lodged near the city. They also are now with me. Here is a young man who, with his will can do more than all powers of the Earth. And here close to us, you can now find the amazing mighty men from Upper-Egypt, of whose power the two Romans have told you very strange things yesterday afternoon. They came here to visit the two Romans.

<sup>5</sup> So, now you know in what kind of company you are, who we are and where we come from and what we can do. If you all want to know these remarkable and perfect men better, then direct yourself to them, because I cannot and may not order them, because they themselves are completely in authority and possess all power in their will. I have spoken, and now it is your turn again."

<sup>6</sup> Then the two Pharisees were looking at the hut that was build on top of the rock-formation, and were asking Nicodemus who might be staying in the hut.

<sup>7</sup> But Nicodemus said: "It is written that it is not good when someone knows everything, and this principle you can better apply now also to yourselves if you do not want to provoke these prominent Romans, because as far as I have understood their words, they do not favor the temple so much."

<sup>8</sup> After this answer, the Pharisees did not ask anymore to know who was staying in the hut. But they addressed themselves to the leader of the seven men from Upper-Egypt and asked him if he was indeed the same man of whom the two Romans were yesterday describing such amazing and unbelievable things.

<sup>9</sup> The man from Upper-Egypt said with a strong voice: "Yes! What do you want from me!? You who are weaned from every spark of the Spirit of God, and furthermore who are persecutors of all people who are filled with God's Spirit and who were showing to other people the ways of the light and living truth! Tell me, what do you want me to do for you!"

<sup>10</sup> These serious words of the man from Upper-Egypt were to the two highly ranked Pharisees not

so pleasant. They thought whether it would be advisable to ask him to perform a sign.

<sup>11</sup> Only after a while they said to the man from Upper-Egypt: "Dear man, we only want to ask you to be so kind to perform here also a sign for us, which would testify of the power of your faith and your will. Because we already have heard from reliable witnesses such remarkable things about you and because you yourself are now here, we also would like to be convinced about your inner power. Therefore perform a sign for us!"

<sup>12</sup> The man from Upper-Egypt said: "Yes, yes, I will perform one, but first you must tell me for what important reasons - just like you yourself have told Nicodemus in the beginning - you have come here today with your servants, because tomorrow it is Sabbath and you should have stayed home in order to make all kinds of preparations, because you may not do anything on the Sabbath. Tell me very precisely and truthfully the important reasons of your present arrival, and then I will perform a sign for you. But do not lie. Because if you lie, I also will perform a sign for you, but not to your benefit, but to your ruin."

<sup>13</sup> Then one Pharisee said: "I already can see that we can only speak with you open-heartedly, and therefore I am also not afraid at all to speak here the full truth openly.

<sup>14</sup> Look, in Galilee, which belongs also to the Jews and stands under the jurisdiction of Jerusalem, a prophet has arisen who performs all kinds of signs, and preaches a new teaching against the temple and against us. He deceives the people and sets them up against us. We even know that He claims to be a Son of God, let Himself be praised as the promised Messiah, and is hostile to us who hold on to the law of Moses. We only know too well that He is the son of an old carpenter, who, like his wife, is a simple, natural man. However, because the named prophet is persecuting us everywhere, it is hopefully also right that we are persecuting Him and are trying to track Him down.

<sup>15</sup> Last night however, we came to know by some messengers whom we have sent out, that He is wandering around with His disciples in the neighborhood of Jerusalem and that He is setting up the people against us that cannot leave us indifferent. They certified us that Nicodemus, our colleague, knew well where He was. And that is the reason why we came here to discuss it with Nicodemus and to deliberate with him what this matter is all about and to see what we lawfully can do about it. Look, this is the important reason why we came here."

<sup>16</sup> The man from Upper-Egypt said with a serious face: "Then what would you do with the prophet if He would allow you to catch Him?"

<sup>17</sup> The Pharisee said: "We would immediately deliver Him to court, would investigate severely and witness against Him, and prove to Him of which crime He is guilty to us. If He has offended too much against us and the temple and has broken the law - of which we mostly are already fully convinced - then He must be sentenced to death according to the law."

## **- Chapter 145 -**

### **The man from Upper-Egypt reveals the thoughts of the Pharisees.**

<sup>1</sup> The man from Upper-Egypt said: "Look, I still am in the highest measure a perfect man of nature and still possess the gifts that God gave us, by which man as the last and most perfect part of the whole creation, becomes the true lord of all of nature, it's spirits and it's elements, and I can do many things. I am everything that is human, animal, plant and mineral on the whole Earth, from it's existence to the future total destruction. And I even know all your moral, religious and political conditions, and I understand also all languages, even those of the animals, without ever having to study it from any scripture, because it was my spirit that God gave me that has taught me all that,

even since my 19th year.

<sup>2</sup> So I can tell you that you yourselves already since a long time have put away your Moses completely, and because you want so much to rule over your fellowmen, and having a strong tendency for laziness, luxury, harlotry and adultery, you have made laws for yourselves, with which you are tormenting and torturing your fellowmen. You are burdening them with unbearable loads that you yourselves, for all the gold in the world, are not touching with one finger, because inside yourselves, you do not believe in a God anymore. For, if you still would believe in a God, like formerly your ancestor Abraham believed, then you certainly would not have destroyed and twisted the laws that God gave to Moses. Then you would not have killed with stones the prophets whom God had awakened among you to continually let you know how far you have turned away from His ways.

<sup>3</sup> Now truly, the greatest and for you also the last prophet has arisen in this time, who was prophesied by your prophets. He is teaching the truth and let you see that you, because of your great and shameless sins against the will of God, are no more children of God, but children of the devil. It is easy to understand how this is filling you with anger and rage against Him, and therefore you are trying to catch and kill Him.

<sup>4</sup> I, as a wise man who am not from here, am telling you that - because He allows it - you will also be able to accomplish it and will also accomplish it, because your will is completely evil. But you only will be able to destroy His body for three days. His eternal, almighty Spirit you cannot destroy together with the body, and that Spirit will resurrect Him within three days. Those who have believed in Him are to be envied, but a thousandfold are you to be pitied, you evil hypocrites, deceivers and oppressors of man. All the things that were shown in the sky yesterday night will happen to you. Did you understand me?"

<sup>5</sup> With an angry face the Pharisee said: "How dare you, a foreigner, tell us such things in our face? Do you know our power? Do you know nothing about our power, despite your all-omniscience?"

<sup>6</sup> The man from Upper-Egypt said: "Precisely, I said this because I can see very clearly and know all too well the total nothingness of your power and the complete truth of mine that I would not tremble for a thousand times a thousand soldiers. I only told you the truth. Why do you not want to hear the things that were said for your salvation, for which there is still a possibility? Because you are no more children of God but children of your own highest devil. That is why the things that I have told you are now offending you, and therefore you also want to kill God's most holy Man. Be sure that I really am not afraid of your angrily glowing face. The sign that I will perform, will show you the reason for it very clearly. Do you see there, high in the sky, the giant eagles gliding around?"

<sup>7</sup> The Pharisees and also the Levites were looking up and saw twelve of those dreadful giant eagles, and one of the Pharisees said: "And what have those animals to do with it?"

<sup>8</sup> The Egyptian said: "I have called those animals to this place to show you that a perfected man is lord over all of nature. I will call them now immediately downward, so that you can look at them closely."

<sup>9</sup> Then the Egyptian was only moving with his right hand and the giant eagles shot down like arrows and settled around the temple-servants. Those were terrified and asked the Egyptian to order those animals, which were behaving very wildly and savagely, not to hurt them.

<sup>10</sup> The Egyptian said: "Are you already so much afraid of those animals? Then how come that you are not afraid of the One who you are searching for and who is infinitely more than I am?"

<sup>11</sup> See how terribly blind, foolish and silly you are, and therefore also terribly evil and revengeful. A

truly wise person is never like that. He will surely forbid severely the foolish their bad tricks and only chastise them through a judgment when they became so hardened, evil and malicious, that there is no chance of improvement, just like it is completely the case with you, servants of the temple. What could happen to me if I would let you be devoured by those animals that are completely obedient to me? I am telling you: nothing in the least.

<sup>12</sup> Indeed, you think that I quickly could finish you four. But what would happen if there would be an armed army surrounding me and would shoot sharp arrows at me? Then I would do the same with that whole army as I will do to you now by my will, only for a few moments, and actually am doing it already now, in order to give you proof. Now try to move away from here, or to use your hands. Only your tongue I will give it's full freedom, but otherwise you look like the salt-pillar, in which Lot's wife was changed because of her disobedience."

<sup>13</sup> Then the four men were trying to move their feet from the ground and to move their hands, which was however impossible. Therefore, they were begging the Egyptian to set them free from their critical condition, because they wanted to change their attitude.

<sup>14</sup> The Egyptian said: "That you surely will not do, but I will still set you free."

<sup>15</sup> Now they were able to move their feet and hands again. And the one Pharisee said: "If you possess such an incomprehensible power, you certainly could have become already long ago one of the most powerful rulers over the whole world. Who could resist you?"

<sup>16</sup> The Egyptian said: "I am not a blind, worldly fool like you. To me all that matters is the true recognition of the only true God, His living mercy and love, and the right recognition of the holy will of the eternal Father, and I want to hold on to this very strictly. And see, that is infinitely much more than all the treasures on Earth.

<sup>17</sup> If you, as so-called priests, would do the same, then you would have more than your great quantity of gold and silver and all your precious stones.

<sup>18</sup> As long as your former king Solomon was not sitting on a golden throne and living in golden chambers, he was wise, and by his will, he possessed a great power, but when he later was surrounded with the glamour of the gold, he lost his wisdom and power and God's great mercy. Then what was the advantage for the weakling with his immense worldly treasures when he finally even started to doubt the existence of God?

<sup>19</sup> But Solomon was in his last time, with all his doubts, still much better off than you are now. His desire for splendor and also his great lust for women have brought the discontentment of the Lord, because Solomon was ignoring Him, although He appeared to him twice, talked with him and had warned him never to turn away from His ways. The result of it was that his great kingdom was divided and only the smallest region around Jerusalem was given to his son. And even this grace was only given to him because of his father David. But for all of you, no grace will be given at all, you will perish in the pool of your countless sins and your total incorrigibility."

- Chapter 146 -

**The punishment of the rich Barabe.**

<sup>1</sup> The one Pharisee said: "How can you say this about us with such a great certainty? Why could we not - even if we are such great sinners - be able to improve our lives? Show us only the full truth and let us see that the prophet from Galilee is really the salvation of the Jews, then we will believe in Him."

<sup>2</sup> Pointing to the twelve eagles, the Egyptian said: "Look there. Those wild birds of prey will believe sooner in Him than you. Did He not teach you already many times in the temple, and did He not work the greatest signs in your presence? Then why did you not believe Him? The more He was teaching and the greater the signs that He performed, the more you became angry and revengeful. If this is then undoubtedly the case with you, then how can you say that you are only doing this in order to come to the full truth and to be sure that He is the Savior of Israel, in whom you would believe? But I am asking you: who in the world would be better qualified to make Him known than He Himself? If you do not believe Him, then who will you believe and for whom do you want to improve your life then?"

<sup>3</sup> The Pharisee said: "It is oftentimes easier to believe someone who testifies about a prophet than the prophet himself."

<sup>4</sup> The Egyptian said: "You also did not lack any witnesses, because in the first place all the prophets since Moses testified for Him, and furthermore, during this time you had enough living witnesses. Then why did you not believe them? They were proclaiming Him to you and you killed them with stones, and the last one you cut off the head of his body. And you are saying: 'We rather want to believe a witness than the prophet himself'. When the Master cannot achieve anything, then what can His weak witnesses do?"

<sup>5</sup> Yes, yes, you are now frightened to death of me because I, as a total stranger, have shown you what a perfect man can do, but for the first and most important Man, who is a God, you do not fear because until now in His immense love, patience and mercy He treated you as His most important children. But I tell you, that I as a complete man, compared to Him, I am even less than a total nothing, because only He is the Lord of my and your life and salvation. That is and remains an eternal truth.

<sup>6</sup> Your rage and anger against Him will never cease. Look here at my animals. Every time that I am speaking about Him, they are bowing their heads completely to the ground, and in your chest grows by that the ineradicable resentment. Those animals are putting your wisdom and dignity to shame, but you are sinking still deeper into the pool of your ruin. And still you are saying that you can improve your life if only you knew the truth. How can a blind man see the light and understand if there is no light in him - and there also cannot be any - because he is completely blind? So also, you cannot understand a truth because there has never been any truth in all of you.

<sup>7</sup> He who wants to grasp and understand the truth must have first come forth of the truth. But already since your ancestors, you were children of the lie. How do you think now to be able to understand at once the greatest and most holy of all truths? In short, you will stay in your old sins and you also will receive the reward for your works."

<sup>8</sup> Then the giant eagles were making dubious movements around the Pharisees, who therefore became very frightened and were once more asking the Egyptian to take care, so that the animals would not hurt them.

<sup>9</sup> The Egyptian said: "Really, your miserable flesh would be too bad for these animals. But look, there below, a flock of sheep is pasturing at the foot of this hill. They are the possession of a certain Barabe, an extremely rich citizen of Jerusalem, who there in the already decayed sheepfold had completely ruined a very poor family that previously was in his service. He surely gave them permission to live in that miserable hut for a short time, but because their sickness lasted too long,

and because things became so bad lately, that he hardly could accept that there ever would come an end to it. So the situation took too long and it became too troublesome for him. As an excuse that the hut had to be transformed and renovated because of his expanding flocks, he gave order to the poor people, who were more dead than alive, to move out, even the same day, of this already miserable hut. Oh what a noble and merciful son of Abraham, Isaac and Jacob.

<sup>10</sup> But the all-knowing and by you so hated prophet from Galilee, went to this mentioned terribly poor and totally deserted family, of which the children were begging naked for bread and received nothing, although this place is the supplying center of practically the whole of Jerusalem. And by His almighty will, He gave them back their health. After that, He gave them bread, wine and decent good clothing, and by means of those eminent Romans, He delivered them from this miserable dwelling-place.

<sup>11</sup> There, in the midst of the mentioned eminent Romans, are standing the parents and their poor children, and they are being well taken care of. And look, all that is the work of your hated prophet.

<sup>12</sup> But you, who are claiming to be priests of God, you have nothing better to do than to deliberate day and night in your temple that has become a robber's den and a murderer's pit, to know how you can kill and destroy the greatest benefactor of the poor people.

<sup>13</sup> Now, say for yourselves: with what kind of savage animals from the forest and the desert are you in fact to be likened? Really, citizen Barabe is miserable and bad, but you are even a thousand times worse. Because Barabe will even be grateful to the great prophet that this hut has been evacuated. But in you the secret anger is growing even more, because the great prophet is so endlessly superior to your insignificant power, might and mercy. And therefore, Barabe will also be punished more mildly for his great injustice.

<sup>14</sup> Look at these giant eagles. They must - because, as I have said that you are too miserable and bad to serve them as food - fill their stomach with the flock of that oh so good-hearted Barabe. And in order to help them to accomplish this task, they will be helped by equally as much wolves and bears. I want it, and so it will be."

<sup>15</sup> As soon as the Egyptian had said that, the giant eagles suddenly lift up and zoomed down to the pasturing sheep, and each bird lifted up one in his claws and flew up into the mountains. At the same time, down in the fields, one could also see a few wolves and bears, by which the whole big flock was completely killed and eagerly devoured, while in this situation the shepherds were of course fleeing away as fast as they could.

<sup>16</sup> The 4 temple-servants were looking down into the valley, totally astounded, and not one of them dared to utter even one word about it.

## **- Chapter 147 -**

### **The promise of the Pharisees.**

<sup>1</sup> The Egyptian however asked them: "Well, how do you like for example the signs that I have performed now?"

<sup>2</sup> No one of them dared to answer this man of wonders anymore, because being aware of their wickedness, they had a too great fright and fear for him.

<sup>3</sup> And he said: "Oh, miserable hypocrites! You are now afraid of me because you have seen this from me and have experienced it, but you are trying to catch and to kill Him by whose almighty will that I know, I have done all this. Oh, you miserable blind fools! Who is then more important, the Lord or the helper, the Master or the weak disciple? If you are already trembling so much for me, then how will you stand seeing His face?"

<sup>4</sup> With a small voice, the Pharisees said: "Yes, yes, extraordinarily mighty man, you are completely right, but finally we cannot help it when the temple turns so hostile against the prophet from Galilee. The temple with its institutions is, seen from a worldly point of view, still always a mighty stream. We are in the middle of that stream and we can impossibly swim against it. But if the mighty prophet cannot or does not want to change the temple, then what shall we as powerless members do against it? Yes, if we would possess your incomprehensible power, then soon we would have brought the counsel of the high priest to other ideas. But with words only, that is impossible. The most we can do the next time is to abstain from voting against the great prophet. We can also leave the temple. That means we can withdraw with our means into a more private life. But we cannot change the temple, what you, with your really great wisdom must very well be able to understand. But you, and still more the great prophet, could change the temple and its servants with these signs. However, we alone cannot do that."

<sup>5</sup> The Egyptian said: "What you have now brought forward as an excuse, I know all too well, but I also know that it was precisely you two who are and were strictly on the side of your high priest, and who was actually forming the center of the most fierce hostility against the greatest prophet that this Earth had ever carried, and that is evil and wicked of you.

<sup>6</sup> But I say to you, according to God's eternal wisdom in me: the great Master, who is filled with God's Spirit and of all His power and might, does not want to give the people only signs, but rather by His pure wise teaching, He wants to bring them on the way of the light and of life. Because even if signs are forcing the people to believe His word, they give nobody an inner free, living conviction of the great truth. However, as long as man does not have this truth, which he can acquire by living strictly according to the teaching, he is still - concerning his soul - to be considered dead. Because the pure, blind and imposed faith does not give man an inner true life, but only the faith that is full of light, and which became alive by acting according to it. And that can never be attained by outer miracles, but only by the living Word of the eternal truth out of God by the one who accepts it as truth and lives according to it.

<sup>7</sup> The great Master from Galilee knows and perceives best what can give His people true salvation. That is why He Himself performs only few miracles outwardly, but He teaches the people only fully in truth the will of God and awakens those in order to act according to it. He only performs signs when He is sure that it cannot harm anyone's soul.

<sup>8</sup> For this reason He also does not want to use force against the temple, and leaves it free to act. But if the temple will continue like this, it will, together with all its followers, be left to the judgment and will perish. Do remember this well and bind it in your ears. Because God, who is, was and forever will be, will not be mocked, because He Himself has destined man for a true, eternal happiness.

<sup>9</sup> If man would only be something unimportant, God would first of all not have created him remarkably wise and ingenious, so that he - already concerning his body - is the greatest piece of art in the whole material creation. And secondly, He would not have given him a soul who can in everything even become equal to Him, the Creator, if only he would take it seriously. And thirdly, He Himself would not have spoken so often to man, teaching him about His will, what purpose He has with them and what they can achieve.

<sup>10</sup> If you think about this now properly, and you look at your totally wrong way of life, then you

certainly must see how much you always have acted contrary to God's will in word and deed. And then you also must see that you, precisely because you always went against the will of God, now also hate the great Master from Galilee and persecute Him. This shows you all too clearly that all your works are going against the will of God and are therefore completely evil. Did you understand me well?"

<sup>11</sup> The Pharisees said: "Oh yes, we have understood you well and you have also spoken the complete truth, but unfortunately we also can see that we cannot make a great change in the temple, even by telling the counsel exactly everything what we have experienced here. Besides, we will not keep silent before the high counsel, and will openly tell them our objections. We ourselves will no more be the adversary of the great Man from Galilee, because thanks to you, we can see now what man can achieve if he knows the ways and possesses a complete, earnest will. If you as a human being can already achieve that much, then why should the Man from Galilee not have achieved even more? For ourselves, with the Scripture, we will compare and examine His teaching, of which we already know a lot, because He already has spoken many times in the temple. And then we will make it the guiding principle of our own lives. Is that good?"

<sup>12</sup> Then Raphael came forward and said: "Then you will have to make a lot of things good for all the evil you have caused to mankind. Or else, it is not possible to receive forgiveness for your sins. Because if men do not forgive you what you owe to them, then God can also not forgive you."

<sup>13</sup> One Pharisee said: "What is then this very evil that we have caused mankind? We kept very strictly the laws of the temple, but further, we do not know what evil we have done to mankind."

<sup>14</sup> Raphael said: "Just a moment, the men of Nicodemus are bringing something to eat. When we have finished with that, I will give you a few proofs, that will show you how you have treated poor mankind. But now, have patience."

<sup>15</sup> The Pharisee said: "We will surely wait, but if we will eat something, this I doubt very much, because what you have told us, is not so comforting and encouraging. Everything that the Egyptian has told us and the things he has done, did not touch us so much as what you have told us."

<sup>16</sup> It is certainly true that many people were tormented, for which we had to give command, because we belong to the highest rulers of the temple, but the laws that we did uphold and that we had to carry out, existed already a long time before we were there. We really cannot help it when there are such laws with us. If we then have harmed the people through that which is lawful - which indeed did not happen that seldom - then it is very much the question if we also have to repair the damage."

<sup>17</sup> Raphael said: "Be a little more patient until we have taken the bread, the wine and the fish, then I will answer you."

<sup>18</sup> Then the baskets with bread, wine and fish were put down before the different groups of guests. All of them were reached out for it.

<sup>19</sup> Only the four temple-servants did not want to partake of it, despite of the fact that many were insisting. Because one of them said: "When a Jew is a sinner then he must fast, pray, do penance in sackcloth and ashes and not eat and drink like the other honest men who are pure and righteous before God and all people. We shall not eat and drink until we know how and in what way we became sinners."

**Raphael reveals the sins of the Pharisees.**

<sup>1</sup> When Raphael had taken the bread, a few fishes and also a cup of wine before the people, he quickly went to the four men and said: "Look I am already finished and will help you now immediately out of your justice-dream.

<sup>2</sup> Just now you were justifying yourselves with the strict laws of your temple, which you have not made nor established. But then, who gave you the law that prescribes that you have to send accomplices, dressed in all kinds of styles, to the people in order to seduce them with all kinds of tricks to make them sin against God, against yourselves and against the temple? When someone was seduced by them, then he was accused by the seducers to you, and then you immediately sent the executioner and servants of the law. These brought the culprit to you and, whenever he had any wealth, you charged him with unpayable penalties. Sheep, calves, cows, oxen, bulls and donkeys, corn, chickens, wine and money he had to give to you as atonement for his sins. If ever he had any beautiful daughters, then he had to offer them to the temple or he had to pay big ransom money. Now say for yourselves if that was not a sin, which you have committed in an abominable way.

<sup>3</sup> But the last time, you have made for yourselves an even better arrangement. Now you do not need anymore the seducers who are wandering around to seduce the people to all kinds of sins, but now you are sending out immediately the executioners and servants of the law. These must at once hold the people, who have any possessions, to ransom - under the pretext that the temple is completely aware of the fact that they have sinned heavily and in a condemning way against God and the temple - and take away immediately all their possessions. And whoever offers resistance, must be punished immediately.

<sup>4</sup> Maybe your way of acting against the poor people can also be found in one of the Mosaic laws, or is it not a sin against mankind and against God?

<sup>5</sup> If ever you knew any attractive woman, then you seduced her to commit adultery. And when you had made her an adulteress, then surely everyone knows what you further have done with her.

<sup>6</sup> In short, I am telling you: it was not as bad in Sodom and Gomorrah as with you in the temple, and still you dare to say in my face that you have treated the people only according to the law, which was not made by you.

<sup>7</sup> Can you excuse your trade in blood with the barren women from the neighboring province in the north of the Jewish land? And do you know nothing about the street-robbers who were hired by you, who already many times, dressed as Roman servants and officials, took away the treasures of the richly loaded caravans and kept it for themselves? That means, for you and the temple.

<sup>8</sup> Your way of acting is also, as I know too well, not mentioned in any law. But it is written that one has to be righteous also to foreigners and, if they are no enemies, to give them the freedom to travel along the roads. However, because you as Jews have committed such unlawfulness against local people as well as against foreigners, how can you and will you make up for these and still a lot more iniquities that you have done to the poor people with immense brutality?

<sup>9</sup> How will those, who you have killed in a horrible way - spiritually as well as physically - ever forgive you? And how will you give the robbed merchandise back to the many foreigners, and the unlawful extorted atonement to all the local people for the sins you attributed to them?

<sup>10</sup> I have spoken now. Now what can you answer to me when I still add that you and your predecessors have only tried in a very zealous way to persecute and to kill the prophets, because they showed you your abominations and warned the people of your deceitful and lying teachings and prescriptions, and that you yourselves for precisely the same reason want to destroy the greatest prophet from Galilee, because He - just as I and this foreigner from Upper-Egypt - are witnessing against you? Speak now and apologize before me, because also I am a messenger of God, the Lord of eternity."

<sup>11</sup> A Pharisee said: "That you can be indeed, but I only do not understand how you, merely a young man, came to this wisdom. Are you perhaps also a man from Galilee and did you learn all that from the great prophet, to be able to act before us in front of everybody? And still, as far as we know, we have never done any harm to you."

<sup>12</sup> You have now accused us, even in front of these eminent high Romans, of abominable injustices for which we can never make up, even with the best of good will. However, if you take the miserable worldly circumstances into account wherein we live, then you will also see with your wisdom that no human can swim against the stream and that everyone must live according to the circumstances.

<sup>13</sup> By the man of wonders from Upper-Egypt and now also by your hard words, honorable exalted young man, we have, for the first time, come to realize - and are convinced - that there truly must be a higher life in man. Now then, the man who is completely convinced about this can of course talk and act easily. However, we for the first time have experienced things today that have told us that Moses and also all other prophets are no illusions of a heated human fantasy, but are real truths of which we did not have any knowledge before. And therefore, we now also realize that, according to the pure law of Moses, we have sinned terribly against mankind. But it is impossible to repair that now again, and it is also a total impossibility to, now that we ourselves have come to insight, to inform the whole temple and all the Pharisees in the whole Jewish land about our insight as a living truth.

<sup>14</sup> The Lord in Heaven will surely know why He has punished us that long with the greatest blindness. But because of that, I am also of the opinion that in all justice He cannot condemn us, because we fell over the cliff as blind people. As far as our strength and means reach, we shall do everything that possibly can be done. But to make up for every evil and wicked thing that has been done in our blindness, is impossible, except in thoughts.

<sup>15</sup> Thus, we also will take care in the temple that in any way the great prophet will no more be persecuted by us, because we will no more take part in the assemblies of the high - and now in fact evil - counsel. But whether the high counsel will therefore give up persecuting the great and mighty prophet, we really do not know. But according to what you and the great mighty wonder-man from Upper-Egypt have said about Him, He will even be less scared of the high counsel than the two of you. Because what can the high counsel with all its tricks and decisions accomplish against the power of a Man who is equipped with all the power of God's Spirit? Now I have spoken and it is now your turn to tell us if I have spoken correctly."

## **- Chapter 149 -**

### **The convincing miracle of Raphael.**

<sup>1</sup> Raphael said: "You have spoken well and correctly and I cannot contradict you in any of your words, but we, perfect men, possess also what is for you, the fatal gift: to see also your most inner thoughts, and these were not in agreement with your words."

<sup>2</sup> The Pharisee said: "How is that possible? How can one speak differently than what he thinks? After all, the word itself is nothing else than in a certain way a corporal thought."

<sup>3</sup> Raphael said: "Yes, yes, this is the way it should be, but with you this has never been so, and also this time it was not like that. If your word is the loudly outspoken interpretation of your inner thoughts, then it is truth. But if you profess something with the mouth but think in your heart the total opposite of it, then your word is not the truth anymore, but a lie that you surely can press on to people of your kind but not to human like we are, because we also have the ability to see and to hear the thoughts of men, and then a lie will not help.

<sup>4</sup> You certainly have said something truthful, namely that you will not take part in the counsel when the persecution of the great prophet will be discussed. And also that you can never make up anymore for all the evil that you have committed, but still want to make up for the things that can be made up for. However, all this you only want to do because you consider us, and also the prophet, as arch-magicians and not as real messengers of God. You are very afraid of us as arch-magicians and therefore you do not want to turn against us. However, I am telling you that we are not magicians, but truly messengers from God. The great prophet from Galilee however, is actually not a prophet, but He is what the prophets have prophesied about Him.

<sup>5</sup> If you would believe in Him, then you could receive also forgiveness of your sins, but if you do not believe in Him and do not accept His teaching and are also not acting according to it, then your sin remains in you, and therefore, also eternal death. He alone is the Lord, just like all the prophets have spoken of Him, and therefore He also can forgive the sins of whoever comes to Him. But as a master-magician, for whom You are taking Him, He will not remit and forgive your many sins.

<sup>6</sup> I will show you at once that we are no magicians as you think. Look at me, whether I am wearing something else than only this very light, folded robe. Now I do ask you: what do you want me to make appear, only by my will? But choose something good, real, and thus intelligent."

<sup>7</sup> Then the Pharisees were thinking about what they could choose which for the so-called young magician, would not be so easy.

<sup>8</sup> After a while, they said: "Good, dear friend, make for us a fully grown fig tree, that is loaded with fruits, and make it so that it would stay and bear fruits for years. However, we also want to taste the fruits immediately."

<sup>9</sup> Raphael said: "Although it is written: 'You shall not tempt God's omnipotence, but you shall serve God', your wish will be fulfilled immediately because the only concern is to show you the difference between a magician and someone who works with God's Spirit. Where do you want the tree to be?"

<sup>10</sup> The Pharisee said: "Look, there, where a brown stone is laying at the side of the hill. Precisely there you can put it."

<sup>11</sup> Raphael said: "Very well, I want that there will be immediately a fig tree, just like you have wanted it, on the indicated spot. So be it!"

<sup>12</sup> Now at that moment, a fig tree was standing on the indicated spot. The Pharisees and Levites were so frightened by it that out of fear and amazement they hardly dared to say anything.

<sup>13</sup> But Raphael said to them: "Well, the tree that was desired by you stands on it's place, richly loaded with ripe fruits. Go to it and taste the figs, and find out if they are useless magic or full reality."

<sup>14</sup> Then one Pharisee said: "Oh, almighty messenger of Jehovah, we already can see that this is

eternally no magic, but the might and power of God's Spirit in man. May God forgive what we have done against His omnipotence. We dare not to taste the fruit that God had created so wonderfully by His omnipotence, because that would be to tempt God even more."

<sup>15</sup> Raphael said: "Oh, oh, so devout you are not yet by far. You are only scared that eating this fruit would harm you, and therefore you dare not taste it. But the other people will go to it first and taste the fruits, then surely you will see if the fruits are harmful to you at all."

<sup>16</sup> Then Nicodemus, Joseph of Arimathea and still a few others went to the nice tree, picked a few figs from the branches, ate them with great satisfaction and were praising their good taste. Then also the Pharisees went to it and ate also the really delicious looking and very attractive figs, and they found no words to praise their lovely taste.

<sup>17</sup> When they had finished eating several figs, they went, full of amazement, back again to the angel, looked at him from head to toe and said after a while: "Young man, are you really only a man like we are, or are you perhaps one or the other higher being?"

<sup>18</sup> Raphael said: "Yes, I most surely am a human being, but indeed not like you, because you are until now in fact not real humans, but only becoming half-human beings, where still a lot is missing until they will become perfect human beings. Now, what more do you want me to show you?"

<sup>19</sup> The Pharisees, to whom it was finally dawning, said: "Oh, dear young man, for sure you are just like a Samuel and a David, a young man filled with the Spirit of Jehovah. This sign is enough for us. We repent that we have tempted God this one time, and asked for a sign from you. Now we fully believe that it is no magic, but a pure wonder of God. It would be insolent of us to, like you have said, ask for an another sign. But you can, as young man who stands completely in the favor of God, do through your own will whatever you wish.

<sup>20</sup> It even seems to us that you also are the miraculous builder of that big pillar in the field, which can still be seen very well from here. Because it is not in a natural way that it ended up there, because one cannot see the slightest trace of damage to the soil and to the grass, that undoubtedly had to be there by the setting up of such a heavy pillar. Thus, it must have originated in a miraculous way. And if it is possible by God's grace and power in you to create such a tree full of ripe and very good tasting figs as fast as lightning, then why would it not be possible to make appear that pillar in precisely the same manner?

<sup>21</sup> For by God, who created this whole Earth out of nothing, together with all that it is carrying and feeding, everything must be possible. However, in you, also God's grace and power are active, and so also for you, everything must be possible. You only have to will it firmly and everything what you want is already there. We are now fully convinced about that and we do not need another sign from you. You have wisdom and power and therefore, you yourself can still do whatever you want."

## **- Chapter 150 -**

### **The inner nature of man.**

<sup>1</sup> Raphael said: "Alright then, then I also will do it that way. Since you have accepted that I am the builder of that column in the field along the way to Jerusalem, I also tell you that this is so. If these are the facts, it also has been proven by this that the inner spirit in man is also - and also must be -

lord over all the powers of nature, which are ruling in all the elements. Because without the Spirit - which is out of God and which works everywhere - they would not exist at all. And if this is undeniably so, everything must be possible for him, according to the eternal standards of divine order.

<sup>2</sup> However, before someone attains or can attain to this power, he must, by a most precise following of God's will that is revealed to him by Moses and the prophets, make it so very much his own, that he can act freely out of himself in no other way than that the will of God is showing in his heart, which is certainly not difficult for someone who has recognized God and loves Him above all, because the love for God constantly supplies him with intensified strength in the same measure as the love for God grows in his heart, and in this love, also the love for the fellowman.

<sup>3</sup> If man has been united with God in this way, he is already filled with the Spirit of God. Because, love for God and the fulfillment of His holy will is already this fully active Spirit of God in man, because his new will is no longer the weak and helpless will of the human flesh, but the almighty, pure will of God.

<sup>4</sup> Whoever has such a will completely within himself, to him everything he wants, must obviously be possible. Because what he then wills, God also wills in him. And certainly, for God all things are possible.

<sup>5</sup> Therefore, you must not be so surprised that the old prophets often did great signs. For, as mere men, out of themselves, they did just as few true signs as you have ever done. But because they were often filled with the Spirit of God by their pure walk in life already since their young years, this almighty Spirit performed the great, marvelous signs. And this Spirit also filled their hearts with the light of all wisdom out of God, and what they then spoke to the people through this wisdom, was not the word of man anymore, but the word of God.

<sup>6</sup> However, because I - just like some of these people here present - am also filled with the Spirit and the will of God, everything must happen what the will of God wills in Me, and nothing can resist me. If I would like to destroy this whole Earth and would like to devastate it completely, then, if I seriously would want it, it would succeed as certainly as I will now succeed to destroy immediately that protruding big rock at the somewhat distant mountain range over there.

<sup>7</sup> Look, there between midnight and morning is the mentioned protruding rock, of which the destruction will not hurt anyone, since it has caused the owners of that mountain and it's forests more harm than advantage anyhow. I will it. And look, the rock does not exist anymore. it's entire mass is already at about a 1,000 days of traveling away from here in the deep of a great sea."

<sup>8</sup> Being amazed, the Pharisees said: "But we did not see it lift up and fly through the air."

<sup>9</sup> Raphael said: "Neither did you see the tree growing slowly out of the ground. Whatever the Spirit of God wills, happens just like He wills it. Because time and space do not count for Him. If however, He wills that everything takes place one after the other in time, just like you can see in the nature of things of this Earth, then it will also happen just like He wills it. Because time and space are also things that are always and eternally proceeding out of His will and out of His order.

<sup>10</sup> The cedar grows many hundreds of years according to His will, until it reaches it's greatest height and strength. A clover plant is fully-grown in a few days. However, if you see the lightning shooting out from a cloud, then it needs very little time to reach the Earth. And so you see that for the Spirit of God all things are possible. Do you understand it somewhat now?"

<sup>11</sup> The still very amazed Pharisees said: "Yes, yes, we understand it now, as far as it is possible for men with our old blindness, but the immense speed of execution of the divine will in man, like in yourself, we hardly will ever be able to understand. About being here and there at the same time,

no human intelligence can ever understand that, no matter the degree of it's enlightenment."

<sup>12</sup> Raphael said: "Then why not? Can you for example not transfer yourselves instantly in your thoughts into your homes?"

<sup>13</sup> One Pharisee said: "Oh, yes, that can be done, but of course without the least of effect!"

<sup>14</sup> Raphael said: "That for sure, because you are not one with the all-filling, all-penetrating and all-working Spirit of God. This Spirit is resting indeed in the innermost center of your soul, but it is still totally isolated from the universal Spirit, because of your too little love for God, it also receives a much too little nourishment. For this reason, the Spirit cannot expand Himself in the soul and penetrate it and thus expand Himself throughout your whole being. This does not mean spatially, but in the sphere of the will, which is just as present in it as in God Himself, by whom it has been laid in the heart of the soul as an indestructible life-spark.

<sup>15</sup> To expand in the sphere of the will means however, that the soul submits his own will completely to the recognized will of God and voluntarily allows to be ruled by it.

<sup>16</sup> If this is the case, that the soul - as if from outside - allows himself to be penetrated in his innermost by the recognized and precisely followed will of God, then he awakens the Spirit out of God that is resting and slumbering in the innermost of the soul. It unites itself immediately with his equal will-spirit that has penetrated the whole soul and which is actually the Spirit of God. And then he is completely one with it, just as God is and remains one with it, although on an infinitely higher level, as one eye is one with the other, although with man also one eye sees sharper and easier than the other.

<sup>17</sup> Once man has accomplished this, his thought, with which he has transferred himself even to the most distant region, is no longer an empty thought without effect. But spiritually it transfers to that place the whole being of such a perfected man who is able to perform everything. He sees, hears and perceives everything, because with the endless will-spirit, it penetrates and controls everything, without losing even for a moment it's individual independence. Since it penetrates and controls everything, it can also, like a thought, filled with the true Spirit of God, perform everything in one moment whatever the perfect man wills.

<sup>18</sup> But as long as man has not attained this most blessed and only true condition of life, he can only materialize his thoughts and ideas imperfectly in one way or another through the members of his body, and this only according to the laws of nature that is under judgment. However, the thought in itself is nothing else but your image in a mirror - without existence, without power and without any might. But it tells you anyway that, with it, you can instantly be in the most distant place, although - according to the previous explanation - without any effect.

<sup>19</sup> Now you surely will understand how it was possible for me to remove the rock from that rather distant mountain and to let it sink into the depth of a very distant sea.

<sup>20</sup> However, I have not done this sign to make you afraid of us or to compel you to accept a new teaching, which is actually the oldest on Earth. But I only have done these signs to show you the right way to receive the true and perfect life-power out of God. Without it, one is to be considered as almost completely dead in his soul, until he has not completely become one with the will of God, according to the way I have shown you."

## Divine guidance of humanity.

<sup>1</sup> But you, with your totally wrong and from God completely deviated temple-conduct, are still very far away from it, and you still will withdraw yourselves further away from it. You are hoping for a Messiah for this world who will once more make of you a great, feared nation and will free you from the by you more than ever hated submission to the Romans. But such a Messiah will not ever come.

<sup>2</sup> The promised true Messiah has however, in the person of the by you-so-hated Man from Galilee, come to you and wants to establish among you a spiritual Kingdom on Earth and give you back the lost paradise that consists of your totally lost knowledge of the only true God and His will, which stands infinitely much higher than all the kingdoms and treasures on Earth. But this, you do not want, and you persecute the most holy One of all holiness in God and even want to capture and kill Him.

<sup>3</sup> Now judge for yourselves if in this way of thinking and acting, you ever can attain to the condition of the true perfect life of man. Speak now and give me a good answer."

<sup>4</sup> One Pharisee says: "Yes, yes, you have surely spoken very rightly, and now we see the great truth, that, because of our own fault we have strayed so infinitely far away from the true goal of human life. But we also see now that in this way we are as good as helplessly lost, because the temple will in it's enormous great blindness, not change it's way of thinking, and thus we are lost, and the meaning of the signs in the sky last night has only now become to us as clear as the sun.

<sup>5</sup> Regarding the four of us here, we will exert all our strength to walk in the ways you have shown us, but of our kind, there are still a few thousand more who are still much worse and more evil than we have ever been, and for whom this light will never be lit. What will become of them if they will persevere stubbornly in their wickedness?"

<sup>6</sup> Raphael said: "You have the opportunity, and this will still remain this way for a short time. Whoever will come voluntarily will be accepted, but whoever will not come, but stubbornly will persevere in his blindness, will perish. Because nobody will be forced to accept this teaching of the inner life, because that would be of no value to his soul. The natural life on this Earth is given to man, yet the inner life he must obtain with his own strength.

<sup>7</sup> I tell you: the secret and the need of the inner perfect life lay in every man so close and clear at hand that the sun at midday hour could not shine brighter. But finally this does not help so much for the necessary freedom of the human soul to decide for himself, since man is from nature lazy and thus passive, which is also necessary, for otherwise man would not have the opportunity to awaken himself to life in order to become an independent master of his true life.

<sup>8</sup> But most people on this Earth do not allow that they should be wakened up from their sweet, lazy sleep. Not even to the point that they could at least experience once how wonderful and pleasant the dawning of the coming day is. They prefer to sleep till midday, and when they then finally wake up, they just start to get irritated that it already has become full daylight and that they were not able to sleep just a little while longer.

<sup>9</sup> Then I ask in the name of the Lord: with whom can this kind of people be compared? The animals have their time for rest and sleep. When they are awake, they are active in their way, just like the ants and the bees, and they are meticulously caring for their future because this lies in their instinct. Man however, who of necessity has a completely free will, despite all revelations finds pleasure in his laziness, and does not want the light, but only the night and the complete darkness, so that he can continue his comfortable, death-bringing sleep.

<sup>10</sup> What else can God do, Who with His omnipotence can and may not influence the life of man as in the case of plants and animals, because of the fact that the human life must be utterly free and completely independent, in order not to make of them a judged animal or plant life? Only that which caring parents would do for their children when their hearts are concerned for the happiness and welfare of their sleepy children.

<sup>11</sup> They try to wake up the little ones by means of all kind of noise, and if the children still do not want to wake up, then they - namely the parents - must take a rod and give the children who are too sleepy some unpleasant advices, in order to show to them in an effective way that it is already time to wake up and to start the work of the bright day.

<sup>12</sup> And look, the Lord is doing just that with people, just like He did at all times. Time after time He calls them through His enlightened messengers to wake them up on the already completely bright day. But the children do not care about the calling of the messengers. They even mock them, chase them out of the house and even harm them. Then the Father Himself comes and says loudly: 'But children it is already full daylight, get up and start your easy daily work!'

<sup>13</sup> Then the children are doing what the Israelites did at the time of Moses, acting as if they are awake, wanting to get up immediately to start their light daily work. But as soon as the Father leaves the bedchamber for a while, then the children do not think anymore of His call, but immediately go back to sleep again and sleep even deeper than before.

<sup>14</sup> Again the Father sends messengers to check if the children are already out of bed, but they come back and say: 'Father, Your children are now even deeper asleep than ever before'. Then the Father says: 'Oh, this cannot be! We have to help them out or else they will all perish. Now we have to use the rod'.

<sup>15</sup> Then the Father comes again with the rod. And look, a few children are jumping up for fear of the stick out of the bed of death, clothe themselves, and still sleepy they go to their daily work. And they grumble because the Father woke them up with the rod and has put them to work, but most of the children let the rod come upon them, get into a blind rage, get quickly up, throw themselves upon the Father and strangle Him. Then what do such children deserve?"

<sup>16</sup> The Pharisees said: "Oh, woe to such children! The deeply insulted Father will be furious with them and will cast them out of His house and will nevermore recognize them as His children. They will have to wander around in foreign regions and in the wilderness of the Earth like dogs among the unmerciful gentiles, and everywhere they will have to perform the most miserable services of slaves. Who will then have mercy upon them?"

<sup>17</sup> Raphael said: "Only the Father, if they will repent and return to Him again. But those who do not want to come back, the Father will not give instruction to search for them and exhort them to come back, but they will be left in misery until this will compel them to come back.

<sup>18</sup> But you are now belonging to those children who still - although with much effort - allow, under a lot of grumbling from their part, to be chased out of their bed in the bright daylight. Because now you are out of bed, do not go into it again, but remain in the day of the Father in the open field. Then the Father will love you and help you with the work unto the perfecting of your lives. But if you will return to your old bed, then you will be delivered to the hard-hearted taskmasters, which are named: poverty, distress, misery, blindness, desertion, pain and despair.

<sup>19</sup> For man carries the seven Spirits of God in him, which are preparing the happiest eternal life. Likewise, he has the seven spirits of Hell in him, which I have named before. Those are causing in him under their terms, eternal death and it's torments.

<sup>20</sup> What I have just told you is the eternal truth out of God. If you direct yourselves accordingly, your

sins will be forgiven and you will attain to the perfection of the life of your souls."

## - Chapter 152 -

### **Diversity of the gifts of the spirit.**

<sup>1</sup> Then the second Pharisee asked: "Oh, you who are a boy who is entirely filled with God's Spirit, you very much seem to be a second Samuel. If it is still possible for us to attain to the perfection of our inner life, will we then also receive the inner strength that we have seen with you and before with the perfected man from Upper-Egypt?"

<sup>2</sup> Raphael said: "There is no perfection of the inner life with which also the inner strength does not closely go together, because the perfect life is also the perfect strength itself. Yet, the gift of the Spirit out of God to man, is by necessity also different - everyone according to his inner nature - and this difference exists in order that in all eternity the blessed spirits will be able to serve one another according to the measure of their love for God, and out of this love, mutually to each other.

<sup>3</sup> That is why, in the perfection of his inner life, one receives the gift to be able to see into the future, the other the gift of wisdom to express himself in word and language, another the gift of discovering and creating, again another the gift of willpower, another the power of love, and again another the gift in the power of earnest, another that of patience, and again another especially the gift of the power for mercy, and again another that of the power of humility. And in this way into infinity, by one this is more prominent, and by the other one that, so that - as already mentioned - one spirit can help another one. But in case of need also all other gifts are united in every spirit, and he can use every thinkable and even so remarkable gift of the spirit out of God.

<sup>4</sup> If you, by the possible perfection of your inner life, will not exactly acquire completely my gift on this Earth, you still will acquire another grace and gift, and you will be able to serve your fellowman like I now have served you with my gifts. However, the one who has partaken of a particular grace and gift in a special measure out of God, will not be treated scantily with the other gifts.

<sup>5</sup> The fact that this is so, you can conclude from the infinite different talents, gifts and qualities of people on this Earth. One is specially a good orator, the other a painter, the other a singer, again another a remarkable counter, another a mechanic, still another an architect, one is a sail-maker, a weaver, another a pharmacist, another a miner. And so, everyone has already received from nature a special talent. But despite his own special talent, he also has all the other human gifts, although in smaller measure, and each of them he can, by means of effort and zeal, develop to perfection.

<sup>6</sup> Now, since you can already here notice such diversity, you surely will also perceive that the diversity of the gifts of God's Spirit still are and must be much more diverse for those who have perfected their lives, because without such a diversity, no real and perfect, happy living would be possible.

<sup>7</sup> Yes, the way to life's perfection is for everyone the same. It looks completely like the flowing out of the light from the sun and the falling down of the rain from a cloud. But then, look at the endless different reactions of the same sunlight and the same rain on the kingdom of the minerals as well as on that of the plants and animals. If you already now can notice such an endless variety with the beings in matter, then in the perfect Kingdom of the most blessed angels, you will find an even greater variety. And this has been established by God's highest wisdom and love, so that the

happiness of the spirits would be greater.

<sup>8</sup> So do not ask if you will probably also, in your possible life's perfection receive my qualities, but go in all humility and love continually forward on the ways of the light that have been made known to you. Then you certainly will notice very clearly and lively which gifts of the Spirit out of God you have acquired.

<sup>9</sup> For, the human body has also very different parts and limbs, working all together in an active way for the preservation of the whole man. Did you ever hear any complaint inside yourself of the parts and limbs of your body that for example the left hand would prefer to be the right one, or the foot preferring to be the head, or the eye preferring to be the ear or reversed?

<sup>10</sup> When the body is totally healthy, then also each of it's parts and limbs are completely satisfied with their place, function, purpose and property, and do not ever want to exchange.

<sup>11</sup> And look, in the same manner it is the case in a community of humans and spirits that as a whole is also like a human being. One part represents the eyes, those are the seers; one part the ears, those are the hearers; one part the hands, those are the doers; one part the feet, those are the ones who always walk forward to the higher light; one part the heart, those are the mighty in love; one part the stomach, those are the receivers of what is good and true out of God, who in this way are feeding the whole community; one part corresponds to the brains, those are the wise, who continually are setting the community into order. And so it continues from the smallest to the biggest into infinity, and each ever so small part and each separate fiber of the community is in it's kind completely mighty and blessed and takes part of the gifts and qualities of the entire community, just like also your feet takes completely part of the light of your eyes, and your eyes take part of the quality of your feet. Your eyes rejoices over the fact that the whole body is carried by the feet, from where it can see new wonders and things and rejoices in it's heart and mind. But this rejoicing is also communicated to the feet, just as if the feet were completely the eye, the ear, the mind and the heart itself.

<sup>12</sup> When you think deeply about this now, then you surely will be completely satisfied with every gift of God's Spirit that you will ever receive. Did you understand me well now?"

<sup>13</sup> The Pharisees, being extremely astonished about Raphael's wisdom, said: "Oh true, heavenly Samuel. How extremely wise you are. Only now we have completely understood you. And all this you have received from the great and wise Man from Galilee?"

<sup>14</sup> Raphael said: "Eternally everything only from Him".

<sup>15</sup> The Pharisees said: "Only now we gladly would like to see and talk to Him. We are now no more enemies of Him, but very trustworthy friends. Do tell us where He is, so that we can go to Him to thank Him from the deepest of our heart. We will leave the temple completely and follow Him."

## The reconciliation of the Pharisees.

<sup>1</sup> But instead of giving the two Pharisees a direct answer to their question concerning Me, Raphael was first calling Lazarus and Nicodemus to his side, and only then he said to the two Pharisees: "Do you know this man, who was mostly persecuted by you, because he finally could not and did not want to pay anymore all what you were demanding of him?"

<sup>2</sup> The two Pharisees said: "Oh, the very rich Lazarus we know very well, and we also know what we have done wrong to him. Whatever we can repay him, we also will repay him as soon as possible from our personal possessions. But we have called out a curse over his inn on the Mount of Olives that was set firmly in the temple. This we can only wipe out from the black book with substantial ransom money. But we will give dear Lazarus the money from our own possessions, with which he surely will be able to blot out that heavy curse."

<sup>3</sup> Raphael said to Lazarus: "Are you satisfied with this proposal?"

<sup>4</sup> Lazarus said: "With this I am completely satisfied, although, I even want to accept the sincere will for the deed. And thus I want to be and will be a good friend also for you. Besides, my dear friends, I have to confess honestly that your curse has brought me more advantage than disadvantage, because all foreigners were particularly flowing to my inn as soon as they heard by the tax collectors that it was forbidden by the temple. Because the foreigners were reasoning like this: 'The innkeepers from the city possibly did that, for who the best and cheapest known inn on the mountain has been already since a long time ago like a thorn in their side, and they were, with all kinds of offerings on one side and all kinds of lying insinuations on the other side, looking for the support of the temple that is very greedy for offerings. Now for sure, we will only go to the inn on the mountain and we will give our money there for certainly the cheapest and best service.'

<sup>5</sup> And so you see, dear friends, that by the curse you not only have not harmed me but have particularly helped me, and thus I really do not have any reason to be mad at you. It is thus totally not necessary to blot out the curse from the book, because it is clearly a great advantage for my inn.

<sup>6</sup> Besides, you also have to realize that the same thing can happen to me what has already happened to many: they paid off the curse, but after 1 year, and often even sooner, the temple finds again a reason to call out a curse over their inn, and those who have been disadvantaged by it, had to pay a double ransom money if they wanted to have it taken away from their business. Because it is written in your precepts: 'If the first curse has been paid off, but the temple has called out again for certain reasons a curse for the same case, then the new curse makes the old one valid again, and so now two curses have to be paid off. And in this manner it can go up unto the tenth curse.'

<sup>7</sup> In order to avoid these very unnecessary expenses, we will leave the first curse. Especially when it gives more benefit to someone than disadvantage and one can become a permanent citizen of Rome. And the temple can then look into the black book from time to time and count and look at the amount, and think how good it would be for the offering box if someone would pay it.

<sup>8</sup> You, who are now my dear friends, must, instead of giving the ransom money to me from your own possessions, do good to the shamed poor people, because I really can use the temple curse very well. This you also can do with the money that you want to give me for the damage that you caused me, because I have - the Lord be praised - already long ago received compensation for more than a thousand times. And so, if you want to do earnestly what you have promised to this young friend, we always will stay best friends."

<sup>9</sup> One Pharisee said: "That we will do, because we have experienced things here that we have found extraordinary amazing, and which are in all aspects thoroughly the purest truth, while on the other hand the behavior of our temple is already completely only satanic. Therefore, we will turn completely our backs to the temple as soon as possible, as already so many have done, and we will then live completely according to our inner conviction."

<sup>10</sup> You can say to this young friend, who looks like God, for whom also our most inner thoughts are not safe, that we firmly as a rock have decided for that. But before we will exchange the temporary for the eternal, we only want to see and speak to the famous Man from Galilee, and receive out of His mouth some instructions about what we still must do in order to attain to one of the least degrees of the inner-life perfection."

<sup>11</sup> Lazarus said: "But the young friend, who is a true servant of the Lord, has already shown you everything and told you what you must do to attain to the inner-life perfection. More than that the Lord Himself will also not tell you."

<sup>12</sup> The Pharisee said: "Friend, you are right, because there can only be one truth. But even seeing this great Man of God must - for the one who is starting to believe in Him - stir up a still greater trust, compared to when he only speaks to His servants and disciples. With us it is not just an idle curiosity to see Him and to speak to Him, but because we have heard all this about Him and now also what we have seen of Him, a great mighty love has been stirred up in us for Him. And that is the reason why we want to see Him somewhere and speak to Him. The young friend, who is filled with God will surely know where He, the sanctified of God, is at this moment. If He should be somewhere in Galilee, then we will follow after Him immediately, search for Him and ask for instruction and advice."

<sup>13</sup> Lazarus said: "He has taught the people already many times in the temple. Did you not see Him there or maybe even spoke to Him?"

<sup>14</sup> The Pharisees said: "You surely know that the so-called High Counsel almost never comes into the part of the temple that is meant for the people, because it has nothing to do there, and so we certainly have heard that He was in the temple and also that He has performed great signs, but having seen Him or spoken to Him, that we did not. And therefore, we now want to search for Him, see Him, and if possible, speak to Him."

<sup>15</sup> Lazarus said: "But I know that many Pharisees, scribes and elders in the temple have seen Him and have spoken to Him, and were also so hostile against Him because He showed them their injustices and deceit in the presence of the people. Then it is ever so remarkable that you in the High Counsel were only concerned about how you could capture the Lord in one way or another, in order to kill Him right away. And you, who are the most important rulers after the high priest, did until now really not see Him nor speak to Him? Really, this sounds a little strange after all."

<sup>16</sup> The Pharisees said: "Indeed, and still, it is so. I even tell you now that the great Man of salvation could even be among you and that we surely would not recognize Him if He would not make Himself known to us Himself. Secretly we were already thinking that this true second Samuel would be the one. Only we find him a little too young, because we have heard that the great Man of salvation is already about 30 years old, of what however, we also are not sure. But we only desire now very much to see Him personally and speak to Him. Do tell us therefore where we can see Him and speak to Him."

<sup>17</sup> On this, Lazarus gave no answer, because he noticed that I Myself stepped out of the hut and came down to them.

**The Lord and the Pharisees.**

<sup>1</sup> Since Lazarus did not give them an answer, the Pharisees turned again to Raphael and said: "Do tell us why we may not know where the great Man of salvation from Galilee is now."

<sup>2</sup> Then I went and stood before the Pharisees and said: "Here I am, a good Shepherd amidst My lambs. I do not flee when wolves are approaching My flock, because these lambs are My property. I am no hireling who runs away when he sees a wolf approaching his flock. A hireling flees because the sheep are not his. What will he care about the property of his lord?"

<sup>3</sup> But I am the Lord Himself. I love My sheep because they are Mine. They know Me and always hear My voice when I call them.

<sup>4</sup> It is true that you also are shepherds, but the sheep are not your property. As long as you can receive wool from them, you do not care much if the sheep that are already shaved are torn up by wolves or bears, because the flesh of the sheep is obviously not yours.

<sup>5</sup> At first you came as savage animals among My flock, but I as their good Shepherd did not run away and did not leave My flock. I would rather give My life for them than to leave the flock. Would you also do that for your flock?"

<sup>6</sup> One Pharisee said: "Lord and Master, truly, up to this moment we would not have done that, but now, because we have been partakers of the great grace to know You personally, we would put our lives in the balance for Your sheep, although we are Your lowest helping shepherds. Yes, we ourselves were for the people until now only savage wolves in sheep's clothing. But here, a great light has come upon us. We have completely changed our viewpoint and want from now on to be Your disciples. Because in the teaching of our temple, there is now only death and judgment and the greatest night and the darkness of life. But in Your teaching there is light, life and invincible power, of which we have seen proof in a more than convincing way.

<sup>7</sup> Therefore, we have also taken the firm decision to leave the temple forever and to conform ourselves completely to Your teaching, so that maybe we still can attain to the lowest degree of the true inner life-perfection, for which reason your young servant, as well as before that, this man from Upper-Egypt, have very clearly shown us the way. But still we wanted to know You also better, so that eventually we can receive from You some more prescriptions about what we all have to do in order to be partakers of Your grace, even in a very small measure.

<sup>8</sup> Do forgive us our many big sins, especially those that are impossible to make up again in one way or another. However, for those that we can make up, in love for You we will exert all our effort to make up for them in a way that hopefully You kindly will show us. But moreover, we ask You, oh Lord and Master, to forgive us, because we have troubled You here."

<sup>9</sup> I said: "Yes, yes, all this is certainly well-meant, if it would not be for the fact that you have sinned so dreadfully and so completely unscrupulously. Such an uninterrupted sinning for years against God and all fellowmen and even against the whole of nature, has weakened and totally crippled your souls to such a degree that it will cost you considerable effort before your souls will look human again.

<sup>10</sup> It is true that in your puffed-up worldly blindness you did not know what you did, and therefore you are to be excused somewhat. But also, out of Me you did not lack any warnings in your heart which clearly told you: 'Fear God and do not do wrong to a person'. But you did not pay any

attention to these warnings, and each one was criticizing the other for his bad human prescriptions and said: 'It is more intelligent to act according to the prescriptions which are established anyway than to give way to our own inopportune feelings of mercy and then to become the target of the mockery of the eminent and mighty of the country.' Finally that has made you totally inhuman, and you became in your soul the most fierce and savage animals. And look, that is now the difficulty with you all. How will you now change your bloodthirsty true tiger-souls into human souls again?"

<sup>11</sup> The two Pharisees said in a small voice: "Yes Lord and Master, You are seeing us also inwardly, and everything will therefore be precisely as You have so mercifully revealed to us. But precisely for that reason, we want to receive advice from You, how we can be helped. From Your servants we have heard that for You all things are possible, and we trust therefore also firmly that You can still help us, if You want it. Really, Lord and Master, we are firmly decided to do everything whatever You will advise us for the improvement of our soul."

## - Chapter 155 -

### **The three degrees of inner-life-perfection.**

<sup>1</sup> I said. "To promise is much easier than to do what has been promised. You are still too much attached to the world and to your great treasures, on which is sticking a lot of blood of widows and orphans, and this creates for worldly people always an almost unbridgeable gap.

<sup>2</sup> However, as with God all things are possible, so it is also possible for the most hardened worldly man and sinner to change himself quickly and efficiently if he sincerely, in full faith and trust in God, does what the divine wisdom is advising him. He must then perform a true miracle on himself by a strict reversing of his will. This by a total self-denial of all his former weaknesses, habits, lusts and bad tendencies that arise from the unfermented and very impure nature-spirits of his body in his soul, polluting and disfiguring him.

<sup>3</sup> Do count how many different passions you have. Take a serious decision to overcome them all and then follow Me. If you can do that, then you also can attain quickly to the inner life perfection, but if you cannot do that, it will be very difficult."

<sup>4</sup> The Pharisees said: "As far as the firm will is concerned, we are not lacking it. For if we had the earnest will to sin, then why could we not have it to do what is good?"

<sup>5</sup> I said: "Yes, yes, that is not a bad reasoning. But the will to sin finds in man always a lot of support, and more precisely in the pricks and tendencies of his body. But for the will to do what is good, his body does not find any support. This he finds only in the faith in a true God, and most of all in the love for Him, and also in the hope that the promises that God has given him, will be completely fulfilled.

<sup>6</sup> Therefore, whoever can battle against all the bad passions of his body, and in this way has become master over himself by the firm and living faith, by the love for God and fellowman and by the unwavering hope, will then also soon become lord over all of visible nature. And then he already finds himself in the first degree of the true inner life-perfection, because he has become fully a lord over himself, although he still will oftentimes not lack all kinds of temptation that will prick him to commit one or the other light sin.

<sup>7</sup> If he then also succeeds in making a firm pact with all his sense-organs, to turn away from all earthly pricks and to turn only towards the pure spiritual, then this is already a sure sign full of the light of life that the inner Spirit out of God has totally filled the soul, and then man is already in the second degree of the inner true life-perfection.

<sup>8</sup> In this degree, man has already received such great strength and life-freedom that he, because in his soul he is completely filled with God's will and can act according to it, can nevermore commit any sin, for when he himself has become pure, everything is also pure to him.

<sup>9</sup> But although man is then already a perfect lord over all of nature and has within him the complete conviction that he can sin no more, because all his actions are guided by the true wisdom out of God, yet he still remains thereby in the second degree of the inner life-perfection.

<sup>10</sup> But there is still a third and most high degree of inner life-perfection.

<sup>11</sup> Of what does it consist, and how can man attain to it?

<sup>12</sup> It consists in that the perfect man, who knows very well now that he is a powerful lord of the whole nature, and without sinning can do whatever he wants, still, in a humble and meek way, controls his willpower and might, and in all his actions, out of pure love for God, only waits until he receives for this reason from God an assignment, which is for the perfect lord over nature still a very difficult task, because he, in his full wisdom always realizes that according to the will out of God that lives in him, can only do the right thing.

<sup>13</sup> But an even more profound spirit will also realize that between the special will of God in him and the most free and endless universal will in God, there is still a big difference, by which he makes his special will completely subordinate to the universal divine will, and will only do something of his own power when he directly receives an assignment for it by the only self-will in God. He who does that, has attained within him to the innermost and highest life-perfection, and this is the life perfection in the third degree.

<sup>14</sup> Whoever has attained to it is also completely one with God and possesses just like God the highest might and power over everything in Heaven and on Earth, and nobody can ever take it away from him because he is completely one with God.

<sup>15</sup> But nobody can reach this highest life-perfection wherein the archangels are, before first having attained to the first and second degree of life-perfection.

<sup>16</sup> Every archangel has the power to achieve at once everything that God can achieve unlimitedly Himself. But still, no archangel does anything out of himself, but only when he receives the assignment from God. Therefore, even the highest archangels are asking God to assign them to do this or that, especially when they can see that the people of this Earth are lacking one thing or the other.

<sup>17</sup> See this young man. He is completely in the third degree of inner life-perfection, and what he wills is already as good as an accomplished deed, but still he does not do anything out of himself or for himself, but only what I will. However, if I tell him: 'Act now only out of yourself, and as you think is right', then he also will show what is within him and will act accordingly."

<sup>18</sup> The Pharisees said: "Thus this young man is already equal to an archangel, because Your inner being is the full pure Spirit of God?"

<sup>19</sup> I said: "Yes, yes, happy the one who believes that in his heart."

**About life in a monastery and hermits.  
The purpose of temptations.**

<sup>1</sup> The Pharisees: "Lord and Master. We have heard now from Your divine mouth of the difficulties in obtaining the inner life-perfection, but also of the endless advantages of it. The difficulties did not discourage us to do whatever You may prescribe us to do. Even if we physically have to mutilate ourselves under the greatest pain, then in full earnest, we are prepared for it."

<sup>2</sup> I said: "Oh that would be the greatest foolishness, because whoever wants truly to conquer an enemy, must line up himself in the open field in front of him, and should not hide behind all kinds of defensive works. Because when the enemy will see the entrenchment, he will indeed desist for a certain time from an open attack because he realizes that with his power, he is not a match for the well-defended opponent. But he surrounds the well-defended opponent, and then he will call for fortifications from all sides. After that, when the enemy feels strong enough, he attacks the still well-defended opponent and overpowers him without difficulty."

<sup>3</sup> I present the case when the enemy was not able to do anything against the well-defended opponent as long as he stayed behind his entrenchment. But the opponent can out of fear for the stronger enemy not stay forever behind his strong entrenchment. He will have to leave it once and will have to come in the open field. How will he then fare when the enemy, who secretly is lying in wait somewhere, will attack him? I tell you: this second open battle will then be much more difficult for him than if he had attacked the enemy immediately in the open the first time.

<sup>4</sup> Man can indeed withdraw himself completely from the world like the hermits of the Carmel and Zion, who do not look at a woman and whose scanty food consists of roots and all kinds of berries, wild honey and carob beans. Also they castrate themselves for the sake of the Kingdom of God, because in this way they cannot fall into temptation to transgress against a law of Moses. Therefore, they do not have any possessions, no parents, no wives and no children, even no manhood. They live in wild canyons, so that they would not be tempted by the beauty of the luxuriant fields of the Earth. They do not talk with one another to prevent that someone would say something that would offend him or his neighbors.

<sup>5</sup> Under such foolish life-conditions, by which they are disconnecting themselves from the reality and protect themselves against the possibility to sin, they surely are keeping the laws of Moses, but for whose benefit? I am telling you: that does not help them in the least, nor other people. Because God did not give man different powers, abilities and talents to let them slumber as a hermit in a little hut or cave, but to, according to God's revealed will, be active, and thereby be of benefit for himself as well as for his fellowman.

<sup>6</sup> That is why God has never said to man: 'Mutilate and castrate yourself, so that your body will not be tempted by the body of a woman and will abstain from harlotry and adultery'. But when God gave the woman to Adam, He only said: 'Go, multiply and replenish the Earth'. And with Moses it is stated: 'You shall not commit fornication and harlotry, you shall not covet the woman of your fellowman and not commit adultery.'

<sup>7</sup> So man should be active in the world and voluntarily resist the temptations of the world. In this way, his soul will become strong and the power of God's Spirit will penetrate him. But by going through life as a sluggard, no-one will ever come to the true eternal life, because this requires the greatest possible full activity on the countless levels and spheres of life.

<sup>8</sup> It is true that such people are sinning as little as a stone, but is that perhaps a merit for the stone?

One day the soul will however have to leave his mutilated body, then what will he do in the beyond in his complete weakness and total inactivity?

<sup>9</sup> There, all kinds of trials will be coming upon him that must urge him to true activity. And these trials will for the soul - with his talents that he already possessed here on Earth - be precisely the same as here. However, they will be for the soul surely much stronger than here, because whatever a soul thinks and wills on the other side, will also be a reality.

<sup>10</sup> Here he is only confronted with his invisible thoughts and ideas that he can easily fight and of which he also can easily get rid of, but there, where thoughts and ideas are becoming a visible reality, do tell Me, how will the weak soul fight against his self-created world? If for instance already here someone is filled with burning passion by the thought of the beautiful young woman of the neighbor, how will he then fare when his thought will, according to his wish and will, stand completely as a - although apparent - reality before him?

<sup>11</sup> Therefore, the temptations on the other side are much stronger than here. And what will the soul be able to do to free himself from the hard imprisonment of his own evil passions? There he will have to work much more on his own to free himself from the confusion of his own thoughts, ideas and imaginations. Because if he will not start to work himself, he will not be helped immediately by the mercy of God or any other spirit, just like that is already for the greater part the case here on Earth.

<sup>12</sup> Because, whoever does not seek God seriously, but only pursues the lusts of the world, is losing God, and God will give him no sign from which he could perceive how deep and how far he already went astray from God. Only when he will start again to seek God out of his own effort and necessity, will God then again draw nearer to him and will let Himself be found by the seeker in the same measure as it has become truly serious for the seeker to find God and to know Him.

<sup>13</sup> Therefore, the pious laziness is good for nothing, because it has no value of life for Me."

## **- Chapter 157 -**

### **True repentance and penance.**

<sup>1</sup> Whoever says to Me: 'Lord, Lord', is still far away from the true Kingdom of God. However, the one who believes in Me and does what I have taught him to do, will achieve what has been promised and shown to him. And only through action he will perceive within himself that the words I have spoken are not words of a man but truly divine words, because My words are in itself love, light, power and life. My words are telling you clearly what My will is. Whoever accepts My will within him and acts according to it, will have eternal life within him and will continue to live, even if he has - if that would be possible - died physically many hundreds of times.

<sup>2</sup> If you are then so serious about reaching at least the first degree of inner life perfection, then go home, distribute your unnecessary great treasures among the many poor, and then come here and follow Me. Then you will shorten your still very long way to God's Kingdom a great deal. If you will follow Me, you should however be dressed as simple as you can see with Me and My true disciples. You do not need a stick and no pockets in your skirt and cloak. But all you need is a willing and open heart. For all the rest, the Father in Heaven will take care."

<sup>3</sup> Upon this advice, the two Pharisees and also the two Levites began to look noticeably sour, and the one Pharisee said: "Lord and Master, I can clearly see that You have spoken correctly and truly - but bear in mind that we have a wife and children for whom we first have to make some arrangement and have to give the most basic necessities. As soon as we have done that as fast as possible, we will distribute our abundance among the poor and then we will follow You with a joyful heart."

<sup>4</sup> I said: "Are your wives and children then better than all the widows and orphans from who you have taken away all their belongings and thrown them into the greatest need and misery? Now, if these have to work hard every day to earn their meager bread while your wives and children are bathing into the unrighteous-received wealth, and moreover out of pride not knowing what to do, and are spitting in a despising way in the direction of a poor widow who with her half-naked and by hunger-starving children has to work for a scanty salary and whose possessions were taken into possession by you in the most unrighteous and loveless way, then it surely will not be unrighteous if your proud, arrogant wives and children would some time also suffer hunger, and in this way come to realize - what would be very beneficial for their souls - how pleasant it really was for the poor widows and orphans, but at whom they have so often spat, and who they have called ragged rabble for who it was hardly worth to let the sun shine on them."

<sup>5</sup> But I do not want that you in one way or the other would feel obliged to do that, because your will is as free as Mine, but because you have asked Me for advice to know what you should do in order to reach your inner life-perfection quicker, I have given you also a completely correct and true advice.

<sup>6</sup> I already told you beforehand that it is much easier to give a promise than to keep it. And moreover I add to this: 'whoever is not able to leave house, field, wife and child for the sake of My name, is by far still not worthy of Me. And whoever will put his hands to the plow of God's Kingdom but thereby still looks back to the things of the world, is by far still not fit for the Kingdom of God.' This you now know, do whatever you will."

<sup>7</sup> The Pharisee said: "But Lord and Master, look now at Lazarus who is a real friend of You and also Nicodemus and Joseph of Arimathea, they surely are still much richer people than we. Why do You not ask from them what You are demanding from us?"

<sup>8</sup> I said: "Between their and your possessions is a great and sky-high difference. Their goods are completely righteous possessions. They are the righteous possessions of their family. And the truly, royal great treasures that they are containing are the result of true and still very unselfish diligence and blessing from Heaven. Likewise, the three named men are now as good as the only supporters of the many thousands who have become poor and miserable through your ungodly actions and attitudes. So they are still the real executives of God on Earth over the entrusted earthly goods, and they also consider their goods not differently than what they really are, a gift from above that they have to manage and arrange for the care of the many poor."

<sup>9</sup> Is this perhaps also the case with your robbed goods? Such people should possess even much more, and that would also be possible for God in a most just and pleasing way, if you would not have taken away more than half of it with all kinds of tricks and deceit and also with force. You have fattened yourselves with it and because of this, they had to distribute less to many poor people. Was that perhaps also an action from you that was pleasing to God, and could God ever bless your possessions? Yes, the blessing of Hell is resting upon it, but certainly not God's blessing, because if God's blessing would be resting upon it, then I surely could tell you.

<sup>10</sup> Then do not compare yourselves with these three and also not with these highly ranked Romans there, who are also very rich, but their riches are justified. And also they are benefactors to the many thousands, and they have an abundance of blessing from above, although they are gentiles,

but they are immensely closer to God than you as Jews.

<sup>11</sup> Concerning such worldly rich men like you are, I say in My full divine power and might, the same as I have said to a rich man who was very much like you: 'It is easier for a camel to go through the eye of a needle than for such a rich man to enter God's Kingdom'. Did you hear this now?"

<sup>12</sup> Then the Pharisees said: "Oh Lord and Master, we realize now all too well the truth of Your words, and out of ourselves we have already decided to follow Your advice precisely, but we are asking You to give us the necessary strength and the true courage. Because only now we are beginning to fully realize how difficult it is for a soul who once has been caught by the power of Hell to free itself out of it's might. If You, oh almighty Lord and Master, do not help a prisoner, then he will stay imprisoned forever."

<sup>13</sup> I said: "Yes, sure, that you have well said, that is why you should refund every penny to the one you have cheated. Because if you do not do that, you cannot enter into the Kingdom of God, and just like you, also no-one else can.

<sup>14</sup> But because you impossibly refund the inflicted damage to a lot of them whom you have cheated any more, you can distribute all that you are possessing, with a good will and a good heart, among the poor. And by that, be not afraid of the world. Then many of your sins will be forgiven, and then you may come and follow Me. Where I will be, you easily will be able to know, if ever you are serious to follow Me. It will of course cost you a lot of fighting, but whoever is fighting justly and cleverly, will also surely overcome, and a sure victory is still always worth the fight.

<sup>15</sup> Now I have told you all you have to do and you can never excuse yourselves by saying that you did not know it. From now on it will depend on your will and your wisdom."

## **- Chapter 158 -**

### **About the right wisdom and carefulness.**

<sup>1</sup> A Pharisee said: "Lord and Master, so according to what You said, by the distribution of our treasures among the poor, we may use the right wisdom and carefulness?"

<sup>2</sup> I said: "Once I have said something, it has been said for eternity, because this whole visible sky and this Earth will pass away, but My words will for ever not.

<sup>3</sup> Even if somebody would do something exceptionally good, but in a foolish way, then this deed has no value because thereby the good has not been achieved. If someone wants to do something good for his fellowman, he must not make it known and must not let him be glorified and be praised but he must keep it secret in such a way that practically his right hand does not know what his left is doing. Then God - Who also sees the most secret things - will reward that work with His blessing.

<sup>4</sup> Would it be wise if you would give your treasures to the temple to be distributed among the poor? The temple would indeed praise you openly before everyone, but that would not help the poor.

<sup>5</sup> But find a righteous middleman. That is for you the best way. Your names will remain unknown, you will avoid the praise and honor of the world, and the poor are helped in the best way. For it is better to arrange with a righteous middleman a provision for many poor people, for the right

purpose, in the right measure and for the right necessity, than to give in the hands of a poor person a lot of money at once. Because that would make the poor person, who already became very humble, very easily proud and would spoil his patient and to God-consecrated soul.

<sup>6</sup> You can find such a middleman very easily. I can even name here five of them. Take for instance Nicodemus or Joseph of Arimathea, or friend Lazarus, or the innkeeper from the valley of Lower-Bethany, or standing next to him, the innkeeper of the large inn at the highway near Bethlehem.

<sup>7</sup> And so, I also have shown you this way. If your family should be in need, then it is also best to find with them a necessary and a to-Me-pleasing shelter for body and soul."

<sup>8</sup> The Pharisees said: "Lord and Master, we thank You that You have also given us this advice. Partly already today, but for sure on the first day after the Sabbath, it will be done. Oh, by this advice from You, a heavy stone has been taken away from our chest. Yes, now it is not difficult for us to do everything.

<sup>9</sup> What do You think, Lord and Master, if we give to each of the named friends a part of our treasures, so that one person would not be too heavily loaded with the work for the poor?"

<sup>10</sup> I said: "This depends now on you. One is as good as the other."

<sup>11</sup> With this, both of the now completely converted Pharisees, were very satisfied, they went to the five named men and discussed it with them.

<sup>12</sup> Then also the two Levites came to Me and said: "Lord and Master, what shall we do? Our wealth is still small, and what we possess, we have inherited, and in this way it is our rightful property. But if we may follow You, then we also wish to do what the two chiefs are doing."

<sup>13</sup> I said: "You are free to do so. But look at these first disciples of Mine. They also have a rightful possession at home and they have wife and children. For the sake of God's Kingdom, they have left everything and followed Me. This you also can do.

<sup>14</sup> But I tell you also: the birds have their nests, and the foxes have their holes, but I, who am also on this Earth in body a Son of Man, do not have so much in my possession that I could lay My head on it."

<sup>15</sup> The two Levites said: "And still, Heaven is Your throne and this Earth is the footstool under Your feet."

<sup>16</sup> I said: "This was not inspired by your flesh, but by your inner spirit. Remain in this knowledge and be patient. Then you will easily reach the inner life-perfection. Thus you also can go and discuss with Lazarus."

<sup>17</sup> The two Levites followed this advice at once and they went to Lazarus.

### The spiritual eye of the Upper-Egyptians.

<sup>1</sup> Nicodemus came to Me and said: "Lord, I thank You. By the complete conversion of these two chiefs I have been released of a great fear, because actually it was them whom I feared the most."

<sup>2</sup> I said: "Let us not talk about that anymore. I will rest now, after which I also will give them a sign. Only after that, they will firmly believe in Me. Deliberate now among yourselves."

<sup>3</sup> Then I went into the hut and rested for a while.

<sup>4</sup> I stayed for a little half hour resting in the hut, but gave Peter, Jacob and John, who were with Me in the hut, instruction to go to the seven Egyptians and tell them about the foundations of the gospel and to prepare them for a sign that I would perform.

<sup>5</sup> The three disciples did just that and were well received by the seven Egyptians. However, Peter was astonished when he discovered that especially the leader knew much more about all My teachings and deeds and even about My childhood than he himself. Jacob and John, who knew most about My childhood, because they grew up with Me, were very surprised and had to do justice to the chief Egyptian.

<sup>6</sup> Peter secretly thought by himself: "Here again, the Lord let us run into it. We have to teach the gospel to them, and they simply know more about it than the three of us together. Why did the Lord do this to us?"

<sup>7</sup> The man from Upper-Egypt noticed within himself what Peter was thinking, and for this reason he said: "Why do you ask yourself why the Lord has sent you to us while we already knew and understood His teaching better than you all? Oh look, dear brothers, the Lord knew, and even very clearly, that you were already starting to forget this and that, and precisely for that reason He sent you for a talk of half an hour to us to receive back again the little that you have lost.

<sup>8</sup> This is also stated in your book. Even in this way: 'Those who are with the Lord have lost a lot. But then the foreigners come from the distant countries and give the lost priceless pearls and precious stones back to the children. And the Lord is for this reason also very kind to the foreigners and receives them into the dwellings of His children.'

<sup>9</sup> Look, dear brothers, the Lord has also foreseen this apparently insignificant incident already a long time ago, and because everything that the prophets have said about Him must be fulfilled, from the smallest to the greatest, also this small prophecy could not stay unfulfilled."

<sup>10</sup> Then Peter said: "Oh dear friend, do tell me how you could know all that so precisely."

<sup>11</sup> The man from Upper-Egypt said: "When your spirit and your soul will be one - what you all as His chosen ones can expect soon - then you will see very clearly, but the soul who is still connected to the body, cannot see or understand that.

<sup>12</sup> However, I do not only know what is written in your books but I also know the old scriptures of the Egyptians, the Persians, the Berians, the Indians, Chinese and the scriptures of the old Meduhed by the Ihyponese . In short, whatever there is to be found from the North Pole to the South Pole, is as well known to me as your fishing hut at home in the neighborhood of the city Capernaum, where the Lord has performed already so many signs, and where still so few are believing in Him, because they are blind salesmen, brokers and money-usurers. Whatever this Earth carries and

contains, is very well known to me. But beyond this Earth, I still can see little.

<sup>13</sup> I can distinguish the fixed stars and the wandering stars, and I can calculate the course and the position of the latter, because already since my early childhood, I was skilled in the art of survey of ancient Egypt. I also suspect in myself that the wandering stars are worlds that look like this Earth, but until now, I still could not reach them in my spirit. But the Lord will give me here also that gift that will make me extremely happy.

<sup>14</sup> You have received about this already the highest and truly perfect explanation and teachings from the Lord by His word. Also this is known to me, and therefore nothing is lacking to my knowledge of the starry sky in this new time. But I also would like to see this in my spirit, as clear as I can see the whole Earth with my own eyes. That will happen to me and also to my six companions here. Then, then, friend, I will be completely perfect, because only then I will be able to understand the eternal greatness of the Lord more and more."

## **- Chapter 160 -**

### **Believing and inner vision. The spiritual development of the man from Upper-Egypt.**

<sup>1</sup> Peter said: "Yes, friend, if you know what we know, what more do you want? Is perhaps 'firm and doubtlessly believing' not the same as 'seeing in spirit'?"

<sup>2</sup> The man from Upper-Egypt said: "With this you are partly right, but still not completely. For sure, a firm and doubtless believing of the soul is stirring up in man a complete striving and a hopeful trust that one day he will also really see what he believes. When faith increase in power and firmness, also the longing and desire will increase to once see in it's fullness what has been believed, and by this, to fully take part in it. And look, friend, in this way spiritual vision stands indescribably much higher than pure faith, because the spiritual vision is the eternal crown of faith."

<sup>3</sup> Peter said: "Yes, in this you are totally right, but you know, the Lord is not so generous with the gift of the inner vision. Now and then He permitted us for a few moments to see spiritually, but until now, there was no question of a permanent blissful ability of the soul."

<sup>4</sup> The man from Upper-Egypt said: "Well, this is also what I mean. However, He promised it already a few times to you. You will receive that ability only when you are fully reborn out of Him. And then we must, as humans who are still in the flesh, not think that we have nothing else to do except to look at the wonders of His infinite creations, because we have here on this Earth, out of love for Him and out of love for fellowman still a lot of duties to perform, and that does not mean only to see. But man must give himself now and then a Sabbath's rest, and then he can and must see, or at least train himself in the inner spiritual vision. Man will only receive the full permanent sight after he will lay off his body. Don't you think so?"

<sup>5</sup> Peter said: "Well sure. However, I am really wondering how you in your wilderness came to this inner true wisdom of life. Who was your teacher?"

<sup>6</sup> The man from Upper-Egypt said: "Most of the time I myself, by my restless searching and exploring. But my father was surveyor in Memphis, Thebe and Diathira, and I have learned this art from him. When I had this art completely under control, he started to initiate me into the hidden

secrets of the temple in JA BU SIM BIL. However, he died before I was completely initiated in everything.

<sup>7</sup> His death meant to me the loss of a thousand lives. That is why I went as far as possible upward the Nile with my companions. There we found caves, which gave us sufficient protection against the glowing rays of the sun. The caves were close to the Nile that is twisting around a thousand waterfalls between the mighty rock-faces. It was not possible to go any further than that along the river, unless we would have turned off much further to the right into the great desert and had followed then the road to the Nubians. But without water we soon would dry out, together with the goats that we took with us. In short, we still found a last piece of land at the caves where there was some grass growing and our animals found sufficient food. And so, we decided to stay there, together with our small families.

<sup>8</sup> When during the first night I slept in the cave, commending myself to the protection of the great God, my deceased father appeared to me in a dream and taught me what I had to do, and how I had to behave in order to continue to live there. He told me also that nearby the place, many beasts of prey, lions, panthers and even gigantic eagles could be found. And he taught me how I, being unarmed, only through firm faith in the great God and through a firm, completely fearless will, could become lord over all those animals.

<sup>9</sup> When I woke up in the morning and stepped out of the cave, there was a very big lion coming peacefully to the cave, which was possibly his dwelling place. When he saw me, he stood still and began to shake his tail mightily. I came to him with my fearless firm will and commanded him, while I was firmly looking at him, to leave this place forever. And look, the lion turned around and disappeared somewhere in the desert. The same thing happened soon after that with two panthers and on the same day with a giant eagle who had an eye on our grazing goats.

<sup>10</sup> So already from the first day I convinced myself what man, who, with a real trust in the only true great God and through his fearless firm will, can really do. In the evening I stood before the cave, trusted in the protection of the almighty great God for all things and commanded all nature to leave us in peace. That is also what happened."

## **- Chapter 161 -**

### **The inner revelation of the man from Upper-Egypt.**

<sup>1</sup> At night my father came to me again and said that my reaction was good, but at the same time he made the will of God known to me and advised me urgently to follow it strictly and to make it as my own will. In this way, I should have all dominion over nature and it's elements, just like the first human beings had when the Earth was still a lot more dangerous.

<sup>2</sup> When we woke up again in the morning, I told everybody about my dream and I urgently advised them all to thank the great God seriously for His protection, and to fervently ask Him also never to take it away from us. This we did, and later I made the will of God known to everybody, which was revealed by the spirit of my father. And I urged them all to follow it very precisely with the greatest love, reverence and thankfulness to God.

<sup>3</sup> They all promised this to me. And look, then it suddenly became very bright in our cave, which even during daylight was very dark, and we saw even more passages in it that we were

courageously exploring, and in this way we still found more caves further upstream that had more or less easy exits. And so, we found a few good dwelling-places, which later on were inhabited by my companions. In these caves, we also found a few pure naphtha wells. We were scooping the oil in the lamps that we had brought with us, by which we then were able to illuminate our natural habitations. We all were aware of the fact that this discovery was a very special favor from above, and so we very earnestly thanked the great God for this.

<sup>4</sup> When we expressed our gratitude, we heard a clear voice that said in very understandable words the following thing to us: 'Live all of you in accordance to My will that has been revealed to you, then all the animals of this wilderness will serve you according to your will. But you only may ask from them what you need for your body. Therefore, you must not store up any provision for yourselves.'

<sup>5</sup> In the middle cave you will find a big amount of salt. Use this to salt the fish that the eagles will catch for you out of the Nile. Lay them on stone-plates that are strongly heated up by the sun, and eat them. At the exit of the first cave, there is a well of fresh water under a gray-white stone. Smash the tender stone to pieces, then immediately you will find a large quantity of good drinking water. Do not chase lions and panthers or other animals from this region, then they will serve you when you need their service.'

<sup>6</sup> Then the voice became silent. We thanked God once more for the revelation, and we realized by this that it was really God's will that we chose this region as our dwelling place.

<sup>7</sup> All this had a tremendous influence on my heart and mind because everything that was revealed to me, was indeed confirmed. After this, I continued to search and received an inward word and acted according to what I heard within myself. Most of the things succeeded. However, only now and then when some doubts came up in me concerning it's success, it did not work. I had to get rid of the smallest doubt, after which all things succeeded in such a way that I could not think about any doubt anymore. And after a few years I noticed within myself what the spirit of Enoch said to the Pharisees before. Because, no matter where I directed myself in thoughts on the whole Earth, I was already present there with my eyes, ears, mouth, nose, hands and feet.

<sup>8</sup> However, my companions - except one - did not reach that far yet, but they all are very much on the right way to it. And then also I have brought them all to this place, so that they will hear what is most high, and so that they can see and hear the great God in the appearance of a person who is like us, to Whom I have lead them in spirit. That is also why now they are, just like me, full of the greatest joy and the greatest happiness. And so, now you know by my short description, how I and also my companions came to our inner life-perfection.

<sup>9</sup> However, for you here as children of the Lord it is easier. But we are strangers, and we must do more in order to be accepted by the Lord as a child. Are you satisfied with my description?"

<sup>10</sup> Peter said: "More than satisfied, and I am glad that the Lord reveals Himself also in faraway countries to those people who are earnestly seeking Him, love Him and are totally relying on Him.

<sup>11</sup> But He is already coming out of the hut to perform a sign for the two converted Pharisees. Let us therefore now give Him again our total attention with heart, eye and ear."

<sup>12</sup> Then I went to Peter and said: "Well, Simon Judah, how did you carry out My instruction with these strangers?"

<sup>13</sup> Peter said: "Lord, You surely knew that those strangers - and not us - would preach Your gospel, and You have sent us to them so that they would tell us what we are unfortunately still lacking, because we already forgot this and that of Your lessons and deeds. Also for this, oh Lord, we do thank You because we really have learned a lot from these friends."

<sup>14</sup> I said: "Then it is also good in this way. And therefore, we still will perform now a sign for the strengthening of the faith of those four temple-servants. Go and tell them to come here."

## - Chapter 162 -

### **Abraham appears to the temple-servants.**

<sup>1</sup> Peter brought My instruction to the temple-servants who came quickly to Me and said: "Lord, You already have given the greatest proofs to us, so that we do not have the slightest doubt anymore about what and who You are, and therefore we do not desire anymore a sign from You, but if ever You want to perform one, then we certainly will be grateful to You from the depths of our heart."

<sup>2</sup> I said: "You surely can see now more or less that I am the promised Messiah and that after Me there will be no other, but you still do not see that the Messiah is nobody else than the same Jehovah who on the mountain Sinai gave the laws to Moses, and for this reason He justly could say on the last feast day in the temple about Himself: 'Before Abraham was, I am' - for which you wanted to stone Me. In order that you may perceive this, experience and later also firmly believe it, I will perform for you a special sign. So, be very attentive to what will happen now.

<sup>3</sup> Since I am also the Lord of the spirit-world, I want now that My Abraham will appear, and to you he will testify of Me. When he will be here then you also can speak to him."

<sup>4</sup> Hereupon, a light cloud came down on the hill, and out of the cloud stepped Abraham, bowed deeply before Me and said: "How much and how long have I been looking forward to the day of Your appearance and my joy surpasses now all limits, because I have seen Your day on Earth. But no matter how much I am joyful over You, oh Lord Jehovah Zebaoth, I have little reason to rejoice about my descendants. Truly, the descendants of Hagar are in their actions much better than the descendants of Sarah.

<sup>5</sup> Oh Lord, Your love for this wicked generation and Your patience with it surpasses all limits of Your infinite creations.

<sup>6</sup> When I formerly asked You to still spare the ten cities with Sodom and Gomorrah because of the few righteous ones, Your answer sounded bitter. You were willing to spare them if there could be found only then, and finally only two or three completely righteous persons. Since also those were not there except Lot, You did not spare the ten cities, saved only Lot, and everything else was destroyed by fire.

<sup>7</sup> When I now look at these descendants of mine, then even with the threefold number of the former citizens of the ten cities, there is hardly one righteous, and You, oh Lord, are sparing even this generation of harlots and adulterers. For Your limitless love and great patience, those miserable people are persecuting You, and are even animated by the evil, imaginary thought to kill You.

<sup>8</sup> Oh Lord, give up Your too great patience. Oh Lord, I waited a long time for Isaac. Only Your power begat him in the body of Sarah. When he already became a fine boy, You desired - in order to test my faith and obedience - that I should sacrifice him to You. I submitted to Your will, but You Yourself stopped me from completely carrying out the instructed work, provided me with a he-goat that I had to offer instead of Isaac and You gave Isaac back to me. Oh, that was really good for my heart.

<sup>9</sup> But it would have been better if I had sacrificed Isaac instead of the goat, so that no generation would have come out of him, who - already at the foot of the Sinai in Your holy presence - started to worship a golden calf, and now has become worse than the darkest gentiles and other children of the world who were begotten by the serpent by the great harlotry of Babel. Oh Lord, do stretch out Your right hand once and destroy Your enemies."

<sup>10</sup> These words were spoken by the spirit of Abraham with a very serious and emphasizing voice.

<sup>11</sup> But I said to him: "You know that from now on I do not judge the people anymore by My zeal, but they only judge themselves, for the sake of the few righteous who have not yet bent their knees before the mammon of this world. That is why we are letting the world that is dumb and blind by it's own will, go now it's own way and execute the judgment that it has caused itself, leading to it's own destruction.

<sup>12</sup> But I want to lead My true children Myself on the ways of the light and on the paths of life. What can be saved will now also be saved. However, the one who will not allow himself to be saved and does not want to be free from the judgment and death that he has caused himself, will also reap whatever he desires.

<sup>13</sup> If someone wants freedom and thereby eternal life, then he will also find it. However, if someone wants judgment and death, then also this will be his share. Because from now on, no Jew will be able to say: 'I also would have walked the ways of the light if only I would have known something about it.' I Myself have taught and worked everywhere, and even today I will send out seventy disciples who will carry out and preach My teaching to all the ends of the entire old Jewish kingdom, to gentiles and Jews, and within a year, My oldest and first disciples will carry out this gospel in My name into the whole world. Salvation to everyone who will accept it and will direct his life according to it."

<sup>14</sup> Upon this, the spirit of Abraham bowed again deep before Me, thanked Me and disappeared.

<sup>15</sup> Then the two Pharisees said: "Lord, Lord and Master of eternity, this was a great sign. We think that if also the other Pharisees had seen that, they certainly would also become as believing as we are. Why do You not perform a sign for them?"

<sup>16</sup> I said: "Because I precisely know best what they would say about such a sign. You four are now really the last of the temple that could be saved. With all the others, nothing can be achieved. Despite that, I still will teach many times in the temple and also perform signs. You will be able to see for yourselves what impression that will make on the temple-servants. Yes, there still will be many people who will believe in Me, but these high lords of the temple will never do that in this world."

## **- Chapter 163 -**

### **Moses and Elijah admonish the newly repented Pharisees.**

<sup>1</sup> Be further attentive now. In order to reassure you completely, there will be more witnesses coming from the other side, and will tell you that I in the first place am the promised Messiah for the Jews, and through them, also for all people of this Earth. Choose now for yourselves whoever you wish to see and to speak."

<sup>2</sup> The two said: "Lord, now that You want it that way, let us then see Moses and Elijah because those two were certainly Your greatest prophets."

<sup>3</sup> I said: "Certainly. Since you have chosen them, I also will that they come."

<sup>4</sup> When I had said that, it seemed as if a lightning fell down from the clear sky, and the two witnesses stood with serious faces before the Pharisees, bowed deeply before Me and Moses pointed with his right hand and with fiery eyes to Elijah and said with a thundering voice: "Do you know him?"

<sup>5</sup> Then the two Pharisees were tremendously frightened and being afraid, they could not give an answer to Moses, because soon enough they recognized in Elijah John the Baptist to whom they themselves had contributed the most in his imprisonment and his beheading.

<sup>6</sup> But Elijah said: "Now that the sharp axe is laid at your root, you can only see now that judgment is at the door. It was the highest time for you to be converted, and because the Lord, the almighty, has been Himself so merciful to you, I also forgive you the crime against me. But a thousandfold woe to those who also will lay their evil hands on the Lord's body. The judgment and the curse are already written on their foreheads."

<sup>7</sup> Then the one Pharisee gathered a little more courage and said in a trembling voice: "Oh great prophet, who could ever have suspected that in you was hidden the spirit of Elijah?"

<sup>8</sup> Elijah said: "Is it not written that Elijah would come to prepare the way of the Lord? Did you not read: 'Look, a voice of someone crying in the desert - prepare the way for the Lord. Look, I send My angel before You to straighten Your footsteps'?"

<sup>9</sup> If you knew that, then why did you not believe it? Why did you persecute me, and why did you until now persecute the Lord?"

<sup>10</sup> The Pharisee said full of fright: "Oh, great prophet, have patience with our great blindness, because only that is the main culprit of all the evil that has been done by and through us."

<sup>11</sup> Elijah said: "What the Lord has forgiven you, will also be forgiven by us. But beware of being blinded again by a new temptation, because out of a new abyss you would hardly ever come again to the light."

<sup>12</sup> Upon that, the two prophets disappeared, and the Pharisees turned to Me and begged Me not to perform such a sign again, because this had driven them already in a too great fright and fear.

<sup>13</sup> I said: "If this is already driving you to such a great fright and fear, then how would you like it if I would introduce you to all those whom, by your great craving for vengeance and persecution, you have helped out of this world in the most miserable way?"

<sup>14</sup> The Pharisees said: "Oh Lord and Master, please do not do this to us, because that would be our death."

<sup>15</sup> I said: "That surely not, as long as I am among you for the sake of your faith. However, bear in mind that once more you still will have to come together with all those souls in the great beyond. What will you answer them if before God's throne, with unlimited power, they will demand an account from you?"

<sup>16</sup> The Pharisees said: "Oh Lord and Master of eternity, we still in this world want to do everything whatever You will instruct us to do. But let us then not in this way be called to account on the other side, because then we would not have a single reply. However, in Your goodness and mercy, give

us advice as to what we still have to do in order to be spared from this anguish and this terrible painful torment in the beyond."

<sup>17</sup> I said: "What you should do, this I have already told you, and thereby you will come to the light and to life. But I tell you also that it would be good for you to examine your conscience accurately and so to perceive the magnitude of all your sins and vices that you have committed.

<sup>18</sup> When you have done that, you will have confessed your sins in the first place, and you will then also rightly abhor them, and in your heart you will truly feel sorrow about them. Then it will not be difficult for you to effectively take the firm decision not to commit a sin anymore, and in yourselves, you will feel an increasing desire to repair with all your might every damage that you have ever inflicted on anyone. Yet, you will be unable to carry out this completely, especially to those who are already in the beyond, but then I will accept your firm will for the deed, and will make for you everything good again for the evil you have caused.

<sup>19</sup> However, you should take that very seriously to heart, otherwise it can happen to you what the prophet Elijah has told you, because you still will have many temptations to endure. An old body does not so easily put off it's habits as one imagines when he makes his first good resolution. You will go with Me indeed. But at My side, as long as I still will wander about this Earth, you still will, like My other disciples, come into many temptations. And then it also will be obvious how weak your flesh still is, even if the spirit in you has become reasonably strong. That is why it is now so necessary to do everything possible to free your soul out of the old imprisonment of your body, and this is only possible when you will do what I have advised you. Because sin will leave the soul in the same measure as the soul recognizes sin as being a sin, regrets it, abhors it and does not commit it again. Did you all understand this well?"

## **- Chapter 164 -**

### **Raphael's speed-miracle.**

<sup>1</sup> The Pharisees said: "We thank You, oh Lord, for this special, pure, true lesson. This is dearer to us than the terrible signs that are filling our mind with fear. We will follow Your holy advice as far as our strength will reach. But since the day will from now on only last a few hours, we will go to the city and make arrangements even today for what our treasures and our families are concerned, so that tomorrow, still on the Sabbath, we can be with You."

<sup>2</sup> I said: "If you are completely serious in this, then you can stay here. Then it will be arranged in a much different way. I will give My apparently young servant the assignment to arrange everything for you and send your families to Bethany to the house of Lazarus and all your treasures to this place here. He will perform this in a very fast and excellent way. Do you agree with this?"

<sup>3</sup> The Pharisees said: "Yes Lord, if this is possible, then this will certainly suit us very well."

<sup>4</sup> I said: "With God all things are possible. And what My servant is capable of, he already has shown you before. But go and speak with him yourselves."

<sup>5</sup> The Pharisees said: "Oh Lord and Master, would You not rather speak with him. Then everything will be arranged much better than if we would possibly give him a clumsy and unwise advice."

<sup>6</sup> I said: "All right then, because you perceive this in your heart and want it that way, I will also do it."

<sup>7</sup> I called Raphael and gave him inwardly an assignment to execute everything.

<sup>8</sup> Raphael asked the Pharisees in what time they wanted it to be done.

<sup>9</sup> And the Pharisees said: "Oh dear servant of Jehovah, that, we will leave completely up to you. However, if it could be done for this evening, this would of course be very good for us, because tomorrow it is Sabbath, when nothing may be arranged."

<sup>10</sup> Raphael said: "What would you say if already now I have scrupulously arranged your affairs?"

<sup>11</sup> The Pharisees said: "How could that be? Because you were not absent for one moment. And how could our families be already now in Bethany? They need more than 1 hour to walk through the big city, and from the city, according to Roman time, the way takes well over 2 hours for people without strong legs. Such a thing can therefore be considered as strictly impossible."

<sup>12</sup> Raphael said: "Yet I knew already a few hours ago that this would happen, and I already have directed your families with the right instructions, and they are now since about half an hour ago sound and well in Bethany. Your treasures are already in the hands of those whom you yourselves have pointed out on advice of the Lord. And so, everything is arranged.

<sup>13</sup> In order to partly convince yourselves of this, you can go with me to the hut and you can see the part of which Nicodemus will take care of."

<sup>14</sup> On this, the two Pharisees and the two Levites went with Raphael to the hut and found their well-known treasures in good order on a table that was present.

<sup>15</sup> When they saw that, they clapped their hands together out of amazement and said: "Yes, yes, here God's power prevails. These are things that no human being can do. But, lovely servant of the only true, almighty God, do tell us how this was possible for you?"

<sup>16</sup> Raphael said: "In exactly the same way as I have already before shown you very clearly. Because my thought, united with my will - which is again completely God's will - is the same as myself. Therefore, I can be present and work everywhere. Whoever can do that, is in his inner life perfectly equal to God.

<sup>17</sup> In this way, God is also, as a personal Being, in person only one, at this moment completely present here in the person of the Lord, and further, He is nowhere else in the whole of infinity. Yet, by His will and by His crystal clear thoughts, He is still present and completely active in the whole of infinity. If that were not the case, there would be no Earth, no moon, no sun and no stars and, thus also no other created beings on it and in it. Because all celestial bodies and their creatures are from the alpha to the omega His firm and unchangeable thoughts and ideas, kept together by His will, transforming them into independent beings in such a way, that they will become equal to Him in everything, which is of course a work of His love and His eternal wisdom. Now I have told you how things are, and we shall go away from here."

<sup>18</sup> Upon this, all five came down again, and a Pharisee went to Nicodemus and told him what can be found in the hut.

<sup>19</sup> But Nicodemus answered him: "Friend, I have already heard it, and according to the advice of the Lord, everything will surely happen in the best way. But let us now all be calm again, because the Lord will perform something again, which today within His order seems to be important to Him."

**The Lord sends the slave-traders back to their own country.**

<sup>1</sup> When Nicodemus had said that, it became quiet and I called the slave-trader Hiram and his companions to Me and said to them: "In these few days you have heard and seen a lot, and have experienced many things. You know now - just like My disciples - what each man must do to reach the eternal life for his soul. If you will act and live in such a way, you also will certainly reach what I have promised everybody who will act and live according to My teaching.

<sup>2</sup> But also, at home you have to correct many things that you have done wrong as dark gentiles. Therefore, whenever this is possible, make up for all the injustice that you have done to your fellowmen. Then already for this, you can expect from Me a true blessing for life. Try also to pass on My teaching to other people, and see to it that in the course of time, it also will be put into practice. Turn away your ear and your heart from fortune-tellers, and try also to bring the people in your country to the point that they would conform to you, and be true priests to your fellowmen. Then before long, you shall receive a great treasure of spiritual gifts from Me.

<sup>3</sup> Tell no-one about Me on the way to your homeland, because where it was necessary and where I knew that mature people were living for My teaching, I Myself have been already with words and signs, and they do not need more now. However, when the time has come I will pour out My Spirit over them which will guide them into all truth. In short: on your way, make under no condition any mention of Me or unnecessary sensation about Me. But at home you may certainly teach your people. But also there, do not talk too much about the signs, but most of all remember only My teaching. Because the salvation for the people lies not in the signs that I have performed but in My teaching, and most of all by practicing it in life.

<sup>4</sup> However, if you will teach in My name, then do not be afraid, thinking too long about what you will say. If you will speak to people in My name, then My Spirit will certainly put the right words into your heart. This is also the case for all those who after you will proclaim My teaching in My name.

<sup>5</sup> But do not erect any temple for Me, and do not make - like the gentiles - certain days of the year as special days, but appoint a day in the week that seems to be the most suitable to teach, and let people come into your houses to teach them. Share also your bread with the poor and do not accept special honor for it. And do not demand wages or an offering from anybody, because free of charge you have received it and also free of charge you shall distribute it to your fellowmen. You can expect the reward for all this from Me.

<sup>6</sup> If ever somebody will come with great wealth and wants to give you a free offering out of gratitude, then accept it and give it to the poor. However, you will not consider the one who gave you an offering in My name as being more important than your poor brothers, so that he would not become proud and exalt himself above his poor brothers, but would only grow in love for them. Then his offering will be accepted by Me, and My grace will be his reward for this, and My blessing will reward his offering abundantly. Because, those who will give you such an offering for My laborers who I have accepted into service, will offer it to Me, and his reward will not be left behind.

<sup>7</sup> When you have taught the people like this in My name, I will send you an apostle, who will then in My name put his hands on those who believe and will baptize them in this way in My Love, My Wisdom and My Power. They will receive thereby the Holy Spirit out of God and will reach thereby the complete rebirth of their spirit in their soul, and thereby and with that also eternal life and the power thereof.

<sup>8</sup> Now you know very briefly what you should do in the future, and certainly will do also. Therefore,

receive My blessing and leave for your country even today, because tomorrow you would hardly be able to move forward because it is a Jewish Sabbath.

<sup>9</sup> Travel on the broad road that leads to Galilee, then at about the third hour of the night, you will reach a small place. Stay there until the morning. They will receive you very well there. From there on I will put into your heart and into your thoughts which way further you have to follow in order to arrive in your country without any trouble. And so, now you can go right away, under My blessing that will protect and guide you."

<sup>10</sup> With this, Hiram was grateful for everything, recommended himself in My grace and left us.

<sup>11</sup> Then Lazarus expressed that he was surprised that these slave-traders did not say goodbye to the young people who were brought here by them.

<sup>12</sup> I said: "This I did not want, and I had My wise reasons for it. The young people are enjoying themselves very well there on that northerly slope of this hill, and it would be unwise to disturb them. Then I also have sent these men out in My name, and that was good, because they will spread a light in the place where they live.

<sup>13</sup> But now, let there again be brought some bread and wine here. Then I still will choose others, strengthen them and send them out into the world. Therefore, do what I desire."

## **- Chapter 166 -**

### **The sending out of the seventy laborers as messengers of the Savior.**

<sup>1</sup> Nicodemus called immediately his servants who were present and sent them down to bring sufficient bread and wine. They went down as fast as possible and brought sufficient bread and wine, just like it was instructed to them.

<sup>2</sup> When it was taken care of in this way, I called the still present seventy laborers to Me and said to them: "Here are bread and wine. Take, eat and drink and strengthen yourselves, because after this, I will send you out before Me to cities, markets and villages to prepare the people for My coming. But first you should eat and drink. Later we shall talk further about this important matter."

<sup>3</sup> Those who were called, took bread and wine and strengthened themselves.

<sup>4</sup> When they were finished with that, they gave thanks and one of them said: "Now, Lord and Master, we are ready to receive Your instructions that in Your grace, You want to tell us. Your will be done. Only this will from now on be our only strength out of which we will act."

<sup>5</sup> I said: "Well, all right then. Look, the harvest is great, the field with ripe fruits is stretching out over the whole Earth, but there are still few laborers. Therefore, ask the Lord of the harvest to send out many laborers into His harvest."

<sup>6</sup> The speaker said: "Yes, Lord, for this reason we are also asking You, because You alone are the Lord of the harvest."

<sup>7</sup> I said: "Then go two by two to all the places of the Jewish land, and also to the land of the Samaritans.

<sup>8</sup> I am sending you as lambs among the wolves, which however you do not have to fear, because My strength will give you courage against them. Therefore, do not carry a purse, no bags, no sticks, no shoes on your feet, and also you will not wear two garments. Be serious, and yet, also meek. Do not greet anyone on the street. However, do also not demand from anyone to greet you, because all of you are truly the same children of one and the same Father in Heaven. Only One is your Lord and Master, but all of you are brothers. Let your greeting be the true mutual brotherly and neighborly love. Whatever is less or more than that, is evil. They will be able to see that you truly are My disciples from the fact that you love one another, just as I love you.

<sup>9</sup> When you will enter a house in a city or village, then say: 'Peace to this house'. If there is a child of peace, then your peace will also rest upon him. If this is not the case, then your peace will return to you. Where you will find peace, you should stay in that house, and eat and drink without fear or conscientious objection whatever will be set before you, for if you are in a house as laborers for God's Kingdom, then you are also, like any other zealous worker, worthy of your wages.

<sup>10</sup> When somewhere two of you have been taken up into a house, then stay there in that same house and do not go from one house to another in order to be served, for this is not proper. Because you are not coming into a house as some beggar who is afraid to work, but as a richly gifted messenger of My Word and thereby as someone who brings the true Kingdom of God and His eternal blessing.

<sup>11</sup> Even if you come into a city with mostly gentiles, and they would take you hospitably into a gentile house, then you should also stay there and eat whatever they put upon the table. Because what goes into the mouth does not make man unclean, but it is what goes out of the mouth that makes man unclean, just like I have already clearly shown to you on the Mount of Olives, of what it consists, what it is that goes out of the mouth and makes man unclean.

<sup>12</sup> However, if you come into a city or in another place where no house will give you accommodation, then go outside in the free alleys and streets and say: 'Also the dust of your city that is clinging to our feet, we shake off back to you, but know well that through us, the Kingdom of God was close to you.'

<sup>13</sup> I tell you however, that on the day, which I have shown to you on the Mount of Olives, it will be more tolerable for the city of Sodom than for such a city that does not want to accept you. Woe Chorazin, woe Bethsaida! If what happened among you would have happened in Tyre and Sidon, then they would have repented in sackcloth and ashes! Therefore, it will be more tolerable for Tyre on the day of judgment than for you! And you, Capernaum, exalted unto Heaven, will be cast into Hell!"

<sup>14</sup> Then some of My first disciples said among one another: "Listen how He is again so zealous against those cities which already in Kis near Kisjonah, He once threatened with so much fire. It is certainly true that there, as far as the whole place is concerned, He has found the least of faith, but some of them still accepted Him and recognized Him as the true Son of God and Mediator of the Jews. We also belong to Capernaum. It is curious what on certain days He has to do with Capernaum."

<sup>15</sup> I said to the disciples who were so much surprised: "What are you sulking among one another? What is Chorazin, what Bethsaida, and what Capernaum? Those are the ones who do not want to accept My teaching, and who, despite all signs, do not believe that I am the promised Messiah who has now come into the world. I already have sent you also once to these cities and other places ahead of Me, and how were you accepted in those places? You called down fire from heaven over them. Can you now be surprised that, when by this opportunity I am now also sending out disciples ahead of Me in the world of abominations, I am using this expression again, so that they also would know how they have to behave before such people who I am now indicating with the names of

those cities, where you did not have a good experience at all.

<sup>16</sup> Therefore, I say now to all of you, and not only to these seventy: whoever will hear you, will also hear Me, whoever will despise you, will also despise Me. However, the one who despises Me, will certainly also despise Him who has sent Me into this world, because I and He are one."

<sup>17</sup> Hereupon I stretched out My hands over the seventy and said: "Accept the power of My will. When you will come to all kinds of sick and crippled people, then lay the hands upon them in My name, then it will go better with them. When you come to people who are possessed by devils (unclean spirits in the flesh), then command them also in My name. Then they will leave the body of those who are tormented and will go to those places you want them to go.

<sup>18</sup> I give you also power over the evil spirits in the air, over those in the water and over the evil spirits in the caves of the Earth. Further I also give you power to tread on scorpions and to walk over snakes, and also to chase away every enemy of yours, and nothing will be able to harm you.

<sup>19</sup> Be also not afraid to be on the road in the dark, and do not fear for storms, for lightning and thunder, because also those things you can command. And the malicious animals of the forests and the deserts will flee before your eyes. And equipped like this, you can go now from here, dressed like you are now.

<sup>20</sup> But also remember the following thing: freely I have given you now all this, in like manner you should distribute it again to those people who are worthy of it. But you should not throw the pearls to human swine. And now stand up from here and go wherever the Spirit will lead you."

<sup>21</sup> Then the seventy thanked Me for those great gifts of grace and left two by two in all directions.

## **- Chapter 167 -**

### **The task of the sent seventy.**

<sup>1</sup> When the Pharisees and also the well-known Jewish Greeks saw that, they came to Me and said: "Lord, we do believe as firmly in You as those who You have sent out now, and we fully know Your teaching now also. Do You then not also want to send us out like that, ahead of You into the world?"

<sup>2</sup> I said: "Once it will be your turn also, but for this moment these seventy are sufficient. When I will be lifted up and have ascended, you also - and still many others - will be sent out to proclaim the gospel of God's Kingdom to all men. However, stay with Me now as faithful witnesses of My words and deeds, because here you are also needed, just like those who are sent out now to other places.

<sup>3</sup> The night-signs of the last night were seen by a lot of people in the far surroundings and they are still in great fear because they do not know the meaning of the mighty appearances. When those who are sent out will come to them, they will bring true comfort to those who are sorrowful and anxious. And look, that is an important reason why I have send out the 70 already today. Do you now understand the great, wise plans of the Father in Heaven?"

<sup>4</sup> When they heard that, they were satisfied and did not ask anymore on the hill.

<sup>5</sup> Then Lazarus came to Me and asked Me: "Oh great, most loving Friend, Master and Lord of all men, look, the sun will go down pretty soon. Do You want to stay here this night or will You still go back to my Mount of Olives? If - as is the wish of my heart - the latter would be the case, then I will send someone immediately to that place to tell the people that they must take the necessary measures for us."

<sup>6</sup> I said: "We all will only be back on your Mount of Olives during the night, because now at daylight our arrival would all too soon and easily be discovered by the temple-servants. As far as our bodily care is concerned we still will be very well taken care of, because our friend Nicodemus still has a large inn and a large residence. Therefore, we will only go to your Mount of Olives close to midnight in all quietness, so that nobody would be offended at us."

<sup>7</sup> With this answer, Lazarus was satisfied.

<sup>8</sup> I gave Raphael however the instruction to now take care of the young people because they were already slightly hungry.

<sup>9</sup> Then Nicodemus was suggesting if it would not be easier to give them a fairly sized meal in the inn.

<sup>10</sup> I said: "Do not bother, My servant surely knows what he has to do. Everything will be very fine, and so it will also be."

## **- Chapter 168 -**

### **Advices of the Lord for Agricola's return trip. To strengthen faith and trust by practice. To be mature for the reception of the gifts of grace.**

<sup>1</sup> Then came the Roman Agricola to Me and said: "Lord and Master, since everybody is going away from here, also we Romans are beginning to think about how and when we should set out on our return trip. However, because especially in Your presence I do not want to undertake and execute anything without Your advice, I ask You also in this matter for Your Godly wise advice."

<sup>2</sup> I said: "For you, friend, the time is not yet urgent, because you have received the instruction from the emperor that if necessary you can stay more than half year away from Rome. But now, here in the Jewish land, and also in the whole of Asia, which belongs to you Romans, there is nothing happening that is of any importance for the government. And because you can set out on your return trip whenever you like, I think that, if you should go for example only on the day after tomorrow, you will lose nothing by staying longer with Me. Only after one year there will be a mission to Britain that will be assigned to you by the emperor, at which occasion your oldest son, who carries your name, will accompany you, and there you will hold an important office for a longer time. Even if you go back to Rome a full month later, it will make no difference, because you will always be home soon enough.

<sup>3</sup> But I also want to give you another advice about the manner by which you can come home with your big boats in the safest way. Look, very soon the storms of the equinox will start to appear, which, because they are coming from the west, will make it very difficult for the ships that are sailing from the east to the west. Therefore, at this time you will not so easily move forward across

the great Mediterranean Sea. For this reason, go back home by land via Asia Minor and let your ships sail unto the first strait narrows. Until there, Cyrenius will surely arrange for a good and safe opportunity for the trip. You can easily cross the strait narrows by ship without any danger, and from there further along the shore of Greece to reach Dalmatia. From there you can easily cross the most narrow part of the Adriatic Sea by ship. Further on, you simply know the safe way to Rome. Only a couple of months later you will be able to give the order to bring the ships to a harbor south of Rome, which also will still happen soon enough. I have told you this only so that also physically, you will not suffer any harm."

<sup>4</sup> Agricola said: "I thank You for this good advice for my physical well-being, which I also will follow very precisely. But this time I cannot resist to make the remark that, despite the adverse wind, with the firm trust and faith in Your almighty help, for sure I also can reach the harbors of Rome across the Mediterranean Sea, because to You, oh Lord, all things are possible anyway. Of this I am completely convinced. Why would this not be possible to You, or at least would not be to Your liking? However, I still will follow very strictly Your first advice and this question I have only asked out of pure curiosity."

<sup>5</sup> I said: "You were completely right to ask Me this, because look, I only have given you the first advice to give you the opportunity to test yourself, how strong your faith and your trust in My love, wisdom, power and might is.

<sup>6</sup> If your faith and your trust in Me are so strong that you, no matter in what kind of threatening danger you come into, would not doubt for one moment if I perhaps for some secret reason would not want to help you, then you can take the risk on the sea to sail also against the greatest storms. Because if you would command them in My name to lay down, then they also would stop at the moment when you give them command. But friend, for this, your faith and your trust, despite your good will, is still a little too weak.

<sup>7</sup> Of course, you do not doubt in the least that I am capable to do all this, but you would doubt if I will do every time what you are asking Me. And see, also this, in a certain sense, little doubt would always seize you with great fear and fright, although I would help you if you would ask Me. And therefore, for this time it is better if you follow My first advice.

<sup>8</sup> Faith and trust must first also be practiced until they are completely capable of uniting the personal will with Mine in such a way that what is desired must happen without the least failure. Because only through the full living faith and thus also through a complete trust, can man move everywhere, entirely active in the spirit and in My name, and what he wills, must happen.

<sup>9</sup> Only in course of time you will receive the firmness of faith and trust, which will give your will it's full power. Then you will be able to command the elements in My name with success. You will however come in some danger even on the way of your return trip, which I have advised you. But that will not harm you, because I will protect you everywhere. However, within a year when you will travel to Spain, Gaul and Britain, you will already possess such a great measure of faith and willpower, that no enemy will be able to resist. But now you do not possess it yet."

<sup>10</sup> Then Agricola said again: "Lord and Master, the seventy laborers who you have sent into the world, surely have also not been so firm in their faith and trust, just like me and my companions, and still You have given them gifts, which give them really no room to desire anything more. It is true that the gifts that they have received are more necessary for their office than for us. Yet, the necessity thereof cannot be the only condition for receiving such wonderful gifts. In fact, I thought, according to what You have said, that one must be able to do this by his faith and trust. However, whether the seventy did already reach that state is now of course a totally different question, which can only be answered completely truthfully and reliably by You."

<sup>11</sup> I said: "These seventy were already very capable for this, because they are very simple people and are already since their youth firmly believing and trusting. By the different signs which were done in their presence, they did not ask how this and that was possible, but they believed that with Me nothing was impossible, and that everything that they wanted in My name must ultimately also be possible. And see, because of that faith and trust, solid as a rock, I also could easily and actually give them the gifts of which you have heard.

<sup>12</sup> With them, faith came before knowing, but with you, knowledge came before faith, and that is for the reception of the true inner gifts a big difference. But this does not matter, because also you will - if in the course of time you will not become weak in faith - receive the same gifts. Agricola, did you understand Me?"

<sup>13</sup> Agricola said: "Yes, I did understand You completely and I thank You out of the deepest of my heart for Your important lesson. I will try with great zeal in myself to accomplish it.

<sup>14</sup> But Lord, I can see there on the way, which leads to the morning, a whole caravan coming this way. They probably will stay here for the night, and therefore, there will not be much space left for us in the inn. Are they Jews, Greeks or possibly even Persians?"

<sup>15</sup> I said: "I'm not very much interested in these business-people. But if you absolutely want to know what kind of caravan that is and where it comes from, I surely can tell you that. It is a caravan that comes from Damascus and the day after tomorrow they will continue further on from here to Sidon. They are transporting all kinds of metallic equipment for the market. These people are Jews and Greeks. If ever you still want to buy something from them today, then you can do that, because tomorrow they are not allowed to open a market."

<sup>16</sup> Agricola said: "That I will not do because my ships and my household at home are already richly provided with such things. But what will we do now? The sun stands already above the horizon."

<sup>17</sup> I said: "Just let it stand there. Now, at the beginning of the evening, we will rest for a while, because we have done enough today. After that, it will become apparent what the evening still has in store for us."

## **- Chapter 169 -**

### **Admonishing words of the Lord to the youth of the north. About the angels. Heaven and Earth. The nature of the inner spiritual eye.**

<sup>1</sup> After this, I went a bit further towards the fig tree, plucked a few figs and ate them. Then I visited the young people, who were just busy in eating bread and delicious fruit. When they saw Me, they all stood up and expressed their thanks in a hearty manner for all the good gifts that they had received.

<sup>2</sup> Some of them wanted to tell Me very precisely all the things they had understood of My lessons and deeds. And the seven who were with Me on the Mount of Olives for some time and who I had given to understand the Hebrew language and also to speak it - began to testify loudly that I was the Lord of Heaven and Earth and that they also had already made this clear to their companions.

<sup>3</sup> I commended them, and advised them to keep this faith faithfully in their heart, and that above all they would not let them be seduced by the great worldly splendor, the pride, the idols and the temptations of the great worldly city of Rome, where they soon will be, but to follow precisely the lessons and warnings of the Roman who would, like a true father, take his children to Rome already within a few days. If they would behave in everything chastely and orderly, I Myself would be extremely pleased with them and endow them with all kinds of gifts.

<sup>4</sup> But they also had to always remember that I am all-seeing and all-knowing and that I even know every thought that man may ever so secretly think in himself. This had to restrain them always from doing something against the law of the true life-order. For, as I like to endow all kinds of possible gifts from the Heavens on everyone who is pure of heart, so also must every transgressor of the wise laws of the true life-order, have to fear My rod of chastisement.

<sup>5</sup> "Until now you were" - I said further to the young ones - "as pure as My angels in Heaven, and that was also the reason why I Myself freed you from the hard bonds of slavery. But stay now also in the future equally pure, then My angels will accompany you and will protect you against all adversity, and they will go before you and lead you on the ways of life that are leading to My Heaven. My dear children, did you understand this well?"

<sup>6</sup> Then all of them, particularly the seven first ones, said: "Oh dear Father and Lord, that we have understood very well and we also will observe it scrupulously. But what do Your angels look like and where are Your actual Heavens?"

<sup>7</sup> I said: "Look, the apparent young man who has been taking care of you in My name until now, is one of My most important angels. He indeed has, for the sake of the people, a body, but that he can dissolve whenever he likes. If he does that, he will not die because of that, but will continue to live eternally as a pure spirit just like Me, creating and working. Like this powerful and mighty angel about whom I was talking and who is now the only one here, are still countless many in My Heavens.

<sup>8</sup> But since you also asked where My Heavens may be found, I tell you: My Heavens are wherever there are godly, pure and good people and spirits. This whole visible space, that ends nowhere, is Heaven without either end or beginning. But only for good men and spirits. However, where evil men and spirits are dwelling, there this space is not a Heaven, but a Hell, which is judgment and eternal death, showing itself in this world as matter, which in itself is also a judgment and thus death.

<sup>9</sup> So whoever is only chasing after the treasures of the world, which is entirely matter, judgment, Hell and death, goes thereby also with his soul into death. Thus, all evil spirits are mostly dwelling in the matter of this Earth. The good and pure spirits are always living in the pure light-spaces of the free ether space.

<sup>10</sup> In order that you - My dear, pure children - can make also a lasting idea of this, I will now open your inner spiritual eye for a few moments, since you already have a special talent for this anyway, and then you will as it were be able to look from this Earth into My Heaven."

<sup>11</sup> Then one of the children was still asking: "Oh dear Father and Lord, what is then the inner spiritual eye?"

<sup>12</sup> I said: "Look, children, when you sleep, your physical eyes are closed, and yet, in your clear dreams you can see all kinds of wonderful regions, people, animals and trees, flowers, bushes and stars, and still all kinds of other things, more clearly and more purely than when you can see the things of this world with your physical eyes. Look, all the things you can see in your dreams are spiritual, and you can see them with your inner spiritual eye. However, when you are awake, your

inner spiritual eye is and stays closed, and no ordinary man can, as with the physical eye, open it at will. That I have arranged for a very wise reason.

<sup>13</sup> But with every person I also can, if I will, open the inner eye at any time, and then he is able to see the spiritual and the natural at the same time, and this I shall now also do with you as an experience that shall forever be printed in your soul. And so, I will that you will see My Heavens."

<sup>14</sup> When I had said this, they all saw already a countless number of angels around them, who were very friendly, were talking to them and encouraging them to do what is good. At the same time they also saw as if they were looking through the matter of the Earth, a few ugly, unhappy beings, whose only striving it was to hide and to bury themselves ever deeper into matter. They also saw in the ether-spaces beautiful landscapes and here and there brilliant and wondrously beautiful buildings, over which they were very amazed. In those regions they were, also in spirit, guided around by the angels who showed and also explained them many things.

<sup>15</sup> After a while, I called them all back again into their earthly awake state and asked them how they liked what they had seen.

<sup>16</sup> But they could find no words to describe all the wondrously beautiful things, which they had seen there, and especially the female part asked Me if I still for a while could show them the heavenly beauties.

<sup>17</sup> But I said to them: "As long as you still have to live in this world for the sake of the freedom of will, so that one day you can become free and independent spirits, it is completely sufficient what you have seen now, because that will stir up in you a great enthusiasm to live and to act according to My teaching and My commandments.

<sup>18</sup> When you will be totally perfect in the fulfillment of My will, you will still in this life receive the quality to completely control your inner spiritual eye and also your inner spiritual ear.

<sup>19</sup> Out of what My teaching and My will for the people of this Earth consist, you have already partly heard, and only in Rome you will learn all the rest from the Romans. When you will be instructed in all things, then you also can teach the people who will ask you what kind of faith you have and according to what kind of teaching you are living, and why.

<sup>20</sup> Now you can leave soon and let yourselves be brought to the village by My angel, more precisely to the inn. There you can discuss among yourselves about all the things you have heard and seen now, and My angel will explain to you many things of which you were not yet able to grasp with your intellect."

<sup>21</sup> Upon this, all were thanking Me again, and I went back to the previous group that was in front of the hill.

<sup>22</sup> Arriving there, Lazarus asked Me what the young people were still doing on the other side of the hill, and if they perhaps could be brought immediately from there to the Mount of Olives.

<sup>23</sup> I said: "My dear friend, I took care of everything and gave them My instructions, to free you from your worry. For, even as good people are taking good care of their fellowman, I am taking care a long time ahead of it. And if I would not take any precaution, very soon the whole world would fall apart. But let us not talk about this anymore, for something else will happen soon."

**The business caravan from Damascus.**

<sup>1</sup> Immediately after I had said this, Helias, who also was still with us, came quickly to Me and said full of fright and fear: "But Lord, Lord, for Heaven's sake, what is that now? I was looking at the caravan that is coming from the morning, how it is moving towards us with it's camels and packhorses. But now there is another very horrible looking caravan, coming behind it. Instead of camels and packhorses one can see dreadful looking fiery dragons, and instead of people one can see real figures of devils who are wrapped up with glowing snakes and decorated with a skull on their chest. Oh Lord, Lord, what would that then mean?"

<sup>2</sup> In response to this breathless narration by Helias, everyone went to the edge of the hill lying early in the morning and noticed the same unpleasant appearance, and they all came out with the somewhat anxious question of what that was supposed to mean again.

<sup>3</sup> I said: "See and understand. The fact that the first caravan consists of only worldly merchants who are lusting for profit, that you hopefully will have known for a long time already, because a merchant from Damascus is not one hair better than a thief and a street robber. These merchants are very courteous and polite to the buyer, in order that this one will buy from him as much as possible for a lot of money. Once the goods are sold, then they would rather - if they would not be afraid of the worldly laws - kill the buyer, take away the sold goods and besides that, rob him from all the rest of his money and possessions. But despite such inner thoughts and striving, they are for the world respected and highly appreciated people, and their fellowmen can never bow down deep enough to them.

<sup>4</sup> But in order for all of you, who are now My disciples and friends, to learn to know this evil kind in it's true inner nature a little better than has been the case so far, I opened up your inner eye and you saw with your physical eyes the worldly caravan in front, as it can be seen by every healthy human eye, but behind it you saw the corresponding inner spiritual caravan.

<sup>5</sup> The glowing dragons are showing the burning lust to possess all the treasures of this Earth. The devils riding on dragons are the merchants in their worldly tendency. The snakes around their body represent their business tricks, slyness and cunning. The skulls are pointing out the great lust for murder of such true worldly devils. For, if it would be possible to them, they would kill immediately all the rich people in order to appropriate in the easiest way the complete possession of all goods and treasures of this Earth. Since this is the case with these merchants and because I know that often you still have a high esteem for such people, I had to reveal them to the eyes of your soul.

<sup>6</sup> Now that you have seen this according to the inner truth, your inner eye will now be shut again, and you see now again only the external caravan passing by at the foot of this hill. How did you like this image?"

<sup>7</sup> Then Nicodemus said: "Lord, I have already sent a few servants to the inn with the strict order that this caravan would not find nor receive accommodation in my inn for no matter how much money. That would be too bad to give such kind of people accommodation. As mayor, I will take immediately all measures so that they will have to find accommodation far away from our home. Apart from that, such kind of beings would contaminate our otherwise most friendly place to such extent, that after that no-one would be able to live there. Yes, very sharp counter measures have to be taken and set to work to turn away such a disaster from our place. Lord, is that not right?"

<sup>8</sup> I said: "You have done well not to receive them in your inn, but to refuse the caravan admittance for the whole region, would be unwise. Because firstly the caravan stands under the protection of

the Roman laws which are valid for all merchants and which gives them free passage, and secondly there are many people also in this place who, because of their inner nature, are no hair better than these merchants and thus are not in danger of becoming worse than what they already were for a long time, and finally as a third point, even with these Damascenes some attempts can be made if ever their inclination could and will perhaps at least be partly changed. Because with many people, no matter how evil they may be, it is still easier on this world to make possible improvement, than later on the other side for the naked soul.

<sup>9</sup> So you better give up your second intention. However, concerning the first one, with this - as I have already said in the beginning - I completely agree, for we and they would really not be able to put up with one another under one roof, because Heaven and Hell must be well separated from each other. Are you satisfied with My advice?"

<sup>10</sup> Nicodemus said: "Oh Lord, this for sure, but I feel now somewhat bitter and upset that also my favorite place here is inhabited with people who in their nature are similar to the merchants from Damascus."

<sup>11</sup> I said: "Look there, a little at the back there are still the seven men who I have saved from starvation in the old hut of the rich Barabe. They sent their naked children to the citizens of this place so that at least one would take care of them, but there the children could found only stony hearts. If this is now so, how can you then be surprised that I could not give the citizens of this village a better testimony. If ever I would show you with your inner eye the prominent people of Jerusalem, what would you say then?"

<sup>12</sup> Therefore, I tell you: this world looks like Hell in everything. It is only concealed from the eyes of men, just like Heaven is concealed in word and deed. So, Heaven can bring salvation to Hell already here, but where both are revealed, the influence is difficult or even in the highest degree not possible at all.

<sup>13</sup> When the two Pharisees came here, also the complete Hell came here concealed in them, but without suspecting it they came here also into the full Heaven.

<sup>14</sup> Yet, Heaven has also three degrees, just like Hell has three degrees or stages.

<sup>15</sup> The seven men from Upper-Egypt were representing the lowest degree of the pure Heaven of Wisdom, and only in there the hellish spirits from Jerusalem were allowed to come first. Then a light began to dawn within them and they became aware that they were completely in the evil of Hell. When they began to be aware of it more and more, the light of the second degree of Heaven came down to them in the person of Raphael and they felt the need to rid themselves of their evil and to turn to the light. Only when they looked at themselves completely for the first time in the bright light of the truth and love of the second Heaven, true repentance started to penetrate into them and there was a longing for Me, the highest degree of the Heavens. And when I Myself came to them, they were then at once completely converted, and so they are now candidates for the first degree of Heaven.

<sup>16</sup> If we however, when they came to us as pure devils, would have immediately driven them away with our power, they now would certainly not be standing in the happy attitude wherein they are standing now. And look, so it is also the case with the merchants from Damascus who are presently in this place, but have no idea of how close they have come to God's Kingdom. We will however, when we are with them, soon find an opportunity to let them notice something of it, and then it will appear what can be done further.

<sup>17</sup> But now we will, because the merchants have already for the greatest part found accommodation, leave this hill and first go for one little hour to your residence, and after that to

your inn to take an evening meal. Then it will appear of itself what we can do."

<sup>18</sup> Agricola still said: "Lord, I nowhere can see our young people. Did they perhaps already go down?"

<sup>19</sup> I said: "But dear friend, have you just now not heard what I have said to Lazarus? How can you still ask after this again? The young people are already well taken care of and are already in the inn. And moreover, under the loyal care of Raphael. That they will not lack anything there, you can be completely sure. But now we shall break up and go down to the village. Now on the hill nobody may ask Me anything anymore. So be it."

## - Chapter 171 -

### The Lord explains the second chapter of Isaiah.

<sup>1</sup> After this instruction of Mine everybody stood up and we quickly went down to the village, more precisely to the house of Nicodemus, in order to bless it according to My secret wish. When we were in his house, we soon heard a big noise on the market place, and our Agricola immediately asked Me in a dictatorial, quick-tempered tone what was happening outside on the market.

<sup>2</sup> I said: "Friend, as long as I am with you, there is hardly any reason for you to ask something like that. Do you still not know what kind of power is always at My service? Besides, I know everything anyway what is happening in the whole of infinity. Therefore, do not be excited about such things anymore. Certainly not in My presence."

<sup>3</sup> Agricola said: "Oh Lord, I thank You for this correction. In the future I will be very careful, because this hot-tempered attitude in such situations is and remains still my greatest mistake. I think, oh Lord, very often now of the by You recommended patience, and I also want to acquire this completely. But when I suddenly come into temptation, immediately my old sin is coming up again. But from now on there must come a definite end to it."

<sup>4</sup> I said: "That is very good. The intention is good, although you still will fall a few times into your old sin.

<sup>5</sup> But now, bring the book of the prophet Isaiah here. From that I have to make an important part clear to you."

<sup>6</sup> Then Nicodemus brought the book to Me and I immediately turned to the second chapter of Isaiah and read it as follows aloud to all those who were present:

<sup>7</sup> "This is what Isaiah, the son of Amos, saw over Judah and Jerusalem: 'In the last time the Mountain on which the House of the Lord stands will certainly be higher than all mountains and it will be exalted above all heights, and all the gentiles will go to it.' (Isaiah 2:2).

<sup>8</sup> Then Nicodemus and the two Pharisees asked: "Lord and Master, where is then the mountain of the Lord on which His house is standing?"

<sup>9</sup> I said: "Oh see how worldly your attitude is, based on your sense-organs, and how you are still full of matter. Am I not the Mountain of all mountains on which the true House of God stands? But what is the very comfortable House? That is My Word that I have already spoken by all the prophets to

you, Jews, during a few centuries, and now I Myself am speaking through the mouth of a Son of Man. So I am the Mountain, and My Word is the comfortable House on the Mountain, and there around us are standing the gentiles from all parts of the Earth, who came to this place to see the Mountain and to live in His very spacious House.

<sup>10</sup> But for the Jews as they are now, it is really the last time, because they are avoiding the Mountain and His House, and are even threatening the leaders to destroy it. Do you understand this verse now?"

<sup>11</sup> All of them said: "Yes Lord, it is now completely clear to us, but this chapter has still more verses, which are for us still not clear at all. Lord, do explain these further to us."

<sup>12</sup> I said: "Just be patient, because a tree does not fall with the first blow.

<sup>13</sup> But Isaiah continues to speak as follows: 'Many nations will (that means in the future) go on their way and say: Come, let us go up on the Mountain of the Lord, to the House of the God of Jacob, so that He will teach us His ways, after which we can then walk on His mountain paths, because from Zion will go forth the law and from Jerusalem, His Word.' (Isaiah 2:3).

<sup>14</sup> By Zion (Z'e on = He wills) is also to be understood the Mountain, thus the Lord or I, and by Jerusalem the House of God on the Mountain, thus My Word and My teaching for now and forever. Certainly there will be no more doubt about that.

<sup>15</sup> But now, who are the nations who say: 'Come, let us go up on the Mountain of the Lord' - that means to go to the Son of Man or divine Man - 'and to the House of the God of Jacob, so that He will teach us His ways and we can then walk on His mountain paths?'

<sup>16</sup> Look, these nations are those people who in the future will be converted to Me, will make My Word their own and will do My will. Because My Word shows the ways to life, and the mountain paths are My will announced to the people by the Word, of which the strict observance is definitely more difficult than only the pure listening to My Word, just like it is also definitely much easier to go on a broad and smooth way than on narrow and often very steep mountain paths.

<sup>17</sup> But whoever wants to come within him upon the highest of all mountains and there in My living Word, which is God's House on the Mountain, must not only follow the smooth way which leads to the top and stay upon it, but must also go on the narrow, often very steep mountain paths, because only along these, will he come completely on the Mountain and there in God's living House.

<sup>18</sup> What this means, I have already explained to you, as well as what the prophet in fact wanted to make clear by Z'e on and by Jerusalem. For this reason he also says that from Z'e on will go forth the law, that is, My will; and from Jerusalem - or seen in a natural way, out of My mouth - My Word.

<sup>19</sup> So whoever hears My Word that I have spoken to the people at all times by the prophets, accepts it and lives according to it, he will thereby come to Me and thus also to the living Word and it's power. Because I Myself am the living Word and the power thereof, and everything that contains the infinite space, is also only My living Word and the eternal power and might thereof. Did you also understand this well now?"

<sup>20</sup> Then someone from the group of the Pharisees, who came to Me on the Mount of Olives, and who was a scribe, said: "Lord and Master, Your explanation of these two verses was so clear like the sun at noontime, and everything became clear and understandable to me. But now comes the fourth verse and that sounds like this:

<sup>21</sup> 'And the Lord will administer justice among the gentiles and punish the nations. Then they will make of their swords plowshears and of their spears, sickles - because no nation will lift up a sword

against another, and the people will from now on learn war no more.' (Isaiah 2:4).

<sup>22</sup> Who are those gentiles and who the nations who, once they have been punished, will no more war against one another? Those nations must surely be born in a very far future, because the present-day generations with their proud, greedy kings, lusting for power, will make war until the end of the world."

<sup>23</sup> I said: "It is true that you are a scribe, so that you still have the laws and all the prophets very well in your memory, but to understand them in the true spirit, of that there has never been any sign with you. You were walking on the broad and smooth way, but on the narrow mountain path that leads to the top of the mountain of the true knowledge, you have never set one foot.

<sup>24</sup> Whoever, by acting according to the law, will not come on the top of the Mountain of the Lord and in God's House or to the inner living Word from God, and not come to the living Word of God within him, will also not recognize the true, inner, living spirit of the law and the prophets."

## - Chapter 172 -

### The Lord explains Isaiah's images of the future

<sup>1</sup> The scribe said: "But why did the prophets then talk and write in such a concealed way? I suppose that the most important for them was that their words could be understood by the people?"

<sup>2</sup> I said: "These kind of objections were already made a few days ago on the Mount of Olives, and I have demonstrated to you how unfounded it is. So I do not have to repeat here what has already been said.

<sup>3</sup> What kind of Word of God would that be, which has no inner meaning? Or can you imagine a human being without any bowels, or one who is so transparent as a drop of water so that his whole internal body could be seen? Something that we would - despite the artfulness of it - dislike very much.

<sup>4</sup> Oh, do try, all of you, to think wisely. Nevertheless, I will now explain to you the obvious, true meaning of the fourth verse of Isaiah. So be very attentive.

<sup>5</sup> 'The Lord', who am I in the Word, 'will judge the gentiles and punish many people.'

<sup>6</sup> Who are the gentiles and who the people? The gentiles are all those who do not know the true God and instead of Him, are worshiping and mostly honoring, dead idols and the mammon of this world. The Jews are surrounded by such people from all sides, and wherever you now also want to go in the world - to the morning, the noon or the evening - you will find nothing but all kinds of different gentiles. However, you know that now from all sides of the world the gentiles of high and low rank and from close by and from far away, have come to Me. They heard My Word and saw My signs, were filled with faith and accepted My teaching, and My Word is now judging them and putting them on trial, by which they cease from being gentiles and they pass over to the number of the blessed ones of God and to the number of the true people of God.

<sup>7</sup> But they also will not remain like they are now instructed and educated, because soon false anointed men will arise among them who will also perform signs, will mislead kings and princes, will soon seize a great worldly power and will persecute with fire and sword those who do not want to

follow them, and will finally split into many sects and parties. And these are then the many people who I as Lord will punish because of their lack of love, their falsehood, their selfishness, their pride, their obstinacy, their lust of power and their evil quarreling and mutual persecutions and wars. However, before that time will come, it still will take a while, as it lasted from Noah until now.

<sup>8</sup> But as it was during the time of Noah when men were marrying and were giving into marriage, held big parties and feasts, let themselves be highly honored and wage destructive wars against those who did not want to bow down before their idols, so that soon the great flood came that drowned all those who committed evil, so also it will be in that future time. But then the Lord will come with the fire of His zeal and His wrath, and sweep away all the evildoers from the Earth.

<sup>9</sup> Then it will happen that the pure and good men and the real friends of the truth and the light out of God who were spared, will make from their swords plowshares and from their spears sickles, and will give up the art of war completely. Then after that, no truly anointed people will lift up the sword against another anymore, except still some remaining gentiles somewhere in the deserts of the Earth. But also these will be admonished and after that be swept off the Earth.

<sup>10</sup> Then the Earth will be blessed again. its soil will bear a hundredfold fruit of everything, and the elders will be given the power over all the elements.

<sup>11</sup> Look, this is how, spiritually seen, the fourth verse for this Earth has to be understood, which was for you as scribe so very incomprehensible.

<sup>12</sup> But behind this natural, true, spiritual meaning, lies a still hidden, deeper pure spiritual and heavenly meaning - but that, you - with your still pure worldly intellect - cannot understand, and that also cannot be expressed into words. However, if you will be on the Mountain of the Lord and will have entered into the House of God, and then will come out of the house of Jacob - like the prophet is speaking about it in the short fifth verse - only then will you walk in the true light of the Spirit out of God. (Isaiah 2:5). Do tell Me now if you have understood this better now than before."

## **- Chapter 173 -**

### **About the apparent unjust guidance of the people.**

<sup>1</sup> The scribe said: "Yes, Lord and Master, in this way the prophet is easy to understand, and the meaning is now clear to me, although one could ask the following question: why do You, Lord, allow that two thousand years in the future, men will become again so evil as they were at the time of Noah? And why must especially the poor people suffer the most, and even when they lead a life that is in everything as much as possible pleasing to God?"

<sup>2</sup> So also, I myself know about a situation of a poor family who lived strictly according to the commandments of God and who possessed a small piece of land. Not far from there, a rich and for the world prominent family, possessed a large landed property. That family was hard-hearted and never gave alms to a poor man, while the poor family was always willing to share its small amount of bread with the other poor. On a hot and humid day came a heavy storm, and the lightning hit the hut of the good, poor family, who was at that moment on the field and was gathering their barley. The hut burned down of course, with everything that was inside, like clothing, food reserve and the necessary house and farming equipment. However, the same storm was passing by the big house of the rich, unmerciful family, but no destructive lightning struck down from the clouds in the house

of the rich owner. Why then was the rich hard-hearted man spared here, and why rather not the poor man?

<sup>3</sup> Such things are happening very often, and because of that, the people are easily come to the belief that there is no God at all or that God does not care about the people at all. And according to me, this is one of the most important reasons for the decline of faith. Because every man has a natural sense of justice that is closely connected to faith in a good and very righteous God. When this feeling is too often offended in mostly a to Heaven crying way, then gradually, also faith is offended and affected, and then humanity is sinking slowly but surely still deeper into the night of unbelief and superstition. And in it's need, it begins to search for help and comfort at any place where help is offered, and in this way it turns to idolatry or indifference.

<sup>4</sup> Once humanity, within a few centuries, has in this way become for the greatest part evil, then comes of course one punishment after another. But I think that those would not be necessary if the faith of the people had not been so often severely tested by certain incidents.

<sup>5</sup> I am only thinking about it here as a natural man, but as I am thinking about it now, a lot of people are thinking the same way, and thereby and because of that they are only becoming worse. Lord and Master, what do You say on this now?"

<sup>6</sup> I said: "Did your poor family remain unhappy also after the accident. And after that, did it have to wither away in great need and great misery?"

<sup>7</sup> The scribe said: "No, this not at all, because the accident made the hearts of the neighbors soft, and they gave the poor family so much, that they possessed more after the accident than before.

<sup>8</sup> But there are also cases where a family, when they once have an accident without their fault, is also remaining unhappy afterwards. And also these cases that happen oftentimes are actually the reason why, according to my opinion, humanity is mostly becoming worse. Or am I thinking incorrectly also about this?"

<sup>9</sup> I said: "Firstly, such cases are happening very seldom, and then secondly, if they happen they certainly have a good reason. With the first poor family that you gave as example, the reason for their accident was the following: their hut was already in a very ruinous condition and it would have collapsed with a small earthquake, and easily would have killed it's righteous inhabitants. For this reason the family asked already a few times to their rich neighbors to help them, so that they could build a new hut. But the neighbors did not go for it. Then one day it was allowed that a lightning would make an end to the old, ruinous hut. Then this made the heart of the neighbors softer. They quickly brought a small amount of money together, build a new stone dwelling for the poor family and still supplied them so abundantly with all kinds of provisions, so that the condition of the poor family was much better after the accident than before, and moreover, they were also able to do something in a much easier way for someone who was still poorer. And therefore, your presumed accident was for the righteous, poor family only a true bliss, that was foreseen and allowed by Me.

<sup>10</sup> Concerning the other afflictions that happen to man as adversity, which are then also not leaving him, of this I say that such a family always comes into poverty by their own fault. If then, in their poverty, they are again easily hit by a still harder blow, in order to wake them up from their daily laziness, it is again their own fault if they are still further persisting in their laziness, and thus also remain in their unhappy state. This kind of people are then indeed of the opinion that God does not hear their questions, or that He is not concerned at all about the people. But these people are only too lazy. They are not serious with their worldly work, and also not in the keeping of God's commandments and their lukewarm and without trust uttered questions to God. And therefore, they are also left in their adversity until they - by the still more pressing need - are finally awakened to activity and by that will then also become happier.

<sup>11</sup> Listen, there was once in the morning land a king of a great people. The people became lazy, because they were living in a fertile land and became poorer from year to year, more and more. Then the king thought by himself how he could correct this evil.

<sup>12</sup> He got a good idea, and he said by himself: 'I will charge to the people greater and heavier taxes and collect them by my army with an uncompromising strictness, and that until the people in general will become more active.'

<sup>13</sup> So he said, so he did. And see, in the beginning the people were grumbling and complaining terribly, and if only it would be easier to get rid of their laziness they would have stood up against the king of whom they were supposing that he was too hard. The bitter need brought the people however to greater activity. By that, they soon became wealthier and they paid the king more easily the demanded heavy taxes than they did the light taxes before.

<sup>14</sup> When after a few years the king noticed that his people became zealous and active, he sent messengers to all the parts of his kingdom and announced a substantial tax reduction.

<sup>15</sup> But then the elders of the people said: 'We thank the wise king for this favor, but nevertheless, we are asking him also to leave the current taxes as they are for the true welfare of the people, because as soon as the people will be charged less taxes, then they also soon will become lazier and inactive, and finally they will have it more difficult to raise the light taxes than the heavy taxes.'

<sup>16</sup> When the king heard this remark from the elders of his people, he praised them for their wisdom, and saw how his people became more and more active, and by that became also more and more wealthy and happier. And when the people of the elders heard that the wise king only charged them such high taxes to make them more active and happier, they praised the wisdom of the king and paid him voluntarily even more than it had to pay him.

<sup>17</sup> And see, that I also am doing with the lazy and inactive people. Therefore, am I doing someone injustice?"

<sup>18</sup> The scribe said: "Lord, now it is again completely clear to me and I thank You out of the deepest of my heart because You have lightened my understanding.

<sup>19</sup> However, I am asking You to continue the explanation of Isaiah. The sixth verse is even more incomprehensible than the preceding five. Therefore, we ask you urgently to explain this some more to us."

## **- Chapter 174 -**

### **Explanation of Isaiah 2, 6-22. Mercy. Revelations of the new Light.**

<sup>1</sup> I said: "Good then, so listen further to the Word. The words of the prophet are as follows:

<sup>2</sup> 'You, Lord, have nevertheless permitted that Your people have abandoned the house of Jacob, because Your nations are now worse than the foreigners from the east. They also are now committing sorcery just like the Philistines, and the children of the foreigners they are accepting

many as their own. Their country is full of silver and gold, and there is no end to their treasures, and their country is also full of horses, and there is no end to their chariots. Also, their country is full of idols, and they, the people, are worshipping the work of their hands, which their fingers have made. For that, the people are bowing down and for that, the nobleman is humbling down. That, You, oh Lord, will not forgive. You faithless people, go then to the rocks of the mountains and hide yourselves in the earth, for fear of the Lord and for His lovely majesty.' (Isaiah 2:6-10).

<sup>3</sup> These 5 verses belong together because they show the miserable state of the church or God's house on Earth. And this applies as well to the Jews who were here before this time, as to those who will come after us.

<sup>4</sup> The laziness in the execution of God's commandments is however the reason why I permit that My people leave the house of Jacob on the Mountain of the Lord and is precisely doing what the most rude and laziest nations are doing, who are dwelling in the eastern countries as wild animals.

<sup>5</sup> And what the Pharisees are doing, as well as the Jews, the descendants will do also. They will set up many days to which they will attribute special power and influence, and whoever will go against it, will be persecuted by them with fire and sword. They will also practice divination. For money they will predict happiness and misfortune to the people, and by that, they will let themselves be extremely honored and be paid, because such a useless work is finally more profitable than with the plowshare and the sickle.

<sup>6</sup> To increase their income that they are earning with their useless work, they will - just like the Pharisees now - send out their messengers throughout the whole world, and will make the foreigners as their own children. Those were already as dark gentiles, good for nothing. But when then they will adopt the real worldly doctrine of the Philistines, they will become even a hundred times worse than what they already were. For this reason, their dark country will be filled with silver and gold, and their hunger for the treasures of this world will know no end, and have no purpose, nor their lust of power and war - what the prophet is expressing in the image of the horses and the countless chariots. Also, their territory over which they are ruling will be full of idol statues and temples, like with Solomon the wise one, who also started this way. Despite the personal warning of God he let idol temples be constructed around Jerusalem for his foreign women. Before the idol statues, those blind fools will bow down, and they will worship the work of their own hands and fingers in the foolish belief that God will be pleased with it. And whoever will not do that, will be persecuted unto life and death. Because many kings, in order to give their throne more luster, will support the nonsense of the worldly Philistines, and will persecute with fire and sword the friends of Light and the living Truth of which there are always only a few.

<sup>7</sup> And see, then the Lord will come and punish those nations who have seduced so many people in His name.

<sup>8</sup> Then the true, living Light will suddenly appear from all sides, and the friends of the night will be defeated forever. They will flee to the rocks indeed (to the great and mighty of the Earth) and will bury themselves under their infertile soil, out of fear for the Truth and the majesty of the Lord. But this will be of little help to them.

<sup>9</sup> Because now speaks the prophet further again and says loudly: 'For, all high eyes (pride to rule) will be humbled and all high lords will have to bow down, because in that time only the Lord will be high and continue eternally forever and ever! (Isaiah 2:11). Because the day (light) of the Lord Zebaoth will walk over all that is proud and high and most of all over all that has been exalted in the world in order to humble it. (Isaiah 2:12). So, also over all the proud cedars of the Lebanon (priests) and over all oaks in Basan (most important pillars of the priesthood of idolatry during all times). (Isaiah 2:13). Over all high mountains (rulers) and over all exalted hills (all court representatives). (Isaiah 2:14). Over all high towers (generals) and over all strong walls (armies).

(Isaiah 2:15). Also over all the ships on sea (those who are controlling the rudder of the state) and over all the - according to worldly standards - important work (the big national industry). (Isaiah 2:16). And that will happen in order to let everything bow down what is high for the people, and to humiliate all high-ranked people, so that in that time only the Lord will be high. (Isaiah 2:17). In that time the idols will be completely finished. (Isaiah 2:18). Yes, then also, one will go into the rocky caverns and in the canyons of the Earth (hidden places of the mammon), and this out of fear for the Lord and for His lovely majesty (the light of the eternal truth), when He will prepare Himself to frighten the Earth (punishments). (Isaiah 2:19). Yes, in that time everyone will throw away his silver and golden idol statues in the holes of the moles and the bats (Isaiah 2:20) - which idol statues he made for himself to worship - to crawl away easier into the clefts of the rock and canyons out of fear for the Lord and for His lovely majesty, when He will prepare Himself to frighten the Earth. (Isaiah 2:21). But that will be of no use to anyone. Therefore, leave such a man alone who has breath in his nose (breath in the nose refers to worldly pride), because you do not know how high - worldly speaking - he can be.' (Isaiah 2:22).

<sup>10</sup> Well, here you have now the easy-to-understand whole explanation of the second chapter of the prophet Isaiah. The last verses you easily can explain yourselves, once you have well understood the meaning of the first ones.

<sup>11</sup> But I tell you that it will truly also happen now already in the youngest time and then again in full measure after about nineteen hundred years; for there is no other means even in My counsel, to leave man with the fullest freedom of will, than only this one, with which one can from time to time fruitfully counteract human laziness; for it is the root of all sins and vices. - Have you understood all this well?

<sup>12</sup> Now this will produce less joy in you, and even less for the future nations when this message will be given to them again in their great misery and during the time when one nation will rise against the other to destroy it. But the following chapter will give us more light.

<sup>13</sup> But tell Me now how you have understood this very important matter. I say 'very important' because as My future followers, I want to especially emphasize that you and your disciples should guard yourselves against laziness. Now speak about the spirit that you have met in Isaiah. After that we will pass over without difficulty to the third chapter."

<sup>14</sup> The disciples and also the others who were present said unanimously: "Lord, whatever You order, will and permit is certainly good, wise and just, because You as Creator and Master of man and all things in the world know best of all what is best for mankind anyway. If silver, gold, precious stones and beautiful pearls were completely harmful for Your people, then You would not have created such evil things.

<sup>15</sup> Who, besides You, knows if without those provoking means, people would not have become much lazier than they are already now with all those countless excitements, and in course of time will even become worse. However, if a lot of people, out of a too great love for these excitements, will become true devils among men because they let themselves be blinded by the false glitter of the gold, then You still have an infinite number of ways to chastise them by those that are in Your service. And so, we are of the opinion that at the end of the times of the world everything will still have a good ending according to Your secret, eternal decree.

<sup>16</sup> We, as Your chosen disciples, will certainly do our utmost best, according to Your decree, to encourage the people to be active in the right way, and to inspire and to stir them up for it. If over the course of time they will also be equally careful with their descendants, is of course a very important different question. But then, You Yourself will surely let everything happen in such a way that it will be for the best of the people, be it wars, epidemics, high cost of living, famine or peace, good health and blessed fruitful years and times. And with this, we now have openly expressed our

opinion to You, oh Lord, and we ask You to continue with the explanation of the prophet."

<sup>17</sup> I said: "This time I am completely satisfied with what you have all said, and because you have well understood the explanation of the second chapter of the prophet we simply can now also continue to the third chapter. So listen to Me."

## - Chapter 175 -

### **Explanation of the third chapter of Isaiah. The situation of an organized community.**

<sup>1</sup> Also in this following chapter the prophecy is for now and for the coming times of which I have spoken.

<sup>2</sup> The first verse of the prophet has a deep meaning and goes like this: 'Look, the Lord, Lord Zebaoth will take away out of Jerusalem all kinds of provisions, and also out of the whole of Judah the total provision of bread and the whole provision of water'. (Isaiah 3:1).

<sup>3</sup> Here, by Jerusalem must be understood the present-day Jewry, just as it is now and already has been for a long time. By Judah must be understood the future generations that then, by accepting My teaching, will be counted to the tribe of Judah. Because of their laziness, they will undergo the same fate in a much greater measure as now the Jews in a smaller measure.

<sup>4</sup> By the taking away of the provision of bread, you must understand the taking away of love and mercy, and by the taking away of the provision of water, the taking away of the true wisdom out of God. And the result thereof will be that all of them will come on a wrong track, and their soul will be in darkness, and nobody will be able to give counsel to another. And even if somebody would give counsel to another, then the one who needed counsel and light will still not trust him and say: 'What are you talking to me about the light while you yourself are in the same darkness as I am.' The fact that the people will then by their own fault - because of their laziness - become totally without help, is accurately described by the prophet with the following words:

<sup>5</sup> 'Thus will be taken away the strong ones and warriors, judges, prophets, fortunetellers and elders (Isaiah 3:2), counselors and wise workers, and eloquent orators, and headmen over fifty, and also honest people (3:3).'

<sup>6</sup> I am mentioning here on purpose the headmen and the honest people as last instead of in the beginning of the third verse, and I have My reason for this. Listen now to the explanation.

<sup>7</sup> Who are the strong ones and the warriors? These are such people like once David was, full of faith and trust in Me, and the warriors are those people who consent to be totally inspired by faith and trust in the One, to always conquer all the enemies of what is good and true from God - even if they are so many.

<sup>8</sup> When there will be a complete lack of living water out of the Heavens, and all flesh, together with it's soul, are in the thickest of darkness, who will then deal with the people as a true and righteous judge? Who will have the gift of prophecy? And even if someone still possesses it for himself, who will then, without inner understanding believe that it is true? Who will be able to prophesy for the blind and deaf? And who will be chosen by dark mankind as a true elder because of his

outstanding wisdom in order to make him their shepherd? Now, understand this well.

<sup>9</sup> The one from whom - spiritually speaking - has been taken away bread and water, has lost by that everything, because the one who has been punished and chastised by God with spiritual blindness, has been punished and chastised the most severely. Because by that he has lost everything, and he is completely in despair and helpless. This is then also the ultimate means by which the laziness of the people that became too prevalent, and all their vices can be fought against in the best way.

<sup>10</sup> The fact that the people will be in the greatest misery by the taking away of the spiritual bread and water, and by that, the things that still will be taken away from them, the prophet explains further in the third verse, where he explicitly says: 'By that, the people will have to miss the counselors' or those who give counsel, 'and wise workers' in all branches of human necessities, thus also intelligent speakers, who otherwise would have accomplished a lot of good with their wisdom.

<sup>11</sup> However, the worst of all that, is the taking away of the, say, fifty headmen which is taking place at the same time. Who are the fifty and what has the figure fifty to do with it? This we will discern right away.

<sup>12</sup> If we imagine a big and completely organized community of people, then since ancient times it has - if it wants to be well taken care of in everything - in total fifty main regions where it has to provide in their necessities of life. Whatever is above that, stands already for pride, and everything that is less stands for weakness, need and poverty. However, in order to provide efficiently and to take care of each separate branch of these life necessities, there must also be a clever captain as foreman and leader in charge, who from A to Z must be well acquainted with everything that is necessary in the whole system. If such a one is not present and someone incompetent stands in his place, then the whole branch of life necessities will soon carry bad or even no more fruits at all for the community.

<sup>13</sup> How then will a big community be able to stand if - by it's laziness and negligence - finally has lost all of the fifty headmen? I tell you: in the same manner as the community of Jews nowadays, where only certain thieves and robbers are still possessing something and who fatten and enrich themselves at the expense of the poor, but where thousands are helplessly pining away in the deepest of poverty. Because where is the wise captain who would take care of them and who would give them in one way or another a certain job and bread? Look, in a lot of areas a head is missing, and so also all the other things are not present. There are still certain headmen to direct different areas, but this they are not doing for the people, but for themselves, and therefore they are only thieves and robbers and no real headmen like at the time of My judges.

<sup>14</sup> Now you have seen how the outer and inner well being of the people of a big community depends on the main leaders in the different areas of life necessities. But on who then depends in the first place the right organization of the named head leaders in a big community of people, in a country that is governed by a prince or king? Look, it only depends on a wise king.

<sup>15</sup> But then, what does our prophet say? What will the Lord do further on with the lazy, God-forsaken communities?

<sup>16</sup> Listen, his words are as follows: 'I, says the Lord, will give them children to be their princes, and silly men will rule over them. (Isaiah 3:4). And among the people one will suck out the other. Everyone, even his neighbor, and the young one will exalt himself above the elder and a worthless, dishonest man above an honest one.' (Isaiah 3:5).

<sup>17</sup> The words of the prophet are here of itself so clear and plain that they do not need another

explanation. I can only show you the great and clear visible very bad results, although these also can easily be discovered by itself. Once all life-conditions will come into the greatest disorder by such confusion, and when, because of the need, all the people of the community will become very discontented, then also will arise one merciless rebellion after another. The people will awaken and stand up, and chase away the princes and selfish headmen, or even strangle them. And this is what is meant when one says: 'One nation wars against another'.

<sup>18</sup> Thanks to his lazy nature, man permits any pressure as long as he, in his blindness, can still fill his stomach, no matter with what kind of meager food, but once also this is ceasing and he is facing only starvation, then he wakes up and turns into a starved enraged hyena. And it must come to that point, so that mankind will wake up."

## - Chapter 176 -

### **The downfall of the false religious systems explained from Isaiah 3:6-27.**

<sup>1</sup> But then everything is destroyed and thrown down. Whosoever can be falsely accused that he also - by his own merciless selfishness - has contributed to the general misfortune of the nations, will unfortunately fall victim to the revenge of the common people. But then what? Then the people have no leader at all, not a good one nor a bad one. They are in total anarchy, where ultimately everybody can do what he wants. However, another one, who is stronger, can also punish him to his heart's desire.

<sup>2</sup> Then the wise men come together and say: 'This cannot be, it cannot continue like that. We, who are wiser and mightier men will work together and bring the people to vote for a wise chief. And it will be an exalted house that will accommodate two brothers with much recognition and experience.' What will happen next? The prophet will tell us precisely. And what does the prophet say?

<sup>3</sup> Listen. He says: 'Then one brother will grab the other out of his brothers' house and will say: 'You have clothes (knowledge and experience), be you our ruler and help us during this downfall.' (Isaiah 3:6). But then he will say and swear: 'Listen, I am no doctor, and there is no bread (the goodness of faith) or clothing (true faith) in my house. Therefore, do not make me a ruler of the people.' (Verse 7). Because Jerusalem is ripe and falls down, and Judah (the later time) is also fallen. Because their language and their deeds are against the Lord, because they oppose the eyes of His majesty (the light of His wisdom) (Verse 8). That is visible and known to everybody. Their nature is not hidden because they are boasting about their sin, just like in Sodom and Gomorrah, and they are brutal and they do not even hide. Woe unto their souls! Because with that, they have thrown themselves completely into their ruin.' (Verse 9).

<sup>4</sup> But the chosen Prince - who could also possibly be I Myself - says further: 'Go and preach first to the righteous, so that they may become good, then they will eat the fruit of their works. (Verse 10). However, woe unto the lazy and ungodly, because they are wicked at all times, and unto them will be rewarded according to their works and as they have deserved it! (Verse 11). Listen, for this reason, children are the princes of My people, and even women are ruling over them. My people, your (wrong) comforters are misleading you (think about Rome) and are destroying the way that you have to go (Verse 12).

<sup>5</sup> But the Lord stands there to pronounce justice and has now come up to judge the people (Verse

13). And the Lord comes to administer justice with the elders of His people (the Scriptures) and with His princes (those who, in the last time, have been awakened for life). For you (Pharisees and Romans) have destroyed the vineyard, and what has been robbed from the poor is in your house (Verse 14).

<sup>6</sup> Why do you trample down My people, and why do you mistreat all those who are miserable? Thus speaks the Lord now with great seriousness (Verse 15).

<sup>7</sup> And the Lord continues to speak: Because the daughters of Zion are proud (the false teaching of the whore of Babel) and walk with a stretched-out neck and a face with make-up, walking proudly (haughty), wag the tail (like a hungry dog), wearing at their feet expensive shoes (verse 16), the Lord will shave the crown of the head of the daughters of Zion to baldness (take away the reasoning), and with that, He will take away their only and best jewel. (Verse 17).

<sup>8</sup> In that time the Lord will take away the jewelry of their expensive shoes (those who believe blindly), and the ribbons (faithful followers), and the buckles (the different assemblies) (verse 18), the chains, the bracelets and the caps (the superstitious craft-guilds) (verse 19), the tinsels, the ornamental brims, all golden strings, musk, earrings (verse 20), rings and hair ribbons (verse 21), feast clothes, coats, veils and the (big) purses (verse 22), mirrors, capes, laces and the blouses (all of the glittering ceremony of the whore of Babel). (Verse 23). Then the sweet smell will become a stench, the good girdle a loose string, curled hair (serpent-like cunning of the whore of Babel) a baldhead, and her wide coat will become a narrow sack. And all this will come instead of the presumed beauty.

<sup>9</sup> Your mob will fall by the sword, and your warriors will fall in battle. (Verse 25). And her gates will weep and lament (because nobody wants to go inside anymore), and she will sit pitifully upon the ground. (Verse 26). Then, in that time, men will be so few that 7 women will take hold of 1 man (or out of the 7 sacraments there will be only 1) and they will say: We will feed and clothe ourselves, but let us carry your name, so that our dishonor will be taken away from us.' (Verse 27).

<sup>10</sup> And look, My friends. What the prophet has said, will certainly be fulfilled, as sure and true as I have told you now Myself. Because the people cannot bear the truth for a longer time, become tired and always sink back again into their old judgment and death-bringing laziness. And then there is truly nothing else that can be done, but - by the most extreme means - awaken the people again and of old, bring them once more upon the ways and mountain paths of light and life.

<sup>11</sup> Therefore, I am saying to you once more: above all, warn the people against spiritual laziness, for with this will start all evil things of which the prophet has spoken, and I must unfortunately permit them. Think about it, then we will talk about it again in the inn. And now we soon will also go there, because we still will have a lot of things to do this night."

## - Chapter 177 -

### **The craving for honor. Pride and humility.**

<sup>1</sup> Now we entered the large inn of Nicodemus where a well-prepared evening meal was already waiting for us. But because now among My disciples there were quite a number of temple-servants who secretly were still attaching a great importance to their rank of the old order of the temple,

there was a disagreement among them about who would take place at the head of the table or more at the foot of the big table. As a result of that, our scribes and the two Pharisees who were converted this midday, took out of habit at once the most important seats, and by that they did not notice that I Myself had not yet taken a seat, nor the Romans, the 3 magicians from India and the men from Upper-Egypt, what to Nicodemus and also to Lazarus, was clearly not very pleasing.

<sup>2</sup> I went up to them and said: "Listen, in My Kingdom there is no rank at all. There is only: the one who exalts himself will be humiliated, the one however who behaves modestly, will be exalted.

<sup>3</sup> If you are invited as guest and you go to table for the feast, then do not sit right away at the most important place, which the host might have reserved for somebody who is still more important. Then, if that person would come, and the host would say to you: 'Friend, go and sit further to the end of the table because I have reserved this seat for more important people', would you then not find this very unpleasant if the host had to make you ashamed in front of the whole party?

<sup>4</sup> However, if you are invited as guest and humbly would sit at the lower end, and the host comes and says to you: 'Friend, go and sit at the head, at the most important place, because the seats there below are reserved for the more common guests', then this will certainly be very pleasant to you. And one of your most important lessons and foundations of life must then remain: the one who exalts himself will be humiliated, and the one who humbles himself down, will be exalted.

<sup>5</sup> So it will also once be in My Kingdom. The one who will be there the smallest and the least, will also be the greatest. For in Heaven everything is contrary to the worldly rank here. What is important and brilliant in the eyes of the world, is in Heaven very small and insignificant and without any splendor and pomp.

<sup>6</sup> This lesson has to be written down. And where My gospel will be preached, this also should be faithfully preached to all the people.

<sup>7</sup> I am the Lord Myself and yet, look now, I am meek and humble with all My heart. Be you all like that, then from this it will appear that you are truly My disciples."

<sup>8</sup> Then the Pharisees stood up from their places, visibly painfully hurt, and wanted to sit immediately completely at the end.

<sup>9</sup> But I said: "Remain seated where you are sitting now. Because with us it makes no difference where somebody is sitting, because the honor of the place depends on the person who occupies it. If I am Lord, then I am the same on any place that I occupy, and another will not become Lord by occupying such a place.

<sup>10</sup> What advantage would it be to you if for instance you would go to Rome and sit on the throne of the emperor, and he would submit to this joke and sit next to you on a simple wooden bench? By this, you will never be an emperor anyway, and he also will remain the mighty emperor on the wooden bench. Therefore, the honor of a place does not depend on the place itself, but always only on the one who occupies it. So, you can remain on your seat."

<sup>11</sup> Then I went with My disciples and with Raphael, Lazarus and Nicodemus to sit completely at the end. And Agricola said: "Oh Lord and Master, now I see all too clearly where for every man, the true first place is. With every true man is the first rank hidden in the depth of his true humility. Also we Romans have for this an old and good proverb. It says: '*Laus propria sordet*' (own praise stinks), and I discovered now by Your words that this is so. And I feel good to know that we Romans, without revelation, by thinking and experience have discovered a truth that now in the light of Your wisdom looks much better than all those new institutions of the temple that was built by the most wise of all kings on the Earth."

<sup>12</sup> I said: "Look, therefore, the light, also of the Jews will be taken away and be transferred to you gentiles, just like it is written in the prophets."

<sup>13</sup> The one Pharisee said: "Then what will happen with the Jews?"

<sup>14</sup> I said: "This I have already told you and described sufficiently, and in the night-signs, you were able to read it. Because you have now become a 1,000 times more gentile than people who are somewhere existing on Earth. Therefore, you Jews will be scattered as chaff before the storm among all people of the Earth and they will never again possess a land and a king."

<sup>15</sup> The scribe said: "But the Lord has promised an eternal throne to David."

<sup>16</sup> I said: "Oh yes, this for sure, and so it will also be, but not materially as you may think, but spiritually."

<sup>17</sup> According to My Word, everybody will become a David within himself forever in My Kingdom. However, I tell you, from now on, be obedient in this world to every worldly authority, be it bad or good, because the power that it has, is given from above.

<sup>18</sup> Let no-one of you strive to be a ruler on Earth, for the one who should rule over the people in one way or another, will be called for that from above, and it will be given in his heart how he has to rule his peoples. Proud and haughty men must be ruled by a proud and haughty king, and good and humble ones will also be given similar rulers, and under their scepter, they will live happily and well. Thus, in the future it all will depend completely on the people how their rulers will be. Remember this very well.

<sup>19</sup> But, because the food has already been served, we will eat and drink now and strengthen ourselves."

<sup>20</sup> After that, everything became quiet and everybody ate and drank whatever was set before him.

## - Chapter 178 -

### **The Lord settles the argument between the Damascenes and the innkeepers of Emmaus.**

<sup>1</sup> The meal lasted for about half an hour and when we all had eaten enough and felt strengthened, there was again an uproar and a great noise outside on the street, upon which soon several men came to us in the large dining-hall and wanted to speak with Nicodemus.

<sup>2</sup> He stood up and asked with a serious look what was going on and what they wanted so late at night.

<sup>3</sup> A Damascene came forward and said: "Lord, we have come to know now that you are the leader of this place and therefore we came to you to introduce a complaint because we as traveling merchants were received very badly here. We would not mind to pay reasonably everything that we consume, but we will not allow to be taken advantage of by those terribly greedy people from Emmaus. We desire a judicial sentence, otherwise we will appeal to the emperor whose loyal citizens we are."

<sup>4</sup> Nicodemus continued: "And what does the injustice consist of exactly that was committed to you

in this place?"

<sup>5</sup> The spokesman said: "Strict and just lord, we have stabled our pack animals outside on a big open space and then, divided into groups, we went to different inns of this place because we could not receive accommodation in this inn. Then we have strengthened ourselves with very meager food and we wanted to pay everything in a reasonable way. But now those innkeepers have charged us so much that we, even in Damascus could not ask such an amount to a guest who ate and drank for a whole year in our place, although also in our place, no-one receives anything for nothing. We have never experienced this anywhere!"

<sup>6</sup> Nicodemus said: "What did you then eat and drink and how much did they charge you?"

<sup>7</sup> The spokesman said: "Strict and just lord. Each one of us has consumed a not too big fish, a piece of leavened bread and a cup of very average wine. Nothing more and also nothing less. And for this, these usurers demanded a 100 pieces of silver from each one of us. With this kind of money, you can go to the far Indies and come back therefrom. No, I have never heard anything like it before. What do you say, severe and just lord?"

<sup>8</sup> Nicodemus said: "Did you also pay the money that the innkeepers wanted to get from you?"

<sup>9</sup> The spokesman said: "Strict and just lord. Then we would have been great fools. This uproar in the middle of the street did precisely happen because we wisely did not give them the demanded money. Like street-robbers, they now want to take away our merchandise, and for this reason we seek now the protection of the law with you against this wild violence. If we do not receive it, then these people from Emmaus will get to know the Damascenes!"

<sup>10</sup> Nicodemus said: "Well, you have now brought up the matter, and law and justice will be done to you if everything is precisely as you have told me. However, before I can do you justice, I also must hear your opponents in order to know what they will eventually bring forward against your complaint. That of course, you must allow."

<sup>11</sup> The spokesman said: "This of course is all right with us. Just let them come."

<sup>12</sup> Nicodemus said: "If there is anyone here from the most unreasonable innkeepers, then let him come forward and speak."

<sup>13</sup> There were 3 innkeepers among the foreign accusers. They came forward and said: "We do not deny that we really have asked the mentioned amount for the evening meal, what is indeed far too much, but we also have been a few times in Damascus where we have presented our merchandise on the market. We always stayed only for 3 days and we also had to pay there such a terribly high price in the inns. If we now ask from them 10 times as much than from other travelers, we only take from them what they already have taken too much from us a long time ago. And when we are doing that, we think that we are not being unjust according to the law of Moses that says 'eye for eye, tooth for tooth'."

<sup>14</sup> Nicodemus now said: "Yes, then it becomes difficult to satisfy one party as well as the other. Because you, Damascenes, have acted without love towards these people from Emmaus, and they are now doing an injustice to you. So you can understand that it is difficult to make a right judgment. Therefore, make an arrangement and settle with each other whatever each one has demanded too much. Then your struggle will be ended in the eyes of God and the righteous thinking and willing men."

<sup>15</sup> The spokesman from Damascus said: "Strict and just lord, we know only one justice and that we call reasonability. It is true that in our big city on the public market days, something more is asked of those who buy their goods, but what is also true, is that these people from Emmaus are now

charging us the same amount as they had paid too much in 10 years time. But this we cannot help at all, because we are no possessors of inns but only very simple merchants who are trading everywhere with what their skilled hands have made. If these usurers from Emmaus want to receive compensation with us Damascenes, then they must do that in Damascus with the innkeepers, but not with us, because we have never cheated them with the goods that they have bought from us."

<sup>16</sup> Then the innkeepers from Emmaus said: "That we surely will not do, because we have sworn never to visit that high-priced Damascus again. They must now pay to us what we are demanding and they have to indemnify themselves with their expensive innkeepers."

<sup>17</sup> Now Nicodemus came to Me and asked Me what he had to do.

<sup>18</sup> I said: "The Damascenes are right and the innkeepers from Emmaus are very unreasonable usurers. They should ask what is righteous and that means, that each one of the merchants should pay them only 2 pieces of silver per person and not 1 cent more. If the merchants from Emmaus were cheated in Damascus then this is their own fault. They wanted to behave as rich people and were often excessively reveling and gluttonous, and the Damascenes were right when they let themselves be properly paid for it. If according to them the bill was too high in Damascus, then they had to introduce a complaint with the judges there. If they agreed at that time with the bill because of their boasting, then they also have to agree now. And if they arbitrarily want to do violence to these Damascenes, then also to them will be done violence. They can now choose one thing or another and do what they want, but then we also will do what we want."

<sup>19</sup> Those words of Mine were well heard by the Damascenes, but also by the three men from Emmaus.

<sup>20</sup> The Damascenes came to Me, and the spokesman said: "Listen, Friend who are totally unknown to us. You have spoken the most pure truth. This is how it also happened. Those people have shown - because they are living in the neighborhood of the big city of Jerusalem - a great disregard to us Damascenes, and were showing us by their extravagant revelries how rich they were and what kind of spending-power they had, compared to us. Then they also received from our innkeepers what they were asking and then nothing was too expensive for them. But only now they must have had remorse about their gluttonous behavior and wanted to indemnify themselves with us, who are totally innocent, what the facts are proving now only too clearly. But You, noble and true Friend, have now spoken out a complete correct judgment and we are now also adding the request that this should also really be executed."

<sup>21</sup> Now the 3 innkeepers came very boldly forward and said: "Against the execution of this judgment we will know how to defend ourselves. Who are you anyway that you dare to act against us, taking these untrustworthy Damascenes into protection?"

<sup>22</sup> I said: "Here at My right hand are sitting the Roman rulers who came here, even from Rome, for My sake. They will tell you who I actually am if you do not want to conform to My verdict. But if ever it comes that far, woe unto you, souls of extortion! What I have said, so it will remain. Now do whatever you want."

<sup>23</sup> After these words, the 3 innkeepers quickly left and were planning with their servants, friends and accomplices to attack the caravan that was standing outside in order to get their indemnity. This I also made known to Nicodemus and Agricola.

<sup>24</sup> Agricola, who could now no more stand the three from Emmaus at all, asked Nicodemus immediately if there were any Roman soldiers located in this place.

<sup>25</sup> And Nicodemus answered: "Mighty friend, about a 100 Roman soldiers are permanently

encamped here."

<sup>26</sup> Agricola said: "Tell the commander to come here."

<sup>27</sup> I said: "Friend, if there is any danger that is absolutely threatening, your well meant command comes much too late. Therefore, I have already taken care of it by My Raphael, and the Roman soldiers are already executing what has been commanded to them. They soon will bring the obstinate innkeepers here, because when those, together with their accomplices, were approaching the wagons and pack animals, they were surrounded and arrested by the soldiers who were positioned there. They will now soon be brought here before the inn and the commander will come in to ask Nicodemus for his sentence."

<sup>28</sup> Agricola did of course agree on that and Nicodemus asked Me what kind of sentence he should pronounce.

<sup>29</sup> I said: "You surely have heard just now what I have said to the Damascenes who are present here. But if the innkeepers do not agree at all on this, then you can receive the amount that I had determined, from the Damascenes and divide it at a good opportunity among the poor. The wicked innkeepers should stay instead of that, 3 full days in prison and then be seriously admonished and threatened. That will be sufficient to make them more sober and reasonable in the future."

<sup>30</sup> When I had given this advice to Nicodemus, the Roman commander came to us in the dining-hall and informed Nicodemus what was going on and asked for his sentence.

<sup>31</sup> And Nicodemus told the commander what I had told him before.

<sup>32</sup> He reported this immediately to the innkeepers, who did not want to accept the sentence through all kind of excuses. But the commander made a short work and threw them into a prison. When they heard that, the Damascenes gave immediately the amount that I had determined for the evening meal of the whole caravan to Nicodemus and thanked Me a lot for the sentence that I had pronounced.

## **- Chapter 179 -**

### **A small gospel for the Damascenes.**

<sup>1</sup> The spokesman still asked Me specially how he could reward Me, since I had spoken out such an effective verdict in their favor, because they took Me now for a true judge of this place.

<sup>2</sup> But I said to the spokesman: "I never take a reward from anybody for My teaching and for My verdict. But I am telling you now that - apart from the fact that justice had been administered to you here - in future, you also will be reasonable and righteous with everybody with whom you will have dealings, because being unreasonable and unjust among the people on Earth, is the greatest evil in the world that reaps discord among the brothers and sisters and causes enmity. And once these are present, there is no more welfare among the people, but only envy, hate, robbery, manslaughter, murder and war.

<sup>3</sup> Soon My disciples will come to you. Receive them and accept what they will teach you. Act accordingly. Whatever you will do for them, I will consider it as if you have done it for Me. That is

the reward that I desire for My righteous verdict. Did you understand Me well?"

<sup>4</sup> The spokesman said: "Yes sure, sure, righteous Judge, we have understood you, because as businessmen and merchants since former times we are dealing with our good products with almost all people of the known Earth and therefore we also understand all languages of the Earth, although we mean now especially the meaning of Your words. And if Your disciples will visit us in Damascus, we ask You here now only for the distinctive feature, so that eventually we would not receive false ones instead of the real ones."

<sup>5</sup> I said, while I was pointing to My disciples of that moment: "There they are, look at them. One of them will come to you and announce to you the teaching of the salvation for your souls. And a few years later I will call an apostle for the gentiles in your city to show you the full truth. Yet, before that time, he will be an enemy of My light - but after that calling, he will have the greatest zeal for it. However, before him, still a few others will come to you whom he will persecute. Receive them well, then your reward will not be considered small.

<sup>6</sup> For whoever will faithfully receive a prophet in My name will also reap the reward of a prophet. My disciples and apostles will be true prophets and thus servants of God the Lord by whom I also have been sent to this world for the salvation of all people who believe in Me and live and act according to My teaching. Did you also understand this?"

<sup>7</sup> The spokesman said: "Yes sure, sure, wise and extremely righteous Judge. But as we have casually understood extremely well from Your words, You are not only an extremely wise, righteous Judge but also a true Prophet of the Jews. And for this we feel sorry for You with all our heart because the Jews, as they are now, became by their insatiable greed, the greatest enemies of the old and even more of the new prophets. The shepherds (Pharisees), elders (priests) and scribes must, according to the prescriptions of Moses, possess nothing, but they only must live of the tithes and the offerings. But these Pharisees, elders and scribes now simply want to call the whole country their own, and as such they also want to maintain and use it. And all the people must work for them alone, and besides, for the still greater honor for God they may possess nothing and be hungry and thirsty until they become desperate.

<sup>8</sup> Well, we Damascenes were, and partly still are, very good and true Jews. But no apostle may come from Jerusalem to make us vote for this bad and deceitful city. Whoever wants to do that, must better not come to us, for if ever such a one comes to us, then he will be put out of the city at once, from where he can then run away. But when prophets and judges, like You are one, will come to us, we will receive them always gladly, even if most of us are Greeks, old Syrians and Babylonians. Because from the true prophets anyone can learn something that is true, and thus also something that is good. And so also, everyone who will be sent by you to us as your true disciples, will be well received by us."

<sup>9</sup> I said: "Since you still have the time, you still can stay here. Then you will hear and see many things. Here is still bread, fish and wine. Take a seat and eat and drink, because in this inn, they certainly will not ask you a 100 pieces of silver for it."

<sup>10</sup> Then the merchants - a few of them - took a seat and started to eat and drink cheerfully. And they were full of praise because of the quality of the wine, the bread and the well-prepared fish.

**The Lord raises a widow from the dead.**

<sup>1</sup> While they were still eating and drinking, a crowd of women and children came into the hall, lamenting and weeping. They asked Nicodemus to deliver their husbands and helpers, who just now were put behind lock and bolt by the Roman soldiers.

<sup>2</sup> But Nicodemus said: "Your husbands and helpers will be released in 3 days time, but also not one moment sooner. They were given the advice to be indulgent, but because they did not want that, they now also must atone for their obstinacy."

<sup>3</sup> Now also a daughter came forward, who said: "Lord, my mother lies at home and is sick unto death. She is a widow and has only one helper who is generally very loyal and took good care of our house. It was only by coincidence that this helper came with them at the time when the uproar arose on the street, to exchange - as citizen of Emmaus - a few words in favor of our innkeepers. And because he did that, the soldiers took him also, was bound and taken to prison. I am asking you now, dear Judge and lords, for the sake of my mother who is sick unto death, to release our helper again who came into prison totally innocently."

<sup>4</sup> Upon that, Nicodemus said: "The fact that your helper is indeed less guilty to the uproar than the innkeepers and their own helpers, I do not doubt, yet he was still an accomplice and so it did not happen unjustly that he came into prison together with the others. But if your mother, whom I know well, is feeling so bad and if she is sick unto death, I will ask here our supreme Judge if He agrees to release your helper. Therefore, be patient now.

<sup>5</sup> Now of course, Nicodemus was turning to Me and asked Me what had to happen concerning the helper.

<sup>6</sup> I said: "The mentioned helper cannot be released at all from prison because he is not there, for when he noticed that the stubbornness of the innkeepers and their helpers would bring them into prison, he left immediately, and right on time, to hide himself in the same hut where this morning we have met this poor and sick family. I will send Raphael to the place to bring him here quickly. Only after that, we will discuss the rest."

<sup>7</sup> I gave a sign to Raphael, upon which he quickly left the hall and within a few moments he came back again into the hall and brought the helper to us. When the helper was in the hall, he began to ask for forgiveness to everyone for the fact that he also, only out of curiosity, had somehow taken part in the uproar.

<sup>8</sup> I said: "Therefore, be more intelligent next time and do not take part in any uproar, otherwise it once could have a bad ending for you. But now, go home with this daughter of that sick mother by whom you are in service, and bring the sick one here. Then I will see if she still can be helped at all."

<sup>9</sup> The two left quickly. But very soon they came back crying, and the helper said: "Oh, dear Judge, and certainly also equally good Doctor, the mother of this daughter, with whom I am in service, has died. When we came home she laid in her bed totally without soul. Therefore, she certainly cannot be helped anymore."

<sup>10</sup> I said: "If you could believe, then you also could see the great glory of God's power in man."

<sup>11</sup> The two said: "Oh Lord, God's power is certainly great and glorious, yet it has not created any

cure against death. Certainly, there are wondrous methods by which the most severe illnesses can be cured, but is there a cure by which a dead person can live again? We do believe that the souls of the people continue to live after the death of the body. But that a body, once it is dead, can also be brought back to life, is indeed difficult to believe. Of course, they say about the youngest day that all who have been decayed in their graves since long will rise again. However, this seems to us only an empty teaching of consolation to prevent people from having a too great fright for death. But we think that everyone who has died, will eternally not ever rise again.

<sup>12</sup> However, what happens or will happen with the soul after the death of the body, for sure only God will know. Because, as far as we know, there has never been a soul who came back to tell us what it is like on the other side in that world. We thank You, dear Judge and Savior, for Your good will to make our mother better, but because she has already died, she also cannot be helped anymore, and it would be very inappropriate if we would have brought the deceased one over here."

<sup>13</sup> I said: "It also could be that the deceased one is only apparently dead, and in that case she could be brought back to life again."

<sup>14</sup> The daughter said: "Oh dear Savior, my mother died from total exhaustion, of which she has suffered incurably for 5 full years. And whoever dies of such a sickness is not apparently dead, but truly dead. Therefore, we will leave her now alone, because only a God would be able to bring her back to life, but never the expertise and the power of a human being."

<sup>15</sup> I said: "Based on your knowledge you are right on one hand, and also because you do not know Me. However, you should have noticed something before when I knew precisely to point out where your helper was hiding, although I also, during the uproar did not leave My place for one moment. And when I am capable of this, I also could be capable to perform a lot of other things, if you would believe that and would make the effort to bring the deceased one to this place."

<sup>16</sup> The two said: "Oh dear Savior, if it would not be so unpleasant for You and all other important guests, we surely would bring the deceased one here, but you are here joyfully having a meal, and a dead body will certainly not fit well."

<sup>17</sup> I said: "Whether this will fit well or not, experience will show. So just go and bring the deceased one."

<sup>18</sup> Now the two went, and brought, together with a few assistants, the deceased woman into the large hall with the bed on which she laid.

<sup>19</sup> When the deceased one was lying there, all those who were present were somehow shocked and were looking alternately to Me and to the dead body.

<sup>20</sup> However, I stood up and said: "Whoever of you is an expert, let him go to the dead body and examine to see if she is completely dead."

<sup>21</sup> Most of them said: "Oh Lord and Master, nobody has to examine her anymore, because from a distance one can see that she is entirely dead."

<sup>22</sup> I said: "Well all right then. But then I want that she will live, stand up and be completely healthy, and that she will remain that way unto an old age."

<sup>23</sup> When I had said these words, the woman, who had been dead, stood immediately up from her bed, looked at the guests and asked her partly frightened and partly very surprised daughter: "But where am I and what happened to me?"

<sup>24</sup> The daughter said: "Dear mother, you were sick unto death and an hour ago you were deceased, at my great regret. And look, this wonderful Savior has raised you up from the dead and promised you complete health, which He certainly has also given. And besides that, also a long life."

<sup>25</sup> The woman who was raised from the dead, said: "Yes, yes, I live and feel really completely good and healthy. But how can we reward this wonderful Savior now properly, since actually I am only a poor widow woman?"

<sup>26</sup> I said: "If you give something of what you possess to a poor person, then this is the same as if you gave it to Me. For you were that merciful woman who, from the little that she had, was sharing the most, and mostly to those who were still poorer than her. And because you were merciful for your poor fellowman, you also have found mercy with Me. But now go and sit at a table to eat and drink, so that your limbs and bowels will be strengthened."

<sup>27</sup> The woman with her daughter and those who were helping her, took a seat at the table. And freshly prepared fish, bread and wine were given to them. And they all ate and drank joyfully and thanked Me oftentimes for the benefit that was given to them.

<sup>28</sup> After they had strengthened themselves in such a way, they all stood up from the table, while they were glorifying and thanking Me. The helpers took the bed and carried it home. The woman and her daughter were still staying and were glorifying and thanking Me even more.

<sup>29</sup> And I said to the daughter: "And what do you say now, you of little faith? Can one raise a dead person or not?"

<sup>30</sup> The deeply moved daughter said: "Oh Lord and Master, such a thing is surely only possible to You. That is why You certainly will be more than only a Savior of the people. All generations will glorify and praise You unto the end of the world, because such deeds cannot remain hidden from the people."

<sup>31</sup> I said: "This you surely have well perceived, but for the moment you should not talk about this too much in your community. And now you can go home."

<sup>32</sup> The two thanked Me once more and they left, escorted to their home by Nicodemus and Joseph of Arimathea, by which opportunity they both promised them their rich support. They also kept their promise faithfully.

<sup>33</sup> After their return, Nicodemus said to Me: "Lord, we have promised our full support to the widow who had been raised from the dead by You, and I think that we did nothing wrong by that."

<sup>34</sup> I said: "How can anyone ever sin because he performed a good deed of mercy? However, what you are doing, do it in silence and do not allow the world to praise you for it. Because it is more than enough when God - for whom nothing is unknown or hidden - sees and knows what kind of unseen good deed someone is performing. However, the one who will let himself be praised by the world for the good deed that he has performed, receives by that already his reward for his good works and can expect later in My Kingdom an extremely little reward. Therefore, even your right hand must not know what your left hand has done. Accept this also into your heart and act accordingly, then you will find life and reward in the Heavens."

<sup>35</sup> On this, none of the two said anything more, because they noticed that it was not to My liking when they would tell Me aloud in front of all those who were present, what kind of good works they were planning to do.

<sup>36</sup> The merchants from Damascus were overwhelmed out of pure amazement of what was happening here and their spokesman said in deep respect to Me: "Lord and Master, You are truly

more than only a man. Therefore, send Your disciples to us as soon as possible. Then we will listen to them and honor them and will do what they will teach us in Your name. And we thank You now also for everything that we have received and seen here. Now we will go to our inn to tell our still blind colleagues all the things that we have now experienced here in one hour. For this reason we are recommending ourselves to Your mercy."

<sup>37</sup> Then also these merchants left us.

## - Chapter 181 -

### **Return to the Mount of Olives. Indolence as the greatest evil.**

<sup>1</sup> Now I said to Nicodemus: "Yesterday on the Mount of Olives I have promised to give you a clear light about the flood of Noah, and this will also happen. My Raphael will explain it to you while I will rest a little."

<sup>2</sup> Then Raphael came forward and explained the flood in the same manner as I (nota bene) have explained it to you in My 'Household of God'. All of them were very surprised about it.

<sup>3</sup> When after one hour Raphael was finished in describing the flood of Noah, over which all those present - as already mentioned - were very surprised, I said: "Listen, it is now almost midnight and time to break up. Let us therefore be on our way to the Mount of Olives, because now the eyes of our enemies are resting, so that we can go unseen to town. But let us not go all at the same time, but rather somewhat divided. And also, no-one should say anything along the way, for when it became dark, the temple sent out spies because of Me, but also because two Pharisees and two Levites did not yet return. The spies are afraid now that something bad may happen to them tonight. For this reason, they will not talk to anyone - also if someone would come near to them. But of course, only if he keeps silent. If two are speaking with each other, they will notice immediately if someone is a Jew from Jerusalem or a Greek, someone from Galilee or a Roman. Then they would go to them to ask where he comes from in the middle of the night. Let us therefore also not forget this small caution."

<sup>4</sup> The Upper Egyptian said: "Lord and Master. If we also may go together with You, will You then please allow us to walk in front? Then the evil spies will run away from us like a hare that is chased by hunting dogs. We will become aware of them and will run to them with great speed, so that they will run away. For they will take us for devils because of our dark brown faces, which seem to be totally black now in the light of the moon. Or, if ever they want to harm us, then we will do to them the same as what happened to the two prominent Romans Agrippa and Laius in our country according to their saying. We nail them down to the ground where they are standing on, 7 days long, or as long as Your holy will shall order us."

<sup>5</sup> I said: "My dear friends, what you want to do now for Me, I also could do, if that would be good and necessary, just like I have done that and still so many other things when that was good and necessary. But in this case, it would be neither good nor necessary and that is why we will omit it and will leave this place the way I have decided. But because the two Romans who live here in Emmaus, are accompanying Me to the Mount of Olives, you also can stay with us tonight and tomorrow. As you surely know, tomorrow is a high feast day for the Jews and I Myself will teach again in the temple tomorrow. The day after, you can return home again together with the

Romans."

<sup>6</sup> The Upper Egyptians thanked Me for this guidance and withdrew.

<sup>7</sup> I raised My voice and said: "Whoever wants to go with Me must stand up and come!"

<sup>8</sup> All of them stood up, except the woman and the children of Nicodemus. They also wanted to come, but they were told that they had to stay here. I went in front and all of them followed Me.

<sup>9</sup> On the square, Agricola was still asking Me about the young people.

<sup>10</sup> And I said: "Be quiet now. Those are on the instruction of My servant already there. You will meet them all on the Mount of Olives."

<sup>11</sup> From that moment on we walked quickly but very quietly to the Mount of Olives.

<sup>12</sup> After a little half-hour we already were in the neighborhood of Jerusalem where we met a couple of guards. But they let us quietly walk through because we were too large a group and they took us for Romans and Greeks, with whom they on no account wanted to come into conflict. They came to this conclusion because we came in a group and did not exchange a word with one another, which was also the custom among the Roman patrolling guards. Soon we reached the gate of the garden wall and a while later also the inn on the Mount of Olives. We went immediately to the large dining-hall that was waiting for us in full light.

<sup>13</sup> The innkeeper of Lazarus' inn asked Me if he had to serve the food and drinks.

<sup>14</sup> I said: "It is not good for a human being if he takes any food at this time, because also the inward parts of a human being need their rest. But tomorrow you can take care of a meal."

<sup>15</sup> With this the innkeeper was satisfied and went to Lazarus to give him a large sum of money that he had received that day. He said that the greatest part of it was paid by the slave-traders who left in the meantime.

<sup>16</sup> Then Lazarus said: "But you did not have to accept anything from them."

<sup>17</sup> The innkeeper said: "Dear friend, this I also did not want, since I knew that they were your guests as friends, but they said: 'Here we have received the greatest treasures of life that cannot be paid with the gold of the world. How then can we moreover allow that we and our servants be excluded of any charges? Here, just take this small thing for your lord and for yourself'.

<sup>18</sup> Then they laid these 7 sacks full of pure, heavy gold on the table and left quickly. Then of course I could do nothing else than to keep them for you. And these couple of 100 pieces of silver, I have received from other guests, because soon there were a lot of guests - most of them foreigners - who consumed a lot and paid well. Some of them wanted to stay here for the night, but I have excused myself by telling them truthfully that I was expecting a couple of hundred guests who during the day went for an outing to Emmaus, but would be back in the evening. Only an old, tired pilgrim I kept here, and prepared for him a place to sleep in my room.

<sup>19</sup> At noon there was for instance also that woman who at first had brought the high ranked Romans here. She ate and drank here and then she inquired with great interest about the Lord and Master. She paid 10 pieces of silver for that. But I did not trust that person because she very well could have been a spy from the temple. Because it is very well known that for money such people are willing to let themselves be used for everything, and therefore I also did not tell her where the Lord and Master had gone.

<sup>20</sup> This was visibly so disappointing for that person that she cried, because she could not know where her Savior had gone, and I myself came into an inward conflict, wondering if I should tell her anyway where He could be found. But then suddenly a good thought came into my mind: 'You are either a corruptible person or you are an extreme, annoying fanatic - already on the first night, she made that impression on me - and the Lord and Master cannot use you in one case or the other'. And therefore, I told her also nothing. But I said to her: 'If you really have such a great longing for the Lord and Master who healed you, then live according to His Word, then He - to Whom also our most secret thoughts are not unknown - will allow you at the right moment to meet Him.' With this advice she completely agreed and then she went away. And that is all that happened here that was of any importance during your absence. Tell me now if I have acted correctly in all these matters."

<sup>21</sup> Lazarus said: "Friend, like always, you have also now acted correctly, and I also think that our mutual Friend, Lord and Master, will be equally satisfied about you as I am. And these couple of 100 coins of silver you may keep for yourself for the trouble."

<sup>22</sup> The innkeeper said: "Friend, I am already receiving too much wages from you to accept something above that. But because I know that every of your sayings are as a real oath, I have to accept the money. But I will certainly not take it for myself, because I surely will find a few poor customers for it."

<sup>23</sup> Here I Myself went to both of them and said, after I had put My hands on their shoulders: "So it has to be, My dear friends. Also here you have completely acted in My Spirit today. Truly, I tell you: you - My Jordan, are for Me - together with our brother Lazarus - worth more than a 100 countries full of injustice and self-love."

<sup>24</sup> Truly, if I would not have found here a few men like you, and you two above all, I would not be staying at this place. Do continue to walk on My paths, then I will not be like now your Lord and Master, but your true Brother in person, and what belongs to Me since eternity, will also be yours forever.

<sup>25</sup> Oh if all people would be like you, then it would look quite different on the Earth. But the laziness of the people is Satan's old trap in which they willingly let themselves be trapped for their eternal ruin. And still, people could not have been created more perfect than what they are now. They have reason, intellect, a complete free will and a conscience that warns them constantly. And everywhere and at all times there are people and teachers called by Me who are very active and have an equally great wisdom as the angels. But their lust and laziness draws them constantly away from all that is right, true and good. And so they fall victim to the kingdom of ruin, and nothing else can help them except one judgment after another and one punishment after another. And even that, is only helping but a small minority.

<sup>26</sup> Truly, the whole Earth would never have a bad harvest and would never fail if people would somehow be like you. But now in the whole country of the Jews there are not 1,000 who are fully as they need to be. But also because of those 1 000, I will not afflict the country with a total disaster. The good ones will always be spared from any disaster as far as they themselves are truly good. But as far as they will take part in one way or another with the world, they also will have their share of the disasters of the world.

<sup>27</sup> Believe Me, it truly does not give Me pleasure when I allow that the lazy people on Earth are regularly afflicted with a thousand and one disasters. But it cannot be otherwise because if a lord would not wake up almost daily his always sleepy and lazy helpers for the necessary work, it would look bad and very meager for his harvest and his produce. Only the efforts of the lord - which consist in waking up his many helpers and workers on time - will be beneficial for himself and also for them. But those who are hiding, so that they can continue to sleep and not have to work, can only blame themselves if they will come to ruin.

<sup>28</sup> Therefore, let all who are in your service be always awake and active in everything that is right, true and good, then you will have sown a good seed for Me that will give us a produce of a hundredfold fruit, and a great part of the harvest will be eternally your share.

<sup>29</sup> However, because it has become now already late at night, we should give our body the necessary rest until tomorrow. For, although the day of tomorrow is a Sabbath, it will take much of our strength again."

<sup>30</sup> All those who were present, agreed totally on that. They went to their sleeping places. I however, was remained resting during the rest of the night sitting in My armchair.

## **- Chapter 182 -**

### **A remarkable sunrise.**

<sup>1</sup> The next morning on the Sabbath, about a quarter of an hour before sunrise, I stood up from My chair and went directly outside. Peter, Jacob and John noticed it immediately and came also outside before the sun came up.

<sup>2</sup> We went to the top of the hill, but we were not alone for long, because the 7 Upper-Egyptians came soon behind us and the first Upper-Egyptian said: "Lord, forgive us that we have immediately followed You. On this Earth we surely will never be able to follow You in the flesh, and this Earth will certainly never more experience the endless rare happiness that it's Creator will still set His bodily foot upon it. But we have the indescribable happiness to be eye- and ear-witnesses of this wonder, which is the greatest of Your endless eternal wondrous acts. And therefore it would be a gross sin to loose You out of sight even for one moment and not to hear each word that comes from Your mouth."

<sup>3</sup> I said: "Whoever follows Me, will never walk the wrong way, and salvation to all those who think just like you. But, as you easily can see, there are many who are still very deep asleep, although the sun is at the point of rising. However, let us leave them in their sleep. They also will wake up at a right hour of the day. But many will only wake up in their evening-life and this awakening in the night of their life, will give them little comfort.

<sup>4</sup> Those who will still wake up during a clear, starry night will still be well off. But not so good will it be for those who will wake up during an evening which is densely clouded, because they will have to endure a wakeful, long, dark and very comfortless night. Even if they will want to sleep during such a dark night, no sleep will come over them. That will be a bad time on this Earth. But whoever is watching even during the most dark night until the end of his earthly days, will be blessed."

<sup>5</sup> Here Peter asked Me: "Lord, then it will look bad for all those who like to sleep long while the day has already begun. Or those, like some, who by their desire for sleeping want to sleep even the whole day. Can those people still not be helped on time?"

<sup>6</sup> I said to him: "But Simon Judah, how long will I have to suffer you in your foolishness? Did I talk about the natural sleep of the body? Now look to these 7 gentiles. How often will they put you, an arch-Jew, to shame? They have well understood Me. Then why not you, while you are already so long with Me?"

<sup>7</sup> Peter said: "Lord, please be patient with my still great lack of understanding in so many things."

<sup>8</sup> I said: "This I surely have, but you will still stay Peter. But My Spirit - and never your flesh - will bring you to a higher understanding when I have ascended."

<sup>9</sup> But now, look all of you carefully to this sunrise that will be very special today for this region on Earth. Let everyone of you ask himself if he has understood it also in a spiritual sense. Because everything that happens on this natural world cannot happen in a different way than by what is flowing down from God's Heavens. And what is flowing inside the natural worlds by the Heavens of all angels comes initially from Me. Therefore, be very careful, because also the nature must in your presence witness of Me."

<sup>10</sup> When I said these words, the sun rose above the horizon and when it stood about a half degree above the horizon, another sun arose above the horizon, but 1 degree more to the north, completely like the first and real sun. This was namely a complete developed secondary sun, which really belongs to the rare phenomena.

<sup>11</sup> The Upper-Egyptians knew immediately what was happening and the first Upper-Egyptian said: "Lord, such phenomena are rarely so bright in our region. I myself have only seen one after the rainy season and that is 40 years ago. Out of my inner view I also could explain the spiritual meaning of this phenomenon."

<sup>12</sup> I said: "This I do know, because you are still in the old church of Noah in which men until Abraham's time were still in connection with the angels, with the exception of the descendants of Nimrod who in the first place kept themselves busy with the world, and for this reason had fallen. Therefore, you have also a real revelation in yourselves and you understand the inner meaning of this phenomenon. But with My disciples this is by far still not the case. They are full of faith and good will but they can only receive the full light when the 7 Spirits out of God are in full order present in them."

<sup>13</sup> Therefore, for the salvation of all nations I have to lead them outwardly, so that they can perform their actions completely out of their own will according to My eternal order, and that is why I also want to hear from them what they have to say about this phenomenon. And therefore, Simon Judah, you can speak now."

<sup>14</sup> Peter said: "Oh Lord, if I have to explain this now out of myself, it truly will not come easy to me. I see now 2 perfect suns and do not even know which one is the real one. And down there on the street are also a lot of people looking at this phenomenon. They probably know still less about it than me. I, who am supposed to be considered already as a wise man, do not understand anything of it. Then how must this phenomenon appear to those people down there?"

<sup>15</sup> With this, Peter tried to avoid My question, but I said: "Those people down there do not concern us now. I am only occupied with you now and I see that you do not understand this phenomenon. Therefore I must ask it to My Jacob."

<sup>16</sup> Also Jacob said: "My Lord and Master, I also cannot do it one hair better than my brother Simon Judah. I also do not know which of the 2 suns is in fact the real one, because the first one is just as big as the other, and both of them are giving the same amount of light. Also the birds in the sky seem to find it strange because they keep quiet and do not make any sound, and it seems as if they want to say by that: 'Which one is the real one? Because we do not want to greet a fake one with our singing.'"

<sup>17</sup> I said: "What you said was good, although you did not understand it yourself. But if you do not understand these phenomena, then what will you say when there, further to the south, still another third sun will come up? Now look, as a beginning it is already present in the sky in the form of

vapor. And soon, by surprise, there will be a third sun that will look exactly the same as these 2 suns. Look it is already shining."

<sup>18</sup> Now another third completely developed sun was visible. The people in the street began to be afraid and many of them were running away and ran into the nearest houses. Those who were not so much afraid, continued to watch this rare natural phenomenon. The birds in the sky became very restless and soon we could see also a lot of eagles and vultures flying around. They were chasing one another. And when the pigeons and other small birds noticed the many mighty enemies above them, they also flew away and hid themselves as well as possible.

<sup>19</sup> Here the Upper-Egyptian was making the remark: "It is truly remarkable. When I watched this same phenomenon 40 years ago in my dwelling place - but then only with one secondary sun - also then a lot of similar birds of prey came immediately in the sky, fighting with one another, which otherwise is very rarely the case. Today the lions and the panthers will also war with one another. But what the meaning of that third sun is, I also do not understand it completely, yet I can perceive a certain idea in myself."

## **- Chapter 183 -**

### **The cause of the secondary suns.**

<sup>1</sup> Now the other disciples, except Judas Iscariot, came also, and together with them, Lazarus, Nicodemus and the innkeeper Jordan. When they saw Me, they asked immediately what was happening and what was the meaning of it.

<sup>2</sup> And our Lazarus made the remark: "Lord, it is really very curious. Now 3 suns are shining very brightly and yet I sense a certain threatening gloominess in the air, and even stronger above the ground. The tops of the high mountains look very obscure and moreover, it is nasty cold, although 3 suns should give more light and more warmth than only 1 sun. How can that be?"

<sup>3</sup> The Upper-Egyptian said: "Friend Lazarus, what you are saying about your natural observation is completely true, and I have experienced exactly the same 40 years ago with such a phenomenon in Upper-Egypt, of which I can give you the natural explanation, but not the deeper-lying spiritual cause, and certainly not now that there are 2 secondary suns."

<sup>4</sup> Lazarus said: "Then give me the natural explanation anyway."

<sup>5</sup> The Upper-Egyptian said: "Look, friend, at certain times and in certain years a fine vapor is forming in the highest layer of the sky, which is reaching out at an average height of about 10 times the Lebanon above the surface of the Earth. And because this vapor has a high degree of stability, the sea of air above the Earth is set completely at rest, although not everywhere, as can be seen at certain times on the great ocean, on which then on a certain part of the surface of the sea, a completely quiet mirror is forming, while oftentimes there will be waves around it. If then on the big surface of the sea of air, there is also a partial rest, the image of the sun is reflected completely identical just like on a very quiet sea mirror, and for this reason we can see a secondary sun, entirely formed by natural causes. If now, on several places of the surface of the sea of air, there is a complete rest as described above, then equally as many secondary suns will be seen as there are places of rest that have been formed on the surface of the sea of air, on condition that those are in such a position that the image received by it, falls in a straight line on a corresponding region

where there is an identical rest. If the position of this place of rest is changing, then also the secondary sun will completely disappear for this region, or still a particular glow will be seen. And if the rest on such a place changes into a waving movement, then also, the secondary sun will be gone.

<sup>6</sup> After such phenomena, which are formed as a result of the just now described fine vapor in the highest layer of air of the Earth and which are also the cause that there is less light and warmth, denser clouds will come soon, and after that, heavier ones, so that finally, it also starts to rain.

<sup>7</sup> And with this you have received in a few words the natural explanation of this phenomenon. Of course the real, pure spiritual cause, only the Lord knows and then the one to whom He wants to reveal it. I also have a suspicion of it, but it is still by far not clear to me, especially not that part which the future keeps firmly hidden. Did you understand that?"

<sup>8</sup> Lazarus said: "Yes, my very respectable friend, this I have understood really well and clearly, and I cannot refrain from making here the not exactly unimportant remark that until now, the Jews never did anything with regard to a pure discernment of the phenomena in the great nature and a fundamental understanding thereof. Maybe some people have discovered something here and there on their own, and did also discover the cause of many phenomena, but they kept it wisely for themselves and did not tell anybody. Because in the first place it made good money - namely among the more enlightened gentiles - and secondly they had to hide such knowledge and science for fear of the Pharisees, so that they would not be persecuted everywhere by them.

<sup>9</sup> But I think the following thing: a good knowledge and evaluation of the thousands of different phenomena in nature would be the best way to keep the people from all kind of superstition with its destructive consequences. Therefore, it would be also very desirable when the people from now on would also in this respect receive a thorough education. Do You also agree on this, oh Lord and Master?"

<sup>10</sup> I said: "Nobody more than I, for man can never understand and completely perceive the deeper supernatural truths if he does not know the ground on which he himself as a natural man is standing and walking. And precisely for this reason, I Myself have already explained to you so many things concerning the special phenomena in this natural world here. I have shown you in a practical way the form of the Earth and what is causing the day and the night there. I have shown you the cause of a solar eclipse and an eclipse of the moon and of the falling stars, and I have shown you the moon and the sun and all planets and the whole, endless starry sky.

<sup>11</sup> And I have also told you that man can only love God completely when he also comes to know Him continually better and purer in His numberless many works. And if I Myself have given you this advice, then it is obvious that I completely agree with your good opinion. And if Moses would not have considered it as highly necessary for the true and pure education of all Jews, he would not have written a sixth and seventh book about the things and phenomena in nature and moreover also a prophetic supplement dealing with the science of correspondences between the natural and the spiritual world.

<sup>12</sup> But already during the time of the kings this important branch of transfer of knowledge was neglected more and more. On the one hand by a section of the priests who became more and more greedy and darker in the knowledge of what is true, and on the other hand also by the kings themselves. And when the kingdom was divided already among the first descendents of Solomon, this branch of knowledge got lost in such a way that now you hardly know that, from Moses until the time of Samuel, such a science was intensely practiced by the Jews.

<sup>13</sup> Therefore, I have explained already many things to you, and you understand now already quite a lot. But the most important is and remains the continual striving for the full rebirth of the spirit in the

soul, for only thereby will man be initiated in all truth and wisdom, and will he have a complete and coherent discernment in everything from the earthly unto the purely spiritual heavenly. By this light, he will have eternal life, which means endlessly more than the science of all things in nature.

<sup>14</sup> But to what advantage will it be for man if he would know very precisely all things and phenomena in the natural world from the greatest to the smallest and would be capable to evaluate these very sharply, but thereby will be so far away from the rebirth of his spirit in the soul, as this Earth is from Heaven. Could these many sciences give him eternal life? Form an opinion about this and then tell Me what you think about it."

<sup>15</sup> Lazarus said: "Oh Lord and Master, then it would be better if man had never been born on this world. Because a self-conscious living creature who can think, reason and can understand and accomplish so much, and who has often such a great pleasure for Your works which are making him happy, would be - without having a certain expectation of an eternal and perfect existence - to me, many thousands of times more miserable than the most miserable naked worm in the very dirtiest and most stinking pool of the whole Earth.

<sup>16</sup> And whoever would educate man from the cradle, to a clearer view, will commit the greatest crime to humanity. Because that will kill man doubly and still more, in the most miserable way, because by this he will make man the most miserable creature.

<sup>17</sup> It is true that an animal also lives, but it certainly is only very vaguely aware of itself. It cannot think, does not know death, does not know to evaluate the worth of life and can therefore not possess any fear of death and is therefore happy.

<sup>18</sup> But then, look at man who knows all too well the inestimable worth of life. If he would realize that with the death of the body, everything is totally finished, he will be immediately confused, will curse and damn his existence a 1 000 times, and the greatest benefactor of humanity will be the one who will possess the might and the power to kill mankind on the whole Earth and also himself, and consequently to exterminate them. Or he should know the art to stun all humans at once in such a way that they will not be aware anymore of themselves, what in fact will be the same as when he will kill them all.

<sup>19</sup> If man has no further expectation or not even a founded hope for an eternal life, he firstly will curse God - if he would believe in Him - his life long, instead of glorifying and praising Him. He will curse Moses and all prophets as being the greatest enemies of man, and the one who will observe even only one jot of the law, will be the greatest fool.

<sup>20</sup> From all this it surely is clear that the striving of man for the rebirth of his spirit in his soul - once he knows the ways to it - is the first and uppermost necessity. Because without this rebirth, he will cease completely to be a human being, despite his ever so clear science. Then he will be nothing more than an intelligent, knowledgeable and therefore all the more miserable animal in the form of a human being. Lord and Master, am I right in this or not?"

**The Lord explains the phenomenon of the secondary suns.**

<sup>1</sup> I said: "Yes sure. But look, there are still many people on Earth who firstly do not believe in any God and Creator and thus also not at all in an eternal life of the soul. But they live very well and with pleasure, shouting for joy and jubilate, and besides that, they are full of pride and greed, let others work for them and the one who would remind them of an eternal life of the soul after the death of the body, will be laughed at and mocked, and they will say to him: 'Fool, once you have died you must then come and teach us, then we will believe you. But as long as you are still alive and are waiting for death just like us, we do not believe your fantasy.' Then what would you answer to this?"

<sup>2</sup> Lazarus said: "Lord, there is indeed little that can be said about it. I certainly can say nothing about it. Because once people are too deep asleep in the death of matter, they hardly can be completely converted to the true faith and even less to the life in the spirit. Therefore I would prefer if You would explain to us a little the spiritual meaning of these three still visible suns."

<sup>3</sup> I said: "This I will do also, but first I still had to show you that people without the slightest expectation for an eternal life are also very satisfied with only the temporal life. And of people who have a certain expectation of an eternal life - as you, together with My disciples are one of them - there are only a very few in this time, and there will never be too many on this Earth. But the fact that this is so, and also will be so in the distant future, is now precisely shown by this phenomenon of the three suns.

<sup>4</sup> You and all the others know that there is only one sun shining in the sky, while you are seeing now three. You also know that there exists only one true God and Creator. And yet, from this time on, the foolish people will make, by all kinds of false delusions, of the one true God, three Gods.

<sup>5</sup> Then the light of life will become weak among the people on Earth and the love for God and fellowman will turn cold. Then the few who still will have a pure faith, will be seized by great fear, like those little birds, and the kings of the Earth will become like violent beasts of prey and will continuously wage murderous wars against one another, and the one who will pray to the three Gods, will not be heard.

<sup>6</sup> The first sun, which rose more to the north almost at the same time as the true sun - which represents Me Myself by correspondence - denotes the counter-prophet or the counter-anointed one, who will stand up and say: Behold, I am the truly anointed one of God! Listen to me if you want to be blessed!' But I am telling you that no-one of you must let himself be seduced. Because he will be a messenger of Hell and by his deceitful arts, he will perform all kinds of wondrous signs, and will show a very pious face and pray and make sacrifices, but his heart will be full of bitter hatred against all truth, which he will persecute by fire and sword, and all who will not keep his teaching, he will curse. This one will also invent the three gods and will let them be worshipped. I also will be counted to that, as the Savior of the world, but divided into three persons. They will still confess one God with their mouth, yet worship three persons, of whom each one will also be a complete god and will have to be worshipped separately.

<sup>7</sup> But not long after that, there will arise a second secondary sun or a second secondary anointed, who will obscure the first one in every way. That one will still be 10 times worse than the first one. Because the first one will at least not forbid My Word completely, but the southern one will totally forbid My Word and My teaching and will only take from it what by coincidence suits his bad purpose. He will indeed have My sign erected on all corners of the streets to worship, but apart

from that, thousands of others will be displayed, and mostly those in which he takes pleasure.

<sup>8</sup> In that time, pride, discord and mutual hatred will reach it's highest degree. Then one people will war against the other, one war after another will take place, there will be great earthquakes, years of bad harvest, high cost of living, famine and epidemics. However, then I will destroy the roots of the counter-anointed, so that he will wither away like a tree of which the roots have been cut off. There will be much cursing, lamenting, crying and complaining, and then the evil and worthless secondary suns - although they take their false luster from Me - will perish, just like the secondary suns are now perishing before your eyes. Look, they become more and more vague. The shape of the sun is passing over into a weak-shining haze and instead of that, the only true sun comes forward, more beautiful, more shiny and more warming. Now you also see the little birds coming out of their hiding places and are greeting the only true sun with their singing, and the big birds of prey are scattering and are hurrying to their dark forests.

<sup>9</sup> And so it will happen in those times. Everything that is high, will be lowered. The mountain peaks must turn into a flat and fertile land. Then one will not ask: 'Who is king over this land?' but: 'Who is the first and greatest benefactor of this happy people? Let us go to him, so that we can learn his wisdom according to the order of God.'

<sup>10</sup> When this happy time will come, wolves, bears, lambs and hares will drink peacefully together from the same spring. Did you all understand this well?"

<sup>11</sup> Nicodemus said: "We have understood it quite well, but these predictions did not sound particularly pleasant and one could ask here: Lord, must all this take place until finally Your light of truth will be able to shine totally free and unhindered over the whole Earth? We have now received Your purest Word and light and we will spread it also in the same way. The happy results of it will show the people that the word that is preached by us, is the only true and real one. And I do not understand who would still dare to act against it with a false teaching."

<sup>12</sup> I said: "To speak well is easier than to act well, and in the action, lies the seed of the weed that is also sown unawares together with the pure wheat in the soul of the heart of man. That will take root and continue to grow among the pure wheat and will often suffocate it and ruin it. Therefore, you should not only be listeners of My Word, but also act according to the Word. But also you will be reluctant in your acting because of the great and mighty world. Yes, you will confess Me by yourself secretly, but out of fear for the world, you hardly will dare to speak in My name and still less will dare to act in My name. Because the world could notice it and call you to account if it will notice that you have directed yourselves to Me, because it is showing from your actions. And see, the question is not why everything that I have predicted to you must happen until in the last times, the truth will be made completely free and the nations will be blessed, but it will depend on you only, whether you will fear the world more than Me or less.

<sup>13</sup> Because of your fear for the world, the evil seed together with the wheat will be sown, and out of that, the two secondary suns will come forth. And the reason why I have caused this now to happen and have predicted it, is that when it will happen like this, you will remember - here or in the beyond - that I have shown you already this in advance.

<sup>14</sup> Therefore, I am telling you once more what I have already said before: do not be afraid for those who can indeed kill your body, but further on cannot harm your soul. If you want to fear somebody, then fear that in which power rests also the life or death of your soul.

<sup>15</sup> Indeed, many of you will have the right courage, but not all, and some of you will even be offended at Me.

<sup>16</sup> The Shepherd will be bound and beaten, and the sheep will scatter themselves. Great fear will

come over them, sadness and fright. But I will visit them again, bring them together and will give them courage and strength against the enemies of the light out of the Heavens. But now, nothing more of this, because I have only told you this so that you can remember it at the right time and will act correctly, and that the old proverb will not be applied to you also: 'Out of the eye, out of the heart'. And now it is already time for the morning meal. Let us therefore go home."]

## - Chapter 185 -

### Instructions of the Lord for the visit to the temple.

<sup>1</sup> Nicodemus and Joseph of Arimathea, as well as the old rabbi became a bit embarrassed for taking part of the morning meal on the Sabbath after sunrise.

<sup>2</sup> However, I said to them: "If already here you allow objections to arise into your mind because of the Sabbath, while you still should know that I am also Lord of Moses' Sabbath, then how will you fare when you will sit again in the council of the Pharisees and the elders?"

<sup>3</sup> After these words, the three took courage and went home with us, ate and drank with us and were very cheerful.

<sup>4</sup> And the old rabbi said: "Yes, yes, the Lord and Master is right in everything. An old habit is like a shirt with rusty stains. No matter what effort you make, you never can make it completely clean again."

<sup>5</sup> I said: "This is a true word. Therefore, remove the old man completely and put on a new one, because the old man is from now on no more appropriate. But now eat and drink still some more, then we will go to the temple."

<sup>6</sup> Upon which Nicodemus said: "Do You really dare to go amongst those brutes again?"

<sup>7</sup> I said: "I do not go to the temple for them, but for the people who have come here today for My sake, and therefore I do not fear these brutes. But let us now do our best to go to the temple quickly."

<sup>8</sup> Nobody dared to make any objections against My remark, because everybody thought by himself: 'He has power over Heaven and Hell and does not have to shrink before these brutes of the temple nor does He have to even be afraid of them.'

<sup>9</sup> However, even before I left for the temple, the Romans and My disciples asked Me if they also had to go to the temple and what had to be done with the young people in the meantime.

<sup>10</sup> I said: "Nobody of you will be refused to enter the temple, but the young people will stay here. My servant knows for sure what he has to do. However, if you will go to the temple, then go ahead in order to choose good places. I will come later. But My elder disciples will stay here and will go together with Me, because it is important for them that they will be witnesses of all My words and deeds."

<sup>11</sup> The Roman Agricola said: "That also I would like to be. But also in this, only Your holy will be done, like everywhere and always."

<sup>12</sup> I said: "If you also want to be with Me as a witness, you can join My elder disciples. Because I still will perform one sign before I will open My mouth before the Jews. We will meet someone who is blind already since his birth, not far away from the temple. He will see again, precisely today on a Sabbath. Now you go ahead, but it will be better for you four, who have chosen My side only yesterday, if you stay here, because in the temple you would quickly be recognized and persecuted."

<sup>13</sup> The four men could perceive that and they stayed on the Mount of Olives.

<sup>14</sup> Nicodemus came also to Me and asked how he could go down unobserved with his two friends.

<sup>15</sup> I said: "Join with the Upper-Egyptians. They will guide you down in such a way that no-one will notice you."

<sup>16</sup> With this, they also were satisfied and they left immediately with the Upper-Egyptians. All the others followed them quickly. Only the three magicians, who were still with Me, remained and prepared themselves to follow Me.

<sup>17</sup> Then Simon Judah - named Peter - said: "Lord, do You want that also these three will come with us?"

<sup>18</sup> I said: "Why are you worried about that? When I said to all the others that they had to go ahead, I did not make an exception for these three. However, by that I did not put their will and their heart under compulsion, and so they may do what they want and for which their heart urges them. If I think that something is good, then you should not worry that something may be wrong, because the one who follows us, will certainly not walk on a wrong track."

<sup>19</sup> With this, also our Peter was satisfied and we made ourselves ready to go on our way.

<sup>20</sup> Finally the innkeeper Jordan came, asking Me what should be done about the midday meal.

<sup>21</sup> But I said to him: "My friend Jordan, now we have to give food and drink to people who are spiritually hungry and thirsty, which is worth a lot more than the food for the body and drink for a dry throat. Therefore, do not worry yet about a midday meal. When I come back, everything will still be settled on time."

<sup>22</sup> With this short explanation, also our innkeeper was satisfied, who immediately after that, called all the servants of the house together and gave them all kinds of good lessons, so that after that, they all - close to thirty people - should believe in Me. Because before that time, they did not exactly know what they had to think about Me, although they had seen a lot of signs. With that, also Jordan, according to My advice, gave food and drink in My name to those who were spiritually hungry and thirsty.

<sup>23</sup> However, after I gave Jordan this advice, I went immediately with My disciples to the city, where the streets and alleys were crowded with people.

## **- Chapter 186 -**

### **Healing before the temple of the blind-born man. (John 9:1-34)**

<sup>1</sup> When we came outside at the large, spacious square in front of the temple, immediately we saw the still young beggar sitting on a stone. He was a little older than twenty years and was blind already since birth.

<sup>2</sup> When My disciples saw him, they knew that this was the blind-born man of whom I referred to on the mountain. Therefore, they asked Me: "Lord and Master. Now who has sinned, himself or his parents, because he came on this world blind-born?"

<sup>3</sup> I said: "How can you still ask such absurd questions? How could he have sinned in the womb and therefore as punishment come blind into this world? However, I am telling you: neither this blind man nor his parents have sinned, but this was allowed so that God's works would be revealed in him for the people. Because now I have to perform the works of Him who has sent Me, as long as the day is lasting (on Earth, namely by the personal presence of the Lord) . Also, that certain night of which I have already spoken to you, will come, but then nobody will be able to accomplish anything. Since I am in this world, I am clearly the Light of the world. After Me comes the night."

<sup>4</sup> My disciples looked at each other and said: "For what use is the present spiritual day for the people if after His return it will be night again, worse than it is now?"

<sup>5</sup> I said: "Is it then My wish that the night will follow? Oh no, but the laziness of the people will want that, and the will of man must remain free. Even if by that he would become a tenfold devil. Because without the total free will, a human being ceases to be a human being, and he is nothing else but a machine, which I have shown you clearly many times."

<sup>6</sup> Here, nobody said anything against it, because they felt My seriousness.

<sup>7</sup> When I said this to My disciples, I bent down to the ground, took a little clay, spat a little spittle on it and made mud of it, which I then rubbed on the eyes of the blind man.

<sup>8</sup> Then I said to the blind man: "Go now to the pool of Siloam (that means, I send him to that place and his guide guided him) and wash yourself."

<sup>9</sup> He went to the place, washed himself and came back again seeing.

<sup>10</sup> His neighbors and those who saw him before knew that he was a blind beggar and said: "Is this not the blind man who was begging on that stone before?"

<sup>11</sup> Some of them said: "Yes, yes, that is him."

<sup>12</sup> Others said: "He was born blind and it never happened before that such a person has ever been made seeing. But he looks exactly the same as the blind person."

<sup>13</sup> Finally, the person who was blind before said himself: "What are you talking about me? I am the one who had been blind before and am now seeing."

<sup>14</sup> The bystanders asked: "How did it happen that your eyes were opened and you could see? Who did that?"

<sup>15</sup> And he answered them: "The Man who said silently to me that His name is Jesus (Mediator, Savior), made mud, rubbed it on my eyes and then said that I had to go to the pool of Siloam to wash my eyes. I did that, went to it, washed my eyes and became seeing."

<sup>16</sup> Then they said to him: "Then where is this Jesus now?"

<sup>17</sup> He said: "But this is a remarkable question of you. You were seeing when He rubbed the mud on my eyes and you did not notice Him? Then how could I have noticed Him while I was blind? Since

that was impossible, I can also not know now where He is, although I myself would gladly like to know where and who He is, in order to give Him my sincere thanks."

<sup>18</sup> When this man gave such an answer to those who asked questions, the bystanders said: "Oh, this is a real miracle and the Man who made you seeing must be a great prophet. That must be heard by our arch-Jews and the Pharisees, who are claiming that in our time, because of the gentiles, no more prophet will arise until the Jews have driven all the gentiles out of the country. They must hear that even now, just like before, there are great prophets, despite the gentiles being in our country. Let yourself therefore be guided by us to the Pharisees. We all will testify for you."

<sup>19</sup> The boy who had been blind before, thought this to be a good idea and he agreed to be taken to the Pharisees in the temple.

<sup>20</sup> (Here must be added the special remark that this was not an ordinary Sabbath on which I healed the blind man. It was the Sabbath after the feast, which had to be celebrated even much more strictly than no matter what other ordinary Sabbath. [NB: It was equally unfit for the Jews as it would be now for you during the so-called octaves after the great Sunday and feast days]. On such a Sabbath it was for the Pharisees an even greater offence to do one or the other work).

<sup>21</sup> When the healed boy stood before the Pharisees, those who brought him there related all the wondrous things that had happened.

<sup>22</sup> After hearing this, the Pharisees turned to the healed boy and asked him once more - although they already heard everything from the witnesses - how he became seeing again. And in order to confirm it one more time, they also asked it once more to the witnesses.

<sup>23</sup> And he said: "He put mud on my eyes. Then I washed myself on His advice with the water of the pool of Siloam and I became seeing, just like I am now standing before you, seeing."

<sup>24</sup> Upon that, a few Pharisees said: "The Man who healed this blind man cannot be called by God (to be a prophet), because He does not keep such an exalted Sabbath and does not hallow it."

<sup>25</sup> But the witnesses, and also some more intelligent Jews and Pharisees, asked: "But how is it possible that a sinful man can perform such signs?"

<sup>26</sup> Because of that, there was discord and conflict among them.

<sup>27</sup> When they continued for awhile disputing with one another and could not agree, those who declared that I was a sinful man, turned again to the boy who was healed and asked him again (the Pharisees): "What do you say yourself about the One who has opened your eyes?"

<sup>28</sup> And he said: "I am saying what those who brought me here, said of Him: He is a prophet."

<sup>29</sup> Then those who declared that I was a sinful man, said: "But we do not believe at all that he has ever been blind, but you have arranged this among yourselves in order to provoke a disagreement between us."

<sup>30</sup> Upon that, the witnesses said, and this very emphatically: "This man still has his parents. He will know where they live. Let them come - and ask them. They will know best if this man was ever able to see."

<sup>31</sup> Then they let his parents come, who still did not know anything about the fact that their son had become seeing.

<sup>32</sup> They came quickly and the Pharisees asked them immediately a few subtle questions: "Is this

your son of whom you say that he was born blind? And if this is so, then how come that he can see now?"

<sup>33</sup> The parents answered very simply: "We know that this boy is truly our son and that he was born blind, but how he now has become seeing and who has opened his eyes, that we do not know. Yet, he is old enough. Therefore, let him speak for himself."

<sup>34</sup> The parents, who already knew Me and suspected that I made their son seeing, gave this answer in the presence of the Pharisees and the Jews, because they were afraid of them. For they knew that the chiefs and the arch-Jews had already agreed long ago, that everyone who is confessing that I am the Anointed of God must be most severely excommunicated. And therefore, it was more intelligent of the parents to say to the Pharisees and arch-Jews: 'He is old enough. Ask him.'

<sup>35</sup> Then again, they called the boy who had been blind, and said to him: "Give all honor to God, because we know that the Man who made you seeing, is a sinner."

<sup>36</sup> But the man who was healed, answered them: "If that Man is a sinner or not, I really do not know, but what I do know very well, is that I was completely blind since my birth and was never able to distinguish the day from the night and that I now, just like you, can see absolutely everything."

<sup>37</sup> Then they said to him again (the Pharisees): "Then tell us straightforward: what did this Man do with you and how did He open your eyes?"

<sup>38</sup> The one who was healed said, visibly impatient: "I have just told you. Did you then not listen to me? Why do you want to hear the same thing once more now? Do you wish to become His disciples? That would surely not harm you."

<sup>39</sup> Now the Pharisees and arch-Jews of the temple became angry, cursed the man immediately because of this question and then said full of rage: "Maybe you are His disciple, but we are disciples of Moses! We know that God has spoken to Moses, but of this Man who made you seeing, we do not know where He comes from!"

<sup>40</sup> The one who was healed however, looked at all of them with an inquiring look, and then said: "But this is remarkable, the fact that you still do not know from where this Wonder-worker comes from. And still, you can see undeniably that He gave me, who have been born blind, the light in the eyes. This Man has probably done more of those signs and still you say that you do not know where He comes from?"

<sup>41</sup> On this, the Pharisees and arch-Jews of the temple said with a violent voice: "We know that God does not hear sinners. God hears only a pious man who is without sin and who does God's will in everything!"

<sup>42</sup> Upon this, the one who was healed said: "Hmm, strange. Nowhere in the world it has been heard that someone has - let's say - opened the eyes of someone who is born blind. If this Man would not be filled with such a might and power from God, truly, then He would not be able to accomplish such a thing, just like you also are not able to open the eyes of someone who has been born blind, although you say that you are disciples of Moses. If ever you would be able to do such a thing, then the whole world would have known this for a long time, and then your houses would be completely filled with gold from the bottom upwards."

<sup>43</sup> At this answer of the healed boy, the Pharisees and the arch-Jews of the temple became even more furious and they shouted literally out of rage: "What, do you want to teach us while you came in this world afflicted with all sins!?"

<sup>44</sup> They grabbed him and pushed him with his parents and witnesses outside.

<sup>45</sup> When all of these were outside, the one who was healed, still cried loudly back at them: "May God repay you, you presumptuous ones, and may He bring light in the blindness of your soul."

<sup>46</sup> However, they slammed the door and did not busy themselves anymore with the healed man who told them the truth right in their face.

## - Chapter 187 -

### **The Lord talks to the one who was healed and to the Pharisees. John 9:35-41**

<sup>1</sup> Now of course, this man came with all those who went together with him, immediately into the large temple-hall where all the people were gathering. And everyone asked him what had happened to him in the counsel-hall of the Pharisees and arch-Jews.

<sup>2</sup> He told them completely freely and openly, and all who heard it became embittered because of the hardened hearts of the Pharisees and the temple-Jews.

<sup>3</sup> So it also came to the ears of My disciples and also to Me that the temple-Jews had thrown the healed man out of the temple, as well as the men who went with him.

<sup>4</sup> And I said to My disciples: "Let us look for him, so that this poor man can come to know Him who gave him back the light in the eyes."

<sup>5</sup> We went, and we soon found him among the people.

<sup>6</sup> But also some of the Pharisees, who were not so much against him, went after him to the large people's hall, to listen to what he would say to the people there and how the people would react on it.

<sup>7</sup> But I went immediately to stand before the one who was healed, and said to him: "Listen to Me, you who were pushed out by the Pharisees and the Jews of the temple. Do you believe in the Son of God?"

<sup>8</sup> Then the one who was healed, answered: "Lord, who is it? Is He here in the temple? And is He the One who gave me the light in the eyes? Show Him to me, so that I can believe in Him."

<sup>9</sup> I said: "You have already seen Him, although not yet recognized. But He is the One who is now speaking to you."

<sup>10</sup> Now the one who was healed, said: "Yes Lord, I do believe that. You are the One. When I came back from the pool, I surely must have seen You, yet did not recognize You. If You were not the Son of God, Christ, the promised One, You could never make me, who was born blind, seeing again. Therefore I believe that You are truly the Son of God."

<sup>11</sup> Then he fell down on his knees before Me and was worshipping Me. But I said to him that he should stand up again.

<sup>12</sup> When the Pharisees and several Jews of the temple who were standing around and who belonged to the more temperate group, heard from Me as well as from the one who was healed that I was the promised Anointed of God, they looked sulky, and inwardly they became angry and embittered.

<sup>13</sup> But because I noticed it immediately, I said aloud: "I came on this world to determine that those who do not see, become seeing - and those who can see become blind!"

<sup>14</sup> When the Pharisees and the Jews of the temple, who stood around Me, heard this, they could not restrain themselves anymore, opened their mouth and said to Me: "Are we then also already blind, or will we - based on what You said - become blind, because now we still can see?"

<sup>15</sup> Then I said: "If you were blind, as far as your soul is concerned, there would not be any sin that clings on to you, but because you yourselves are giving testimony that you can see, your sin remains and clings onto you, and with that, judgment and eternal death. Because I came into this world, sent by God as the Truth, the Light and the Life. Whoever believes in Me and acts according to My Word, will have eternal life in him and will not see nor feel death."

<sup>16</sup> (NB.: What has been discussed in the temple from now on, has been partly written down by the other evangelist writers, but not in the right order, for which reason their recordings were considered not to be agreeable with one another. And John did not write down the further developments, because these things came back oftentimes in My speeches and were also written down, as far as the most important points are concerned.

<sup>17</sup> The next chapter, the tenth, took place only 3 months later, again in the temple in Jerusalem, in the winter, during the time of the so-called Feast of the Sanctification of the Temple.

<sup>18</sup> This remark was necessary to let you know in which order My Word was spoken to the Jews and the Pharisees.

<sup>19</sup> Because this has been made clear, I will now let follow the further developments of the conversation with the Jews and the Pharisees in the temple).

## **- Chapter 188 -**

### **The Lord draws light upon the counter-argument of the Pharisees.**

<sup>1</sup> Thereupon the Pharisees said: "We can see indeed that You have a special power at Your disposal which is unknown until now, especially concerning the healing of different human diseases which certainly no doctor was able to heal. It is also not unknown to us that it seems even to be possible for You to call young people who had recently died back to life or to waken them up. And further, we also have heard that You are a very sober, decent Man, and so very much charitable, that for Your extraordinary healings You never have asked anything from anyone. Well, these are undeniably good and excellent characteristics.

<sup>2</sup> But besides that, You claim of Yourself to be the Son of God and say that You are the promised Anointed of God, and moreover are disregarding the laws of Moses, and associate with gentiles, tax collectors and all kinds of sinners. Look, these are Your bad and very evil characteristics that can never be approved by the temple, because it keeps the laws of Moses very strictly.

<sup>3</sup> Why do You exalt Yourself so much before the people because of Your special qualities, while clearly You also are only a man? Who can have any respect for You, when You also want us to believe that You are the Son of God and the promised Anointed of God, and are condemning the one who, for different reasons, cannot believe that? You said that You are the Truth, the Light and the Life, but how can You prove to us that all this is indeed so? Give us a convincing proof, then we will believe in You."

<sup>4</sup> I said: "Now look at these stones which are lying all over the ground. I more easily can convince these stones that I am the One of Whom Moses and the prophets have prophesied, than you.

<sup>5</sup> If I am performing signs which no-one has ever done before Me, not even the greatest prophet, then this should surely open up your eyes, so that you would recognize the signs of this time for your salvation. But you are blind, deaf and hardened of heart, and therefore you see, hear and feel nothing. And that is why judgment over you lies in you, and together with that, the certain death of your souls.

<sup>6</sup> Every year you whitewash the graves of the forefathers and the prophets, but what the whitewashed graves are - that, you are also. Concerning the outside, you are indeed clothed with the law of Moses and Aaron on whose chairs you are seated, but inside, you are full of decay and disgusting stench.

<sup>7</sup> You said that it is a bad and very evil characteristic of Mine to associate with gentiles, tax collectors and sinners, and that I am a violator of the Sabbath and do not keep the laws of Moses. But how do you keep his laws? I tell you that you do not keep the laws of Moses, not even in appearance. But you yourselves have established a great number of senseless and useless laws that you keep because it gives you material benefit, and with which you are oppressing and exploiting the poor people. Did Moses prescribe that also to you? But if, according to the law of Moses, it is allowed and even prescribed to feed the ass, the ox and the sheep also on the Sabbath, and give them to drink, and if a donkey has fallen into a ditch or a pit, to get him out, would it then not be better and more reasonable to help a person in need, even on a Sabbath? Oh you blind, deaf, fools of heart and mind! Is for God perhaps man of less value than an animal?!

<sup>8</sup> Did Moses not give the following commandment: 'Honor your father and your mother, that you may live long and that it may go well with you on Earth'? Then why are you saying to the children: 'Come here and bring an offering to the temple, which will be more beneficial to you.' If this is your teaching, are you then acting according to the law of Moses?!

<sup>9</sup> Did Moses not give to everyone solemnly the commandment not to oppress the widows and orphans? But what are you doing? You are promising help to the widows and orphans through long prayers, which are supposedly answered, but in the meantime, you are seizing their possessions. And when the widows and orphans are crying and they come to you, complaining that your prayers are not working at all, you send them away saying that they are sinners for who God will not even hear the strongest prayers. Do tell Me - did Moses ever prescribe such a way of doing? In everything, you are acting against the laws of Moses, and you tell Me that I am acting contrary to the laws of Moses.

<sup>10</sup> Look, since you have gone astray so much from Moses, you are struck with blindness, and now you cannot see anymore the clearest day that is visible before your eyes. And this is your judgment, your death and your damnation. With your empty prayers, sold at high price, you were sifting out the mosquitoes, and instead you are devouring whole camels, and still you are saying that you are disciples of Moses. But how can you be disciples of Moses if you - as already said - are acting contrary to all the laws of Moses, worse than all the gentiles? Therefore, the light will also be taken away from you and given to the gentiles.

<sup>11</sup> I have come into this world to lead you in the most kind and loving way on the right paths of life by teaching and deeds. But you are persecuting Me wherever I go or stand, and you try to catch and kill Me, while you are claiming that I am a deceiver of the people and an agitator. But I also have witnesses, and God Himself Who is in Me, just as I am in Him, is My witness that you all are evil liars before God and all the people.

<sup>12</sup> If the Romans - who are now the earthly rulers in the country of those who in fact should be the children of God - would have noticed in the least that I am an agitator, they would have brought Me to court a long time ago, because with their sharp eyes, they can see and perceive all things that might somehow become a danger to their sovereignty. But because they have not discovered the least of all the things which you are accusing Me of, they come to meet Me everywhere very friendly, and they seem to be men full of faith, love and respect regarding Me, My teaching and My deeds. And therefore they also will be accepted in My light and My life, but you will be cast into outer darkness, just like it is written, and there will be much wailing and gnashing of teeth."

<sup>13</sup> When I had said this, also the more or less temperate Jews and Pharisees became angry and said: "Now look how absurd you are talking! Who is persecuting you and who tries to kill you!? If you are teaching something good and are doing good to the people, nobody will persecute you and also no-one wants to kill you. But if you as a man, just as we also are only human, you portray yourself as a Son of God, thus as the promised One, the Anointed of God - what according to the prophets means as much as Jehovah Himself - you yourself must surely perceive that we have to regard this as the worst blasphemy until you have given us sufficient proof that you are truthfully the promised Anointed One of God, and that we can believe in you, or else you must, before us and the people withdraw the testimony about yourself. But as long as you will do neither one nor the other, you will have to put up with being persecuted by the temple as a blasphemer. Are we not right when we are exposing this now in the presence of all the people?"

<sup>14</sup> I said: "So, you have spoken now, and surely as someone who is completely blind, speaking about the colors of the light, and because you are judging and speaking in this way, you are therefore also proclaiming your own judgment. I will not judge you, but the word, which I have spoken already so often in vain to you, that will judge you.

<sup>15</sup> If you have read the prophet Isaiah and have understood only a little of it, then you must know what it means: 'A virgin will bear us a Son and His name will be 'Emanuel', which means 'God with us'. Is this now, as well as all the other things, not precisely being fulfilled by Me? And when this is so, and also eternally will never be otherwise, would I then not be just like you a liar if I now because of your dark opinion, would confess that I am not the One who I am before God, before all Heavens and before all created beings here on Earth?

<sup>16</sup> On the other hand, you want from Me such a proof that would convince you irrevocably and clear as sunlight, that I am the promised Anointed One of God. Then do tell Me, how do I have to accomplish this with your total blindness?

<sup>17</sup> If I am performing before your eyes works and deeds which before Me were never performed by anyone. If I am healing the paralyzed and lame, and they are then jumping around fully healed and strong like deer - and if further, I am healing people suffering from gout and leprosy, give to the deaf and dumb the full hearing and speech, am making the blind to see, am setting the possessed free of their terrible tormentors, even raising the dead by the might of My word, and by occasion am performing still many other deeds which are possible by no-one else except by God, and moreover am preaching to the poor of spirit the gospel of the lively coming of the Kingdom of God on Earth, and when no-one can accuse Me that I ever have committed a sin, and then you say that I am performing all this with the help of Beelzebub, the greatest of all devils, then I am asking you what other signs I still can perform before your eyes to make you believe that I am truthfully the Anointed One of God?

<sup>18</sup> Even if I would perform a thousand and another thousand of other signs before you, then you would say again that I am doing all this with the help of the greatest of all devils. What use would it be to perform more signs with such a great blindness of yours? I am telling you: as one cannot give any idea of color to a blind person, so also one cannot give you any proof that I truthfully am the Anointed One of God.

<sup>19</sup> And look, this evil night in your souls is then your ruin, your own judgment and your true death. For I alone am the Way, the Light, the Truth and the eternal Life. Whoever believes in Me and lives and acts according to My Word, receives from Me the spirit of eternal life, and I alone will call him to life on his youngest day in My Kingdom. However, he who runs away from Me, despises and persecutes Me, he runs away, despises and persecutes also his own life and cannot receive it anywhere else but simply and only from Me.

<sup>20</sup> Consequently, he who does not want to accept from Me the eternal life of his soul, and resists against all that which comes from Me, will also stay dead eternally.

<sup>21</sup> But whoever wants to have life, must take it from Him who is Life Himself, thus the One who has life and who can give it to whomever He wills. However, he gives life only to those who strongly desire it.

<sup>22</sup> My Word and My teaching now are life, which at present is offered to all people. Thus, whoever - as already said - truthfully accepts My Word and My teaching, accepts from Me also the life of the soul.

<sup>23</sup> Now, if this is the case with eternal life - like I have explained to you now and to all others - and it is not otherwise, from where then do you want to get the eternal life of your soul, on which you have set your hope so much?"

## **- Chapter 189 -**

### **A Pharisee explains his philosophy of life.**

<sup>1</sup> A Pharisee, who thought himself to be a very wise man, said: "Well, by these words of Yours, I can now really see that You are talking like a madman who does not have, and also cannot have, any idea of the true nature of God, of His endless wisdom, power and greatness and of the way upon which He arranged the circumstances of this world and it's created beings. Because look, You claim that the eternal life of the soul of a human being depends only on full faith in You, in Your word and in Your teaching, and that every soul who does not do that can expect eternal death - which is mostly the case because without his fault, he knows and also cannot know anything about You. Now, then You are, and also the God who sent You into this world, the most unwise and unjust almighty being that a reasonable man can imagine.

<sup>2</sup> Can those people, who have lived hundreds and thousands of years before us, help it if they impossibly could have heard anything of Your teaching, which is the only life-giving for all souls? Those people are thus, according to Your word, without exception, in eternal death?

<sup>3</sup> And further, can these numerous nations that exist and survive somewhere on this big Earth, help it if maybe over a thousand years they still will not have heard one syllable of Your teaching? Of those poor people we then must also conclude that they are dead forever.

<sup>4</sup> Then finally Your God with all His inscrutable, deep wisdom and goodness and with all the things that He has created will have the greatest joy and find His greatest pleasure in the fact that after a short existence He kills all His created beings again and destroys completely those who He has equipped in such an extremely wise way.

<sup>5</sup> Then why did a Moses come and all the other prophets? What were these laws of Moses then good for, which were at all times difficult to keep? And what was the use of those many plagues that God has brought each time down on the Jews and other people, when they did not act and live according to His revealed will?

<sup>6</sup> I mean: for the receiving of the eternal life of the soul after the departure from the body almost every dog's life would be good enough. Why would you educate people and train them up spiritually? For the receiving of a certain eternal death of the soul of man after the death of the body, man needs nothing else than - just like the animals - to have his daily food. Then why would you teach him to think, evaluate and reason? That would undeniably embitter his miserable existence. All the now spiritually awakened people would unfortunately even have to strangle their children immediately after their birth, so that later when they are grown up and able to think, being conscious of themselves, would not be plagued with all kinds of things and also would never have to fear that they will have to lose forever the often sweet tasting life.

<sup>7</sup> I confess here openly that I, according to your teaching, owe in no way any gratitude to the God that is preached by You, because He has not placed me on this world for one or the other continual happiness, but only for the greatest unhappiness that felt bitter during my whole life. The sooner that He will destroy me again, the greater is the benefit that He will show me.

<sup>8</sup> And frankly, an eternal life of the soul that I would have received by way of exception by believing your word and your teaching, I do not want at all, because I as an eternally living soul would have to think that multitudes of people are destroyed by your God forever. Then I still would prefer endlessly more an eternal non-existence than a miserable eternal existence.

<sup>9</sup> If ever you are capable of even one sound thought, by my words you will see, together with your blind disciples, that your teaching is even less suitable for the true happiness of people than the teaching of the Sadducees, who have set their teaching in accordance with that of the Greek worldly philosopher Diogenes. That teaching is more comforting for all people than your teaching, according to which only by believing in you, can one attain to the eternal life of the soul. Truly, never will any true friend of the people be grateful to you for that teaching of yours. And now all the people in the temple and also outside of the temple must evaluate if ever I have spoken even one incorrect word to you. Answer me, if you can!"

## **- Chapter 190 -**

### **The eternal life of the souls.**

<sup>1</sup> With a serious expression on My face, I said: "You dare to say many unjust and untrue things right in My face in front of the people! If I would be equally inclined to anger as you Jews and Pharisees, I would repay these brutal, untrue, meaningless and proud words in such a manner that the people would be astonished, because in this way, they would quickly come to discernment that all might and authority in Heaven and on Earth is given to Me. However, I am meek with all My heart and full of humility, and in front of the people I will only punish you with My word.

<sup>2</sup> You have accused Me of madness because I am teaching that the one who believes in Me and lives according to My teaching will have eternal life in him, and whoever does not believe in Me and does not live according to My Word will have judgment within himself and with it, eternal death.

<sup>3</sup> Dumb and blind Pharisee. What is then according to your highest material imagination, the eternal life of the soul in My Kingdom - which is not of this world - and what is then judgment, and with it, eternal death?

<sup>4</sup> If you understood this mystery, you would speak and judge differently, but because your soul is blind and your heart full of darkness, you are judging about spiritual things as someone who is blind since his birth, judging about the luster of colors.

<sup>5</sup> Is then with you the eternal death of the soul and it's - say - impossible complete annihilation for eternity one and the same? Behold, you and your whole whole college are already completely dead according to the soul for a long time; are you however destroyed for that? You will never be annihilated, but you will remain as you are now, in your sins, which are the death of the soul, because in such a state, it can never rise to a higher and purer knowledge. and purer knowledge, but in it's darkness and in it's old doubts of the world and in it's old worldly doubts, of which your souls are filled.

<sup>6</sup> In this world it does not oppress you so much, because you know very well how to comfort yourselves with all things of the world, but when your soul will find himself in his own sphere without earthly body in the spiritual world which comes out of himself and who is without love and without light within him, how will he then fare?

<sup>7</sup> I know this very well and know also all too well how you all have entirely deviated from God's word. And for this reason, as promised, I Myself have come into this world, in the flesh of a man. I, who am in spirit the same who gave Moses the laws on the Sinai, as well as once to Adam and later after the deluge to Noah, Abraham, Isaac and Jacob, and after Moses also to the many prophets. By My teaching, I have come to save you all from your judgment and death. Because despite all fathers, despite Moses and all prophets you are ending up in the hard imprisonment of sin and death.

<sup>8</sup> When I am teaching you now Myself - because all My messengers that I have sent to your people, were not able to accomplish anything - am I therefore a madman? Oh, you serpents and brood of vipers, how long will I still have to suffer you in your judgment and your death!?

<sup>9</sup> You think that the people who have lived before Me could not hear the word which I am now directing to you, and therefore could not believe in Me and consequently could also not receive eternal life, as well as those who are now living in the faraway countries and are mostly gentiles. Oh you blind Pharisee. Now look here. These seven men from the far Upper-Egypt know Me, are living according to My will, and their souls have already since long eternal life and it's inexhaustible power and might. They will give you a sign."

<sup>10</sup> Now the first Upper-Egyptian came forward and said: "Listen, miserable fornicator and adulterer! Ten forefathers out of whom you have come forth will appear to tell you that they are in a most miserable condition on the other side, but are not destroyed."

<sup>11</sup> Then those who were called, stood suddenly in a dreadful appearance around the Pharisee, and his father, who he recognized very well, said: "Because I have been like you are now, I am now in such a miserable condition as you can see me now, and you will be in the same miserable condition as I am and as all forefathers are now, and also will surely stay that way, because neither faith nor hope are shining upon us."

<sup>12</sup> The Pharisee, being very surprised, asked: "Can you then never more be helped?"

<sup>13</sup> The spirit said: "Oh yes, if we want that, but we do not have the will for it, just like you also do not have it in this world and are persecuting Him who could help you. And we are doing the same."

<sup>14</sup> Now the spirits disappeared and I said: "What do you think about this?"

<sup>15</sup> Then the Pharisee said: "You are all sorcerers and magicians, and you have performed this appearance with witchcraft. Therefore I do not want to involve myself with you anymore and I will withdraw."

<sup>16</sup> The people said however: "His wisdom is unmasked. That is why he is now withdrawing, full of shame."

<sup>17</sup> The temple-Jews are now rebuking the noisy crowd, but they became even noisier and started to hiss and to whistle. Then the Pharisees withdrew hastily.

<sup>18</sup> However, the people asked Me if I would like to teach them.

<sup>19</sup> I summoned the people to be quiet and soon they became quiet. Then I started to teach the people about the love for God and for fellowman and warned them against the false doctrine of the Pharisees.

## **- Chapter 191 -**

### **A new plan of the temple-servants to catch the Lord.**

<sup>1</sup> Through a few spies who hid themselves among the people, it came to the ears of the Pharisees that I was teaching the people this way. These were deliberating among themselves to know what they could undertake in order to catch Me and to bring Me to ruin.

<sup>2</sup> However, the more temperate ones said: "Of course, you can do what you want, but we can assure you in advance that you can do nothing against Him. Because He first of all has many followers among the people, and secondly He possesses an indescribable magic power by which all the powers of nature and the spirit world seem to obey Him. And thirdly He is so well versed in the Scriptures, that we, compared to Him, are all bunglers. Fourthly, the highly ranked Romans are on His side, because they surely take Him for a demigod. Also, He has those wondrous Egyptians, Persians, Arabians, Indians and still other men from the east around Him, and therefore it will be very difficult to undertake anything successful against Him. And in case you do not want to believe me, then you should go outside to be informed about everything and to convince yourself of it.

<sup>3</sup> Did those two very reliable Pharisees not go to Emmaus, together with two of our smartest Levites? Where are they now? We do not know. The day before yesterday, we have sent our most reliable spies and hunters after them and have insisted that they should inform us before evening to know what they had come to know, but until this hour, nobody has come back. Where are they? How terribly embarrassing were those appearances to us during the night of the day before yesterday. Who is responsible for that, except Him and His accomplices?

<sup>4</sup> Today, three rising suns have put us and the whole people in great confusion. Also this seems to be caused by Him. Everything that we have come to know elsewhere about Him and His deeds, seem to be confirmed by Him, and therefore it is useless to make plans to do violence to Him. If

ever He were the least afraid of us, He surely would not think about it to appear openly in the temple with His teaching, for He knows as well as we do, how severe we are against such people. So this is our sober opinion, but because of the majority of your votes, you still can do what you want. We will not hinder you in any way.

<sup>5</sup> However, if we think - as always - soberly, we do believe the following: if ever His mission would perhaps secretly be ordained by God, we will not be able to stop Him. But if it is only the work of men, then it will disappear of itself in the dust of forgetfulness. If our word can do nothing against Him, even less will our deeds."

<sup>6</sup> Now an arch-Pharisee of the group of Caiphas said: "If all this is true, as you have well-meaningly brought forward, then, according to you, what can we do for the best? Because these things, which will cause our downfall, we cannot allow to happen."

<sup>7</sup> On this, the more temperate one said: "If we cannot unmask Him in front of the people and the Romans with intelligent and well worked out questions and words, and make Him suspect, then we are as good as finished. By deeds, we absolutely will not be able to harm Him. This is our firm and well-founded opinion."

<sup>8</sup> Upon this, the arch-Pharisee said: "This advice sounds good and we can indeed try it out, because we still have enough of those clever, intelligent and good orators - although lately, we already have lost quite a few very competent orators, which is probably thanks to that notorious Nazarene. Then who of us thinks that he is able to take this task upon him for a big reward?"

<sup>9</sup> Now a scribe and a Pharisee, who also knew the Roman laws very well, began to speak, and both said: "Let us carry out this task, then we can catch Him fast and easily, because nobody was yet too smart for us."

<sup>10</sup> The whole counsel agreed on that, and Caiphas said with great seriousness: "Good. Then disguise yourselves, so that the people will not recognize you. Enter the temple through the big gate of the people, and do your job well, then me and God will be well-pleased with you."

<sup>11</sup> Now, as Caiphas told them, they both disguised themselves and went into the temple where I still was teaching the people about the love for God and fellowman. But the high priest, Pharisees and still a few scribes did not totally trust the two, and they also disguised themselves and went after them into the temple in order to witness how those two would work on Me. They joined them in the temple.

## **- Chapter 192 -**

### **The Pharisees try to catch the Lord. Matthew 21:23-32**

<sup>1</sup> When I was resting for awhile, the two came immediately and stood before Me and asked Me in a brutal way: "Lord, we know that You are performing extraordinary things which - prior to You - a human being has never performed. Now tell us from which power You are able to do this, because You as Master will surely know the best by which powers and means it is possible to perform all these wondrous works."

<sup>2</sup> I said: "Oh yes, this I know very well, and I also want to tell you. But first I want to ask you something. If you are able to give Me a correct answer to the question which I will ask you, I will also tell you from which power I am performing My works."

<sup>3</sup> The two said: "You can certainly ask us. We will not hold back any answer."

<sup>4</sup> I said: "Very well then. Do tell Me then freely and openly in front of all the people: from where came the baptism of John, the son of Zacharias, who in this temple was strangled by you between the altar and the most holy? Was that baptism of this John from Heaven or only from man? Because it is up to you to make a final statement in front of the people. You have put on other clothes and came through the big people's gate together with other pilgrims, but still you were quickly recognized. Do your work well, because otherwise you will lose your reward that was promised to you and that you can receive when you can catch Me on what I will answer."

<sup>5</sup> This gave them something to think about, and quietly they said among themselves: "This is a nasty fine question. For if, because of the people, we say: John's baptism was from Heaven, then He and the people will ask us: 'If this is so, then why did you not believe him and why did you persecute him and did you see to it that first Herod threw him into jail and then let him later on be beheaded?' But if we say that the baptism was from man, then all the people will rise against us, because the people till consider John as a true prophet, and it would attack us for saying something like this about John. Therefore, it is difficult to give this man a good answer."

<sup>6</sup> Further, another said secretly: "A good idea came into my mind now. Whether we say one thing or the other, in both cases we will be trapped. We must make it appear as if we never were busy about such abortions of the corrupt Jewry, because this was far below our dignity. And to make a long story short, we very simply will say: this we do not know, because such an unimportant event regarding the temple never kept us busy."

<sup>7</sup> When they had decided that, the two turned to Me again and said: "Master, at Your question we cannot give an answer at all, because we do not know from who was the baptism of John. Because frankly, we did not occupy ourselves too much with that."

<sup>8</sup> I said to them: "Well, if you do not want to tell Me this, I also will not tell you from which power I am performing My works."

<sup>9</sup> But what do you think of this: look, a man had two sons. He went to the first and said: 'My son, go today to my vineyard to work.' But the son said: 'Father, this I do not want, because the hard work is too much for me.' When his father was gone, the son regretted it. He stood up, went to the vineyard and worked during the whole day with all his strength.

<sup>10</sup> Now the father went to his second son and also said to him what he told to the first one. And this one answered: 'Lord and father. Yes, I will go to work immediately.' But when the father went away, his son stayed at home and did not go to the vineyard to work. Who of the two sons has fulfilled here the will of the father?"

<sup>11</sup> The two said: "This is truly a childish question. Of course, it is clear that the first son has fulfilled the will of his father. Because by answering that he did not want to, he surely only wanted to pleasantly surprise his father. Because what one says is unmistakably less important than what one does. But for what purpose is this likeness, what did You want to tell us and to show us with this?"

<sup>12</sup> I said: "Sure, I will explain it to you, if you are so blind that you cannot see that for yourself. The Father is the God of Abraham, Isaac and Jacob. And of both sons, the first one means: the true prophets called by God who in the beginning however were not happy with their calling - as Moses showed all too clearly by refusing this high office because he had such a difficulty in speaking, and

for this reason he asked God to give him his brother Aaron as interpreter. But then, it was still Moses who did the work. The second called one was indeed the spokesman, but only Moses did the work. And so it went downhill until these times.

<sup>13</sup> Because the second category, who made the promise to work in God's vineyard and were only promising to work but finally did do nothing, God had to turn to those who were not so willing with their tongue. Although these did not give Him any promise, yet they were working. And when they were working, the second group attacked and persecuted them out of jealousy, and they wanted to prevent them from doing the good work, so that the true workers would not be accepted by the Father of the vineyard.

<sup>14</sup> And so, during this time, Zacharias and his son John were good workers in the vineyard of the Lord, although in the beginning of their inner calling, each one of them refused to take this function upon them because surely they knew the great laziness and burning envy of those who indeed promised God to work in the vineyard, but were then putting their hand on their lazy lap. And not only did they not work themselves, but with fire and sword they also forbade the zealous workers to work.

<sup>15</sup> Therefore, I say to you: Truly, truly, tax collectors and whores will surely come sooner in Heaven than you. John came to teach you the good way and you did not believe him, just like your forefathers did not believe the old prophets. But the tax collectors and whores did believe John, did penance and changed their lives. You have certainly seen this and understood also that you were wrong, but still, you did not do what the tax collectors did, because above all you did not want it to be known that you believed in him. Therefore, also the tax collectors and whores will enter God's Kingdom sooner than you who attach great importance to your calling and are proud in front of everybody as if you have helped God with the creation of Heaven and Earth.

<sup>16</sup> But I say to you: precisely for this reason you are the last before God. Because everything that is great and shiny in the eyes of the world, is for God an abomination. You do not want to be in Heaven and moreover you are blocking the way for those who want to go to it. Therefore, later also, all the more damnation will come over you.

<sup>17</sup> I am saying to you that I have the right and the power for this and I do not fear the people of this world like you. Because I know God and the power of His will which is now in Me and wills and acts. But you do not know God, and His will is not in you. And therefore, you fear the world and act according to what your hearts are prescribing. And because you are doing this, you are therefore also preparing your own judgment, your damnation and with it the true, eternal death. And this consists of the fact that you stay continuously the slaves of your increasing laziness and sensuality and will pluck the wicked and terrible fruits thereof."

<sup>18</sup> One of the two said: "You are talking freely and openly with us, who are men just like You. If it pleased God to create us people only for Hell, He surely could have spared Himself the trouble, because not one soul will praise Him for that. But we are of the opinion that God has still created men for something better, and therefore we are hoping that He, as the most wise and perfect Being, will not want to torture us forever with all the sufferings of Hell, because we were forced to act that way by insurmountable difficulties.

<sup>19</sup> The fact that we cannot believe the many that are pretending to be prophets, has a very understandable reason. Because if the temple would do that, it would be no more a meeting-place of the Jews who still believe in Moses. Why does a prophet, who is filled with all the power of God, allow himself to be taken by the Jews and even let himself be killed? If this happens, then almost each time his disciples turn away from him - as we know out of experience - and then they become again Jews, just like they were before the arrival of the prophet. Then why does God allow such a thing?

<sup>20</sup> If the prophets are pre-eminently His awakened and called workers and we represent the same lazy son who had promised his father to work in the vineyard but who did not hold on to his word, then how come that the by God so highly esteemed workers still let themselves be defeated by us lazy loafers, how could Your God allow this to happen?"

## - Chapter 193 -

### **The parable of the workers in the vineyard.**

<sup>1</sup> I said: "God has given every human being a complete free will, together with an intellect and a conscience that always warns and admonishes him. Without these three things, man would not be more than an animal.

<sup>2</sup> But in order to test man's free will, also the laziness and self-love are inborn in his flesh wherein he feels most comfortable in this world.

<sup>3</sup> With his own power, man should learn to perceive that this is evil for his soul, and with the means that were given by God, he should fight against it until he becomes a perfect master over all his bodily passions and tendencies. But to the sensual and lazy man, this is too difficult and unpleasant. He prefers to let himself be ensnared as much as possible, into the nets of his growing sensual passions, and by that, he draws thousands of individuals with him, because it also pleases them to bath their flesh in all laziness and sensual pleasure.

<sup>4</sup> But what is the evil consequence of this? Instead of freeing himself from the shackles of matter by acting as God has advised him, and finally even to spiritualize that which is material and to make himself truly alive, the soul is going deeper and deeper into the death of his matter.

<sup>5</sup> When this happens in general too often with people, God has mercy on them, and at the right moment, He always sends them people to wake them up. But when they start their task, the many lazy people become enraged with them, fall upon them and even mistreat and strangle them in their blind rage, so that they can continue to sleep in their laziness, which pleases their flesh so much.

<sup>6</sup> But since God has created man only for eternal life and not for eternal death, He continues to send different messengers in order to wake up the lazy and sensual people, so that these should get up and start the heavy work which will make their soul alive.

<sup>7</sup> If they do not listen to the warning prophets but are rather continuously persecuted, then God will send quickly other and sharper circumstances to wake them up, like a bad harvest, high cost of living, wars, famine and epidemics, and still many other plagues.

<sup>8</sup> If the people repent and become active again according to the godly advice, then soon God will remove the plagues again. But when they do not bother, then God has still bigger awakening methods in store, and these are then like the deluge of Noah and the destruction of Sodom and Gomorrah.

<sup>9</sup> So if you persist in your sins until the measure is full, then you too can expect the last big and terrible awakening method. Now, I have told you this, so that you very well will remember My words when it will come over you."

<sup>10</sup> The two said: "Then what evil are we doing, that such things have to come over us?"

<sup>11</sup> I said: "The things that you are doing, and also that which you have always done, I will show you immediately in a parable. Therefore, listen to Me.

<sup>12</sup> Once there was a wise father of the house who laid out a vineyard and put a strong fence around it. Moreover he dug out a place where the grapes had to be pressed, and built a strong tower above it where many people were able to live. When all this was done and when they had promised him loyalty, sincerity, diligence and zeal, he handed everything over to the vine growers, and they were promised a very good reward with which the vine growers were very pleased. And because the father of the house had still many other things to do, he could easily travel through the country, because he left everything behind in an excellent condition.

<sup>13</sup> Now when the time of the harvest was at hand, he sent his servants (prophets and teachers) to the vineyard to receive the it's fruits. But when the vine growers, who promised the father of the house complete loyalty, sincerity, diligence and zeal, saw the servants, they were deliberating with one another in this way: 'Well, we are many and it will not be difficult to settle with them, then we can easily divide the harvest among ourselves.' All the evil vine growers agreed upon that and seized the servants who were sent by their lord to receive the fruits. They beat one of them, the other they killed and they threw stones at the third one.

<sup>14</sup> When this was brought before the father of the house, he was full of anger and he once again sent servants there, but a greater number than before. And look, the vine growers also overpowered them and did with them what they had done with the first ones (Matthew 21:36).

<sup>15</sup> When the father of the house heard that, he became really sad and considered whether he should bring a hard judgment upon them or if, because of his great goodness and patience, he should try once more to urge the vine growers to freely hand over his fruits. He said by himself: 'I know what I shall do. I will send my only son to them. Him they will respect, and they will do according to his justified request.'

<sup>16</sup> But when the vine growers saw the son, they were deliberating among themselves: 'That is the heir. Come, let us kill him also. Then we will have his inheritance.' And they caught him, put him outside of the vineyard and killed him on the spot.

<sup>17</sup> And what do you think, what shall the lord of the vineyard do with these evil vine growers if later he comes to them himself, accompanied with a great power?"

<sup>18</sup> The two said: "He will kill all the evil-doers in a cruel way, and he surely will entrust his vineyard to other vine growers who will hand over the fruits on time."

<sup>19</sup> I said: "This time your opinion is good and true. But do you also know that by the vineyard the church has to be understood, which God as the named father of the house has established by Moses? And that you priests, are the evil vine growers who were mentioned right now, and that the servants are the many prophets who God has sent to you, and that I am now the Heir of the Father, about who you are now deliberating day after day how you can catch Him, put Him out of His inheritance and also how you can kill Him, so that then you can rule undisturbed on His throne and divide the fruits of His vineyard among yourselves?"

<sup>20</sup> Then the two said: "Then where are those who want to kill You, if You are truly the heir? We did not come here to catch You and to kill You, but we came to examine seriously if according to the full truth You are really the One who was promised. We have to keep watch on the threshold of the old door of the church, so that in this wonder-craving time where the Essenes and also other magicians bring in their good harvest, there would not be a false Christ, enchanting and deceiving the blind and credulous people with his false teaching. And he who cannot resist our trial of fire is

an intruder and a deceiver, and we have the right to catch him and to throw him out.

<sup>21</sup> If You are the true Christ, then why does it offend you if we are testing you in front of the people? If we are discovering that no deceit is clinging to you, of no matter what kind, then we will introduce you before the whole people as the One who you are introducing to us. But if we discover with our discernment that it is only yourself who claims to be something special, for instance because of your secret magic, then it is our duty, given by God, to reject you as an imposter and blasphemer, and to punish you according to the law. But how can you treat us like this by comparing us with the evil vine growers and to make us in this way suspicious in front of the whole people?"

<sup>22</sup> I said: "Because I have all reasons for that and am not afraid of you. But I will explain this reason for you even further. As you are now, and as you are behaving now, this was also the case a long time ago. Also those, who lived during that time, considered themselves to be the entire lawful watchers and workers of God's vineyard. But no matter how and where they worked, they always kept the fruits for themselves and distorted the law of God, and even changed it for a worldly law to their own worldly advantage.

<sup>23</sup> Then God sent prophets to them, and they were persecuted with fire and sword as they always proclaimed before the people that they were false prophets. And everyone who accepted the teaching of the prophets and lived according to it, they proclaimed that they were breakers of the law and blasphemers.

<sup>24</sup> Only a hundred years later, the prophets who were persecuted by them were considered to be true prophets by the priests of that day. Monuments were erected for them, which even today you are, only out of apparent respect, whitewashing every year. However, now you believe as little in the word of the prophets as the former priests during that time. And as they have persecuted the old prophets, so you also are persecuting the prophets who are sent to you. You proclaim that they are false prophets, reject and kill them.

<sup>25</sup> And when you do that - which you cannot deny - am I then not correct if I put you on the same level as these evil vine growers, whose lives will indeed be taken by the lord of the vineyard according to your own judgment? Indeed, you are watchers, but then of a kind that are watching before a robbers' den.

<sup>26</sup> What do you care about pleasing God in who you have never believed? The only important thing for you is your honor before the world, because it produces a lot of gold, silver and precious stones, and moreover the first and the best produce of the land. For if you would believe in God, you also would keep His laws, wherein it is stated: 'You will not covet what belongs to your fellowman', and: 'You shall not kill'. But you covet and take immediately what belongs to your fellowman and what he has earned in the sweat of his face. And whoever does not want to give what you want, you are persecuting, even worse than hungry wolves after a lamb. And the one who warns you that you are acting incorrectly - because he has been awakened by God for that reason - is seized by you and killed.

<sup>27</sup> The fact that you are acting like this and not otherwise, I do not only know Myself, but this is known now by every man, and one weeps and mourns because of your unmerciful hardness. You are putting unbearable burdens on the shoulders of the poor people, but you yourself are not touching them with one finger.

<sup>28</sup> Say to the people here, if Moses or another prophet has ever given you a law by which you are allowed to behave yourself in such a brutal and unscrupulous way. Where is it written that you can appropriate the possessions of the widows and orphans in exchange for long prayers that you are promising to them? And where has Moses commanded to proclaim that true prophets are false ones, to persecute and to kill them?

<sup>29</sup> And if you are doing all these things, which you can never deny, it is then clear to everybody that you are the evil vine growers, of who I have spoken."

<sup>30</sup> Now the two Pharisees and also the others became enraged because I have pointed this out to them, and all the people said: "Yes, yes, He speaks the full truth! This is exactly how it is and not differently!"

<sup>31</sup> When the people said this aloud, the two said in a threatening manner: "Tell us, who are You, that You dare to tell us this in front of the people right in our face. Do you not know our rights and our power? How long will You test our patience?"

<sup>32</sup> I said: "I am the One who is talking now to you. I really do not fear your power because your imagined right from God and for all honest people is the highest injustice. But concerning patience, you rather should ask how long I will have the patience that you think to have with Me. Because all authority and power in Heaven and on Earth has been given to Me. My will can throw you into ruin and in the fire of My wrath, but you cannot do anything to Me, because I can throw you into ruin much sooner than you are capable of hurting Me even with one finger. Yes, when I, because of your great evilness, will allow that you will put your wicked hands on Me, then also the day of your judgment and ruin will have come."

## **- Chapter 194 -**

### **The Pharisees ask for God's Kingdom.**

<sup>1</sup> One of the two said: "What kind of blasphemous nonsense are You uttering. Are we then not the builders who were appointed by Moses and Aaron in order to build God's house on Earth, just like it is written?"

<sup>2</sup> I said: "Yes, yes, this is indeed written, but there is however also written something else, and because you have started about the builders, I will tell you what that is. What is written and what is surely also known to you - because you also have read it in the Scriptures - sounds as follows: 'The stone that the builders have rejected has become the cornerstone. To the Lord, this is accomplished and is now wonderfully visible before your eyes.' Therefore, I say to you: God's Kingdom will be taken away from you and will be given to the gentiles, and they will bear it's fruits."

<sup>3</sup> Then the two said: "Then what will further on happen with the cornerstone for who You seem to take Yourself?"

<sup>4</sup> I said: "With the - by you rejected - stone, that nevertheless has now become a cornerstone - it will happen like this: whoever will fall upon the cornerstone, like you now, will crash. However, on who the cornerstone will fall - what you can expect - will be crushed. Did you understand this now?"

<sup>5</sup> After I had given this explanation, also the other high priests and Pharisees who were present, came to understand that they were the ones who would be crushed by the cornerstone which should fall upon them. They were then very upset and deliberated among themselves on how maybe they still could trick Me and bring Me to ruin.

<sup>6</sup> But the more temperate ones advised them against it and pointed out that all people were taking Me for a great prophet, and that for this reason, I already had sufficiently made it clear what the

high priests and the Pharisees had always done with the prophets. Therefore, they found it more advisable to trick Me first in My own words, to declare Me thereby before the people to be a liar and imposter and only then to catch Me and deliver Me to court, since the people could then have no more objections. But as long as I could not be tricked with words it would be extremely risky to take Me into captivity, especially now when the people was still too excited by the nocturnal signs.

<sup>7</sup> The high priest and Pharisees were realizing that, stifled their anger and decided to catch Me with cunning words.

<sup>8</sup> After they had taken this decision, they turned again to Me, in a kind of kind-heartedness, because they were very afraid of the people, and were asking Me: "From a Master who is so well versed in the Scripture, we also would like to hear what the Kingdom of God will consist of, which will be taken away from us and given to the gentiles, with whom it will bear the desired fruit. What is in fact the Kingdom of God? What do You mean by that? Is it Heaven, where all believers hope to come after the death of their body, or does it already exist somewhere on this Earth, what - according to Your words - seems to be the case, because otherwise it could not be given to the gentiles. It can certainly not be a true spiritual Heaven, because it is nowhere written that also the dark gentiles would ever be received into God's Heaven. These words coming out of Your prophetic mouth were a bit puzzling to us, for which reason we are also inviting You to explain this further to us."

<sup>9</sup> Here they were already rejoicing, because they thought that with these words I already had entrapped Myself and that on such a clever question, I could have no answer. Also here and there the people were looking seriously and were anxiously waiting on how I would save Myself from this trap.

<sup>10</sup> But I stood up as a hero and no embarrassment could be seen on My face, and I started once again to speak with them in parables: "Because you are full of laziness, full of sensuality and selfish pride, it is therefore also impossible to understand the secret and the truth of the Kingdom of God. You are imagining Heaven to be one or the other exquisite space above the stars, where the pious souls are accepted, or - according to a still more foolish and absurd idea which some of you have - only after many thousands of years on the - by you never understood - youngest day, after which they then will revel forever in the most pleasurable life. And from such a heaven that exists nowhere except in your more than foolish fantasy and highest selfish belief, the gentiles are to be excluded. Yes, I say to you, from such a heaven as you are imagining yourselves, they also will be excluded forever, since it is impossible to be accepted into a heaven that in reality exists nowhere.

<sup>11</sup> But, so that no-one can ever find an excuse by claiming that he did not know what true Heaven consist of, I will now, for the sake of the people, show in images wherein the true Heaven consist, everywhere in the whole of infinity and here on this Earth, in and above all stars, everywhere in the same manner. So listen to Me.

- Chapter 195 -

**The parable of the king and his wedding feast.  
Matthew 22:1-14**

<sup>1</sup> The Kingdom of Heaven or God's Kingdom is like a king who prepared a wedding feast for his son. He sent out his helpers and servants to invite many important guests for the royal wedding feast. But those who were invited, said to themselves: 'Why should we go to a royal wedding feast? We feel better at home and then we owe no-one any gratitude.' And for this reason none of those who were invited, wanted to come to the royal wedding feast.

<sup>2</sup> When the king received the message that the guests who were invited first did not want to come, he sent out again other helpers, telling them beforehand: 'Tell the guests: Look, I have prepared my wedding feast. My oxen and fat cattle are slaughtered and everything is ready. Come therefore, all of you to the wedding feast.'

<sup>3</sup> The helpers departed and told it faithfully to the guests they had to invite. But again the invited ignored the invitation and were despising it. One went to his land, the other started another work, and again others seized the helpers, scorned them, and even killed some of them.

<sup>4</sup> When the king heard that, in his justified wrath, he sent immediately his armies out and had all these murderers slain, burned their city and had it leveled with the ground.

<sup>5</sup> After that, the king spoke again to his helpers: 'It is true that the wedding feast is well-prepared but the invited guests were not worthy of it. Therefore, go now to all common streets and alleys, and whomever you will meet, invite them to the wedding.'

<sup>6</sup> The helpers went and brought all those they could find, the bad as well as the good. And look, the tables were completely occupied.

<sup>7</sup> Now when the tables were occupied in this manner, the king came into the large dining-hall to see the guests. There he saw someone who was not dressed well at all for a wedding, while the others, when they were invited, went quickly home to make them in the shortest time look as nice as possible for the wedding.

<sup>8</sup> Then the king asked the helpers: 'Why did this man there not dress himself nicely for the wedding, to refresh my eyes and not to give any offence to the many other guests?'

<sup>9</sup> And the helpers said: 'Oh mighty king, he is one of those who was invited first and who did not want to come. Now when we went to invite people for the third time, we also met him in the street, invited him once more and advised him to dress himself also nicely for the wedding. But he said: 'Ah why? I am not going to make all possible effort because of the wedding. I will go to it as I am.' And as we have met him in the street, he also went together with the other guests to the wedding, and we did not stop him since we have no right to do this.'

<sup>10</sup> When the king heard this from the helpers, he went to the one who did not have a wedding garment and he said to him: 'How could you come here without putting on a wedding garment? Look, the tables are now fully occupied with poor people, of whom a part is bad and only a small part is good, but all of them have dressed themselves so nicely that my eyes can find true pleasure in them. You have been invited already the first time and you did not want to listen to the invitation, and now on the third general invitation you have decided to come in, but without dressing yourself nicely for the wedding, while you still are wealthy enough to possess a wedding garment. Why then

did you put me to shame?'

<sup>11</sup> After these questions, the man became very irritated with the king. He also did not even want to apologize and ask the king for forgiveness, but he kept silent and gave no answer at all, although the king at first addressed him as a friend.

<sup>12</sup> This evil stubbornness irritated the king so much, that he said to his servants: 'Since this man is so hardened, and rewards my great affability and friendliness only with evil, anger and contempt, you must bind his hands and feet (loving will and wisdom) and throw him out (into matter) into extreme darkness (mere worldly reason)! There will be weeping and gnashing of teeth (worldly quarrellings over justice, truth and life).'

<sup>13</sup> However, with this I am telling you that by His awakened helpers God has also invited and called many of you for the true Kingdom of God, but only few are chosen, because the first time they did not want to listen to the invitation at all. After that, they resisted against it - just like it is the case now - and when for the third time all the gentiles were invited for the wedding, arrayed themselves and came to the wedding, there was only one of those who were invited first in a dress that was not fit for the wedding feast, and this one is the image of your rigidity of spirit which will throw you into the deepest darkness and distress of the world. And therefore, among those who are called since the beginning, there will be only few who will be chosen, and so the true Kingdom of God will be taken away from you and be given to the gentiles. But you, you will search in your deepest worldly darkness, quarrel and fight, and will not find the Kingdom of God anymore which you have lost and has left you until the end of the world.

<sup>14</sup> The true and living Kingdom of God however, does not come in outward appearance and also does not consist of that, but it is to be found in the inner part of man, because when man does not have it in himself, it also does not exist eternally and also nowhere else in the whole of infinity.

<sup>15</sup> And therein consists the Kingdom of God within man: that he keeps the commandments of God, and from now on believes in Him who has been sent to you in Me.

<sup>16</sup> In truth, I say to you: He who believes in Me and acts according to My word, has eternal life in him and with that, also the Kingdom of God. For I Myself am the Truth, the Light, the Way and eternal Life.

<sup>17</sup> He who hears this from My mouth or from the mouth of those whom I am already now sending out - and in the future will be sending out even more - as My real and true witnesses, and then does not believe that this is so and cannot ever be otherwise, will not enter the Kingdom of God, but will remain in the night of his own worldly judgment. I have now said this to you. Blessed is the one who will take it to heart."

## **- Chapter 196 -**

### **Question about the tax coin. Matthew 22:15-22**

<sup>1</sup> When the high priests, scribes and Pharisees heard this from Me, they did not know what they should undertake further against Me to catch Me in My words. Because with the question about the Kingdom of God they did not succeed, because they could not say anything against it and because

all the people from the crowd were loudly pointing out that I had spoken and taught the full truth.

<sup>2</sup> Also the more moderate ones who were present, said: "We told you before that with questions from the Scriptures you are no match for Him, because He is more familiar with it than we ourselves. You only should ask His advice and opinion about Roman laws, which He as so-called prophet in view of the laws of Moses cannot approve. With this, we could more easily catch Him. However, then, the questions should be asked by those who are very qualified."

<sup>3</sup> All agreed on this and they secretly deliberated to know how they should handle it to catch Me in My own words in the manner that was advised.

<sup>4</sup> Some went outside to the scholars of the Roman law and also to the juridical advisers of Herod, and they promised a great reward if they could catch Me in My words.

<sup>5</sup> Soon they came with a feigned friendly look and said (the servants of Herod): "Master, we know that You are truthful and You make the way of God known in the right manner, without asking if perhaps someone did not agree with Your teaching. For only the truth counts for You and not the respect of a person, so that You always can speak out a free judgment. Look, we are lawyers and found it always very strange that we as Jews - who according to the law of Moses should always be free - still have to pay taxes to the emperor of Rome. What is Your opinion about this matter? Is it right that we Jews have to pay taxes, while we have a charter which says that we, despite the Roman domination, may move freely according to the law of Moses. What do You say about this?"

<sup>6</sup> However, because I noticed very clearly their cunning already at the time when they entered, I looked at them very seriously and said aloud: "Hypocrites, why do you want to tempt Me!? Show Me such a tax coin!"

<sup>7</sup> At once they showed Me such a coin.

<sup>8</sup> Further on I said: "Whose image is on it and whose inscription!?"

<sup>9</sup> They said: "As You can see, the one from the emperor."

<sup>10</sup> I said: "Well, then give to the emperor what belongs to the emperor and to God what belongs to God!"

<sup>11</sup> When they heard this, they were surprised about My wisdom and said to the priests: "You can test this wise Man yourself, because we are no match for His wisdom."

<sup>12</sup> Then they went away.

<sup>13</sup> And again I spoke freely with the people about the immortality of the human soul, which attracted a few Sadducees who were present. After a short while they confronted Me, which will soon follow.

<sup>14</sup> After these negotiations it was of course already midday. For this reason a few of My disciples asked Me if it would not be advisable to leave the temple and to look for a midday meal, because I had conquered the Pharisees almost completely and all the people was in our favor and believed in Me.

<sup>15</sup> I said: "This can still wait for awhile, because man does not live from bread alone, but also from every word that comes out of the mouth of God. I have to work as long as it is day. When the night comes, it is not easy to deal and work with this people. For sure, the Pharisees have gone away now to deliberate again if perhaps I still cannot be caught in one way or another. Therefore, they soon will come back to make it difficult for Me. And there is a big group of Sadducees who also have something against Me and will soon start a conversation with Me. With this opportunity the

necessary Pharisees and scribes will not be absent also. Therefore, we will stay in the temple, because also the people will stay here. But if someone of you wants to go away to take care of his body he also can do that. But I prefer that you stay here."

<sup>16</sup> When the disciples heard that from Me they stayed and nobody of them left the temple.

## - Chapter 197 -

### **Jesus and the Sadducees. Marriage in Heaven. Matthew 22:23-33**

<sup>1</sup> Immediately after that, the Sadducees, who have a pure cynical opinion and do not believe in a resurrection or in a life of the soul after physical death, came to Me. They asked Me: "Master, Moses said - although he did not command it explicitly: 'If a man of a woman dies without child, let then his brother marry his wife in order to procreate a descendant'. Now in our case there were seven brothers. The first married a woman, died however some time later without having procreated a descendant with the woman. So the widow came - according to Moses' advice - to the second brother. However, the same happened to him as his deceased brother. This continued unto the seventh brother, and finally the woman died without any fruit. If it is true that there is a resurrection after the death of the body, then we ask ourselves, whose wife will she be in the other life? Because here all the seven brothers were her husband."

<sup>2</sup> I said: "Oh, then you are greatly mistaken and you do not know the Scriptures and even less the power of God. In the resurrection, which you did not understand, men will be completely equal to the angels of God and will not marry or be taken into marriage. Because marriage in Heaven is different from yours on this Earth.

<sup>3</sup> In the same way as here on Earth when a righteous man and a righteous woman are united with each other - so in Heaven, love and wisdom are united with each other.

<sup>4</sup> But if you are so well versed in the Scriptures, then you surely must also have read that it is written that God has spoken understandably and as follows: 'I am the God of Abraham, the God of Isaac and the God of Jacob'. And God is not a God of the dead but a God of the living. Now if God is truly a God of the living and not of the dead, then Abraham, Isaac and Jacob - who according to you are entirely destroyed - must still be living and must have been resurrected already a long time ago for true eternal life. For if this were not so, then God would have spoken an untruth to Moses when He said: 'I am the God of Abraham, Isaac and Jacob', because God can only be a God of those who live and not a God of those who do not live, who do not exist anywhere. For to claim and believe such thing would be the greatest foolishness of the world.

<sup>5</sup> However, when Abraham was still walking on Earth in the flesh, and the prophecy came to him that once I Myself would come in the flesh in this world as a Son of man - which is now being fulfilled before your eyes - and when it was also promised to him that he would see My day and My time in this world, he was filled with great joy. (John 8:56)

<sup>6</sup> And I can truthfully assure you that he also saw My day and My time on this Earth and is still continuously seeing it and he is fully rejoicing over it. Would he also be able to do that if he would not have been resurrected a long time ago or if he would be entirely dead and, as you believe,

would be destroyed forever."

<sup>7</sup> The totally defeated Sadducees said: "If you show us the resurrected father Abraham, we will believe what you have told us here."

<sup>8</sup> I said: "If you do not believe My words, you will also not believe the appearance of Abraham, which is easy to accomplish. You would say: 'Now look what a magician this Man is and how he wants to throw sand into our eyes'. But I say to you: I Myself am the life and the resurrection, whoever believes in Me has life and the resurrection already in himself."

<sup>9</sup> Look, here are many who are still walking in the flesh and they are already resurrected in the spirit. Therefore, they will not feel nor taste death but will live from now on eternally. Those have already seen and spoken to Abraham, Isaac and Jacob and know what they can expect. But you by far do not know what to expect, although you live and also think and will. Did you understand Me?"

<sup>10</sup> When the Sadducees received this lesson from Me, they did not say anything anymore and withdrew.

<sup>11</sup> The people however was simply amazed because of My great wisdom and they said among themselves: "This One is truly more than a simple prophet because He speaks as an arbitrary Lord. If He would only be a prophet, He would not speak like a lord full of the highest power from God. For the one who says: 'I Myself am life and the resurrection, whoever believes in Me will not see death, feel nor taste it, for he already has life in himself' - no-one can say this about himself, except God. We know however, that a Messiah is promised to all the Jews and whose name will be great. Because He will be named Immanuel, that is: 'God with us'. This Man must surely be the One. Otherwise, from where could He have such power and wisdom?"

## **- Chapter 198 -**

### **The Lord asks the Pharisees what they think about Christ.**

#### **The human nature.**

#### **About the triune being of God.**

#### **Matthew 22:35-46**

<sup>1</sup> The people spoke in this way among themselves. The Pharisees and scribes who were present again did not hear how the people spoke about Me. But they heard that I had silenced the Sadducees. Secretly they were glad about that because they disliked the Sadducees very much. But now they took courage again to continue to try if perhaps they could catch Me in My words in one way or another.

<sup>2</sup> A scribe came to Me and said: "Master, I am convinced that You truly are in all seriousness a rare wise man and are an expert concerning the Scriptures. Therefore tell me: what is actually the most important commandment of the whole law?"

<sup>3</sup> I said: "The most important and all encompassing commandment is: 'You shall love God the Lord with all your heart, with all your soul and with your whole mind'. Look, this is the most important and greatest commandment. The other is equal to it: 'You shall also love your fellowman as yourself'. That means: always do with pleasure for the one of whom you would like that he would do it for you

if you would need it and it would be within his means. The whole law and all the prophets rest on these two commandments. Or do you perhaps know a commandment that is more important?"

<sup>4</sup> The scribe said: "A more important commandment is not known to me. Therefore You have answered correctly."

<sup>5</sup> There was now already a whole crowd of Pharisees and scribes around Me and they deliberated on what they should ask further to catch Me, so that they could capture Me.

<sup>6</sup> However, I said to them: "Listen, the fact that you continuously want to ask Me questions of which you suspect that I will be trapped, is clear to everyone here. I already have answered a great deal of questions and have shown you that you cannot catch Me. Therefore I want to ask you a question again. If you can answer Me, you may ask Me again a few things."

<sup>7</sup> The Pharisees said: "Good, just ask, also we will not withhold You any answer."

<sup>8</sup> I said: "Well then, do tell me: what do you think about Christ? Whose Son will He be?"

<sup>9</sup> The Pharisees said: "As it is written: He is a Son of David."

<sup>10</sup> I said: "Hmm, strange, if this is so, then why does David in the spirit call Him a Lord, when he says: 'The Lord said to My Lord: sit down at My right hand until I have put Your enemies at Your feet?' If David calls Him Lord, how can He then be his Son?"

<sup>11</sup> On this, a Pharisee said: "We know that David has spoken in the spirit like this about Christ, but who can understand what he meant with the 'Lord', who spoke to his Lord, and who is the Lord who David called 'his Lord'? Because according to the teaching of Moses, we cannot accept that at the time of David they already thought and believed in two Lords of which each one would be completely God. The Lord who spoke to the Lord of David must clearly be another person than the Lord who David calls 'his Lord'. Otherwise how could David say: 'The Lord spoke to my Lord'? But who can understand this? If You understand it, then explain it to us. Then we will believe that You speak out of God's Spirit."

<sup>12</sup> I said: "If you as so-called scribes cannot understand the way of speaking of the old Hebrews, how then do you want to understand their spirit?"

<sup>13</sup> The Lord, thus Jehovah, has certainly also been a Lord of David, thus also his Lord. And therefore, David did not express himself wrongly when he said: 'My Lord spoke to my Lord.' And when he spoke like that, it is also clear that both Lords, who by way of expression are only apparently two Lords, are in fact one and the same Lord. You yourselves do also say: 'My spirit spoke to the mind of my soul.' Does the spirit of man not live in his soul and is consequently one with his soul, although it is - as a real life-power in the soul - more noble and more complete than the substantial soul itself?

<sup>14</sup> In God there are also two distinct essential qualities and these are forming His initial substance and consequently are forming His undivided One primordial Being.

<sup>15</sup> The one distinct essential quality is love, as the eternal flame of life in God, and the other distinct essential quality is as a result of the brightest flame of life, the light of the wisdom in God.

<sup>16</sup> If this is now so, and undeniably not different, is then the love in God not totally the same glory in God as His wisdom?

<sup>17</sup> But when David said: 'The Lord spoke to my Lord', he only said that the endless merciful love in God penetrated it's wisdom totally and said to it: 'Go and sit at My right hand, become Word and

Being, become one with all My life's power, then everybody who is an enemy of the light, must bow in the light, before love-life's power.'

<sup>18</sup> However, what David said at that time in the spirit, stands now in a wonderful way embodied before you. Why do you close your eyes and do not want to realize that the great promise is being fulfilled and stands and speaks now before you, and is showing you the ways of the true life out and in God?"

<sup>19</sup> When the Pharisees heard this from My mouth, a kind of fear for My wisdom came upon them, so that no-one of them dared to ask Me anything further to try Me.

<sup>20</sup> And the more moderate temple-servants said secretly to the furious Pharisees: 'We already told you before with good intentions that nothing can be achieved with this man. Because firstly in His will, there is such an incomprehensibly wonderful power that He can move and destroy mountains with it, secondly all the people and all the Romans are on His side - and thirdly, He is so incomprehensibly wise that with all our wisdom and all our questions, no matter how smart, we can in no way catch Him to make Him suspicious in front of the people. The more questions we ask Him, the more we make ourselves suspicious in front of the people who are starting to laugh at us. What benefit is it to us? It would be better if we never had anything to do with Him. But now the harm has as good as been done to us. What shall we do now? We are of the opinion that it would be most wise to turn our back to this whole matter and not to involve ourselves openly any longer.

<sup>21</sup> If ever this should possibly be a decree from God, we are resisting in vain. And if this is not the case, then it will pass of itself, so that after some time no-one will remember anything about it, just like it already had been often the case. This is our opinion about this, but you can still do what you think is best, although you must be convinced that we were right."

<sup>22</sup> A chief priest said quietly, so that the people could not hear it: "Yes, yes, you surely are right, but must we tolerate that He is humiliating us so much in the eyes of the people who are our good milking cow?"

<sup>23</sup> A moderate man said: "This is all correct, but then think about a way to turn around our lost case, then we gladly will sustain you with everything. But we are only of the opinion that a suitable way will not easily be found, and a bad method will only make this matter more serious and make our situation worse."

<sup>24</sup> A chief priest said: "What would you think if we ask Him if He Himself would present us before the people as what we in fact are according to Moses?"

<sup>25</sup> A moderate man said: "This could be better than all the traps that we have thought of for Him. Let someone try that, but sincerely and in all seriousness. Maybe it is useful. As far as we can see He is in fact not a bad and revengeful person, because we have heard from everywhere that He helps poor people a lot, or else He certainly would not be in such a high esteem among the poor people."

<sup>26</sup> Then they deliberated who would be the one to take the task upon himself to talk to Me about this matter. One of the more moderate ones was quickly willing to do it, and one after the other agreed on it. He came to Me and wanted to present his request.

<sup>27</sup> But I did not give him the chance to speak and said immediately in his face: "I know all too well what you want to tell Me now. Therefore, you can save yourself the trouble to lose even one word before Me about your request. But what I have to say about you to the people and also to My disciples for and against you, this I also know. Thus you can either go or stay here to hear what I will say."

<sup>28</sup> When the Pharisee heard this of Me, he turned around and went back to his colleagues. All of

them were all ears to listen to all the things I would say to the people for and against them.

## - Chapter 199 -

### The Lord talks about the scribes.

<sup>1</sup> Immediately I opened My mouth and said: "The Pharisees and scribes are sitting on Moses' chair. Abide by everything they say you have to do, because Moses and the prophets have said so, and do it also. But you should not conform to their works and should not do as they are doing.

<sup>2</sup> What they tell you to do is mostly correct and true, but they themselves are not doing what they are teaching you. They compel you to carry heavy and often unbearable loads and they put these on the shoulders of the people, but they themselves do not want to touch it with one finger.

<sup>3</sup> All works that appear to be good, they only do to be considered by the people as the servants of God. Therefore they attach a great deal of importance to their memoranda (these were the notes of those who paid dearly for great and long prayers and offerings for their well being). That is why the hems on their robes are so big (the big hems on their robes indicated severe and unceasing offerings and prayer service, which however only consisted of wearing bigger hems).

<sup>4</sup> During meals they like to sit at the head of the table - also in the schools - and they attach great importance to be greeted on the market place (a big place where many people were gathering), and to be called 'rabbi' by the people.

<sup>5</sup> But you, even if you would be and want to become My disciples, should not allow to be called like that. Because only One is your true Master and that am I (Christ). You are only equal brothers among one another.

<sup>6</sup> From now on you should not call anyone on Earth in the full sense of the truth 'father', because only One is your true Father, namely the eternal One in Heaven.

<sup>7</sup> And again I say to you that at no time you should allow to be called 'master' in My teaching and to be greeted that way, because now you know who your Master is.

<sup>8</sup> Also there should not be any difference in rank among you as it is existing now in the temple and the world of man, but let the greatest and highest among you, be the servant and helper of the other brothers. Because he who exalts himself will be humbled down. However, he who out of love for his brothers humbles himself down will be exalted."

<sup>9</sup> When the Pharisees heard this teaching of Me and looked at Me angrily, the whole people cried out to Me: "Oh Master, You alone are truthful. This is how it should be among all men, then this Earth would already be a true Heaven. But as it goes now among the people, when everyone often for a small thing wants to be more and higher than his fellowman, this Earth is a true Hell, because in the imaginative delusion of grandeur, one person persecutes the other and oppresses the weak with his unsatisfied pride. Oh poor and weak humanity of this Earth, for many it would be better if they were never born.

<sup>10</sup> Oh Master, we can see that Your word is a true word of God, but those who hear it, are with their skin and hair in Hell. Therefore, Your Godly Word will also not serve them as salvation, because

those whom concerns it the most, are the ones who do not bother at all. For already now they show their teeth out of anger and watch like hungry wolves and hyenas, anxiously waiting for a lamb on the pasture."

## - Chapter 200 -

### **The Lord criticizes the Pharisees. Matthew 23:13-33**

<sup>1</sup> Such statements from the people were like a stench in the nose of the Pharisees. For this reason, a few orators stood up to speak some soothing words to the excited people by which they did not fail to make Me and My teaching suspicious and to misrepresent it. They accused Me of great improper presumptions and said that I had abolished the law of Moses when I wanted that from now on a child could no longer honor it's parents by greeting them with the word father or mother since Moses explicitly gave the commandment that one should honor his father and mother.

<sup>2</sup> By that, the people became uncertain and expressed their doubts among each other and some among them said: "Well, you can not in fact disagree with the Pharisees and scribes. It seems that in His enthusiasm, He went too far."

<sup>3</sup> Then the more moderate Pharisee came to Me and said: "Do You hear now what the people is saying? You made us very suspicious in front of the people, so that they raised their voice against us. But they noticed that You went too far by going against Moses. That is why it was the highest time to make the people change their mind. Now they see their mistake, and my question is: what do You want to do now?"

<sup>4</sup> I said: "I surely do not have to ask you what I further have to do or to say. When John was teaching the people and exhorted them to do penance, you also behaved like this in order to uphold your worldly justice, but you did no penance and you also withheld the people from it by your hypocritical words, what you also have done just now. But by this, you also will bring even more damnation upon yourselves. The One who has the power to save you or to bring you to ruin is saying this to you, depending on what you want to achieve with your way of doing.

<sup>5</sup> You fools of heart and mind. When you yourselves call God your Father and you say that one should not defame the name of God, how can you then put God equal to man? What is the difference when you call God your Father but also the one who procreated you in the womb of a woman?

<sup>6</sup> You want to be scribes and you do not even know anymore the difference between the original Hebrew words 'jeoua' and 'jeoutza'. The first mentioned means 'Father' and the second 'procreator'. And when this is so and not otherwise, then who else except you have brought the people into the greatest confusion?

<sup>7</sup> Therefore, woe unto you, scribes and Pharisees, foolish hypocrites! By your great laziness, stupidity and wickedness, you always lock up the true Kingdom of Heaven for those who want to come into it. Truly, you also will not come into it and no-one else who will behave like you now!

<sup>8</sup> You yourselves will not come into God's Kingdom of truth and life, and those who still want to come into it one way or another, you do not allow to go in, but you persecute and curse them and

are blocking in this way all ways to the light and eternal life. Therefore also, even more damnation will be your share! (Matthew 23:13-

<sup>9</sup> Still for another reason I say: woe, you scribes and Pharisees, hypocrites! You devour the possessions of the widows and orphans and pretend that you will pronounce long and strong prayers for it. Also for this, even more damnation will rest upon you!

<sup>10</sup> Still more reasons to say woe, you scribes and Pharisees, terrible hypocrites! You travel over land and sea to change somewhere a gentile into a Jew. When he has become one, you soon make of him a child of Hell, twice as bad as you yourselves. Also for this you will reap your reward in Hell!

<sup>11</sup> Again woe, you blind leaders who say: when one swears by the temple, it means nothing, but the one who takes a false oath by the gold of the temple, is guilty and punishable. Oh fools and blind ones! Which is greater and more: the temple by which the gold is sanctified or the useless gold in itself?

<sup>12</sup> Also, this is how you speak and teach: if someone swears by the altar, it is not important, but if someone takes falsely an oath by the offering that is laying on the altar, he is guilty and punishable. Oh fools and blind ones! Which is greater here, the offering or the altar that sanctifies the offering!?

<sup>13</sup> Is it then not true and right that everyone who swears by the altar, also swears by everything that is laying on the altar? And the one who swears by the temple, also swears by everything that is in the temple. And finally, the one who swears by Heaven, swears certainly also by God's throne and consequently also by the One who sits upon it - or more precisely: rests and rules upon it!

<sup>14</sup> Again woe, you scribes and Pharisees, great hypocrites, who impose according to the old law the tithes of mint, the dill and cumin, because this is to your advantage, but you do not care about the most difficult and the most important, namely a just and true jurisdiction, faith and mercy, in order that everyone would receive complete justice before you. With this I do not say that one should not do the first mentioned, but what I say is that one should not - like you are doing now - refrain from doing the second and much more important!

<sup>15</sup> Oh total blind leaders, you are sifting out mosquitoes but you swallow camels! Woe, you scribes and Pharisees, hypocrites in all aspects, who keep the sacred cups and plates clean from the outside but who do not care a bit when these vessels are full of robbery and excessive gluttony from the inside. Oh, you blind Pharisee, clean first the inside of the cup and the plate, so that subsequently also the outside will truthfully become clean!

<sup>16</sup> And much more woe over you, scribes and Pharisees, hypocrites, all of you! You are like whitewashed graves. These are also shining clean from the outside, but inside they are full of dead man's bones and repulsive dirt. Such graves are precisely showing who you are. You also make a pious impression outwardly on the people, but from the inside you are full of hypocrisy and all kinds of vices!

<sup>17</sup> And manifold woe to you scribes and Pharisees, complete hypocrites! You are building now mortuary monuments for the old prophets and decorate the graves of those righteous ones and you lament as follows: 'Oh, if we would have been in the world at the time of our fathers, we would not be guilty of their innocent blood that was shed.' But by this you give evidence that you are true children of those who have killed the prophets. Well then, make full with Me also, the evil measure of your fathers, just like you have already made the measure full with Zacharias and with John. Serpents, brood of vipers, how will you escape the damnation of Hell when you behave like this!?"

- Chapter 201 -

**The Lord calms the people down.**

<sup>1</sup> After My relentless speech, the people shouted for joy again: "If this Man were in reality not Christ and did not possess the fullest Godly power, He never would have had the courage to throw these great truths in the face of these tyrants! Anyone else, they would grab and tear up in anger, but for Him they stand as guilty, big criminals before a merciless judge! Yes, yes, so it is! He did nothing else but throwing the full plain truth before their feet, and as their Lord, He also has shown them the well-deserved reward. So this temple rabble deserves nothing better than to be mercilessly grabbed, be driven to the Jordan and to be drowned as the worst scapegoats of the whole big country of the Jews!"

<sup>2</sup> I said to the people: "Do not judge, as if it were given to you to judge and to punish, but be patient with the sinners. Because it is written, according to the word out of the mouth of God: 'Wrath and vengeance are Mine.' (Deut 32:35) You people should remember that God the Lord is the only true Judge, who knows at the right time to reward what is good and to punish evil. It is up to you to be patient with the sinners. Because when someone is bodily very ill, it would be very strange to punish him immediately, because usually it is his own fault that he became so miserable and sick. When an experienced doctor comes by and says to the sick person that there is still a good chance to help him if he will let himself be treated by a good doctor and will do what he says and the sick person discards the advice of the doctor, it is of course his own fault when he goes to ruin in a miserable way because he holds on to his hardness.

<sup>3</sup> And look, it is precisely so with these blind scribes and Pharisees. As a true doctor I have shown them the two great shortcomings of their soul and thereby also have prescribed the medicines, but if they discard them and do not want to apply it, judgment will not come by Me, but it will come by the result of their stubbornness by which they will be thrown into misery and ruin.

<sup>4</sup> Therefore, God has given commandments to man for the salvation of his soul. If he will keep them, he will be eternally happy, but if he does not want to keep them at all, he will be the one who will punish himself. Because once God has established a permanent and unchangeable order without which the existence of any creature would be conceivable. He faithfully has revealed this order through many revelations to free man, and according to his complete free will, man should conform himself to it and allow himself to be guided and be developed by it. If man will do that, he will come to perfection according to the will of God, and will become a being who is equal to God, being equipped with all godly love, wisdom, power and might. And by that he will inherit the true sonship of God. This he impossibly can achieve in another way except through the ways that were very faithfully proclaimed to him at all times for the benefit of this supreme goal.

<sup>5</sup> Now what matters to man, is entirely a true faith and then his complete free will. If he believes and acts according to it, then he becomes the most happy being in God's entire infinity, but if he does not believe and will not act according to it, then he only can blame himself, when his soul becomes more and more miserable and blind, and will have less and less life in him.

<sup>6</sup> And that is why I have come Myself as Man to show you the right ways, because you have never believed completely the messengers that I had sent, and therefore you also did not act according to their words.

<sup>7</sup> But now, if you also do not believe Me and do not want to live according to My teaching, then I am asking you: who must still come after Me, so that you would believe him and act according to his

teaching? If you do not believe Me, the Master of all that lives, who then do you want to believe after Me, act accordingly and be blessed?

<sup>8</sup> The fact that they do not believe Me and also do not want to live according to My teaching, of that, the servants of the temple are surely giving you the most clear proof."

## - Chapter 202 -

### **The free will of man. Man's impatience and God's tolerance.**

<sup>1</sup> Someone from the crowd, who also knew the Scriptures very well, said: "Lord and Master, among us there are many who have heard Your teaching and have seen Your many signs and have admired them, so that they said: 'If this Man with all His unknown wisdom and clearly visible power and might which is completely equal to God's, for which even the rigid death must bow, is still not the promised Messiah, then we ask ourselves if the true Messiah - if ever he would come - would be able to perform greater signs. We do not believe that and we also will not believe that. Because a Man, who without any help but only by His word heals the worst sicknesses, even replaces totally lost limbs - as we have seen near Bethlehem - brings dead people back to life, who rules over the winds and storms and who makes His will known to the sun, the moon and all the stars, is a God and no more a man.'

<sup>2</sup> You see, Lord and Master, this is how we speak regularly among ourselves, and therefore we also believe that You are not only one of the greatest of all prophets, but are truly the Lord Himself.

<sup>3</sup> Although You have a body, just like us, but in Your body is hidden the fullness of the deity and Your words and deeds are witnesses of it's wonderful existence in You. This we firmly do believe and we will no more let ourselves be deceived by those terrible tyrants of the temple.

<sup>4</sup> We have to make You a request, oh Lord. Shorten Your holy patience and lay Your incorrigible enemies completely and totally under Your footstool and chastise them with the rod which they have deserved for so long already."

<sup>5</sup> I said: "If you truly believe in Me, you also must not try to anticipate My wisdom, which guides and settles all things in the world, but you must unite your patience with Mine and think: in this world, where the freedom of life is being tested, order is once and for all times such that every man may do what he wants. Because only by the complete freedom of will he can fight for the eternal life of his soul. And as he has a free will, he also has a right thinking-faculty and a free intellect with which he can distinguish and evaluate all that which is good and true and he can also act accordingly, because the powers have been richly given to him.

<sup>6</sup> When man distinguishes that which is good and true, but still voluntarily acts contrary to it, he is building his own judgment and his own Hell and is therefore already here on Earth a complete devil. And look, that is the punishment which man is giving to himself, without My will.

<sup>7</sup> Therefore, do not busy yourself with My great patience and love for men, if they be good or bad. I only warn them when they are on the wrong path. But despite My omnipotence I cannot grab them and bring them back on the right path of life, because that would mean that I would take away their free will, which would mean the same as if I would take away the life of the soul and that of the

spirit within.

<sup>8</sup> Therefore, everyone has to walk as it pleases him. It is for man more than enough that he knows the ways and the fixed consequences that he can expect, if they are good or bad. Because every man who came to use his reason and his intellect, knows the things which are right and good according to the revelations from the Heavens, and also that which is wrong and bad. The choice to act accordingly, is completely up to his free will.

<sup>9</sup> If you understand this well, you cannot complain about My patience and tolerance, because on this Earth, which is a house of education for the future true children of God, it must be so and can impossibly be otherwise.

<sup>10</sup> Where people are called to become complete spirits and beings equal to God, also the opposite direction must be possible for their freedom of will to have free allowance to become a complete devil, who - however by his own fault - will have to bear in a miserable way that which he has caused by his own will.

<sup>11</sup> Therefore, I will judge and punish no-one by My omnipotence for his bad deeds, but this one does himself and also the unchangeable law of My eternal order, which has been made known to everyone by the way of the light of the many revelations, already since the first beginning of the existence of man on this Earth.

<sup>12</sup> If you have understood this now, then train yourself also in patience, and have therefore also in yourself true compassion, not only with the sick bodies, but even more with the sick and blind souls of the people. Then you will come in the least difficult and fastest way to the true and complete equality with God and become like the angels in Heaven."

## **- Chapter 203 -**

### **The future of Jerusalem.**

<sup>1</sup> One of the moderate Pharisees said again: "Master, I and more people among us, can surely see that You are a mighty Teacher and You are speaking freely and openly, irrespective of persons. And it is also entirely true that the prophets have revealed the true way to life to every man. Well, these revelations should be more than sufficient for man. Why then is it allowed that there are still kings and rulers of the world with their own bad worldly laws, and by that, they are harming poor, weak mankind the most? According to me, this would really not be necessary. Because, how man has to live and act according to the will and the unchangeable order of God has been completely explained in the revelations. Then for what reason are all those imperious and greedy monarchs, kings and now even emperors allowed?"

<sup>2</sup> I said: "In the beginning God did not ordain or prescribe this, because He gave to man true and righteous leaders and judges who were enlightened in the spirit. But in the course of time, when the people was doing well and when they were rich in everything that was good and valuable that the Earth was containing, they were no longer satisfied with the simple and modest leaders and judges. They began to grumble and wanted during the time of the faithful Samuel, a king who also had to radiate such magnificence just like the kings of the other heathenish people who committed idolatry with their kings.

<sup>3</sup> When Samuel related to God what the people was requiring from him at any cost, God spoke in His wrath to Samuel: 'This people has - regarding Me - committed already more sins of the worst kind than there is grass on the whole Earth and sand in the sea. And now they want to add to their many sins the greatest of all, being no more satisfied with My reign, they want to have a king like the ungodly heathens. Yes, to this ungrateful people will be given a king as a sharp rod and scourge, under which they will howl and mourn.'

<sup>4</sup> Look, this and still more has God said to the people as a warning in order to dissuade them from this foolish wish.

<sup>5</sup> But when all this did not help and the people were stubbornly holding fast to their demand, God gave instruction to His helper Samuel to anoint Saul as king of the Jews.

<sup>6</sup> Look, everywhere where the nations were not satisfied with the meek reign of God, there was a king, and they absolutely wanted to have a man among them as their king.

<sup>7</sup> Was this also not because of the evil will of the people whom Satan often had thrown into unbearable misery? God has warned the people often and long enough in the most diverse regions of the world, not to choose a man as king and to provide him with all earthly power. He showed them all the bad results that would come from it, but the people closed their heart and their ears for the voice of God and they themselves have caused their misery. And what they have caused themselves, they also have to take upon themselves.

<sup>8</sup> Yes, if an entire people would unanimously beg God to lead them, and rule and reign over them again, just like it was the case in the beginning, truly, then God would not leave the serious pleading of a people unanswered. But because those same kings have always too much favorites at their side, and are not granting any freedom to the people who want it differently, and most of the time because they are forming and educating them already from the cradle in favor of the king, the people feel the pressure of the king, but they do not know where to ask for help. For the rulers realized since the beginning of their sovereignty, that a people who are enlightened would soon separate themselves from them.

<sup>9</sup> Therefore they tried with the help of false prophets - of who you are a sad remnant - to mislead the people and to make them blind for the one and true God. And because of that, they cannot find anymore the right way to God on their own without the men who were called by God for this reason. And they continue to live in their usual common idolatry, trying by all means - no matter how bad they are - to get only earthly advantages. If then a true prophet, called by God, will come, then he is not only not recognized as such, but he is also persecuted as a blasphemer and oftentimes he is killed, just like it has been very often the case with you.

<sup>10</sup> And when this is so, how can God help such a people that fell so deep, when despite their great misery, they stubbornly refuse all help that God offers them? And if such is the case with you, it has no sense to ask the question why, apart from the revelations, God has also allowed worldly governors who harm the people with their worldly laws.

<sup>11</sup> Do the people want something else or do you? If you would want it, you would faithfully listen to Me and act according to My teaching. For I, the Lord Himself, have come to you because I want to save you. But what do you do? You are doing nothing else except to deliberate to see how you can catch and kill Me. And if you and many thousands with you will do that, then ask yourselves, who except Me, can still save and help you?"

<sup>12</sup> The Pharisee said: "Master, You are always accusing us as if we have defiled our hands with the blood of the prophets. Yet, we are not responsible for what our fathers have done in their blindness. If we had lived with our present knowledge and insight at the time of the prophets, then we

certainly would not have stoned them. Also at the time of Samuel, we did not call for a king. But if we as a punishment must have a king, we prefer him to be a Jew than a gentile. In fact, I only want to hear from You why do we now as Jews have to be dominated by gentile laws?"

<sup>13</sup> I said: "The reason for this is that you already since a long time have rejected the laws of Moses and the prophets, and instead of that, you have introduced your own evil and absurd prescriptions. You preferred these worldly prescriptions instead of God's wise commandments, and for this reason, God has allowed everything to happen to you what you have always wanted and still want. Because if you would prefer God's commandments and the teaching of the prophets instead of the laws of the world, then you would listen to Me, would convert yourselves and act according to My teaching. I preach nothing else than the old Word of God from which you have deviated so much that you are no more capable of recognizing that this is the word which is coming from My mouth. However, you hate and persecute Me as if I were a sinner and a criminal, and thus you will stay under the power of the rod and the sword of the gentiles.

<sup>14</sup> However, it is also written: 'Behold, I will send prophets, wise men and true scribes. Some of them you will kill and even crucify like the gentiles are doing, and again others you will scourge in your synagogues and persecute them from one city to another, so that the blood of all the righteous ones will come over you, from the pious Abel who was struck down by Cain, until the blood of Zacharias, who was a son of the pious Berechiah and who you have killed between the veil of the temple and the altar of offerings. Truly, I say to you: because you have acted that way and still are acting that way, all this has come over you, and still worse things will come over you, because you yourselves want it that way and are also bringing it about.

<sup>15</sup> Oh Jerusalem, Jerusalem, that kills the prophets and stones those who are sent to you. How often did I want to gather your children as a hen keeps her chicks under her wings. And you, children, did not want to be brought under the protection of My wings. Therefore, this house of yours will become lonely and deserted, so that even no screech owls and crows will come within it's walls!

<sup>16</sup> Do remember that, so that when it soon will come over you and your children, you will remember, that I have told you beforehand and how it was also shown to you in an image during the night by a phenomenon in the sky."

<sup>17</sup> Now the Pharisee was asking Me from where I had that knowledge to predict such evil things over the city. And when I would come back again if I would leave Jerusalem, because he would speak good words about Me before the high priest.

<sup>18</sup> I said: "With all those who are with Me, I will soon leave the temple and you will not see Me coming before when you will shout: 'Hail to Him who comes in the name of the Lord.'"

<sup>19</sup> Upon this, the Pharisee went back again to the others and said: "Friends, fighting with Him is useless. This I have noticed already since the beginning. Now, already for five hours we have been working on Him and have accomplished nothing, except that, because of our obstinacy, we have the people against us. The question is now: who will be able to bring them on our side again?"

<sup>20</sup> Nobody reacted on this remark of the Pharisee and all of them left the temple.

<sup>21</sup> I warned the people once more and comforted them. After that, also I left the temple together with all those who belonged to Me. We went again to the Mount of Olives where a delicious meal was already waiting for us.

**The Lord on the Mount of Olives with those that belong to Him.**

<sup>1</sup> When we went back to the Mount of Olives, Nicodemus, Joseph of Arimathea and the old rabbi were following us, and Nicodemus said directly to Me: "Oh Lord, my love of all love, today You have said the plain truth to those tyrants. Yes, it was really a wonder of wonders that today they did not grab stones like last time. At each of Your holy and complete true words, I have really felt such a great pleasure as does not happen often. For me, the most wonderful was first that almost all the people who were present in the temple accepted Your teaching of life, and secondly, the Pharisees and scribes with each catch-question that they were asking You, they were the ones who caught themselves and were losing the last spark of belief and trust that they still had with the people.

<sup>2</sup> Oh, that was good for those arrogant and imperious, hypocritical pretenders and selfish fanatics who were already considering themselves to be in a higher position than God and Moses himself. How they also tried to convince the people that God is only dealing with the people through them and is only hearing and exalting their prayers. But today in front of the people, it has been clearly unveiled how God is looking upon them, and this was so marvelous. This can no more be exceeded by anything else. Now they surely will hold one meeting after another, of which one will be more wicked and stupid than the other.

<sup>3</sup> The best of all this is that they have different opinions among themselves. The least wicked ones are at least realizing that they can do nothing against You, but those real hardened fanatics of the temple, also do not realize that, although exactly today they should have felt that they are completely powerless. In short, I am so happy about Your total victory over those terrible dark people that I would like to shout now: 'Hail to Him who has come in You to us in the name of the Lord!'

<sup>4</sup> I said: "Yes indeed, your feeling is right and you have spoken correctly, but I would have preferred that also the Pharisees and all the scribes could have seen the truth and would have changed their mind. But they are still as hardened as they were before.

<sup>5</sup> By their spies they have discovered that I have walked upon this mountain with My disciples and all the other friends, and only two hours will pass by before we will see here new helpers and persecutors. But My time, about which I have already spoken to you, has not come yet. That is why I will seriously chastise them by My Raphael, but first by the seven still present Upper-Egyptians. Then they will leave us alone again for a certain time. But now we will go to the table to strengthen our limbs. Those who are down there, can do whatever they want."

<sup>6</sup> Raphael came here with the crowd that was entrusted to him and told Agricola that according to My will, he taught the young people to speak the Roman and Greek languages and also the language of the Jews, and that they would be very useful in Rome, because they not only could not speak these languages very well, but they also could not write or read them.

<sup>7</sup> Agricola was extremely happy about this, because now a great burden and much work was taken away from him. Now the young people greeted Me in the Jewish language and then, upon My instruction, they went to their tents where also for them the tables were well-provided.

<sup>8</sup> After that, we went immediately to our dining-hall, sat on the same seats as before and served ourselves with the well-prepared food and the extremely good wine.

## - Chapter 205 -

### Joseph refuses to help a Greek.

<sup>1</sup> After about one hour, the tongues were coming loose and soon it became very lively in the hall.

<sup>2</sup> I related to the guests a few events that took place during My youth, which was greatly enjoyed by all those who were present. The converted Pharisees and scribes who were present, confirmed everything. One of them even related briefly the event when I as a twelve-year-old greatly amazed all the high priests, elders, scribes and Pharisees in the temple with My wisdom. And he added the remark that at that time for a few years already they certainly were of the opinion in the temple that I might be the promised Messiah. But after that, they did not hear anything from Me and they thought that I might have died as a too early awakened boy, or that the Essenes had come to know Me and had taken Me up into their schools, of course with the permission of My earthly parents. And so this matter was slowly slumbering, and only now recently has woken up again.

<sup>3</sup> When the Pharisees had finished this story, also John, Jacob and also the other disciples related a few things from My youth. Jacob told the story about the wonderful manner in which Mary became pregnant, about My birth and escape to Egypt, when I stayed there for three years, and also many things that happened there, of which all were greatly amazed. Many were envying Jacob of being so fortunate to be with Me all the time.

<sup>4</sup> Then Lazarus said: "Lord and Master, although it rejoices me now indescribably that I may call myself with all my heart, myself a friend of Yours, but I still would be happier if I would have been like Jacob, who simply saw You coming from the opened Heavens to this Earth and who was at Your side all the time. If only I had been Jacob."

<sup>5</sup> I said: "Indeed, Jacob is an entirely happy man, and is also often envied by the angels of Heaven, but only in the most noble sense. But for that, he has no advantage over another person. His worth lies merely in the fact that he hears My word, believes it, and out of love for Me, he is acting accordingly. And whoever is doing that, has completely the same privilege as My dear brother Jacob.

<sup>6</sup> But listen now to a rare event from the time after My twelfth year, when they had heard nothing exceptional of Me.

<sup>7</sup> As a carpenter I always have helped My foster-father Joseph very zealously in his work, and wherever I co-operated, the work was always very good and even excellent.

<sup>8</sup> However, at one time, a Greek, who was a gentile came to Joseph in order to have a good deal with him concerning the construction of a totally new house and a big pig-stall.

<sup>9</sup> But Joseph was a pure and strict Jew and said to the rich Greek: 'Look, we have a law which forbids us to have relations with gentiles and to do them any favors whatsoever. If you would be a Jew I easily could do business with you, but because you are a dark gentile, I cannot grant your request. And a pig-stall I certainly cannot accept at any time, even if you were a Jew.'

<sup>10</sup> Then, being very excited, the gentile said to Joseph: 'Well, you certainly are a strange man. Indeed, I am a Greek, but I myself and my whole family have already for a long time thrown our many gods overboard into the lake, and we do believe now, just like you, in the same God, and have already received many undeniable favors from Him. But the fact that we do not want to

accept the circumcision is because we do not want to submit to your insatiable temple, but only to God the Lord, who is now nowhere else being more profaned and dishonored except in your temple, of which we gentiles know the wicked institution better than you Jews who are becoming completely dull by your temple. And if your only true God lets His sun also shine over us gentiles, then why do you despise us?'

<sup>11</sup> Then Joseph said: 'You are mistaken if you think that we Jews are despising you - however we have a commandment of Moses which forbids us to have relations with gentiles, and also forbids us to do business with them. If a pure Jew would do that, he will lose his purity for a long time. And look, I am still a Jew who since childhood has strictly kept this whole law and who will now in his old days not start to sin against it.'

<sup>12</sup> The Greek said: 'Good my friend. I also will not tempt you in it, because I am just as old as you are and I know you already longer than you can imagine. But if you observe this law concerning us so strictly nowadays, then how come that you were not so particular when you - because of the persecution of your co-religionists were escaping to us gentiles in Egypt - with your young wife and your children?'

<sup>13</sup> Look friend, your laws are all good and true, but they also have to be understood in the spirit of the inner truth, and only then they have to be applied in life. The one who only binds himself to the letter of the law is still far away from the way of truth. When you were in Egypt, you were working for us gentiles, and despite that, you remained a very pure Jew. Then why would you now become impure?'

<sup>14</sup> During that time you had a most wonderful little son who we as gentiles, because of His wonderful qualities, have honored almost like a God. What has become of that child? If He has not died in the meantime, He must now be a grown up young Man.'

<sup>15</sup> As Joseph recognized the Greek now, he said somewhat embarrassed: 'Yes, listen my friend. Indeed, you have proven a great friendship to me in Ostracine, and it would now be unreasonable for me not to give in to your desire. But because I am a strict Jew, I still will talk first to the elder of this town and then act according to his advice.'

<sup>16</sup> Then the Greek said: 'But as far as I know, in Ostracine you always deliberated with your little son when you planned to undertake something. If that son still lives, He surely will be wiser than He was at that time. Do you now no more ask His advice, if ever - as said - He is still living?'

## **- Chapter 206 -**

### **The attitude of the Lord as a young man towards the priests.**

<sup>1</sup> Then Joseph pointed his hand to Me. I stood a few steps from him in the workshop and was sawing a panel, and he said: 'There in the workshop you can see Him at work. It is peculiar. Since He was a child until His twelfth year, I and His mother - who is now working in the kitchen - were really totally convinced that He would become the Messiah who was promised to us. But after His twelfth year, everything that seemed formerly so godly to Him, disappeared in such a way that there is now no trace left of it. However, He is very devout, willing and zealous, and everything that we are giving Him to do according to His ability, He is doing without grumbling. But as said, of all that which was wonderful in Him, nothing can be noticed anymore. If you want, you can speak to

Him yourself and convince yourself of everything I have told you.'

<sup>2</sup> Then the Greek came to Me and said: 'Listen, young man, 18 years ago I already knew You and admired at that time Your pure godly qualities that, as well as Your words, were the most important reason why I had adopted your faith, although I still did not accept the circumcision. But still, because of your faith I have left Egypt in order to understand better Your teaching that contains a great wisdom. And for this, You were the most important reason. And now I heard from Your father - who I did not see nor have spoken to him for a long time - that You have lost all that which was godly and wonderful in You as a child. How did it happen?'

<sup>3</sup> I looked straight at the Greek and said: 'If you are well initiated in our doctrine, then the wise proverbs of Solomon will also not be unknown to you. And look, according to one of those proverbs everything in this world has it's own time. When I was a child, I certainly was then not yet a strong young man, and because I now am a strong young man, I am no more a little boy and I am working as well as every other young man with all diligence and zeal because My Father in Heaven wills it that way. I know Him and know also always what His will is, and I am doing only that what He wills. And look, this is pleasing to My Father in Heaven.

<sup>4</sup> As a little boy I truly performed great signs to make it known to the people that I have descended from the Heavens to this world as the Lord. But in the course of time the people did not attach much importance to it and they even were offended when I performed a sign before their eyes. Yet, I remained the same who I am and I will again perform signs before the people to make known to them that God's Kingdom has come near. However, when I will do that, will be decided by Me at the right time. Blessed is the one who will believe in Me and will not be offended.

<sup>5</sup> You would like My foster-father to build a new house and a big pig-stall for you. This he has to do, because that which is good in My eyes, is also no sin for God. It has never been forbidden for the Jews to do business in a good manner with honest gentiles, but it was and is forbidden for the Jews to - if they have dealings with the gentiles - adopt their idolatry and their bad teaching, morals and habits, and acts. But if a gentile has accepted the faith of the Jews and consequently by his faith is truly circumcised in his heart and his soul to the one true God, then they may have dealings with him.'

<sup>6</sup> Then Joseph said: "Well, well, this is a lot. You have spoken so much and so wise at one time, and I also see that You are totally right. But still, You also must not offend the priests and must deliberate with them before to prevent that they would call You an heretic. If we first deliberate about a work that according to the letter of the law is still not correct and we give a small offering, then a wise priest will always gladly give permission for a work that is not clearly permitted according to the law. I will go immediately to our elder and present this matter to him.'

<sup>7</sup> I said: 'But what will you do if, despite the presented offering, he will not permit to accept this work?'

<sup>8</sup> Joseph said: 'Yes, then it is clear that we cannot accept it.'

<sup>9</sup> I said: 'Listen, if after some time I will begin My great work, I will not ask the priests if I may undertake this great work or not, which will be much opposed by their insignificant temple prescriptions. But I will take this big and heavy work on Me, out of My own highest might and power. Because whatever is good in God's eyes, should also be considered as good by men, if they want that which is good or not.'

<sup>10</sup> Then again Joseph said: 'My dear son, if You act that way, You will have few friends in the world.'

<sup>11</sup> I said: 'Truly, the one who will fearfully pursue the friendship of the world, will easily lose by that the friendship of God. But I am giving here the following advice: we will give this Greek friendship

and we will ask our imperious and greedy priests absolutely nothing, and we will do what has to be done, because this man has proven great friendship to us. Would we now, because of our priests refuse the friendship he is asking from us? No, this we will not do. And if you do not dare, then I alone will build that house and that stall for him.'

<sup>12</sup> Joseph said: 'Well, what do you know? What is suddenly happening to you today? I have not seen you that obstinate and unmanageable in years, and also not seen you talking like that. When prominent Jews and elders are visiting me and gladly would like to talk to you, you are so economical with your words, and you also were almost never so commanding. And now, a gentile is coming and at once you want to do everything for him whatever he wants. How is this suddenly possible? I almost will believe now that you will perform wonders for this Greek, which you have not done for a long time for any Jew.'

<sup>13</sup> I said: 'Do not be angry, My old and honest upright friend. If I withdraw Myself from the Jews, then I certainly have My wise reasons for it. Is there only one Jew except you, with a true and complete faith? When I, as a young boy performed now and then a sign, they said that I was possessed and had accomplished those things - which no other man was able to do - with the help of the devil.

<sup>14</sup> When at one time you yourself asked the elder if there possibly could be hidden the spirit of a great prophet in Me, since at My birth there were such great signs, the blind offended Pharisee said: 'It is written that out of Galilee no prophet will arise. Therefore, already such a question is evil.' And if this is the case with the priests and also with the other Jews, for who would I then perform a sign and why?

<sup>15</sup> But this Greek is full of good faith and a friend of the inner true light of life, who also is not offended when I perform a sign for him. Therefore, it is also very understandable why I behave completely differently towards him than towards those dark Jews.

<sup>16</sup> But I say to you: since the Jews are like that now, the light of life will be taken away from them and be given to the gentiles. It is true that salvation of all the nations comes from the Jews, and this salvation am I, but because the Jews do not want to accept and recognize Me, salvation will be taken away from them and be entrusted to the gentiles.

## **- Chapter 207 -**

### **The Lord gives a few examples of His omnipotence.**

<sup>1</sup> Then the Greek said to Joseph: 'Now I entirely recognize your wonderful son again, and it is a great joy for me that He does not rank us gentiles as the other Jews who consider themselves to be the purest children of God, but as human beings, they simply stink of sheer pride and are persecuting one another even worse than dogs and cats. Already as a small child, this son of yours has often complained about the Jewry like they are now. But now as a grown-up young man, He has made His thought more clear and showed how things are with the Jews. His opinion is really giving me all the more joy, because He has said it precisely as it is living in the deepest of my soul.

<sup>2</sup> After all, it is not good when the first people of God immediately condemn every gentile, who is also a human being. And this even when we have given them the greatest benefits. Why do they not condemn our gold and silver? This for sure is good enough for them. But when one of us has

set one foot in their house, they consider their house and also themselves unclean for the whole day. Oh, what fools. I have no words to express how bad and foolish such faith of delusion is. And look, this confirms now also your godly-wonderful son. And this has given me such a big joy as I never felt before.

<sup>3</sup> Now that we have discussed this matter clearly, and know what to think about the worldly prescriptions of the Jews - but on the other hand we also know very well that you, out of those many Jews, are the most honest and sincere person, and you do not feel bound to meaningless forms - perhaps we can now already agree upon how and on which conditions you want to build the house and the big pig-stall for me. Your wonderful son will surely take care of the fact that you will not have to expect any criticism from any side. Say now, friend, what do you think about it.'

<sup>4</sup> Joseph said: 'My wonderful son and you are totally right, but if ever there still will be trouble, then only I will be called to account. Concerning the cost, it will take no time to agree on that.'

<sup>5</sup> I said: 'Listen, My earthly foster-father Joseph, it will only depend on My will if someone will betray you with this good work. For even if I did not perform here any signs for the reasons that were explained, I am still the One who I was in the beginning, and all things are possible for Me. Sun, moon, stars and this whole Earth, as well as all Heavens and the whole Hell must obey Me and conform themselves to My will. Would I then be afraid for the dark and blind priests of our synagogue?'

<sup>6</sup> Just conclude a construction contract with this honorable man and leave the rest up to Me. Then we will have no trouble with the construction, because He who is capable to build Heaven and Earth, will also certainly easily be capable to build a good house and a pig-stall for an honest Greek who is a complete Jew in his heart. I am telling you that a pig-stall does not actually belong to the building-works which honors the spirit of man, but the dirtiest pig-stall is more dear to Me now, than the temple in Jerusalem and many synagogues in the great land of the Jews.'

<sup>7</sup> Joseph said: 'Now listen, my son, You certainly are making bold statements today. If someone from the city would hear that and would accuse us, then what would happen to us? We would be charged with the most terrible blasphemy and would be stoned without mercy.'

<sup>8</sup> I said: 'You should worry about other things. Who can hear us if I do not want it, and who will stone us while I am Lord over all the stones? Just look to this stone here, which I now have lifted up. Now I want that before the eyes of the world, it will perish completely. And look, it already has happened. If a foolish Jew would now throw stones at us, could they harm us in any way? Now look at the sun. See how it shines with it's bright light. And because I am also Lord over the sun, I want now that it will not shine for a few moments. And look, now it is as dark as during the night.'

<sup>9</sup> Now Joseph and also the Greek were frightened, and those who were in the house were afraid and came outside and asked full of fright what this was and what it meant.

<sup>10</sup> I said: 'I already am with you for such a long time and still you do not know Me. That is My will. But now I want that there will be light again. And look, the sun is shining again as perfect as before. This means nothing else than that all of you will know and realize that I am with you.'

<sup>11</sup> All of them said: 'The Lord be praised, our Jesus has received His power again from God.'

<sup>12</sup> I said: 'I have received nothing, because all power and all might are Mine. I and the One who lives in Me are One and not two. And now, Joseph, do tell me if you still feel fear for the Jews and the elders of the synagogue.'

<sup>13</sup> Joseph said: 'Yes, my dearest son and also my Lord, if this is the case, of course I do not have any fright and no more fear, because only now I entirely have seen my salvation. Now without

objection we will start the construction in question and will go even today to the place where our old friend wants his house and his stall to be build.'

<sup>14</sup> The Greek said: 'I thank you in advance. The reward will follow abundantly. The place is not so far from here, and before sunset, we will easily reach the place where I live with my household, because I have good pack-animals standing outside of the inn.'

<sup>15</sup> Then Joseph called My other brothers and told them what had to be done. But Joses was of the opinion that it would be good when one of them would stay home, because also in the small city, something could happen every day. At the same time it also would attract less attention, and the supervisors of the synagogue, whose eyes and ears are always directed to this house because of me, would not so much notice Joseph's departure and would not inform where and by whom he had accepted work.

<sup>16</sup> Then I said: 'Also you, must be right one time, but not totally. Because I notice that except for Jacob, no-one has to come with us, and therefore we have to bring the most necessary tools only for three men. And this only for the reason that they should know that we are leaving the house as carpenters. Jacob, prepare therefore for the trip.'

<sup>17</sup> Jacob prepared himself and brought the tools.

<sup>18</sup> When the three of us and the Greek were ready to leave, Mary, the mother of My body, came and asked for how long we would stay away.

<sup>19</sup> Joseph said: 'For such a big job it is not easy to say in advance.'

<sup>20</sup> Then I said: 'Indeed, man cannot do that, but with Me, also this is possible.'

<sup>21</sup> Mary said: 'Well, then You tell me how long will you stay away.'

<sup>22</sup> I said: 'Three full days. That means today, tomorrow and the day after tomorrow. On the Sabbath, before sunrise, we will be back again.'

<sup>23</sup> Then all of them said: 'How can you three build a big house and a big pig-stall in two days?'

<sup>24</sup> I said: 'This is our concern, you will take care that at home your work will be done.'

<sup>25</sup> Then Mary said to Me: 'But my dearest son, I find that You are so remarkable again today. You speak with such a commanding voice. How come?'

<sup>26</sup> I said: 'Because I have to do this for the sake of your salvation. But do not delay us now any longer, because this talk is to no-one's advantage. Time is very precious for man.'

<sup>27</sup> Mary said: 'Yes, yes, You cannot be contradicted in anything. You are always right. Therefore, I wish you a successful trip and a safe return home.'

**Arrival at the property of the Greek.**

<sup>1</sup> Now we went immediately on our way to the inn where the pack-animals of the Greek were waiting for us.

<sup>2</sup> From the moment we arrived, a lot of nosy people were disturbing us with questions, and the owner of the inn, a good acquaintance of Joseph, said to him: 'Friend, I would not travel today because there has been a solar eclipse and such a day was already considered by the elders as an unlucky day.'

<sup>3</sup> I said: 'What kind of wise people you are. You are attaching importance to such senseless fables which do not contain any truth. But to all that is pure and true, you consider as dirt and you do not want to hear. Therefore, do not delay us any longer with such senseless things.'

<sup>4</sup> The innkeeper said: 'But dear fellow, the old people were also wise people. Therefore, young people should keep in mind their experiences, otherwise they will have to endure a lot of troubles.'

<sup>5</sup> I said: 'You better keep that which Moses and the prophets have taught. This will be more profitable than when you consider a new moon and lucky and unlucky days. Whoever will keep God's commandments and will love God above all and his fellowman as himself, does not have to be afraid of unlucky days. However, the one who does not do that, for him every day is an unlucky day.'

<sup>6</sup> The innkeeper said: 'Yes, this I also know, but you still can keep in mind the stories of the old people.'

<sup>7</sup> Then he greeted Joseph once more and wished him a lot of success on his trip and his work. We mounted the pack animals and our trip was progressing well, over mountains and valleys to the west on our way to Tyre.

<sup>8</sup> When we were half way and came to an inn that also belonged to a Greek, our Greek said: 'Friends, here we will take something that will strengthen us and we will let the pack-animals be fed.'

<sup>9</sup> Joseph agreed entirely on this proposition, although he asked immediately if it was possible to receive food that was also allowed for the Jews.

<sup>10</sup> The innkeeper said: 'Yes, friend, that will be a little difficult. I have sufficient smoked pig's meat, and also leavened bread, salt and wine, but anything else will not be in store now.'

<sup>11</sup> Joseph said: 'This does not look so good for us, because we Jews may not eat pig's meat. And in this time also no leavened bread, because with us the time of the unleavened loaves of bread has begun. But do you not have fish, chickens and eggs?'

<sup>12</sup> The innkeeper said: 'Look, this inn is located on a high mountain. From where can you obtain fish? And it is also difficult here to keep chickens, because firstly they almost do not do well here because of the lack of the necessary food, and secondly, there are too many birds of prey of all kind here, which not only make the maintaining of chickens almost impossible but also hinder the sheep-breeding because the lambs are not safe for one moment with these animals from the sky. Therefore, I only have a few cattle like bulls, oxen and cows and of course also a few calves and

also pigs that are faring very well here. But the wine I have to buy in Tyre myself. This is how it is. But whatever there is I want to give you generously and cheap.'

<sup>13</sup> I said: 'Just give what you have. This we will eat.'

<sup>14</sup> Joseph said: 'But son, then what will the law of Moses say about it?'

<sup>15</sup> I said: 'Have you already forgotten who I am? Him who is in Me has given the laws to Moses, and this One says now to you: if there is no other way, eat whatever will be set on the table for you, because for the one who is pure, everything is pure.'

<sup>16</sup> Moses has only forbidden the Jews to eat the flesh of these impure animals to prevent that they themselves would become even more impure than what they were since their birth. But in case of need, also the Jews were allowed to eat the meat of those animals that were indicated as impure. But we ourselves have never been impure and will also never become impure, and so no kind of food - when it is well prepared - can defile us.'

<sup>17</sup> With this explanation Joseph and also Jacob were satisfied and the innkeeper brought us immediately well-smoked and well-prepared pig's meat, bread, salt and a good wine, which all of us were eating with a clear conscience. Of course our Greek wanted to pay the bill, and he was really happy that we were entirely satisfied with his meal.

<sup>18</sup> After the meal, I said to the owner of the inn: 'A great benefit has come to this inn. From today on, you can keep chickens and sheep as much as you want, because I want that this region will not be disturbed by any beast of prey. Not on the ground or in the sky, as long as you and your descendants will possess this inn. But if ever later on, other and worse innkeepers will possess this inn and this region, they also will be burdened by the old plague.'

<sup>19</sup> The innkeeper said: 'Young friend, how can you convince me that it also will happen just as you have promised so seriously to me, as if you do not in the least doubt it.'

<sup>20</sup> I said: 'That will happen as sure as the fact that it is sure that you are possessing a treasure in your house, which neither you nor your family members and also not your ancestors have known. Take a spade and dig with it, precisely on the spot where you are standing now, a hole of only three hand's breaths deep into the ground that is made of loam, and you will hit a treasure with which you then can do what you want.'

<sup>21</sup> The innkeeper immediately brought a spade and dug with the help of his helpers at once a hole in the ground as deep as indicated, and was greatly amazed to find a few heavy golden vessels that together weighed more than two hundred pounds. Now of course, he also asked how and when these valuable things came there.

<sup>22</sup> I said: 'You are now already the seventh owner of this old inn, since the time that these things - which at that time were taken from an eastern caravan - were buried here in this ground out of fear that they would be discovered. You do not have to know more. But those who buried the treasure here, were no people of your tribe and you are not a descendant of them, because you are coming from Athens, but those possessors came from Cyprus and they were thieves, but still no murderers for robbery.'

<sup>23</sup> Again, the innkeeper said: 'But how can you know all this so precisely? Who made it known to you?'

<sup>24</sup> I said: 'As well as your most secret thoughts are known to Me, in and out of Myself, so is also this known to me, in and out of Myself. And to show you that also your thoughts are precisely known to Me, I will tell you what you have very consciously thought by yourself this morning. You were

thinking the following: 'Even though my inn is very busy and profitable, but if I could find a buyer who would buy it for a price with which I could establish a better inn in Tyre, then this is what I would like most of all.'

<sup>25</sup> Look, this is mainly what you have thought. And after that, you were considering to tell this to your wife. But soon you realized that it was still too soon for that, because your wife could become impatient and then she would insist by all means to carry out this idea immediately. Tell me if I know precisely what you think or not.'

<sup>26</sup> Out of amazement, the innkeeper was beside himself and said: 'Really, I have seen, heard and experienced many things - but this, I have never experienced before. Yes, now I do believe without any doubt that this region will be completely purified of beasts of prey. Now you have given me extremely and many good things. How will I be able to reward you properly? What do you want me to do for you for this?'

<sup>27</sup> I said: 'Listen, although you are also a gentile, however you do not believe in your many gods and therefore you have made yourself familiar with our teaching. That was very good of you. But I tell you: believe firmly in the only true God of the Jews, love Him above all and also your fellowmen as yourself. Do for them that of which you reasonably could want that they also would do for you, then you will do sufficiently for Me in exchange for everything that I now have done for you. But I truly do not need a material reward.'

<sup>28</sup> Again the innkeeper was surprised about My total disinterestedness and he did not want to accept any payment for what we had consumed.

<sup>29</sup> But our Greek did not want that and paid everything, with the words: 'Divide among the poor what you do not need, then you will please the only true God of the Jews, and in fact of all people.'

<sup>30</sup> The innkeeper promised solemnly to do all this and to convert his household to the faith of the Jews.

<sup>31</sup> Then we stood up, mounted our pack animals again and continued our way. The way that we still had to go was very beautiful and so 1 hour before sunset we reached our destination.

## **- Chapter 209 -**

### **Teaching on the top of the mountain.**

<sup>1</sup> It was an old village located on a fairly high mountain. From the highest point and on a clear day, the big sea was visible. The houses and stalls of our Greek were located a little above that little place. They were very ruinous and of course all of it had to be demolished and instead of it, other constructions had to be built.

<sup>2</sup> When Joseph had taken a good look at it, he said to Me: 'My son, if we have to demolish this in a natural way and then construct it again, then we need much more than a year for this job.'

<sup>3</sup> I said: 'Do not worry about that. What I have said, will also happen. But not today and tomorrow, but the day after tomorrow everything will be entirely orderly finished.'

<sup>4</sup> Now the Greek was asking: 'Tonight I would like to be your host, but in this respect I also have a

few difficulties. Regarding the fish as favorite dish of the Jews, it is with us no better than with the innkeeper by whom we had taken our midday meal, because there is no brook of any importance here - no lake, and going to the sea is really a bit too far. But I do have chickens, eggs and lambs and calves, as well as leavened bread, salt and a good wine that I am cultivating myself from my many and big vineyards. It depends now on you what you will choose, then everything will be prepared at the right time.'

<sup>5</sup> Joseph said: 'Then let a lamb be prepared, the rest will certainly be simply fine.'

<sup>6</sup> The Greek said: 'Very well, the best and fattest of my many lambs will be slaughtered and prepared. But now I am still wondering what we will do until it will be fully evening, so that the time would not seem too long for us.'

<sup>7</sup> I said: 'Then let us all go to the top of your mountain and from there look at this environment that is very beautiful. Then a few things could happen there that can give us a lot of topics to think about and come to conversation.'

<sup>8</sup> When I expressed that wish, everybody agreed. We went on our way and we quickly arrived on the mountain, more precisely on the highest top.

<sup>9</sup> From there, we could soon see the big sea completely, because it was a clear, summer day. And we all were very pleased about this tremendously lovely sight.

<sup>10</sup> And Joseph himself said very emotionally: 'Oh, if this Earth as a place of education for the children of God is already so beautiful that nothing more beautiful and lovely could be wished for, then how beautiful must be Heaven that is waiting for us after the death of this body and after the resurrection on the youngest day. Between this weary life in the body and that lovely resurrection there certainly must be a very long, lifeless dark night. But this is what I think: if someone has to stay a whole night awake, living in his body, this must seem very long to him. But if man continues to sleep the whole night long, in the morning it often will seem too short to him. And so I think that the long night will not seem too long for us at the day of the resurrection. Obviously the good God has arranged everything for the best, so that it will be for man's happiness and greatest well-being when they are keeping His commandments and have the fullest faith in Him.'

<sup>11</sup> Also our Greek agreed with the opinion of the old Joseph, but he still asked Me what I had to say on that.

<sup>12</sup> And I said: 'Yes, yes, these are really nice and wise-sounding words. It was a very good image, but the only thing that is wrong with it, is that it is not as true as it sounds and as it is so nicely and solemnly expressed. But now that I am with you, why are you not asking Me how it will be with the life of the soul after the death of the body? I surely will know it better than you. However, I know nothing about an almost centuries-old night of death of the soul after the falling away of the body. The moment that the heavy body will fall off from you, you will be immediately in the resurrection and will continue to live and work eternally - that means, if in the eyes of God you will leave this world as a righteous person.

<sup>13</sup> However, if in the eyes of God you die as an unrighteous person, then surely a very long night between the death of your body and your true resurrection will follow. But it is not as if you will not be aware of it. The soul is indeed aware of it, and that will be a real and long-lasting death of the soul. Because a death where the soul has no knowledge of it, would not be a real death for him. However, the death of which he will be aware in the kingdom of the impure spirits, will be a great pain and torment for him. Look, this is how it will be. And now that you know that, next time you should think and speak more clearly and more according to the truth. And if you know nothing about it, you should ask Me - so that by your words, you should not fall into all kinds of wrong

ideas. Remember this well, all of you.'

<sup>14</sup> Then the Greek said: 'Yes, this is how it is and so it also must be, and at no time can it be different. But now that we are enjoying such a lovely view - and apparently this is only seen by our living and feeling soul through the eyes of the body as if through a pair of windows of his temporary living walking house, which we call body - and the soul himself thinks about it and is fully enjoying this loveliness, the question arises if the soul will also be able to see and evaluate this world and it's beauty after the falling away of the body, that means if he would be somewhere on the face of this Earth. What can You, godly young Man, give as clarification?'

<sup>15</sup> I said: 'The soul of a complete and righteous person will not only be able to see this whole Earth thoroughly and entirely and be able to evaluate about everything very clearly and completely, but about endlessly much more, because this Earth is not alone in the endless space of creation. There are infinitely much more, and which are also much bigger, and there are also as many corresponding ones in the kingdom of the pure spirits.'

<sup>16</sup> But man can only have a clear notion of it when he receives understanding from God's Spirit in the heart of his soul and has proceeded to a wider view.

<sup>17</sup> In short, the complete soul can do everything, but the incomplete soul, who is spiritually blind, will not be able to see anything else than the empty and absurd products of his proud fantasy. But if another soul, also in the other life, without body, will examine himself and possibly will become better, by that he will turn to a clearer view into greater truth, but by a way that lasts longer and is much more difficult than here. And now you also know that which is most necessary. Believe that it is so and not otherwise and keep the commandments, then you will become complete in your soul.'

<sup>18</sup> Then the Greek said: 'This I now also believe, without any doubt, and I am convinced that it is so, but we Greeks are still lacking a correct and true picture of the shape and form of a soul. Could you perhaps also still tell us something about that?'

<sup>19</sup> I said: 'Yes, of course. Whatever is good for you, I always like to do. Look, the soul has the same shape and form as his body, but much more perfect. However, I am only talking here about a complete soul. He has everything that his body had, but of course and obviously for much different purposes. However, his spiritual body is not matter but pure substance.'

<sup>20</sup> And the substance is like the light that comes from the sun, which with respect to matter seems to be completely nothing, and still it is the raw material of matter, without being one and the same, because all primitive matter is free and unbound. And so, now you also know this.

<sup>21</sup> And in order that you would be able to have a much clearer idea of it, I am pointing out to you that you remember apparitions of deceased people, who at certain times you have often seen and even spoken to. Did they look different than during their life?'

<sup>22</sup> The Greek said: 'Yes, yes, only now I realize completely that in everything You have spoken the full truth. Very often I have had such apparitions, even talked to different deceased ones and was even instructed by them in many things, and I have never seen them differently than in a perfect human shape. Therefore, I thank you for this explanation.'

<sup>23</sup> Also Joseph and Jacob gave the same witness, which the same Jacob who is here as My disciple, can confirm now.

<sup>24</sup> While the sun had gone down during My teaching, we all happily and cheerfully left the beautiful height and went to the house of the Greek where already a well prepared evening meal was waiting for us, which we also then consumed with a good appetite. After that, we went immediately to rest, of which especially Joseph had great need.

## - Chapter 210 -

### The trip to Tyre.

<sup>1</sup> In the morning, already one hour before sunrise, we went outside - more precisely, again to the already known height from where we could very well see the beautiful surroundings in the morning light, since the sea-area behind Tyre could be observed much better in the morning-light than in the evening-light. Besides, there was also the scenery of plants and even more of the animal world that in a certain way came to life again. And we were enjoying the free nature for more than one hour.

<sup>2</sup> After that, Joseph talked to the Greek about the necessary construction material, and he asked if he possessed the necessary quantity of wood and if it was well-dried.

<sup>3</sup> Then the Greek said: 'Master Joseph, there is certainly something, but if it will be enough, that, your discernment will have to determine. If ever there is lacking something, well, then I have here this beautiful forest of cedars, which certainly can provide us with what we are lacking. After the morning meal you can have a look at the construction material which I have gathered. As far as I can evaluate it, I really think that there will be sufficient construction material.'

<sup>4</sup> Joseph said: 'That is good, that we will do right after the morning meal and after that, we will make a construction plan.'

<sup>5</sup> I said: 'We can save ourselves this work and trouble for today, because tomorrow we will not need any construction material and still less a construction plan. I thought of going to Tyre today and take a look around that place to see if there is anybody who will need our help.'

<sup>6</sup> Also with this, the Greek agreed and said: 'But then we must try to go quickly on our way with my pack-animals, because it will take a good seven hours from here to reach Tyre.'

<sup>7</sup> We agreed on his proposal and thus we went immediately to have our morning meal, which was already prepared, and a little less than one hour later we cheerfully were on our way to Tyre. Our little group continued without delay and so we reached the city after only five hours, about which the Greek was very surprised. And he readily admitted that he never covered this road in such a short time, because for a normal caravan it would have taken a full day to travel through this very vast region. Consequently, this trip was for our Greek also a little miracle.

<sup>8</sup> When we arrived in Tyre, we chose our accommodation in a good inn, and the Greek ordered immediately a midday meal according to Jewish tradition, because there was much fish in store and also the wine did not lack, especially the Greek wine. We relaxed a little because the trip had tired us somewhat. During this pause, our midday meal was ready and we consumed it immediately. The Greek paid everything immediately and then he went with us to a place from where the sea and the many ships could be viewed.

<sup>9</sup> When we had sufficiently watched the sea, the waves and all kinds of ships, Joseph said: 'Now that we have seen the most typical of this city, and the way to the place from where we came is equally as long as the way to this place, it will be time now to be on our way home again.'

<sup>10</sup> I said: 'Oh Joseph, this can still wait. And they soon will need our presence here. Just look over there, how a big ship that is still far away has difficulties to fight against the storm that is growing

stronger. Cyrenius is on that ship. We may not let him sink. He was in Asia Minor and is now coming home again, but because of that storm he cannot come to land. He truly has showed us great friendship before and now it is our turn to help him, and this is actually the reason why I wanted to be in Tyre today.'

<sup>11</sup> Joseph said: How can we go completely over those raging waves to help the governor there?'

<sup>12</sup> I said: 'Did you not see yesterday how My will also reached to the sun? If I was able to command the sun, then I also will be able now to command the sea. I could have done that from afar, but it is now better that we are all here. Later on you will understand more clearly why. But now, most of all, help is needed, and later on we can talk.'

<sup>13</sup> Then I stretched out My hands over the raging waves and said aloud: 'Calm down, raging monster! I want it, and so be it!'

<sup>14</sup> When I had said those words, the sea was suddenly completely calm, and Cyrenius' ship was quickly pulled by an invisible power to the safe shore, and in this way he was saved from a sure sinking, together with all the others.

<sup>15</sup> On the place where I had accomplished that, many other people were present, who were very surprised and were wondering what kind of Man I was, since the elements were obeying Me. Some of them thought that I must be a famous magician, others thought that I was a pious Man and was therefore under the grace of the gods who answered My requests. Again others noticed that I was a Jew, and Jews often had powerful prophets, and that maybe I was a seer of the Jews or maybe even of the Essenes. They consequently had lively conversations, but still nobody dared to approach Me and ask Me who I was.

<sup>16</sup> The ship came to the shore and everybody was hurrying to it in order to greet the governor. But we stayed where we were.

## - Chapter 211 -

### Meeting Cyrenius again.

<sup>1</sup> When Cyrenius came to the shore, he said to the highly ranked people who were congratulating him: 'I thank you for your sincere sympathy with the accident that I certainly would have experienced, but it is extremely amazing how the terrible, raging storm calmed down so suddenly. This made me completely think of a similar incident in Ostracine in Egypt. During that time, there was a wonderful Child of a Jewish family who escaped to that place. He also was able to calm down the storm so suddenly while in contrast, He also could call up a storm. That must be about 20 years ago. I tried everything to find out where that family is staying, but until now all this was useless. I also have not thought about that family now for a long time, but the sudden stopping of this storm has brought this similar phenomenon - which I, as I just said, had experienced before - again into my memory.

<sup>2</sup> It is really highly remarkable. When such a storm begins to rage here, it takes several days before the great sea will calm down, so that no-one dares to go out with a ship on sea, and look now how calm the whole sea has become, without any beat of a wave. What was also surprisingly strange to me, is how my ship was quickly coming near to the shore as if it was pulled by a secret power. I tell

you: this did not happen in a natural way.'

<sup>3</sup> A highly ranked person said to Cyrenius: 'Just look at that spot that is protruding freely into the sea. There you still can see those four people. A man of about twenty years old, stretched out His arms to calm down the sea, and the storm kept quiet. We do not know who He is, but in the first place we think that He is a prophet of the Jews, because He is a Jew according to His clothes. If He really calmed down the storm by his word of power, we dare not say for sure, but it remains remarkable that the storm was lying down precisely at the moment when he loudly spoke out his command. It would be worthwhile to search out what and who this man is.'

<sup>4</sup> Cyrenius said: 'Wait a minute, it is dawning on me now. It is quite possible that this Man would now be precisely that wonderful son of that family of whom I was talking about just now. I have to speak with Him myself.'

<sup>5</sup> Then Cyrenius hurried to the place where the four of us were still standing and from where we were watching the calm sea with its manifold phenomena, as well as the most different kinds of sea fish and all other animals that, compelled by My will, had to show themselves.

<sup>6</sup> When Cyrenius came to us, he asked Joseph, whom he still remembered very well: 'Friend, are you not the same Jew who - about twenty years ago - because of the persecution of the old Herod, had to escape with my help to Egypt, more precisely to Ostracine? And if it is you, then tell me also what has become of that little wonderful boy whom I considered to be a God.'

<sup>7</sup> Joseph bowed down deeply and said: 'Honorable one, it is a too great honor for us, poor carpenters from Nazareth, to come to us yourself, while you only could command that we should come to you. But now that you are already here, I say to you with my heart full of gratitude for all the goodness that - indeed about twenty years ago - you have given to me and my family already here and later on also in Egypt, that I am really the same carpenter Joseph, and also that this grown-up Man is exactly that carpenter who then, as a wonderful Boy, you had come to know.'

<sup>8</sup> When Cyrenius heard that, his face was really shining from joy.

<sup>9</sup> He hugged Joseph and kissed him many times and turned then to Me and said: 'Oh Lord, am I, great sinner, really worthy in Your eyes to kiss You also?'

<sup>10</sup> I said: 'Hail to you and to all gentiles, that you in your sins are recognizing Me much sooner than the Jews in their light. Therefore, the light of life will be taken away from the Jews and be given to you gentiles. Just come and kiss Me. Because whoever comes to Me with a love like yours - even if there were clinging as many sins to his soul as there is grass on the whole Earth and sand in the great sea - I will not reject him, but take him up like a father would take up his son who was indeed lost, but who has been found again.'

<sup>11</sup> When Cyrenius heard such words out of My mouth he was moved to tears and came to Me, hugged Me and kissed Me without ceasing. Only after that, he thanked Me for the wonderful salvation from the great danger of life. At the same time, he invited us to go to his residence where he wanted to be our host and where we had to tell him everything that had happened to us during all that time.

<sup>12</sup> I said however: 'Dear Cyrenius, tonight we surely will respond to your wish, but tomorrow early, we have to be at the place of this Greek who lives more than seven hours away from here, because there we have to build a new house and a new pig-stall.'

<sup>13</sup> Cyrenius said: 'Good, my godly Friend. I myself will escort you to that place, and because I do not have to work now for some time, I will stay a few days with you. Because, now that I fully have found you back, I do not want to lose you so easily out of my sight.'

<sup>14</sup> I said: 'All this is very good, best and nice from you, and we also will respond to your invitation, but now we still would like to stay here for awhile, because I want to show my brother Jacob and also this honest Greek Anastocles the different animals of the sea, and we surely will need a couple of hours for that.'

<sup>15</sup> Cyrenius said: 'Oh Lord, that I also would like to see, and for sure also the others over there who are waiting for me in that little harbor.'

<sup>16</sup> I said: 'Very well, let them all come here because this is the best place for it.'

<sup>17</sup> Then Cyrenius let all the others come to him. There were almost seventy people. They stood along the edge of the raised, protruding spot, and soon they were extremely amazed when on the surface that was as smooth as a mirror, they saw animals swimming by, which they had never seen before.

<sup>18</sup> Full of amazement Cyrenius said: 'Oh endless great fantasy of the only true God. What an endless great fullness of embodied thoughts of God. What an endless diversity. What enormously great sea monsters are coming to this place, attracted by an invisible creating power. This procession is already lasting for one hour and by far we still cannot see the end. We do not even know one thousandth part of it by name, and You, oh Lord, You certainly call them in Your will to Your wisdom by their name, and all animals are following Your almighty call. Oh, all who are here must watch carefully, because now you can see that which the eye of any mortal man has never seen before.'

<sup>19</sup> A highly ranked person asked Cyrenius if I was the One who made all this to happen.

<sup>20</sup> Cyrenius said: 'Who else? We certainly not.'

<sup>21</sup> The highly ranked person said: 'If this Man is capable of such things, then without question He must be a God, and then we surely must show Him godly honor by our priests.'

<sup>22</sup> Cyrenius said: 'Do not do that, because I know Him already for a long time and know best what He wants and what is pleasing to Him. With a priest, we only would drive Him away from us.'

<sup>23</sup> When our Cyrenius had said that to the highly ranked person, he did not pronounce the word priest anymore.

<sup>24</sup> Now the most rare shell-fishes and crustaceans were swimming by and Cyrenius spoke out the wish that he gladly would like to possess as souvenir of this wonderful day some of those beautiful shells and horns.

<sup>25</sup> I said to him: 'Then you can tell one of your servants to come here with a vessel on the water. Then I will show him from there which specimens that are already grown-up and he should them take out of the water.'

<sup>26</sup> This happened immediately. Within a few moments three considerable vessels were rowing under the protruding pointy rock, and the skilful fishermen picked out of the water all the beautiful specimen that I was pointing out and they filled their boats with it.

<sup>27</sup> Then I said to Cyrenius: 'Let them be placed tonight in lime water. Take every specimen carefully out tomorrow and cleanse the beautiful shell by removing the fleshly content, dry it well and rub the inside with a little nard oil. Then you can preserve them in your treasure room as souvenirs.'

<sup>28</sup> Also this was carefully executed and so Cyrenius came into possession of a treasure that was worth a few thousands of pounds of gold.

<sup>29</sup> After two hours the procession that passed by, came to an end, and we prepared ourselves to leave our place.

## **- Chapter 212 -**

### **At Cyrenius' palace**

<sup>1</sup> Anastocles the Greek apologized for perhaps not being able to go with us to Cyrenius, because he still had to arrange a few things in the inn.

<sup>2</sup> But I said to him: 'Just let the inn be the inn. Surely it will know by itself what has to be done. However, what you can share with us will be much more profitable to you than your inn and tomorrow your house - for you already know now with whom you are dealing with in Me - will be ready sooner than when we will go back from here to your house.'

<sup>3</sup> During the night it will happen in your house in such a way that no-one of your people will notice it. But in the morning, out of amazement they will have their eyes wide open when they will see that they are in a whole new house, which however will be exactly the same as the old one, except that it will be bigger and more comfortable, just like it will be the case with the stall. If you know this now from My mouth, you can be completely at ease and go with us to Cyrenius where it will be good to stay for all of us.'

<sup>4</sup> Then Anastocles said: 'Yes, if this is the case, of course I will let the inn be the inn and I will go with you to Cyrenius. Maybe he also will remember me from Ostracine.'

<sup>5</sup> I said: 'You can easily leave this up to Me. I will take care of it, for I can do all things whatever I want.'

<sup>6</sup> With this, our Anastocles was completely satisfied and he went with us to the beautiful palace of Cyrenius and his highly ranked counselors, ministers and generals, who were all staying in the big palace.

<sup>7</sup> When we arrived in the quarters of Cyrenius, the Greek was beside himself with pure amazement, because such a splendor and such a wealth his eyes had never seen before.

<sup>8</sup> Quietly, he said to Me: 'But Master, full of godly power, this is simply inhuman. All these treasures and unspeakable wealth that are here. How one person can possess a lot and on the other hand how many hundreds of thousands possess so extremely little.'

<sup>9</sup> I said: 'But it is better so, because if all people would possess these and so many treasures, first of all they would not have any value and secondly men would soon lose their impulse for activity, and finally would continue to live as the animals in total laziness. Only hunger and thirst would motivate them to the necessary activity. Nothing else would be for them a prickle and stimulant. However, if such splendid treasures and riches are only in the hands of a few intelligent people, then they have for all other people - because of their great rarity - a hardly calculable value. And by that, people are becoming active and like to work for such rich people in order to earn also a small part of the valuable treasures. And look, this is good.'

<sup>10</sup> Sure, you can see here a big quantity of gold and silver and a countless quantity of extremely

valuable gems and pearls. If Cyrenius would give you only one of those pearls for doing a certain work for him, then you surely would use all your strength to earn just one of such pearls. But if you would possess yourself already a lot of such pearls, then you certainly would not use all your strength, but would say to yourself: 'Oh, whoever wants, can work for that one pearl. I already have enough of them and I can relax.' From this example you can see that it is very good for the people in the world when such great treasures and riches will always be in the hands of only a few. Can you see that?'

<sup>11</sup> The Greek said: 'Who could not see that when You are explaining it to him? It is true that Cyrenius is a severe man, but besides that also a righteous and good governor. He always thinks about those who are truly poor, although he always is checking everyone very well beforehand if he is really poor or if he is - what is often the case - lazy and does not want to work. And because he is such a man, it is also good and reasonable that he possesses such great treasures and riches.'

<sup>12</sup> And so our Greek became more collected and was able to bear the splendor of the palace more easily and calmly.

<sup>13</sup> While I was busy with the Greek, Cyrenius spoke with great interest with Joseph about Me and what I had done during all that time, which Joseph and Jacob told him briefly and truthfully, which gave him great pleasure. This asking and relating lasted for more than two hours. Also the highly ranked counselors and ministers took part in it and there was no end to their amazement.

## **- Chapter 213 -**

### **True worship of God. Jesus as an example for people.**

<sup>1</sup> At the end of Joseph's story a highly ranked counselor said to Cyrenius: 'If all this appears to be true what is being said about this Man, He simply must be a God, because nobody has ever heard that a natural man, only by the power of his will, can accomplish such wonderful deeds. We also have seen a lot of magicians who accomplished all kinds of wonderful deeds, but most of the time the people quickly discovered how and with what kind of means they did it. Also, apparently in the far back country of Egypt, there are people who by their will and their look are capable of taming animals, but all this is nothing compared to the power of this Man.'

<sup>2</sup> He wills it, and the elements are submitting to His will. He commands the animals of the sea, just like a general his troops, and they obey His command. As far as I am concerned, I do not need any further sign as proof that His whole Being must be of a complete godly nature. Because whoever is capable of doing what this Man can do and of what He is capable of, must also be able to accomplish all other things. I dare to say about this Man, that He also could create a world if He wanted that. Therefore, we should give Him honor.'

<sup>3</sup> Now I said to that counselor: 'Then how would you go about it to give Me godly honor?'

<sup>4</sup> The counselor said: 'Well, just like we are worshipping the supreme god Jupiter or like Your priests are worshipping their invisible Jehovah.'

<sup>5</sup> I said: 'Friend, I truly feel nothing for both worships, because neither one nor the other is a correct and true worship of God.'

<sup>6</sup> The true and for God valid worship consists of the following: firstly that one firmly and without doubt believes in only one true God who created Heaven and Earth and all that is in it. Secondly, that one loves this only and by faith recognized God above all and lives and acts according to His will, and thirdly that one loves also his fellowman as himself.

<sup>7</sup> Look, out of these three things consists the true worshipping of God. All other things are idle and have for God not the slightest value.

<sup>8</sup> Only that which is done in love, means truly something for God, but whatever one does out of a certain fear for God's might, in order to put God in a soft and more gentle mood, is for God an abomination. Because for the accomplishment of the so-called religious acts, which are taking place with all possible ceremony, there are always certain priests who are chosen. Therefore, these are considering themselves as much more dignified than the other people, and they look down on them. They let themselves be greatly honored and are full of pride. Finally they think they are gods and speak out of their own arbitrariness justice over their poor fellowmen, who are often a thousand times better than the conceited and imperious priests. Do you really think that God will feel any joy and pleasure at such puffed-up vulgar worship, which are being carried out by the priests who have now been described and who are dearly paid for by the people?

<sup>9</sup> I say to you: when such a worship is being carried out in honor of God, and God, in His supreme wisdom would feel any joy at it, He would not be a God, but would be like the priests on duty, a blind dumb man full of pride and full of lust for power. How can one think that the true God would be capable of this, who by His eternal love, wisdom and might has created everything out of Himself, and by His eternal goodness and mercy, lets it also exist eternally? Where in God's entire infinity is there a being that could resist God successfully and would be able to stand up against Him? Everything that the endless space of creation contains is God's thought and will anyway. If God would not want this Earth to exist anymore if it would want to fight against Him, He only has to will that it would not exist anymore, and it will not be there anymore. And therefore, God does not need any other worship of the people - those who He wants to make and educate to become His true children - except that they would love Him as a true, holy Father above all and would always like to do that which He is showing them to be His will.

<sup>10</sup> Therefore, I say to all of you here: whatever is great in the eyes of the world, is for God an abomination. But truly great for God is a humble person who loves Him above all and his fellowman as himself, and who does not exalt himself as a lord above them, but is only like a friend who wants to do them good.

<sup>11</sup> Take an example from Me. As I am, there is no second one in the world. Heaven and Earth are under My power and My authority, and still, I am meek and humble with all My heart, and I am here to serve you, high and low. Do likewise, then you will honor Me in the best way.

## **- Chapter 214 -**

### **The free will of man.**

<sup>1</sup> When all heard these words from My mouth they were surprised about My wisdom, and Cyrenius himself said: Yes, yes, these are not words as they are spoken by men, but those words are truly from God, because out of each word comes the shining truth as the light comes from the sun, so that the most discerning human intellect cannot have any objections.

<sup>2</sup> Just look at our gods and our priests, what nonsense do we see and what evil foolishness. And here shines the truth like a sun. Therefore, I do not say anything else except: Lord, deliver us soon from our great need.

<sup>3</sup> There are many people among us who are physically poor, and we who are, according to earthly standards, rich and powerful people, are always able to help if we want to, but all of us are poor according to spiritual standards, and this poverty is much worse than physical poverty, because no-one of us can help the other. Because what we do not possess ourselves, we cannot give to another. But You are infinitely rich in Your Spirit and You can give us as much from Your endless great abundance as is needed to help us.

<sup>4</sup> Most of all, let the full truth penetrate the heart of the people and show us how we can get rid of the worst plague for our souls on this world.

<sup>5</sup> However, this worst plague is our idolatry and our priests. These are for a thousand times a thousand privileged cheaters of the people and they have knowledge of magic and sorcery, or to say it better: they commit all kinds of fraud. By that, they impress the crowd and are - because they most of all are dealing with the people - in full possession of the power over the people, which makes it endlessly difficult for us to instruct the people. For if finally even the emperor would erect better schools for the people, those terrible priests would all too soon turn the whole people against the emperor and the whole army would be lost.

<sup>6</sup> Therefore we Romans and Greeks who have a better and clearer mind, are suffering a great need of which we cannot liberate ourselves with all the treasures of the world. Show us a way to go against it, then there also will be a light amongst us, and then many thousand times a thousand people will be helped.'

<sup>7</sup> I said: 'This is a good thought of you and what you wish, will also happen. However - spiritual help cannot be given as quickly as when I have calmed down the storm at sea, for there I only had to deal with spirits and powers who by far still do not have a free will yet, and consequently they have to obey Me unconditionally.

<sup>8</sup> But every person has a completely free will according to which he can freely do what he wants, and therefore it is logical that his obedience depends on it. God Himself can and may never ever force him with His omnipotence, but He only can put man into such situations that by means of experiences he comes - as if he achieved it himself - to a more pure understanding and this way He can guide his will by his own intellect.

<sup>9</sup> But if God would, by His omnipotence and out of His wisdom guide the will of man, then man would not be anything more than an animal. He even would be a little below it, for even to an animal a little freedom of will has been given - as experience can show you - and also an intellect and a memory. It can feel hunger, thirst and pain and therefore it is also able - although still vaguely - to think, judge, and by its sound, facial expression and movements, it can make known what it needs and wants.

<sup>10</sup> However, if man is - concerning his will - purely dependant on God's omnipotence, he would be almost like a tree that has to grow and exist the way it was put down by God's will.

<sup>11</sup> From this you can already see that things are quite different with the right development of a human being than with the sudden calming down of a storm at sea. If people had to be treated in this manner, it surely would be foolish of Me to speak with you out of My wisdom and to teach you according to the truth. For in that case, at once I also could put the thoughts full of light into your soul and then force you by My might to will and to act in no different way than precisely as I want. But would that be an advantage to anyone if I made of him a pure machine of My almighty will?

<sup>12</sup> But no matter how malicious and selfish your priests may be, they also are completely human beings with a complete free will and therefore they can do what they want, and this all the more since your worldly laws are not binding them, and on the other hand because the way they are, you can use them well for the people.

<sup>13</sup> But whoever wants to free himself from their yoke must search for the truth and hold on to it. For it is only by the truth that every human being has found in himself that he can become completely free of the yoke of darkness, which is a product of the thousand-headed superstition or delusion.

<sup>14</sup> Once you have understood this, you also should act according to it, then firstly the priests will not be able to harm you and secondly they themselves will stop when they cannot find any response for their foolishness in your field of truth, which is full of light.

## **- Chapter 215 -**

### **The education of humanity.**

<sup>1</sup> Now the highly ranked counselor said again: 'But why would it be, namely for the high priests, harmful to - at least for a few years - compel them by the omnipotence and the wisdom of Your God to end idolatry and teach the people the truth? If God's omnipotence would liberate them again and they would want to go back to the old idolatry, then the enlightened people would certainly correct them in such a way that they would never more want to deal with this old idolatry again. Am I right or not?'

<sup>2</sup> I said: 'If this would be advisable and good for the salvation of the people, then God would not need the priests, but He could also let the trees and the stones speak, which would even have a greater impact on the people. But in both cases it is not only of no benefit for the free will of man, but it would merely harm the free development of the inner, independent life of the soul. Because if suddenly all your priests would start to preach loudly against their old gods and idols to the people who are now still for the greatest part superstitious and whose convictions are for the greater part based on untruths, the people would consider them as enemies of their old gods, would grab and strangle them. And when trees and stones would teach the people, an enormous compulsion would be exerted on their consciousness and their will and then the people would also soon assault their idols and priests and destroy them.

<sup>3</sup> Say for yourself, who would be helped by that? Not the people. By that they would not have a free but an entirely imposed belief, consciousness and will, by which their souls could not become free as was the case with their old superstition, which now already by many among you, has become very transparent as a result of personal searching and thinking.

<sup>4</sup> A belief that has been imposed by miracles, would have - as just mentioned - no sense, because it would be just like the old one, a superstition - and for the priests it will also not be beneficial. And neither for you. Or do you have proof that you are really a wise man when you are only answering the questions which you are asking yourself?

<sup>5</sup> If now for instance I would let the pillars speak in this palace and would ask them all kinds of extremely profound and wise questions at which the pillars would give Me such wise and true answers as would not be possible for any man in this world and also not for any angel-spirit in Heaven, what would you say on this?'

<sup>6</sup> The highly ranked counselor said: 'On the one hand it would be very wonderful, but finally the pillars would only be able to give those wise answers in agreement with Your will and in accordance to Your understanding, and this would actually be the same as if You would ask questions Yourself and then would answer them.'

<sup>7</sup> I said: 'This you have perceived and answered very well. And look, it would be precisely the same if God by His almighty will would impress in man the order of life, which once He has determined for eternity. Then God Himself would will and act in man. But if this were the case, then what will become of the completely free, independent life of man?'

<sup>8</sup> However, God did not create human beings as so-called playing dolls for Himself, but as completely equal images of Him, which He has brought to life out of Himself, not as creatures of His almighty arbitrariness, but as true children of His eternal Fatherly love. And He has given them a creative quality, which is completely equal to Him, in order to develop themselves completely freely out of their own power of life according to their own totally free will, until they are completely equal to God. And look, for this reason, the development of man's free will may not be slowed down by any godly force. And even under the most severe circumstances, they must be allowed to keep their completely free will, even when it would cost Me My earthly life on the cross.

<sup>9</sup> Look, this is how much love the Godly Wisdom has for mankind, who once placed His children in this world for the test of the complete free will that was given to them. Understand this well and do not ask Me any further foolish questions, because God has set out of Himself an eternal order and this is how it will remain eternally. And now, let us talk about something else if you want.'

<sup>10</sup> Here said Cyrenius: 'But, My Lord and Master in all things, You surely are not angry because of this? We are as we are: still very much earthly people who are slow in understanding and therefore we ask You to be patient.'

<sup>11</sup> Now Joseph said: 'It never took so long for Him. It is more reasonable now to leave Him alone, because He truly has talked and spoken a lot now. And when He is like that, it is better to let Him go and to do what He had advised. Me also, I, as if I am His father, cannot help it. Suddenly He becomes quiet and He lets us talk about whatever we want. Therefore, honorable friends and benefactors, leave Him alone for awhile, then He Himself will come up with something.'

<sup>12</sup> Cyrenius said to Joseph: 'But do tell me if He has ever contradicted Himself?'

<sup>13</sup> Joseph said: 'Not ever. Whatever He has said once, is as if it is spoken for the whole of eternity, and this happens often with the smallest and most insignificant things. This I can completely truthfully witness.'

<sup>14</sup> Then Cyrenius said: 'Yes, then it is indeed more reasonable to act as He wants, because His inner Being is filled with God's Spirit and whatever He wills, happens. We weak humans better do not begin a fight with Him, of which I was already convinced twenty years ago. But now, the question is: about what other things will we discuss? Because He is the most memorable phenomenon of this time, as well as since all other times and will also be until the end of the world.'

**The Roman criticizes the earthly conditions.**

<sup>1</sup> Then Joseph said: 'Oh, then I can name immediately a subject that is surely attractive to Him. Listen, you all who are initiated in a lot of mysteries, what kind of idea do you have about the creation of the first human pair on this Earth?'

<sup>2</sup> The highly ranked counselor said on this: 'Friend, precisely on this most doubtful point, there are more question marks in the world than on any other subject. To say something definite and sure, is and remains for us human beings impossible - and the more research one does by all known nations of the Earth, the more he comes into a labyrinth of uncertainty. Whoever threw himself into the arms of a blind faith in one or the other people's legend, is almost always better off. If he cannot find the truth, he must try to find a lifelike fantasy. Then most of the time he is much happier in such a lifelike dream, instead of searching eternally for a truth that is really nowhere to be found.

<sup>3</sup> The Persians have another legend than the Indians and your Jews. The Scythes again another, we Romans and Greeks also another, and also the Upper-Egyptians, and the Germans who are known to me, again a totally different one. Oh, many things could be said about it, but finally it would not be beneficial to us.

<sup>4</sup> Therefore, I am of the opinion that we must forget this extremely unfruitful subject completely, because we never will receive complete clarity about it, just like the astronomers about the nature of the planets on the firmament.

<sup>5</sup> Thus, I mean to say: if after the falling away of this body, there really exists a higher and more complete life, then we will also understand deeper truths in that life. And if ever after the death of the body, it would be completely finished with the life of the soul, then nothing will be lost if we did not become overly wise. Look, friend, this is how we, very experienced and more developed Romans think.

<sup>6</sup> Also, it is difficult to prove that the soul of man will continue to live after death, but this is still easier than to demonstrate with certainty if, how and when one single human pair or maybe even several human pairs have been set on this Earth at the same time or at very different times. Only a God can know that, but never a shortsighted human being whose life is much too short, because if he, thanks to his many experiences is able to come to the understanding of deeper truths, he already has to leave the world. Since I know this all too well, I really am not interested anymore in these things and research. In short, the way this whole life is established on Earth, is and remains bad for reasoning man.

<sup>7</sup> Even if we are called to become a child of God, then this can certainly only be attained by a small number of people. Why not by all? Why must about one third of the people die as underaged children? What can they know about God and their future destiny, and how can they develop themselves by the correct use of their free will until they become equal to God?

<sup>8</sup> Therefore, I affirm: the most blind fool is a thousand times happier than the greatest wise man, and it would be more reasonable to occupy ourselves with different things than with such unfruitful observations, because the more man knows and understands, the clearer it becomes to him that finally he knows nothing at all. And for such an extremely boring amusement of life, I certainly will not be too thankful. I have spoken.'

<sup>9</sup> Then Cyrenius said: 'Yes, yes, if you consider all this with our pure natural intellect you are completely right, but...'

<sup>10</sup> The counselor said: 'No buts. We have nothing else than only our natural intellect. Have we? If this is not sufficient, then from where will we have a supernatural intellect? Man is closest to himself and he does not know himself. Then how could he know something that is further away from him? Just leave me out of it. The nature of man is without his will and knowing, either totally spoiled and of no use for anything, or man is doomed - more than any other animal - to feed his incompleteness and by this be as unhappy as can be. Because I have never seen a wise man who is truly happy. The wiser someone is, the more unhappy he also is at the end of his days. And his greatest friend is then always death. Really a strange hobby of an almighty and highly wise God: to create continuously and after that, destroy it again immediately.'

## **- Chapter 217 -**

### **God's purpose with man.**

<sup>1</sup> Then I said: 'Friend, you are a little excited because I just presented to you the truth about the destiny of man. But that is all right. I have seen the cliffs of doubt in you and wanted that you showed them openly. Therefore, Joseph had to come up with a subject to loosen your tongue in the right spot. You also have spoken well and you have brought your doubts and criticism concerning the human nature well forward. But now it is My turn and I can tell you something quite different than what you think about this subject, which you have discussed now among you.'

<sup>2</sup> Look, if God had only created man for this Earth, it would be a strange hobby from His side to create continuously and then to destroy the created again. But because He created man for a higher and eternal life, and let them exist on this Earth only until they have gone through the strictly necessary test of their free will, or at least through the existence in the flesh, it is a true and living hobby of God regarding His human beings, that He only let them live in the flesh on this miserable world as long as it is strictly necessary for this or that person. When real man leaves this Earth, he will be send to schools that are suitable to bring him to the higher and completely true life's completion. There he also will receive a true instruction about the genesis of the first people of the Earth.

<sup>3</sup> However, many a man will - also because of his fellowmen - become like Me, perfected on this Earth, but only through the only possible way of the true worshipping of God, which I have explained to you just now when you were considering giving Me godly honor.

<sup>4</sup> But in order that you may doubt no more in a life of the soul after the death of the body, I will open the eyes of your soul for awhile and then you can tell us about all the things you have seen. But I only want to do that if you want it.'

<sup>5</sup> The counselor said: 'Yes, I would like that. Please, do it for me.'

<sup>6</sup> Now Joseph called Me to him and said softly to Me: 'Listen, my dear son of the Most High, do not go too far with those highly ranked Romans, because I have the constant impression that they are already misunderstanding You for some time. The highly ranked counselor has more or less indicated this just now, although before he was in favor of giving You godly honor.'

<sup>7</sup> I said: 'You do not have to worry. What I will show him now, will make him change his mind completely.'

<sup>8</sup> Joseph said: 'Then just do what You think is best.'

<sup>9</sup> Then, only for the counselor I opened the so-called second sight by My inner will, which was not spoken aloud, and immediately he was surrounded and encircled even by deceased family members, friends and acquaintances, and finally also Julius Caesar appeared, of which the counselor was extremely astonished, so that he asked me quickly: 'Is all this truth or illusion?'

<sup>10</sup> I said: 'Talk with them, they will tell you, because an illusion cannot talk.'

## - Chapter 218 -

### **The spirits explain about the world in the beyond.**

<sup>1</sup> After that, the counselor asked the spirits who appeared to him if they were real or maybe an illusion of his perhaps bewitched senses.

<sup>2</sup> The spirits said: 'We are truth and if you cannot see that and do not want to understand, you are only fooling yourself.'

<sup>3</sup> The counselor said: 'Then why can I only see you now and why not also during other times? Why did you not make yourselves visible to me when I desired even fervently so many times to see you?'

<sup>4</sup> The spirits said: 'You also could see and speak to us more often if your soul were not blinded by the love of pleasure of the material world.'

<sup>5</sup> The simple first people of this Earth could do that, but when the following descendants sunk still further down into the materialism of the world, they also lost the ability to see the separated souls and to deal with them. Because of that, the darkness of doubt came over them, in which they also lost the belief in a continuance of life after the death of the body and were anxiously wondering among themselves if after the death of the body, the soul would continue to live.

<sup>6</sup> And look, this condition full of doubt of the very sensual human beings, is a true punishment for their moral perversion, and so it is good. Because without this bitter punishment, humans would still sink further down into the judgment of matter. And so, the fright of the death of the body are keeping them from it, because they do not know and realize what will happen with them after the death of the body.

<sup>7</sup> In the world during our life in the body, we all have gone through this same punishment and we were full of doubt about all kinds of things. Only the real separation of our body has convinced us that after the falling away of the flesh, one continues to live. And during this continuance of life, only those are doing well who were righteous and performed good deeds, but slanderers and those who were not righteous, hard and completely loveless, are in a bad situation, even a thousand times worse than those who are languishing here in the dungeons.

<sup>8</sup> It is true that you are a righteous man, but you are still hard and relentless. When you will come to this world with those qualities, you also will find this strong and relentless justice. But no love and compassion, because no soul will find anything else here than what he has brought with him in his mind, for one stands on his very own ground here. Do understand this and take it into account, so

that you may pass over to us well-prepared, because now you have a better opportunity than we ever had.

<sup>9</sup> Then the counselor said: 'Now I believe that you are real and not an illusion. But just tell me who that young Jewish Man is who performs such wonderful works before our eyes.'

<sup>10</sup> The spirits said: 'He is the One who He is, who He was and who He always will be. We may not say more about Him, because His will is commanding us. However, He is with you, you can ask Him yourself.'

<sup>11</sup> After this, the counselor turned especially to Julius Caesar and asked him: 'On Earth you were a very intelligent and mighty hero. All and everybody had to comply with your commands. But how do you live now in the world of the spirits?'

<sup>12</sup> The spirit (Julius Caesar) said: 'Already in the world I had to reap a terrible reward for the things I did for the sake of my glory. That is why I did not bring much good within me to this place and that is why my reward was great poverty and my worldly glory was here like a dark night in which I only was able to see here and there a couple of stars flickering through the thick black clouds.'

<sup>13</sup> I was alone for a long time without any company, and I had nobody else except myself. No matter how I shouted, cried, walked around and searched, it was all of no use. I called upon all the gods, but there was no answer. After a long, sad, desperate time in my terrible situation, I came to the idea to turn to the God of the Jews. Then it became lighter around me, and those couple of stars became also lighter, and it seemed as if they were coming closer. When I noticed that, I put my full trust in the God of the Jews and asked Him fervently to help me out of my great need and misery.

<sup>14</sup> Then there was still more light around me, and a star came down, close to me. And soon I discovered that the star took a human form and this man was someone for who in the world I once performed a real good deed. He said to me: 'Hail you, that during your night you have found the true God of the Jews. Banish your false gods and banish also your own greatest idol, your Caesar glory. Become entirely humble, then I will take you to my house.'

<sup>15</sup> Then I turned to the God of the Jews again and asked Him to take away my glory and false idols. After that, also the other stars came as human beings towards me and said: 'Also we have been on the Earth just like you, but we were poor Jews who were persecuted by your priests, but you have protected us, gave us presents and helped us to return to our country again. Now you are poor, and of all earthly treasures you have nothing except that which you have done for us, and therefore, because God allowed us, we came to you to reward you the good that you have done for us. If you want to come with us without any glory, then you will find shelter with us.'

<sup>16</sup> Then I went and came at once in a wonderful, lovely environment. It seemed like a broad valley with a big beautiful lake. The valley was very extended and surrounded with high mountains, which were beautiful to see. Before me stood a couple of houses, just like so many of them that are well-known on this world that are called fishermen's huts. Farther away I still saw more of those huts. The fields were luxuriously green. There were only a few trees but they were full of the most beautiful fruits.

<sup>17</sup> At my arrival I found in the hut - located at the right side - shelter with a friend who in my greatest need was the first to come to me, and there I also found immediately something to eat and to drink. Everything was extremely simple, but it still gave me much more pleasure than my great treasures and palaces in the world had ever given me.

<sup>18</sup> When I felt so happy in the hut and had also strengthened myself sufficiently, my friend took me outside again where we discovered a boat on the clear surface of the water of the lake. There was

someone in it and with his hand on the rudder he came in our direction. I asked my friend who that skipper might be. And he said: 'He comes now and then to us over this lake of which we do not know how long it is, and he always makes known to us in a very friendly way what we have to do next. After that, we have to go to work again. We take up the work again that is advised to us. We work with full dedication and with pleasure and delight, and our effort is blessed every time by the God of the Jews. When we came to this environment, just like you now, it still looked barren and deserted. Only by our diligence and zeal, it turned into such a flourishing state. Also you will from now on want to work with us and thereby also receive the blessing that we have received.'

## - Chapter 219 -

### **The life of Julius Caesar in the beyond.**

<sup>1</sup> This was very pleasing to me and I went with my friend to the shore of the lake. The skipper landed soon and said: 'Over there on the shore of the lake, on the right, into the land, is still a dreadful swamp in which there are still all kinds of terrible vermin, which is now and then polluting the air of this environment. You must drain this swamp. Throw good earth into it until the swamp, which is not very deep, is filled up. Then you will improve your environment a lot and gain another fruitful piece of land.' My friend and also I thanked him with gladness for this advice. He quickly sailed away again and we immediately started the real heavy work.

<sup>2</sup> The necessary tools for the work that was advised to us were in the house. We cheerfully and gladly took them, went to the place that was mentioned and started to work. But still, I became fearful and afraid when I saw how big the swamp was, because there was such an enormous quantity of terrible looking vermin, and I said to my friend: 'Listen, before we will have drained the swamp, at least a full hundred years on Earth will have passed by.'

<sup>3</sup> Then my friend said: 'What difference does it make to us how many years will have passed by on Earth. Such a time does not exist here, because there is only one and the same eternal day here, and our time lies in our will. And this swamp is only a necessary image of the filth that is still within your heart, and here it is especially your duty to purify yourself of it by a firm will and by patience that was totally strange to you. But I will help you, then this dreadful swamp will soon and without too much trouble, be changed into a fruitful piece of land.'

<sup>4</sup> When I heard that, I strengthened my will and started to work with great patience. In the beginning it seemed as if the swamp would never be filled up, but slowly it became visible that we did not work in vain, and so this terrible swamp was soon completely filled up with good earth, the vermin died under the weight of the earth and was buried forever and we won a good and nice piece of land. And immediately we placed a new hut on it, which we put at the disposal of the arrived novices, because we usually are helping them, just like the friend, of whom I am talking, has helped me in my progress.

<sup>5</sup> Since that time, the skipper came to us already several times and each time he has given us new work to do, so that our environment changed into a true Eden. I still live there and desire for myself nothing higher, more beautiful or better. Therefore, do not be concerned with anything in this world which is from a worldly viewpoint, great and precious - because here, only the works and deeds that are truthfully good and noble have any value.'

<sup>6</sup> Totally astounded, the severe highly ranked counselor said to the spirit of Julius Caesar: 'In

relation to the Earth, where is this region that you have described so faithfully now?

<sup>7</sup> Julius Caesar said: 'The described region is surely not to be found on this Earth, but still it is so that it can be located anywhere, because where I am, is also the region. Slowly I have come to learn that the place, the region and everything that is surrounding me in our world as apparently lifeless matter, grew out of myself. Just like in a way a tree on Earth, or in other words: I myself am the creator of the world wherein I am living. I and my friends are living therefore in the same scenery because we have the same love, the same will and consequently also the same way of thinking. But also a lot of other spirits can live on the same spot, and each one of them in another region. This is the great difference between us, spirits, and you, still earthly human beings.'

<sup>8</sup> The counselor said: 'This I do not understand. How can there be multiple regions and scenery on one and the same spot?'

<sup>9</sup> Julius Caesar said: 'Oh, that can easily be, and finally even in a very natural way. Look, in one and the same room are sleeping for instance a hundred people and all of them are dreaming. One is in Rome, the other one in Athens, a third one in Jerusalem, a fourth one in Alexandria, and so on. Everyone is somewhere in a totally different place and this is so lifelike, that during the day he cannot stop talking about it. Well, how is this possible? All one hundred of them are in one and the same sleeping room, and yet everyone in a totally different environment. Yes, how come, when thousands of people are on a field and each one of them sees something different in one and the same instant?'

<sup>10</sup> Look, more or less, everything is in the other, or rather in our spirit world. The difference between our world and the one of yours here, is only the following: we spirits are actually living in our very own world, but you are living in the world of God. Because our world is the work of our thoughts, ideas, desires and our will, but this world is the work of God's love, thoughts, ideas and will.

<sup>11</sup> That is why man is the image of God, has creation power in himself and in a purely spiritual state, he can create his own world and consequently live in his very own property. This you surely have understood now?'

<sup>12</sup> The counselor said: 'But then those men who are surrounding you and who are dealing with you are also your work and your property in the world which has come forth out of you?'

<sup>13</sup> Julius Caesar said: 'Also that, partly, but I could not make them appear before my spirit - and even less deal, see, hear and speak with them - against their will. But this looks very much like the seeing, hearing and feeling of your fellowmen on this Earth. Because you also do not see the real human being, but only an image of him in yourself. You only can feel him by your own feeling and hear the sound of his words in your ear, which is arranged in such a way that it imitates the sound that is coming to it through the air. However, when you are blind, deaf and without feeling, the fellowman does not exist for you, even if he would be very close to you. But even if you hear, see and feel so many people and imagine them in your thoughts, then in reality you will still see, hear and feel nobody if there is nobody.'

<sup>14</sup> And so also in the spirit-world, the spirit with whom you want to associate must be there, at least with his will, his love and his awareness. Without this, you are alone, or the human beings that you can see sometimes for a while, are nothing else but phantoms of your fantasy, does not have an existence in itself, no reality and consequently they also cannot associate with you, because everything what they seem to be, is yourself.

<sup>15</sup> And this is the same and infinite big difference between God and us humans who are looking like Him: the fact that only God can call, out of His great thoughts, complete free human beings to life, whereas we spirits can only call phantoms - but no realities - to life. So also, the world that is

inhabited by a spirit is rather a phantom than reality, because spirits with a greater measure of perfection have shown to me their world on one and the same spot, and that world looked totally different than the world in which I am living. But this you will only understand and realize completely, once you yourself will be a resident of your own inner spiritual world.

<sup>16</sup> And now I have shown you enough what life is like after the falling away of the body. Therefore, do not ask us any more questions."

## - Chapter 220 -

### About believing and seeing.

<sup>1</sup> At this moment I took away the ability of inner sight and he did not see any spirit anymore. Then he frightfully asked Me where the spirits had gone now since he could no longer see, hear and speak to them.

<sup>2</sup> I said: 'They are still here, just like before, but you cannot see, hear or speak to them anymore because your soul is still too much one with your flesh and is still not completely united with God's Spirit in him. But if you will strive to unite with the spirit in you, you will always be able to see, hear and speak to the spirits, which are around you. Did you understand this well?'

<sup>3</sup> The counselor said: 'Indeed, but I am feeling now as if I am drunk. Like someone who sometimes is of a clear mind and soon after that very foolish and says: I will need years before all this will be totally clear to me.'

<sup>4</sup> I said: 'He who searches diligently, will also find what he is searching for. However, man can wear out himself during all his life - which is generally happening all too often - and in this way will spoil his body and even more so his soul. But he can also on the other hand make great effort unto the eternal benefit for his soul.

<sup>5</sup> When people are attaching so much importance to their body, which will die after a short time, then why not even more for the soul whose destiny it is to live eternally? Therefore, be you also more zealous for the well-being of your soul than for the well-being of your body. Then there will be more light and it will become clearer within you.'

<sup>6</sup> All of them were satisfied with this lesson and praised My wisdom.

<sup>7</sup> However, Cyrenius said to Me: 'Lord, why were we also not allowed to see and speak to the spirits that my counselor saw and spoke to?'

<sup>8</sup> I said: 'Nobody of you is as unbelieving as the counselor. For him an obvious proof was necessary. Now he believes because he realized the wrong reason for his doubt. But the fact that from now on he does not have to search with difficulty in himself for proof that the soul continues to live after the falling away of the body, is no merit for him.

<sup>9</sup> However, he who has not seen what he has seen, believes what I tell him. And believing is more salutary for the soul than seeing, because the soul can move more freely in believing than in seeing. I know your faith and know that the works that you have seen Me perform, serve as absolute proof for the total truth of what I say - and therefore it would have no sense to show you

the deceased who would say to you that I am telling you the truth.

<sup>10</sup> And when by your efforts you will be full of faith, you also will come to the true and free vision out of yourself that will not compel your soul. Look, this is the good reason why you were not allowed to see what the counselor who was full of doubts, had seen.'

<sup>11</sup> When Cyrenius and the many other guests heard this from Me they thanked Me a lot for this explanation and after that they were truly glad that they had not seen and spoken to the spirits that appeared.

<sup>12</sup> In the meantime the evening had come and because of that the lights were lit, and they announced to us that the evening meal in the great dining-hall was served. Cyrenius stood up to invite all those who were present to partake of the evening meal. But some counselors excused themselves, saying that they first had to inform their home because otherwise they would wait for them with the evening food.

<sup>13</sup> But I said to them: 'Listen to the will of Cyrenius. Your families are already informed that you are now invited here as a guest.'

<sup>14</sup> The counselor asked: 'Who was able to inform our families of this in such a short time?'

<sup>15</sup> I said: 'Precisely the same One who is capable to calm down the storm at sea. Therefore stay and believe that it is so.'

<sup>16</sup> After these words, all of them stayed and we went to the dining hall. There was a special table for Me, Joseph and Jacob and also for the Greek Anastocles with very well-prepared Jewish food and an excellent wine.

<sup>17</sup> When Joseph saw this special attention for us, he said to Cyrenius: 'But great friend and ruler, why this special attention for us who are so few? We also would be satisfied with the food that you Romans are taking.'

<sup>18</sup> Cyrenius said very amicably: 'Friend, I still know you from Ostracine and know that you are strictly keeping to your Jewish laws, and therefore it was my duty to take care of you in such a way that your conscience would not be oppressed. But we, Romans are accustomed to our food, which in the evening mostly consists of the flesh of animals, which you do not eat. Thus, do not feel burdened for the fact that I let this special food be prepared for you.'

<sup>19</sup> This calmed Joseph down, and we took place at our table. And the Romans took place at the big table, but in such a way that Cyrenius was sitting very near to us during the meal in order to discuss with us about different things.

**Adam and Eve, the first human beings of the Earth.  
The pre-Adamites.**

<sup>1</sup> We ate and drank cheerfully, and during the meal when the wine had loosened the tongues, the question was asked again by the counselor who had spoken with the spirits: Was there formerly only one human pair or several on different places of the Earth? Because the spirits did not clear this up to him, and still he also wanted to know this with understandable certainty, because this subject had already come up before.

<sup>2</sup> Then Cyrenius asked Me if I would like to give an explanation about this to the counselor.

<sup>3</sup> But I said to Cyrenius: 'I could do that, but that would be of no real benefit to anyone. And what man really has to know, has been made clear by Moses in his Genesis, and finally still in two more books, in which everything is explained, but which is no more approved in our time and is rejected as apocrypha. Thus, he who wants to know how the existence of the human beings on this Earth happened, must read Moses' scriptures and believe that it was so and not differently. Then by this, he will completely, truly and really come to know if in the beginning there was only one human pair or for instance several human pairs who were set on the Earth at the same time.

<sup>4</sup> I only can add to this, that from the human beings who are destined to become children of God, there has only been set one human pair on the Earth, namely Adam and his wife Eve. The spiritual education from Heaven started with them and continued until this hour.

<sup>5</sup> However, the fact that long before Adam, there have been beings who look like human beings, is very sure and true. And these kinds of beings still exist on Earth, but between them and the real free human beings, there is a very big difference.

<sup>6</sup> Because true man can develop himself to become completely like God and can recognize God and His works thoroughly, compare, evaluate and reach their goal, but this so-called animal-man will hardly be able to do it.

<sup>7</sup> The fact that in the course of time, also the animals are accepting a kind of higher development after many efforts of the true human beings, you were able to experience with your domestic animals. People could achieve even more with the animals if they would be like the simple first fathers of the Earth in a true and complete connection with their spirit of the beyond out of the heart of God.

<sup>8</sup> In the far Upper-Egypt there are still people living who are like the first fathers. Those are still lords over nature that has to serve them according to their will. But in order to become a lord over nature, true man must not subject his soul to nature, but put himself in the spirit above all of nature of matter and the flesh. For in the nature of all matter lies the judgment, weakness and death. Only in spirit lies eternal freedom, the true life and all powers and sovereignty. And the proof that this is so, I have given you outside by the sea.

<sup>9</sup> Therefore, strive that your soul may become one with your spirit. Then this will lead you into all wisdom by itself. But without the spirit, you always will waver between light and darkness and between life and death and between freedom and judgment.

<sup>10</sup> Man can only achieve the unification of the spirit out of God with the created soul by really and truly believing in the only true God, to love Him above all and his fellowman as himself. Whoever

knows this and acts upon it, will then also experience in himself that I have spoken the full truth now to you.'

<sup>11</sup> All of them were satisfied with My words and there were no more questions about the origin of the human race on this Earth.

## - Chapter 222 -

### **The apparent value of outer cultural development.**

<sup>1</sup> We continued to eat and drink, but of course with measure. At this occasion Cyrenius spoke to us about all kinds of practical things, and about things that were in relation with architecture, and the other guests listened to us and agreed with Me and Joseph in everything.

<sup>2</sup> Finally, a general who did not speak a word until then, had the following opinion: 'In relation to architecture it also should be considered if ever the sea ships could not be constructed in such a way that firstly we could resist better the storms than it was the case until now. And secondly it seems good to me that with the bigger ships, the oars would not be necessary, because if the oars are attached too high above the board, then too long handles are needed that are difficult to manipulate. A great number of strong rowers are needed while the oars are exerting only little strength in the water and can easily break during a storm. And if the oars - as is the case with smaller ships - are attached lower, then the water will come in when the waves are only a little higher, and nothing else can be done except to continuously scoop the water to prevent sinking. And thirdly, our bigger ships have the deficiency that because of the many rowers, they have too little space to take a considerable number of passengers, while despite the many rowers, we cannot move, even with a little adverse wind.

<sup>3</sup> Look, my best, young, extremely wise and wonderful mighty Man, You also could give to us Romans a good and true advice concerning this. The old Phoenicians seemed to have had vessels with which they even could sail fast and safely quite far into the great ocean. We Romans must limit ourselves to sail along the shore and only dare to sail into the open sea during quiet days. What do You think about this?'

<sup>4</sup> I said: 'Yes, My friend, it is not so easy to give you real good advice on this. Because what use would it be to you when you finally could not carry it out?'

<sup>5</sup> For good and safe navigation, you need above all an accurate knowledge of the stars in the sky. Moreover, knowledge of the Earth and especially of the situation of the sea, the greatness and depth. But you are still far away from having this knowledge, and you also cannot have it, because your foolish priests would resist it with all force. Therefore, better constructed ships would also be of no use to you because you would not be able to use them anyway.

<sup>6</sup> The ships of the Phoenicians were a little more usable but not much. When the wind was favorable, they could handle their sails better than you can, but they also avoided the open sea and sailed also only along the shores.

<sup>7</sup> But if you want to improve your navigation, you must learn it from the Indians who live by the sea, because they know how to handle their sails, even if this is by far still not perfect.

<sup>8</sup> However, do take care, all of you, that you will reach the unification of your soul with the godly Spirit, then the spirit will show you how you greatly can improve your navigation.

<sup>9</sup> Besides, your ships are for this time very good and very useful. Your descendants will later build even more wonderful ingenious ships on which they will be able to sail as fast as birds in all directions across the seas. However, this will not add to the happiness of man - not physically and certainly not spiritually, but on the contrary it will diminish it enormously. Therefore, remain for a long time by that what you have now, because a too great improvement in earthly matters, is always a true and lasting worsening with regard to the spiritual, which is the only thing that man should cultivate with all his power of life.

<sup>10</sup> What is the use if man would be able to obtain all the treasures of the world for himself but by that, would suffer great harm to his soul? Do you still not know the short duration of life and the final destiny of the flesh? Whether you die as an emperor or as a beggar, does not matter in the beyond. The one who has much here, will have to lack a lot in the beyond, but he who had here little or nothing, will lack little or nothing in the beyond and will all the more easily and sooner acquire the inner and only true living treasures of the spirit.

<sup>11</sup> That is why the first fathers of this Earth were such happy people, because they provided as simple as possible for their earthly needs of life. But when especially the people who lived in the lower valleys started to build cities, pride came also into them. They became effeminate, they became lazy and soon they fell into all kinds of evil and by that in all kinds of misery. What good was that to them? They lost God from the sight of their soul, and all inner power of life of their spirit left them, so that - like many of you - could no more believe in a life after the death of the body.

<sup>12</sup> Was that not a terrible exchange to lose almost completely the spiritual for a greater comfort of material life?

<sup>13</sup> Consequently, whoever of you who is wise will try to exchange again the useless exaggerated good and comfortable material life for the pure, true, spiritual. This will be infinitely much better for him instead of inventing how one can safely and as fast as a bird, sail across all the seas. Once he will have to die anyway. To what benefit will his great inventions be for his soul?

<sup>14</sup> Therefore, remain with what you have. Do not attach any importance to it, and look above all how you can walk more and more on the way of the spirit. Then with that, you will have made the greatest and best invention for the great navigation from this earthly to the other kingdom on the other side, the spiritual.

<sup>15</sup> Strive fully with all your strength and means, to reach that which lasts forever - but take only care of your body as far as this is reasonably necessary for the earthly things. The fact that man has to eat and drink and must protect his body against the cold and great heat, is very natural, but he who cares more for the body than for the soul who is meant to live forever, and finally cares only for the body alone, is truly a blind and extremely stupid fool.

<sup>16</sup> Yes, when someone, against God's will, is capable to procure for his body an eternal life - which is impossible - then he only must take care of the well-being of his body. But otherwise, he only has to take care of that which will and must last forever, because God has determined it that way.

<sup>17</sup> If you all have well understood this now, then do not ask me anymore how much you can improve useless, earthly things - for I only have come into this world to show you the ways to eternal life and to prepare it well, so that you will be able to progress safely and easily on it.

### The way to spiritual perfection.

<sup>1</sup> When all heard these words of Mine, they said among themselves: 'He is totally right and nothing can be said against it, but already since our birth, we are too deeply immersed in the world and we will not so easily be able to completely detach ourselves from it. According to His speech, which had good arguments, everybody must - by working on it, out of one's own free will - raise out from his material state to the free spiritual state. And moreover, we cannot cherish special hope for extraordinary help from the true God, because the will of man would already thereby experience a certain coercion while it has to stay free forever. In order to work on it only individually, people like us, have apparently too little strength, courage, will and truly persistent patience, and therefore it will be for each one of us very difficult - without getting tired and falling down regularly - to make progress on the ways which He has shown to us.

<sup>2</sup> Indeed, it would be very good to reach the pure spiritual state, and it also would be endlessly more valuable than all the treasures of the whole Earth, but the way to it seems very long and bumpy. That is why, finally, it should maybe not be unnecessary to ask Him how long it takes to reach the full, purely spiritual state when one walks according to his conscience, loyally and zealously the ways of life, which He has advised. Because it is certainly much easier to work if, before going to work, he knows - when he works diligently - how much time he must count before it is totally finished. Because it is and remains difficult to start a work if we cannot see beforehand how much work is necessary to finish it - and consequently we can also not know when the goal will be reached. Let us present the just now mentioned question to Him.'

<sup>3</sup> This question was asked to Me and I gave the following answer on that: 'Spiritual works and spiritual ways are not measured in hours and meters but entirely according to the power of the will, the faith and the love for God and fellowman.

<sup>4</sup> He who could at once deny himself in such a way that he gives up everything that is of the world and - in the right measure - would give his treasures to the poor, only out of pure love for God, and would not yield to the flesh of women, would truly be perfected in a very short time. But he who obviously needs more time to purify himself of the earthly dross and appendages, must also wait longer until he reaches the complete happy-making state of true spiritual perfection.

<sup>5</sup> You are highly ranked statesmen and you must exercise your profession, and this is according to God no obstacle that could keep you away from walking rightly on the ways I have shown you. However, this gives you precisely the means with which you can reach true spiritual perfection all the more easier and sooner.

<sup>6</sup> But do not think that you are the office and the honor and the respect of the office. Honor and respect of the office is the law, and you are only it's laborers. However, if you are faithful, good and honest, then you yourselves are partakers of the honor and the respect of the law and the merit of the law regarding the people who are protected by the law and are peaceful and safe, and this will then also be to your advantage before the face of God.

<sup>7</sup> And you are also extremely rich people, but also your riches are no obstacles for the attainment of the pure spiritual state if you will handle it well, being not thrifty and stingy by the support of the poor, with true love for God and for fellowman, like good and wise fathers towards their children. Because in the same measure in which you are showing love to the poor, God will always reward you spiritually and if necessary, also naturally.

<sup>8</sup> And if you think that God is not helping at all the one who - with full dedication - continues to walk

seriously on the way to God's Kingdom and to the life of the spirit when now and then he becomes tired and weak, then you are greatly mistaken. I say to you: once he who has in all seriousness set foot on that way, will also without knowing it, be helped by God in order to progress and finally also to certainly reach the goal.

<sup>9</sup> Of course, God will not compel with His omnipotence the unification of the soul with the Spirit out of Him, but He will enlighten the heart of man more and more and fill it with true wisdom from the Heavens, and by that, man will grow spiritually and become stronger and will be able to conquer easier and with more confidence all obstacles, which for his greater trial, could still come on his path.

<sup>10</sup> The more love for God and his fellowman man will truly begin to feel in himself and the more merciful he becomes in his mind, the greater and stronger has then also become God's Spirit in his soul. Because the love for God, and from that to fellowman, is now exactly God's Spirit in the soul of man. To the same extent as this love will increase and grow, also God's Spirit will grow in him. And when finally the whole man has become pure and charitable love, then the complete unification of the soul with God's Spirit in him, has taken place. Then man has reached forever the supreme goal in life that God had set for him.

<sup>11</sup> God Himself is within Himself supreme and purest love, and the same is also the spirit that is given by God to each human being.

<sup>12</sup> If the soul will, by his free will, become completely like the love of the Spirit out of God, then it is also clear that he will become one with the Spirit out of God that is in him. And when he will become like that, then he is also perfected. And for this, no certain time can be determined. However, the soul's own feeling must say and indicate this.

<sup>13</sup> True, pure and living love is in itself completely unselfish. It is full of humility, active, full of patience and compassion. It will never unnecessarily burden anyone and will gladly tolerate everything. It does not take pleasure in the need of it's fellowman, but is always trying to help everyone who needs help.

<sup>14</sup> So also, pure love is chaste in the highest degree and does not feel pleasure in the lustfulness of the flesh. But the purity of the heart, is all the more pleasing to him.

<sup>15</sup> If the soul of man will also become like that by the efforts of his free will, then the soul is as his spirit and is then also perfected in God.

<sup>16</sup> And now you know very precisely what you have to do in order to reach the pure spiritual perfection. He who will strive entirely for it will also be perfected the soonest.

<sup>17</sup> And he who will be zealous and will seriously do his best to walk on this way will always truly and surely be helped by God to reach the supreme goal of life. Of this, all of you can be sure. For if God came already to help you through Me while you hardly suspected that there existed such a way, how much more will He come to help you when you will walk on it by your own activity. Did you understand this?'

<sup>18</sup> All of them were full of amazement about My teaching words, and even Joseph said: 'I almost never have heard Him talking so wisely and truly.'

<sup>19</sup> Then he turned to Me and said: 'Why did you never teach our priests that way? If one of them had been present here, he surely would start to think differently about You.'

<sup>20</sup> I said: 'I feel more capable to convert the fish in the sea than our rabbis. I also advice you that neither Jacob nor you would tell anything at home of what has happened here, because then you

will have great trouble with the rabbis. For their heart is more hardened than the hardest stone and their soul is much more impure than a swine in a stinking puddle, and I rather would build a thousand stalls for the swine of the Greek and other gentiles no matter from where they are than to waste one word to our extremely dumb, dark and malicious rabbis in Nazareth, Capernaum and Chorazin. However, there still will be a time when I also will open My mouth there too, but not to comfort them but as a judgment over them when their evil measure will be full.

## - Chapter 224 -

### Arrival in Nazareth.

<sup>1</sup> Also Joseph was satisfied with that, and then we went to rest, and the next morning we traveled to the house of our Greek, together with Cyrenius and a few of his servants who escorted us, because Cyrenius wanted to convince himself of the wonderful construction work at the Greek's place.

<sup>2</sup> In a few hours we came to the place and already from afar we saw the totally new house and the also new and big pig-stall. There was no end to the astonishment of the Greek and Cyrenius, and also the people from the house of the Greek were greatly amazed and they knew not how this could have happened during the night.

<sup>3</sup> However, I commanded all of them not to betray it before ten years had passed by.

<sup>4</sup> All of them promised it firmly.

<sup>5</sup> Then Cyrenius gave thirty pounds of gold to Joseph, and the Greek gave him a hundred pounds of silver.

<sup>6</sup> Joseph accepted it for the support of the poor of whom there were always many who had found mercy with him.

<sup>7</sup> After that, we left and arrived quite early the next day, and were back at Nazareth again. Although we could have reached Nazareth the same day, because the Greek gave us his pack animals to escort us home, but I did not want that because I had a good reason for it. We stayed again in the inn where we ate pork on our journey out.

<sup>8</sup> When we arrived the next day in the morning at Nazareth, all of them asked immediately how it had been, what we had done and if they received a good profit by a gentile.

<sup>9</sup> Mary thought that the wages could not be too high for the work of a day and a half.

<sup>10</sup> But Joseph said: 'Be calm all of you and keep silent about it to all the people here and also elsewhere, because the people are full of envy about the happiness of their fellowman. Therefore, I will never shut my heart for the real poor, and the name that I already have since long ago, must remain as it is: whoever cannot find anymore help will still always be helped by the old, poor Joseph with the little that he honestly is earning himself and by zealous work. But do not say anything about this to the people, and certainly not to the priests. Now all the more it will sound like this: the old Joseph helps the poor more and more now.'

<sup>11</sup> When all those who were present heard Joseph's words, they took it to heart, and Mary of whom

My body was born said by that: 'Oh Joseph, your words are good and true and will be followed by us as if they were a commandment from God. But you three can surely tell us what kind of wonderful work you have performed by that gentile who gave you so much gold and silver for it.'

<sup>12</sup> Joseph said: 'Dear mother, I have already told you that God has been with us in a wonderful way. However, what precisely had happened there, you all will come to know at the right moment if it will come out. But take care now, so that we can have something to eat and to drink, because today we still have not consumed anything, whereas we were on our way since daybreak.'

<sup>13</sup> Now Mary went quickly with her helpers to the kitchen to start the preparation for a good morning meal. And in the meantime, Joseph hid the great amount of money in a safe place.

<sup>14</sup> When the meal was prepared and we took place at the table to take part of it, an old rabbi from the city came to inform where we had been, what kind of work we had done and how much we had earned with it. The greedy rabbi wanted to know that because he had the right to receive an offering penny from our earnings - a stupid custom that was in force in the whole of Galilee.

<sup>15</sup> This offended Joseph in such a way, that he said: 'You know me enough to know that I always have done my duty faithfully, and I also will do that now, but it truly makes me angry that out of greediness, you cannot wait at home until I, as always, would come to you. In fact, who told you that I have been away for an assignment with Jesus and Jacob?'

<sup>16</sup> The rabbi said: 'You just left when I came to pay you a friendly visit, as I am doing already for a long time. Then they told me that you went far away with your two sons for an assignment and that you would be back home after three days because the work was not too big. Well, so I have come now again to see you and to hear from you how things are and what kind of news and special things you can tell about it. Because if you only worked for a day and a half, you surely will not have earned that much to pay an offering penny for it that is worth while. And if ever you still want to give something to the synagogue, you do not have to pay in cash, because we still owe you money for your last work. Thus, old friend, you do not have to be angry with me, because I am visiting you today earlier than usual.'

<sup>17</sup> Joseph said: 'This is actually not the reason why I am angry with you or anybody else, but only because otherwise you do not visit me often, unless you came to know that I went away for an assignment or came back from it. But for the work that I have done for you, you still owe me quite some money, and in exchange of the offering penny that I have to pay you each time, you gladly and as soon as possible would like to owe me nothing anymore. That is why all of you are informing so zealously what kind of work I did and how much I have earned. And if I now certainly will have no more work to do outdoors for a whole month, you surely will not come to visit me once.'

<sup>18</sup> Oh believe me, I always know what I have to think about my friends. But this does not matter, because for this reason I still will never be cunning towards my friends. And therefore, I say to you also this time, that with this work I have earned exactly enough, so that the offering pennies that I have to pay to you from it, are just as many as all of you owe me according to my always very fair calculation. And therefore you can strike out the debt at home.'

<sup>19</sup> When the rabbi heard that, he looked cheerful and said: 'Oh that is good. As chief of the synagogue, a heavy stone now fell off my heart. There is now again a very big work coming and even today I will give further information about it. But now I do not want to disturb you any longer.'

<sup>20</sup> Then the rabbi stood up immediately and went quickly back to the city.

- Chapter 225 -

**The death of the rabbi.**

<sup>1</sup> After that, when we started to eat, I said: 'Oh, how terribly blind that man is. To what advantage will those few hundred pennies be to him? Because even today - and this within one hour - he will die. Then, somebody who is better will take his place. That one will pay us for the work, just like we will not keep the offering pennies from him.'

<sup>2</sup> Mary said: 'My dear son, are You now clear-sighted again?'

<sup>3</sup> I said: 'This I have always been. Only for Nazareth and its dark surroundings, I am mute - because where there is no faith, there is also no true reason and no light. Therefore, do not betray Me. When in a couple of hours you will hear in the city the paid lamenting, then do not go immediately to the city out of curiosity like the other blind people, but stay home, because you now already know what the reason will be. And when the news will be announced here, then say: 'Against God's will, no mortal being can fight. God has determined it like that, and lamenting, howling and weeping has so sense at all'. However, until the news will come, we can work outside, and after the news, we will leave the work and we will go to Capernaum. We will find work at the lake until the Sabbath.'

<sup>4</sup> Joseph said: 'This is all fine, but what will the Nazarenes say about this with their big mouths?'

<sup>5</sup> I said: 'These fools may say whatever they want, but we will do what I have advised just now, and then it also will be good.'

<sup>6</sup> After these words, nobody said anything anymore, and after the morning meal we started at once to work on a small task, namely making a grain container for someone from the neighborhood.

<sup>7</sup> After three hours, a black messenger came from the city to inform us about the news: 'The chief rabbi has died 1 hour ago in the synagogue by a stroke from Jehovah, and immediately he was completely dead. All efforts to bring him back to life again could not help. Consequently the chief rabbi is really dead. Therefore, from now on we may work no more in public for three days.'

<sup>8</sup> I said: 'Only two days, because the third it is Sabbath anyway.'

<sup>9</sup> Then the messenger corrected himself: 'Yes, yes, thus only two days.' Then he continued his way.

<sup>10</sup> Soon after that, we were on our way to Capernaum and even the same day we found in the inn at the lake that you already know, a good work at which we were working until the Sabbath and by which we earned a hundred coins. During the Sabbath, we stayed in Capernaum at the lake and we felt very good and cheerful. We only returned on Sunday and heard from our people at home how everything had happened. Many asked after Joseph and were surprised that the always so pious Joseph was not present at the funeral of the chief.

<sup>11</sup> I asked them if they had told them what I had advised them and what the other's replied.

<sup>12</sup> Then the maidservant said: 'When we comforted them this way they agreed with us and continued their way.'

<sup>13</sup> I said: 'It is good like that. Truth never misses its good goal. And we have earned as much at the lake as the chief owed us for the work that we delivered. And so, also this has been settled. Now we calmly can finish the grain container for the neighbor.'

<sup>14</sup> At once we started the work, which was to the liking of Joseph, because he wished that the container had been finished already, because the neighbor needed it badly. However, there was something remarkable with that container. Each time that we wanted to work on it, something happened by which we were either held up with the work or it was interrupted for days. Joseph thought that this was caused by an evil spirit and was of the opinion that we should not let ourselves be disturbed by him and that we had to continue to work until the container was finally completely finished. Therefore, we did what we could, so that in the afternoon only a few lats had to be fixed. And look, the house of someone who lived a little further, took fire. We quickly had to leave our work because of the threatening fire and had to go immediately to the fire in order to extinguish it.

<sup>15</sup> Then Joseph said again: 'Was I not right to say that with this grain container, an evil spirit is involved? Before we were ready with these few lats, a house had to burn, so that there is no way to finish this container today. My dear Jesus, do tell me what You think about this.'

<sup>16</sup> I said: 'Certainly not what you believe about it, although there is some truth in what you are thinking. Our neighbor, for whom the container is, has a wicked helper, who prefers to have the old container out of which he can, as it pleases him, take grain, in order to sell it secretly to grain dealers who are passing by and to keep the money for himself. Although we had been hindered by other incidents, this wicked helper was mostly the reason why the work on the container had to be stopped. Also now he is guilty of this fire, although he himself is the most zealous to extinguish the fire.'

<sup>17</sup> Tonight, he still wants to steal several hundreds of cubic liters of grain from his master, because tomorrow the grain will be put into a new container, which can be locked up very well. However, he discovered that we would finish the container a couple of hours before the evening and his master would use it immediately. Thus, he went to the house of this neighbor who was working in the field with all his people and lit the fire in order to prevent us to finish the container even today.

<sup>18</sup> And look, Joseph, this is also most truly an evil spirit who stayed at the neighbor's place and who hindered our work on the container. But a lot of other things that came between it were of a natural kind and allowed by God.

<sup>19</sup> However, the death of the chief rabbi was completely decided according to the will of the Lord, because the deceit that this rabbi committed secretly against the poor, widows and orphans, was crying to Heaven. Now you know how things are. But keep everything for yourself and do not feel offended.

<sup>20</sup> Joseph said: 'But still, we surely have to deliver this wicked helper to court?'

<sup>21</sup> I said: 'This will not do, because you have nobody who caught him in the act. My testimony alone would be as good as of no value, and the helper would then bring us to trial accusing us of public slander. Therefore, let us not do that. But God, who sees and knows everything, will soon give him the reward that he deserves.'

### The fire in the house of the neighbors.

<sup>1</sup> While we were busy extinguishing the fire, Joseph said secretly to Me: 'Do You not have the same power against this all-devastating element, just like you have over the winds and the water?'

<sup>2</sup> I said: 'I do know what you want now, but this is not the right time for it now. Let the wicked helper really work hard until he will not know anymore where he stands. Soon he will be seriously injured by a fall and will be carried away while being in great pain. Only then I will put a definite end to the fire by My will. However, I am taking care now that the flames cannot cause any serious damage to the house. Be attentive now to see what will happen.'

<sup>3</sup> A lot of people were now coming from the city, more out of curiosity and for the sensation, than for wanting to help to extinguish the fire. The zealous helper demanded from the onlookers that they should help to extinguish the fire and those who did not comply with his words he rudely called them names. These got very angry with that, grabbed the helper and pushed him with great force off the roof on a heap of burning beams.

<sup>4</sup> By that, the helper broke his arm and received some burns in his face, so that he had to be carried away from there. I said to Joseph: 'Look, he has received his reward that will make of him a better person. But now I want that the fire will stop.'

<sup>5</sup> When I had pronounced these words - which only Joseph heard - the fire extinguished so rapidly, that no more glowing spark could be found. Also, there was no other damage to the house except to the roof, which was of course burned more than half. But because there was nothing under the roof that could be destroyed by the flames, the damage could not be called big. And we were offered a job again, which however we performed completely free of charge for the neighbor who could not be called responsible for the accident, and to whom we also gave the necessary materials.

<sup>6</sup> However, among the people there was great amazement about the complete and sudden extinguishing of the fire. No more sparks could be discovered and no more smoke rose up. And moreover, the carbonized beams felt cold. Many said that the reason was that they had extinguished it with dirty water. Others said that God had heard the prayer of a righteous one, and that could be no-one else except the helper who had been pushed into the flames by a few offended idlers.

<sup>7</sup> However, the neighbor for whom we built the container, said to Joseph: 'The fact that the heavy fire extinguished so suddenly is thanks to you, and more precisely thanks to your youngest son. Because since His youth, I have often seen wonderful things about Him, especially when He was completely alone. Then He played with the elements and the powers of nature. But for the eyes of the people He - already since more than eight years - did not show anything of His inner power, and behaved and worked like any other person.'

<sup>8</sup> Once I saw when He was all alone and cut down an oak tree. People like us would need a few days to cut down such a tree that was a good five hundred to six hundred years old, but from the moment that He set the axe to the root, the tree fell already. After that, it was stripped of its thick branches with the same speed. The branches pulled themselves to the side and at once they laid together, chopped in the greatest possible order. Then the trunk was chopped in a rectangular way. And also this chopping happened equally as fast as the other work before, and finally also the little chopping and the gathering of the pieces of wood of the tree. In short, the whole work lasted only

half an hour. When He was finished with the work, He took the axe, went home and let you know that the oak tree was totally ready to be used for the construction. Only you were asked to see it, and during that time you were not allowed to mention it to the other brothers.

<sup>9</sup> Look, this and still more I have noticed with Him now and then, and therefore I am fully convinced now that He is the One who extinguished the fire so quickly. Well, brother, what do you say about this?'

<sup>10</sup> Joseph said: 'Yes, yes, you are completely right and it probably will be so, but what you now believe and know you must keep for yourself, otherwise we soon will have all kinds of trouble with the men of the synagogue, which would be very annoying to me. I remember the story with the oak tree very well, and also other things, especially during the recent days. However, we must keep silent about it, because otherwise we will cause damage to His future plans and purposes. Do understand this well, dear friend, and act accordingly. You will do well by this.'

<sup>11</sup> We left the place of the fire, went home again and went immediately to sleep, for we had worked a lot during these days.

<sup>12</sup> The next day, a Monday, we quickly finished the container before sunrise, and after the morning meal, we went immediately to the neighbor whose house had been damaged by the fire. He asked us to repair the damaged house.

<sup>13</sup> Then I said to him: 'If you can keep silent and keep your servants, also your wife and children, away from your house for a whole hour, you will see God's glory. Then your house will be quickly finished.'

<sup>14</sup> The neighbor said: 'I will keep silent as a grave, and also I will send my people to the field where they all have to work. Then you can do whatever seems best to You.'

<sup>15</sup> I said: 'Good, do it - then I will do My work.'

<sup>16</sup> Immediately the neighbor arranged to make his people leave. We were alone and without any witnesses.

<sup>17</sup> When we stood there, the neighbor asked Me what I would do now. I said: 'Your house will now be repaired in a way that will look wonderful to you. From earlier years it is still known to you that it has been given to Me to perform many wonderful works by My will, but during the time after My twelfth year of life, I did not perform anymore, because of the great wickedness of the people and their total unbelief. But you belong to the small number of righteous people, and you believe what I say to you, and therefore, now you will again experience what God's power and glory in man is capable of. Look at your totally damaged house. I, Joseph and My brothers will not take an axe, and still your house will be well and properly repaired.'

<sup>18</sup> The neighbor said: 'Very well, my young Friend, I firmly believe that You can do all that. But as you see, I still do not have any construction material. From where will we obtain it and from where the money and eventually other means to buy that material and to make it fit?'

<sup>19</sup> I said: 'I already talked about it yesterday that we will help you for free, also with the material, and therefore you do not have to worry about anything anymore. Just look once more to your house, how things are with your half-burned roof. What a pitiful sight. But I will it to be completely repaired now. And look, where can you discover the smallest damage to your house now?'

<sup>20</sup> The neighbor was extremely astonished and said: 'Yes, my young Friend, this is truly God's power and glory. That is why: 'honor to God in Heaven, for He has given such power and glory to the people.'

**The charity of a few citizens.**

<sup>1</sup> While the neighbor was still glorifying and praising God, a couple of some better citizens came from the city who wanted to render a little service to the neighbor.

<sup>2</sup> But when they saw that the house was totally repaired, they said: 'Oh, look, the old Joseph has been ahead of us. You must have worked with all might all during the night in order to repair it completely, and better than what we have ever seen before. Yes, yes, there is not a second architect like Joseph in the whole of Galilee. But how much will our Joseph ask for such a fast and perfect work? Whatever he will ask, we will give you.'

<sup>3</sup> Joseph said: 'I am asking nothing for it. Thus you do not have to give me anything. But give it to the poor, that will be better than to bring it back to the synagogue, as you are always doing according to an old custom.'

<sup>4</sup> One of the two said: 'But one should always give a well-meant gift to the house of God, if the one for who it was meant does not want it or cannot accept it.'

<sup>5</sup> Joseph said: 'Yes, yes, this is what a new temple regulation says, but Moses himself only emphasized that with our abundance we should especially take care of the poor, the widows and orphans. Moses has never talked about the maintenance of some house of prayer or house of teaching, except that he has established the tithe for the tribe of Levi. Is this not so?'

<sup>6</sup> The two said: 'Yes, yes, you are right. From those new prescriptions it is obvious that there is too much greediness in the temple, which God has certainly never prescribed, because He said to all people: You must not covet the things that belong to your fellowman. But the priests are coveting immediately everything that they see that belongs to us and say that it is much more profitable to offer it to the temple, instead of performing other good works. And this cannot be God's word, because God says only that one should love his fellowman as oneself. Thus, we will do what we thought to do for this friend and give it secretly to the poor.'

<sup>7</sup> I said: 'This is a good thing that you can do. If you want to do that, then go to the neighborhood of Capernaum. At the lake, you will find a poor fishing hut. The owner's name is Simon Judah and had an accident during his work, so that he cannot help himself so easily, because a wicked man has stolen his fishing equipment and the fisher does not have the means to buy a new one, and therefore he, together with his family, suffers great need. And because he is a person who has always lived a righteous life before the face of God and man - which is very well known to Me - you truly will do a very good work when you will bring this man an offering.'

<sup>8</sup> When the two heard about this, they said: 'Oh yes, we know that man very well and we know also that he is a very righteous and reasonable man, but we did not know that he is in such great trouble. Come, then we go immediately to help him.'

<sup>9</sup> The two citizens said goodbye and went quickly to the fisher to give him enough money for complete fishing equipment.

<sup>10</sup> And here among us is now sitting, as My disciple, the same fisher who ten years ago has been helped by My advice.'

<sup>11</sup> Peter said: "Yes Lord, this has truly happened to me."

- Chapter 228 -

**In the forest of the neighbor.**

<sup>1</sup> I wanted to end the long story, but our Agricola asked Me if I still would like to tell more that was relating to the time of My youth.

<sup>2</sup> And I said: "Then listen to Me again for a short while.

<sup>3</sup> Thus, those two citizens left and we said to our neighbor: 'Everything is completely in order now with you, but keep the miracle for yourself until there will come a time when it will be meaningful to tell it also to other people.'

<sup>4</sup> The neighbor said: 'But what will I say to my people when they will come home this evening and surely will be astonished when they will see that the whole house has been totally repaired?'

<sup>5</sup> I said: 'Your people, who are no heroes in faith and who will rather believe anything but a miracle, will not ask you how the house has been repaired in such a short time because they will think that we have worked on it with all our might and consequently can be repaired in one day. Your wife has often expressed her opinion that the carpenters could easily build a house in a couple of days if they only worked harder. Well, this time we have worked hard, and thus, for once your wife was right.'

<sup>6</sup> The neighbor agreed completely with this advice. We left him and went home to rest there until midday. Then we took our midday meal and deliberated what we should do during the afternoon, because no work was waiting for us.

<sup>7</sup> Joses, the oldest son of Joseph was of the opinion that we could try to find work.

<sup>8</sup> But I said: 'There are still other carpenters in the neighborhood who also want to work and live. Therefore, we must not try to be ahead of them. The people know us and our work anyway and will come when they need us, but we will not force it upon them.

<sup>9</sup> If we want to do something, then let us go to the forest of our neighbor who lives the closest to us and which is only a little half-hour from here. There we surely will find work for this afternoon.'

<sup>10</sup> Joseph thought that this could well be the case, although he still did not yet receive an assignment from the neighbor.

<sup>11</sup> I said: 'Leave this entirely to Me. The assignment is his secret wish already for a long time and we will meet him in the forest while he is considering how he can make those ten old cedars suitable for the constructing of a new barn. He wanted those cedars to be cut down this week by his three helpers, and only then discuss with you to make them ready for the construction. But because now - as he thinks - his best and first helper lies sick in bed, he is thinking all the time about how, when and by whom he can make his ten cedars suitable for the construction.

<sup>12</sup> He already thought a few times about Me, since I made that oak tree in question ready for construction, but he did not have the courage to speak to Me or to you about it. Now, if we will offer our help today in this matter out of our own accord, it surely will be all the more welcome to him. Therefore, let us go immediately.'

<sup>13</sup> Joseph said: 'What kind of equipment will we take along?'

<sup>14</sup> I said: 'We only need an axe and a saw. Then we have more than enough.'

<sup>15</sup> Then we took the axe and the big saw and went on our way.

<sup>16</sup> But Mary asked why we so seldom stayed at home.

<sup>17</sup> And I said: 'Because we have nothing to do at home. If we have something to do at home, we also will stay home. But you always have many things to do at home and therefore it is also good that you stay more often at home than we.'

<sup>18</sup> On this, she said nothing anymore and we left. Soon we came on the spot where our neighbor was all alone staring at his cedars and considered how he could handle it in the best way.

<sup>19</sup> Suddenly he saw us, came to us in a very friendly way and said to Joseph: 'Oh brother, you are coming as if you have been called a thousand times. You know that I urgently need a new barn, just like that new grain container. In the whole wide surroundings, one cannot find better wood for it than this. However, it already took me much brain racking to know how I have to make this wood ready for the construction. I have often been thinking about you, but cutting down these huge trees is actually not a work for an architect and his master sons. That is why I did not dare to discuss it with you until now, although we have talked a few times about the necessity of a new barn. But since you are here now anyway - probably taking this way because you have an assignment in the mountains - I gladly want to deliberate with you what will be the best thing for me to do.'

<sup>20</sup> Joseph said: 'You are mistaken to think that we are now on our way to work somewhere in the mountains. We came to this place especially for you in order to do that about which you did not dare to discuss with me.'

<sup>21</sup> When the neighbor heard that, he was very glad and immediately he talked to Joseph about the wages.

<sup>22</sup> But Joseph said: 'Only when the barn is ready we will talk about the wages. But let us now go to work at once, because the day will still last for a few hours and we still can do a lot of work.'

<sup>23</sup> The neighbor said: 'Do what is according to your ability and knowledge, because I know very well what you are often able to do in an extremely short time. Especially your youngest son. But I will not talk any further about that now.'

<sup>24</sup> I said: 'Do you believe in My inner power and omnipotence?'

<sup>25</sup> The neighbor said: 'Master, how could I not believe in it, when I then have so many proofs of it?'

<sup>26</sup> I said: 'Very well then. But take care all of you not to speak about Me before the time. And when it will come, you will hear of Me. Now, give Me the axe, so that I will cut down these ten trees at once.'

<sup>27</sup> I took the axe and cut with every blow one tree, of which other woodcutters would need at least a whole day.

<sup>28</sup> When the ten trees were lying there, all the others had a strange feeling, and Joseph said to his other sons: 'All of you have doubted Him, although I often have told you: once he who is chosen by God from the cradle, will never be left by Him. And now, all of you were able to convince yourselves how God is still entirely with Him and works in a wonderful way. Therefore, from now on, you should not doubt Him, but also not betray Him to anybody, because He Himself knows why He still wants to stay hidden.'

<sup>29</sup> They all agreed with Joseph and also promised solemnly to keep silent about this and also about every other miracle as long as I Myself wanted it.

**The festive dinner at the neighbor's house.**

<sup>1</sup> After that, I said: 'Now you four, take the saw and divide every tree in the length precisely into four pieces.'

<sup>2</sup> Josés said: 'But with our human strength it will take a long time.'

<sup>3</sup> Upon this, I said: 'Believe and do as I have told you.'

<sup>4</sup> Then the four of them took the saw, put it to the trunk, and they had barely pulled at it once when the trunk was completely sawed in two. And so it did not take long till the ten big trees were sawed into forty parts.

<sup>5</sup> When this work was finished, I said: 'Now you do not have to do anything anymore except to take away with the axe the upper parts of the trunk, namely the crowns. Then I will work on the trunks in such a way, that they will be fit for the construction.'

<sup>6</sup> The four of them went to the spot, one of them took an axe and the three others cleared the pieces of branches away, which partially could be used as firewood and partially as nails and pegs for the construction. Now, when this work was ready after one hour, I took the axe again in My hand and made the forty trunks rectangular, as they say: with one blow, and this in such a way that out of the thick parts of the stem of the root, two to three good beams were made. And the pieces of bark were removed from the lower and upper planks in such a way that they easily could be used for the floor of the barn, and the lesser strong planks for the roof of the barn.

<sup>7</sup> When I had finished that - which all together did not take longer than one hour - we laid down the trunks and the bark in an orderly manner.

<sup>8</sup> When the whole work was finished in a few hours, I said to the extremely surprised neighbor: 'What matters now, is that you will take this wood home as soon as possible, because openly in the street, I cannot help you in such a wonderful way. So also, the construction of your barn will - although speeded up - be done in a totally natural way. For, as already said, in an open place, where we are watched by all the people who are passing by, I cannot and may not perform a miracle, because of their unbelief and their hardness and wrongdoing. So take care that this wood will be as soon as possible on the right place that you surely will know, because you know indeed where you want the barn to be built. And because we are ready now with this work, we also can go home.'

<sup>9</sup> The neighbor said: 'Yes, that we will do with the greatest joy in the heart, because a work has been finished about which I had the greatest worries. But this evening, all of you are my guests. A fat calf will be slaughtered and prepared immediately, and for that, every person in Joseph's house who is called a human being, will be invited. Also my best wine will fill the cups of my guests and in Jehovah's name, we will be joyful until the middle of the night.'

<sup>10</sup> I said: 'That is a good idea of you, and it will happen according to an old custom for the workers. But your most loyal helper lies very sick in bed in your house and therefore it is somewhat improper to be joyful in the presence of a very sick person.'

<sup>11</sup> The neighbor said: 'This is true indeed. However, the bed of the sick person stands - surely this will not be unknown to You - not in the manor house, but in the house that my father ordered to be built and which is very suitable for the personnel. And that is why we certainly can be very joyful in

my big manor house. And so my words will remain. My will shall eternally never have the might which Yours has, but this time You must, my dear friend Jesus, also listen a little to my will.'

<sup>12</sup> While we were already going home, I said: 'Yes, that I also will do, because nobody in the world has more respect for the free will of man as I have. And until now you did not experience that I ever was against the will of someone when it was for something good, but only against the foolishness of so many people. And therefore, I will, as already said, this time, just like always, listen to your good will. But in return, you also should do something that I will ask you.'

<sup>13</sup> Look, until now you thought that your first helper was also the most loyal one. However, I say that your first helper, to whom you have entrusted everything, was actually the most unfaithful helper. In favor of his own moneybag, he has taken in one year more than 100 hectoliter of wheat out of your big container and has sold it at night to Greeks who were passing by. And also as much barley, millet, lentils and also stone fruit. You noticed the loss in weight, but you could not discover the thief. You thought that other people did it, and that is why you let us make a new strong container that could be well locked up. But your first helper did not like that at all, and look, he was always the very cunning and subtle cause that we were often delayed for weeks with the construction of the container, because he oftentimes gave us work that was far away, to prevent that we could continue with the construction of the container. For he saw that the new container would not be beneficial for his thefts and tried therefore to keep the old one as long as possible. Yesterday midday, he noticed however that the new container would probably be finished. He went to the other neighbor and set fire to his house, to prevent us from finishing the container yesterday because during the night he still - this in favor of his own moneybag - wanted to sell from the old container a great quantity of grain that was ordered by the Greeks.

<sup>14</sup> But by this, his evil measure became full and I said in Myself: evil man, to here and no further. And as someone who knew very well why he was so zealous in taking part to extinguish the fire, he received his merited reward. Now you know how things are with your most faithful helper. What are you going to do now?'

<sup>15</sup> The neighbor who was completely taken aback, said: 'But friends, why did you keep silent to me about this for so long? If ever I could have suspected that, I would have delivered him to court and have indemnified myself with the money that he received for the grain.'

<sup>16</sup> I said: 'That, you still can do now, and there will not be one penny that you will miss, because your helper is a miser and has safely kept all the received money on a pile in his closet. But now, the point is that you first will do My will if you want us to be your guests today. You will keep your helper. I will make him better, but will also remind him his evil deeds and warn him vigorously. Then, with gladness he will give you your money back, up to the last cent - and only from then on you will have a faithful servant. Look, already for a long time, I have foreseen that this would happen, and therefore I also have said nothing until I saw that the time had come when it would be meaningful for you and for him, and that will certainly be the case. Are you satisfied with this?'

<sup>17</sup> The neighbor said: 'Who would not be satisfied with that? I thank You, my true Master, filled by God, and best, as well as righteous Judge. Therefore, a true festive dinner will take place at my place and everyone in my house will rejoice. I will remain silent like a grave about all this and never will anyone come to know what my helper has done to me.'

<sup>18</sup> I said: 'Do that, then you will be happy here and eternally. For whoever can forgive his enemies with all his heart, God will also forgive all his sins, no matter how big they may be.'

<sup>19</sup> When we will visit your very sick helper at your home, nobody may be present, except those who are here now. However, to prevent that someone would notice the healing of the helper, I will only heal him after eight days. Put your servants at work for the festive dinner as soon as we arrive, we

will handle and solve the matter with the helper in the meantime.'

<sup>20</sup> Now, when we arrived at the neighbor's place, he gave all the instructions. And also our people at home were informed immediately, and My mother Mary came soon with a few maidservants in order to participate also in the preparation of the festive dinner which was ready in a couple of hours.

<sup>21</sup> During that time, we were dealing with the helper. He confessed everything, asked his lord and us to forgive him and gave him all the money from the closet, with the full assurance that he, when he would feel better again, would try to make everything well again by hard work. The neighbor forgave him everything and kept him in service as first servant.

<sup>22</sup> Then we went to the festive dinner that was already prepared, and there was joy until the middle of the night.

<sup>23</sup> Look, these were the deeds which I have performed in My twentieth year of life of which very few knew until now.

<sup>24</sup> But now the evening is already coming, and soon there will be several disguised Pharisees who will come up here on the Mountain of Olives. They will be well served."