

The  
Great Gospel  
of  
John

*VOLUME 9*

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## - Chapter 1 -

### The Lord meets a group of poor pilgrims.

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<sup>1</sup> When we were at a distance of 1 hour walking from Essaea, we met the earlier mentioned poor pilgrims who came from the region of Jericho, and they asked us for alms.

<sup>2</sup> And I said to the Jewish Greeks: "Give them of your abundance, for they are as poor in the world as I Myself who still possess no stone as My property to lay under My head. Foxes have their holes and the birds their nests, but these poor possess nothing except themselves and their scanty clothing. So give them something."

<sup>3</sup> After these words of Mine, all Jewish Greeks and also the few disciples of John brought a considerable amount of money together and gave it gladly to the poor. With their hands lifted up they gave thanks to Me and to the givers, and asked us to forgive them for interrupting our trip, and since we were Jews, they also asked us anxiously and worriedly if they would reach Essaea before sunrise.

<sup>4</sup> I said: "Why are you afraid to profane the Sabbath by walking on the road? Neither Moses nor any other prophet has ever given a commandment not to travel on a Sabbath. The new temple precepts are not divine commandments and are also futile to God. But it is still early, and you will reach the place in one hour. And when you will arrive there, you should lodge in the first inn that is outside the gate of the little city. There you will be well received and be taken care of, for I already have announced your arrival there. But who I am, you surely will hear in Essaea. And so, you can continue your trip now."

<sup>5</sup> The poor were certainly surprised when I told them all this, but nevertheless, they did not dare to ask how I could have known all this and continued their way.

<sup>6</sup> Along the way, the disciples asked Me why these poor were actually traveling to Essaea, for it could not be seen that they had one or the other sickness, since sick people could never walk that easily.

<sup>7</sup> I said: "These do not travel to Essaea to be healed, but being totally destitute they try to find work and financial support, because they heard from travelers that the Essenes have lately become very charitable towards real poor people, and thus they went to Essaea because they could find no work and thus also no income at home for their livelihood. This does not honor their region and therefore it is only sparingly blessed by Me.

<sup>8</sup> But still, among them, were a few who were sick when they left home. However, some of My seventy disciples, whom I have sent out, came in their poor region and healed them, and thus there were no more sick people among them now. The disciples also advised them - because of their poverty - to go to Essaea where they certainly would find work, and care would be taken of their body and spirit. And that is why these poor people went quickly on their way."

<sup>9</sup> Peter said: "Then they must have left soon after us, since they are already here now, for they cannot move forward in a miraculous way like us?"

<sup>10</sup> I said: "This is also of no concern to us. They soon will reach their destination and this is the main thing. The day or the hour is not important at all, and therefore we will let it rest now."

<sup>11</sup> They were all satisfied with My answer. We walked quickly, and so we moved on fast, which was,

especially in this region, very good and practical, because it was very deserted, and for several hours in the area, no tree, no bush, neither any other shrub could be discovered. So we met no-one, and therefore we could move on with the speed of the wind, and in this manner the long and very deserted part of our way was soon left behind us.

<sup>12</sup> After we had left that place behind us - which was very desolate for every traveler, wherefore we needed two hours, despite our speed of the wind, while otherwise even a traveler on a camel had to spend almost a full day on the deserted road - we came again in a habitable region, and that is why along the road, there was an inn and several houses and farms, which were for the greatest part the property of Greeks.

<sup>13</sup> When we arrived at the inn, a few disciples said: "Lord, we have covered a very long way now and became therefore thirsty. Would You agree if we would take a little refreshment here, and we could ask for water to quench our thirst?"

<sup>14</sup> I said: "This we surely can do, but this region is poor in water, and the innkeeper will ask a lot for the water, because he is a heathen who is very eager for profit, like most Greeks are. If you want to pay for the water, then we can enter the inn, take a little rest and ask to give us water and some bread."

<sup>15</sup> Since they had the money, the Jewish Greeks and also the disciples of John said: "Lord, this we gladly will do. And if the innkeeper has a wine that is good to drink, then we are also willing to pay for the wine."

<sup>16</sup> I said: "You are free to do so here. Do what you think is necessary, then I will do what I think is necessary. So let us enter the inn."

## **- Chapter two -**

### **The miracle in the house of the innkeeper.**

<sup>1</sup> We immediately went into the inn and the innkeeper came to us and asked us most politely in what way he could be of service to us.

<sup>2</sup> I said: "We are hungry and thirsty - therefore, give us bread and water."

<sup>3</sup> The innkeeper said: "My sirs, I also have wine. Would you not prefer to drink wine, because mine is very good? Better than the water of this region which is hardly suitable for cooking?"

<sup>4</sup> I said: "Your wine is indeed not bad, but we are in earthly respect not so wealthy to afford your expensive wine to quench our thirst. So bring us what we have asked, and then we will also be satisfied with that. But take the water from the spring in your wine cellar, and not from the rain-water well in the back of the inner court, because the water will be paid for and therefore it also should be good, fresh and clear."

<sup>5</sup> The innkeeper looked surprised at Me and said: "Friend, as far as I know, You are now for the first time in my house. Then how do You know how it is arranged? Who could have reported this to You?"

<sup>6</sup> I said: "Oh, do not be surprised about that, but bring us what we have asked. Nothing in this

house is unknown to Me, even if I am with these friends of Mine for the first time staying under your roof. How this is possible, I surely know, just as I also know that your eldest and dearest daughter Helena is suffering from a malicious fever for already three full years, and that you already had a lot of expenses for that, while no doctor was able to help her, and even less one of your many house gods that you ordered to be brought from Athens for a lot of money. Look, so I still know a lot of other things in your house. But go now and bring us what we have asked, so that we can strengthen ourselves and continue our way after that."

<sup>7</sup> Then the immensely surprised innkeeper called a couple of servants and ordered them to bring us bread, salt and several carafes of fresh water.

<sup>8</sup> When all this was put on the table for us and the thirsty disciples wanted to grab the carafes immediately, I said to them: "Just wait for awhile until I have blessed the water, so that it will harm no-one, for also the water from the spring is causing fever in this region, because it contains impure nature-spirits."

<sup>9</sup> Then the disciples waited, and I breathed over the carafes and said to the disciples: "Now the water is blessed and purified, but eat first some bread and drink then with measure, so that you will not become drunk."

<sup>10</sup> The disciples did so, and when they began to drink they said with surprised cheerful faces: "Yes, we must indeed drink such water with measure, so that we will not become drunk."

<sup>11</sup> The innkeeper noticed that and said to the two servants: "How can this be? Did you perhaps bring wine to these remarkable guests, while they explicitly asked only for water?"

<sup>12</sup> The servants said: "Lord, we have done what you have ordered us to do. However, how this water has become wine now, this we do not know. The One who breathed over it will surely know how the water has become wine. Do ask Him, for He seems to be capable to do more things than we all together in this region."

<sup>13</sup> Then the innkeeper came to our table and we gave him a drink. When he emptied the carafe almost completely, he was fully amazed and said to Me: "Are You perhaps a great and famous magician or a God who is still unknown to me, that You can do something like that? Please tell me."

<sup>14</sup> I said: "If you will do away with your gods from your house and will no more believe in them, then I also want to tell you who I am and show you the only real, true, but still completely unknown God, Who also can help your daughter if you would believe in Him and would give all honor only to Him."

<sup>15</sup> When the innkeeper heard that from Me, he said: "You speak remarkable words. To destroy all my gods would not be difficult, but if our priests or the Romans would hear that, I would fare badly, for whoever will defile an image, or even only a demigod, will be severely punished here. I first would have to become a Jew with all my family, prove this in the presence of a court of law, and prove it in writing, seal and circumcision, after which my Roman citizenship would be taken away from me, and as Jew I would then have to buy it back for much money if I would like to continue to be a Roman citizen. What you ask me to do, wonderful friend, can hardly be accomplished in my present position. However, I know a solution: You do away with the gods in my house in the presence of witnesses who are serving my whole house, then in silence I, with my whole family will give the honor to the God you will show me."

<sup>16</sup> I said: "Good, then have a look in your house and convince yourself to know whether one of your many rooms is still adorned with an idol, great or small."

<sup>17</sup> When the innkeeper wanted to check, his whole household came desperately crying to him and lamented: "A great misfortune must have come over this house, because all the gods suddenly left

us."

<sup>18</sup> Then the innkeeper said with a fearless face: "Be quiet about that. Only the dead gods, made by human hands, who are of no use to anyone and who can help no-one in need, are certainly destroyed by a true, living and above all mighty God. And instead of that, most probably the one, only true, living and above all mighty God has come into our house, and this servant of Him, who is Himself already more than mighty, will reveal and even show Him to us. And so, by the removal of the dead and entirely powerless gods, not a calamity but only a very great salvation has come over our house.

<sup>19</sup> So that you may believe that this is wonderful and true, just look here at our water carafes. At the request of this wonderful mighty servant of the one, true God, these were set on the table filled with water by my two servants here, which they can testify before everyone. Since they were very thirsty, these guests wanted to drink the water immediately, but the mighty servant of God said to them that they only should drink the water after He had blessed it. Then He breathed over the carafes and the water, and the water was immediately changed into the best of wine. There you can still see a full carafe. Take it, taste the content and say if this is water or wine of the best kind."

<sup>20</sup> Then the woman of the innkeeper took the carafe, tasted the content and said, extremely amazed: "Listen, this is unheard-of. Only a God can do such a work of wonder. Once in Athens I also have seen magicians performing wonders and who changed also water, once into blood, then into milk again, and then again into wine and in still all kinds of other things, but from a priest of Apollo - who was after me because I was a very beautiful and rich Greek woman - I soon heard into all details how such wonderfully appearing changes could be achieved in a very natural way, but this took also away all my belief in magicians and their false wonders.

<sup>21</sup> But here, not any secret or hidden falseness can be discovered, and therefore it is a complete true wonder of a living God. This I fully believe now, and I will adhere to that belief until my death. Taste this wine now, all of you, and give your opinion."

<sup>22</sup> Then they all tasted the wine, and discovered that it was indeed as the innkeeper and his wife had described.

### **- Chapter three -**

#### **The healing of the sick Helena.**

<sup>1</sup> Then the innkeeper continued to speak to his house staff that was present now: "Now we have convinced ourselves that the to us still unknown servant of the one true God has done a real miracle to introduce us to the one true God, and He also gave me other proofs that are not less wonderful, and from which I have concluded that He must be an extremely wondrous Man, because He is aware of the most hidden and secretly kept arrangements and circumstances of our house, even more accurately than we ourselves.

<sup>2</sup> So He also knows of the sickness of our dearest daughter Helena which has been incurable up till now, and He also promised me that He would heal her if I would remove all the dead idols - great and small - from the house and would then adhere with my whole family to the one, true God and give Him all the honor. However, I still did not dare to violate the dead idols myself out of fear that I first would be betrayed by someone and then would be punished by the priests and courts of law,

but I said to this wonderful servant of the one true God: 'You remove them from the house, with witnesses, then we cannot be responsible for it'. And look, this He has done in one moment, and thus all our numerous idols in the house have been totally destroyed in a most wonderful way. We all are witnesses of that and cannot be called to account by the priests and still less by a Roman court of law for that, which you all will be able to realize as well as I do.

<sup>3</sup> But now that this man did such unexpected things suddenly before our eyes today, let now also our daughter be healed and let the one, only true God be made known and shown to all of us, so that we all can give the honor only to Him and act and live according to His will."

<sup>4</sup> All those who were present agreed on that, and the innkeeper with his wife and his children turned now to Me and asked Me to, if that would be possible, heal their sick daughter.

<sup>5</sup> And I said: "Since you and your whole family are believing, it also will be done according to your belief. Go now to the room of your daughter and convince yourself if she is already healed. Then bring her here, so that also she can taste this wine of life and would come to know the One who has healed her."

<sup>6</sup> After I had said that, they all left hastily the dining room to see if Helena was already healed. When they came to her, they saw that she was completely healthy, and she related that a fire streamed through her and that the fever and all pain and all her former weakness had suddenly left her. This caused a great rejoicing. The daughter left then also immediately her sickbed, dressed herself and was brought with shouts of joy to Me.

<sup>7</sup> When she was told that I was the One who had healed her, she kneeled at My feet and moistened them with her tears of gratefulness. Also all the others thanked Me for the miraculous healing of Helena.

<sup>8</sup> And I said to her: "Stand up, daughter, and drink some wine from the carafe that stands next to you, so that you will be strengthened in your whole body and in your soul."

<sup>9</sup> Then Helena stood up easily, took humbly the carafe and drank the wine, which strengthened her, and of which she could not stop praising and commending its good taste.

<sup>10</sup> When she was strengthened, they all asked Me again to make known and also show to them the one true God, if that would be possible.

<sup>11</sup> I said: "Then listen to what I briefly will say to you now.

<sup>12</sup> There is almost no Greek, living and doing business in the Jewish land, who is not familiar with the teaching of Moses and the other prophets. The God Who was proclaimed to the Jews, the God who spoke on the Mount Sinai with Moses and who spoke through him and his brother Aaron amidst thunder and lightning, and later also always through the mouths of the prophets and many other wise men, whose more than holy name is Jehovah, is the one, only true, eternally living, most wise, more than good and supremely powerful God, who created out of Himself, the sky, with the sun, the moon and all the stars, and this Earth with all that is in it, on it and above it.

<sup>13</sup> Believe in this God, keep His commandments that you know, and love Him above all by keeping His commandments. But love also your fellowmen as each one of you loves himself, that means: do for them everything of which you reasonably want that they would also do for you, then the one, only true God will always be merciful to you and will gladly hear your prayers.

<sup>14</sup> Then He will not reveal Himself as a faraway and deaf God to you, but as an always close Father Who loves you above all and Who will never leave your prayers unheard.

<sup>15</sup> This is all that the one, only true God wants - who is also the only true Father of all people. Whoever will do that, will not only be blessed already on this Earth more and more, but will, after the falling away of the body, also receive the eternal life of his soul, and will eternally be there where the Father is, and be more and more happy. Now do you know Who the only true God is?"

<sup>16</sup> All of them said: "Yes, if He is the One - and we are not doubting this anymore - then we know Him from the Scriptures that are well known to us. We always have liked the teaching of Moses, but because we all too often had to discover that this teaching was observed in a total opposite way, namely by the prominent priests - and because the only true God did not do anything bad to them as punishment for the crimes that they commit to their fellowmen, we thought: what truth can there be in a teaching when the prominent representatives of it and the so-called servants of God are not believing it in the least, which can be seen all too clearly from all their actions.

<sup>17</sup> That one should love his fellowman as himself, is the first thing that can be concluded from the laws of Moses. However, you should see how the prominent representatives of the teaching of Moses love their fellowmen. One must be stricken with the deepest blindness if he does not notice that exactly these representatives of the teaching do not believe in it in the least. Because the truth of a real belief should become evident by the actions according to the teaching, and more precisely from those who are representing and spreading the teaching. But when they are showing by their actions before the eyes of everyone, and without any shyness or fear for an only true God, that they believe nothing, then how can we strangers join their teaching?

<sup>18</sup> Look, mighty, true servant and priest of the one, only true God, this has always been the reason why we doubted the truth and the realness of the teaching of Moses just as we doubted our polytheism. For the sake of the people and their laws we finally took part in everything, but we ourselves did not believe in any God anymore - but we believed in the all-controlling powers of nature that we came to know more closely by our scientists.

<sup>19</sup> But now, as a result of Your deeds and words, the situation has greatly changed for all of us, and we doubtlessly believe now in the one, only true God of the Jews, Who has given such an unheard-of really godly power, because You have of course done always His will.

<sup>20</sup> We will adhere simply and solely to the teaching of Moses and never to its representatives in Jerusalem. Yesterday, late in the evening, a couple of those kind of chiefs came to us from Essaea and talked seriously against their own temple establishment and greatly praised the great power and wisdom of the Essenes, and we thought by ourselves: 'If you yourselves are already criticizing so much yourselves, then what must we strangers think about you?' But still, we liked them because they confessed the truth. They continued their way again early this morning. Now, concerning the teaching, it is quite clear to us, but there is still one point, and that is Your last promise.

<sup>21</sup> You also promised to show us the only true God, which certainly will be possible for You, just like all the other things. Now that You already have made us so happy while we did not ask You for it by letting us know the one, only true God through deed and word, we ask You now also to make our happiness complete by showing us the only true, one God. We are all asking You this very explicitly."

- Chapter four -

**The Lord bears witness of Himself.**

<sup>1</sup> I said: Yes, My dear children, but precisely for your sake, that will not be as easy as you think, but since I also have promised that to you, you will all see the one, only true God. But first I have to urge you not to make known what you will see before one year will have passed by."

<sup>2</sup> All promised Me most solemnly.

<sup>3</sup> Then I said further: "Very well then, listen to Me and open your eyes and hearts widely.

<sup>4</sup> I Myself Who am now speaking to you, am the One who the prophets have announced to the people. According to My eternal decree, it has pleased Me to come Myself as a Man of flesh and blood as a clear and life-bringing light among the people who went astray in the old night of sin and are pining away, and to free them from the hard yoke of judgment and eternal death.

<sup>5</sup> However, I did not only come to the Jews who were from the very first beginning the people of the one true God - and are still calling themselves like that, although a lot of them became already since a long time a people of Hell, because of their evil actions - but I also came to the gentiles. Even if they are also descending from the same first man on this Earth, in course of time they let themselves be seduced by the enticements of the world and by that they became unfaithful to the one true God, did not know Him anymore and then they made gods of dead and perishable matter themselves according to their lust and liking, and honored and worshiped them, which is still the case to a great extent nowadays, as you all surely know.

<sup>6</sup> Thus, so that also the gentiles would know the eternal and most living truth, which exists only in God, I came also to the gentiles and I willingly give them back the light of life - which has been lost for already so long - and thus also the eternal life.

<sup>7</sup> I Myself am the Light, the Way, the eternal Truth and the Life. Whoever believes in Me and lives according to My teaching, has the eternal life already in himself and will never see nor feel death, even if he - concerning his body - would die a thousand times, because whoever believes in Me, keeps My commandments and thus loves Me above all, is in Me and I am in the Spirit in him. And in whom I am present, there also the eternal life is present.

<sup>8</sup> And so I have shown you now the only true, one God, as I have promised you before. Examine now yourselves, to know you also believe that. Yes, also this you believe now, but remain also as true heroes in that faith and let no-one turn you away from it, then you will live, and the power of My will, will be and remain in you. So be it and so it will remain."

<sup>9</sup> After I had said that to the gentiles who were present there, they trembled with deep respect, and no-one dared to say a word.

<sup>10</sup> But I said with a kind voice: "Come to yourselves children. Do I then, as the most true Father of all people, look so terrible that you are so much seized with such trembling? Look, although nothing is impossible to Me - because in Me is all power, might and authority in Heaven and on Earth - but I cannot help that I am Who I am, and you are what you are. For I am who I am, was and will be from eternity to eternity, and you will also be and remain as you are. Now, if I call you My dear children, then you certainly are completely equal to Me, and if you live and act according to My teaching and thus also according to My will, you truly will not be less perfect than I am Myself, and you will be able to do the same signs as I do, because what pleasure can imperfect

children give to a perfect Father? Thus, give up your too great respect for Me, and instead of that, have a complete trust and love for Me, then you will be much more pleasing to Me, I will be more satisfied with you and you will be more dear to Me.

<sup>11</sup> Truly, whoever loves Me, does not have to fear Me, because those who have too much fear for God, have firstly never really known Him, and their heart is still far away from His love, and secondly such too fearful children are by their own fault in danger of going astray from what they believe and know, because their fear weakens their courage and their will to come in their heart as close as possible to Me, and by that become also enlightened by Me in all truth of life. If you have understood that, then give up your fear for Me and have love for Me and the fullest childlike trust in Me."

<sup>12</sup> After I said that to them, the idolatrous fear left their heart and they began to glorify and praise Me with more trust, and in their heart awakened more and more love. But they still were not too sure about it because the ideas of pagan relentlessness and eternal might and severeness of a God, which they had cherished for a long time, did not and could not be wiped out so fast. But after an hour during which I still stayed in the inn, they all became intimate and I still gave them many lessons, which strengthened and confirmed their love for Me.

## **- Chapter 5 -**

### **The arrival before Jericho.**

<sup>1</sup> Then My disciples, who had money, asked the innkeeper how much they had to pay for the bread and spring water.

<sup>2</sup> But the innkeeper said: "Oh, how can you ask me such thing since I will be eternally in debt to God the Lord and thus also to you who certainly are His nearest friends? Every word He spoke to us is worth endlessly much more than all treasures of the Earth. Even if you wanted to stay a thousand years in my house and would eat day and night, and I would ask even one penny for it, then I would not deserve less than to be thrown alive as food for the snakes and dragons. But it is almost noon now. How happy would I be if God the Lord and you would like to take the midday meal with me."

<sup>3</sup> On this I said: "To Me, your will is as good as the action. However, we have to continue our way, because also in other places, there are children whom I want to help. And soon, poor pilgrims will come this way, more precisely from Essaea, going to Jericho. Even though they have completely received their physical health back there, they do not have much money, and they are hungry, thirsty and tired. Give them food and drink and also lodging for the night, then I will accept that as if you have done it for Me."

<sup>4</sup> The innkeeper said: "Oh Lord and God, even if those poor people want to stay here for a whole year, they will be taken care of. If they travel on the main road, I immediately want to send them my pack-animals and wagons that are harnessed with horses to bring them here.

<sup>5</sup> I said: "Also now, your will is as good as the action. The pilgrims whom I announced to you, have left yesterday evening from Essaea over the mountains to this place and they will arrive here in a couple of hours across the narrow mountain path, so that your pack-animals and wagons will be of no big help to them. However, when they will leave here tomorrow, you can be of service to them in

one or the other thing they need.

<sup>6</sup> But from now on, let no-one pay you anymore for the water, because I also took care that your springs will always give abundant and healthy water. Be always merciful to the poor, then you also will find mercy with Me. You have received My blessing and My mercy, and these will also stay with you if you actively will adhere to My teaching. And so, we will now continue our trip."

<sup>7</sup> After these words, I quickly stood up and went with the disciples outside.

<sup>8</sup> It is obvious that the innkeeper with his family wanted to escort us for a while, among tears, thanks and praise, but when we began to walk fast, those who escorted us stayed behind and returned back home.

<sup>9</sup> Since there were no travelers around noon here on this part of the road, we moved on with the speed of wind again, but when we came again in a region that was populated, we continued to walk in our natural way. And so, close to the evening, we came close to our destination, Jericho.

<sup>10</sup> There was a nice lawn. We rested here till the sun would set completely, because I did not want to enter the city at daylight, namely because the two Pharisees, whom we did catch up despite their fast running camels, approached the city only a couple of morning-lands before us.

<sup>11</sup> While we were resting on the lawn, discussing all kinds of things, a tax collector came to us from the nearby tollhouse, asking where we came from and if we would stay on that spot for the night.

<sup>12</sup> I said: "Neither the one nor the other thing is of your concern, but if you want to know it, I say to you firstly that we all came from Essaea today, and secondly that we are resting here for awhile and will then enter the city."

<sup>13</sup> When the tax collector heard that we actually came from Essaea to Jericho on foot in 1 day, he slapped his hands above his head out of amazement and said: "Oh, this is possible for a camel with fast running legs, but to do this with human feet is unheard-of. Then you had to fly."

<sup>14</sup> I said: "That is our concern. However, you go into the city, because you have the time, and ask for Kado whose father is your supreme commander, and tell him to come to Me, for I, the Lord, am waiting here for him."

<sup>15</sup> Then the tax collector asked: "Lord, if I cannot tell Your name to Kado, will he then come to You?"

<sup>16</sup> I said: "Also in that case. Now go, then you will receive your reward, because every willing worker deserves his reward."

<sup>17</sup> After these words of Mine, the tax collector went quickly into the city and conveyed the message to Kado.

## - Chapter 6 -

### Meeting Kado again.

<sup>1</sup> When Kado heard that, he did not wait one moment longer, gave the tax collector a coin as messenger reward and hurried as fast as he could to Me.

<sup>2</sup> When he came to us, being almost out of breath, we stood up from the lawn and I stretched out My hand to him, but he hugged Me, pressed Me to his chest, overwhelmed Me with many friendly kisses and said finally, overflowing with joy and happiness (Kado): "Oh Lord and Master, what indescribable joy You have prepared for me by returning so quickly. Oh how happy we are to have You again among our sinful and for You eternally unworthy environment. You were only three days absent and for me it almost became three years, because the great desire of our whole family for You has put our patience heavily to the test. If You would not have come today, I would have used our best camels tomorrow very early in the morning and traveled after You to Essaea. Oh, now that You have come, everything is all right again and completely in order. But now, oh Lord and Master - our only love and our highest need - please come, come now with me, so that our whole family will be blissfully happy."

<sup>3</sup> I said: "Your friendliness has refreshed My heart, and I will go with you, but let us still wait for awhile. We will enter the city when it becomes dark, so that we will not cause a sensation among the crowd who is curious, because since there is a market tomorrow, there are many strangers here, and they should not stare at us and criticize us when we enter the city. Also a couple of Pharisees have taken up residence with your father. They soon will be accommodated and then we can enter your house without hindrance."

<sup>4</sup> That seemed a good idea to Kado, but he called the tax collector once more and sent him to the inn to tell his people that they had to prepare the best evening meal. They will gladly know why in a short time.

<sup>5</sup> Then the tax collector hurried again into the city and conveyed the message.

<sup>6</sup> The father of Kado said: "I can guess the reason. Go and tell Kado that we will take care of everything in an excellent way."

<sup>7</sup> When the tax collector came back and conveyed the answer of his father, and it already became quite dark, I said: "Now we easily can continue our way and we will no more be watched and recognized by anyone along the way. And even when someone will look at us, then he just will take us for merchants who have just arrived, and that will not disturb us."

<sup>8</sup> So we came easily and undisturbed to the inn of Kado.

<sup>9</sup> When we were before the inn, I said to Kado: "Friend, now you enter first and tell your people that I have arrived with My disciples from Essaea. When I come into the guestroom, they should not have too great outbursts of joy, so that it would not draw the attention of the few strangers before time. And let them also not call Me 'Lord' or 'Master', but simply talk to Me as a good Friend, because I only look at the heart and never at the mouth. The reason why I want it that way now, you surely will realize and understand later well. Go and do it."

<sup>10</sup> Now Kado hurried to go into the house and gave instructions to his family as I told him to do.

<sup>11</sup> Then I entered the large guestroom in which a big table was already set for us.

<sup>12</sup> And when we entered, everyone came to meet us amicably. The father and mother of Kado and also his wife and children greeted Me most kindly and asked Me to sit down, since I had to be tired from the long journey. This greeting was done very well and so the strangers did not take notice of Me and My disciples. However, with all those well-chosen words, they all had tears of the greatest joy in their eyes, namely Kado's father and his old, loyal servant, whose name was Apollon. But I immediately strengthened their heart and so they could bear My presence without any further tears.

<sup>13</sup> We went to sit immediately at the table, and the innkeeper, Kado, his wife and children and on My request also Apollon, came to sit closest to Me. The mother of Kado however had still some things to do in the kitchen, and Kado's brothers and sisters had to serve the guests.

<sup>14</sup> When we were now cheerfully sitting at the table, upon which the best wine and the best bread was present in abundance, a few disciples, and especially our Judas Iscariot, wanted to grab it immediately, because they already were very hungry.

<sup>15</sup> But I said: "Since you were able to endure it until now, you surely will be able to endure it a few moments more without starving from hunger or thirst. Wait for the warm food, only when that will be on the table, you should first take some bread with salt and then take a little drink of wine, then the evening meal will strengthen you and make you fit and cheerful, but otherwise it only will weaken your limbs and inward parts. Man should also try to keep his body healthy if he wants his soul to be freed from sadness and fear. Do it as I am doing it."

<sup>16</sup> The disciples thanked Me for this advice and they also did so.

## **- Chapter seven -**

### **The Lord and the sick businessman from Sidon.**

27.8.1861

<sup>1</sup> A few strangers noticed that I gave this advice to the disciples, and one of them, a businessman from Sidon, stood up, came to Me and said: "Good friends, forgive me that I as stranger have taken the freedom to speak to you. According to the words that You have spoken to Your friend I noticed that You certainly must be a doctor. So I would like to ask You for advice, namely what I should do and use to get rid of my stomach pains that I have now for already several years."

<sup>2</sup> I said: "If you think that I am a doctor, then accept also My advice. Do not eat too much and too fat pork meat as you have done until now, and do not drink the whole day such strong wine, then your stomach pains will surely stop. This is My advice as doctor. If you will follow that, it will be more beneficial to you than your aloe juice that empties you stomach indeed, but in order to fill it all the more afterwards. Man does not live to eat, but he eats only to live, and for this, no stuffed stomach and no daily intoxication of the nerves by drinking the most strong wine are necessary for that."

<sup>3</sup> When the stranger heard that from Me, he was very surprised and said: "You have never seen me before. Then how can You know so precisely how I live?"

<sup>4</sup> I said: "Really, I would be a bad doctor if I could not read from the forehead of a sick person how he lives and how he caught his sickness. Do what I have advised you and abstain from sensuality, then your stomach will be better."

- <sup>5</sup> The stranger thanked Me for this advice and laid down three golden coins for Me on the table.
- <sup>6</sup> However, I gave them back to him with the words: "Give those to the poor, for I do not need gold nor silver that man are desiring so eagerly."
- <sup>7</sup> The stranger took his gold back and said: "Only now I can see that You are a real doctor. If I will be better, the poor will receive a hundredfold from me."
- <sup>8</sup> Then he returned to his table, and on our table the foods were served.
- <sup>9</sup> The foods consisted of well-prepared fishes, three fried lambs and also twenty fried chicken as well as different kinds of noble fruit. So we began immediately to eat and everyone really enjoyed the delicious wheatbread and the wine, and soon it became very lively at our table.
- <sup>10</sup> When the strangers noticed that we enjoyed the food so much at our table, and because they also knew that it was always very expensive to eat in that inn, the stranger, to whom I before had given a good advice for his stomach, said more or less softly to his companions: "Yes, now it is quite clear to me why that doctor did not accept the three coins of gold from me. Guests like Him and his companions who can afford such an expensive meal, must certainly have more treasures than we have, and then three golden coins are of course too little for such doctor who is already more than rich. Well, such evening meal must cost in this inn at least five hundred coins. Yes, yes, the one who has the skill to be a famous doctor is happier and richer than a king who, when he becomes sick, must seek help in return of paying great treasures. Because no matter how mighty and rich a king may be - when he becomes sick and weak, he still cannot heal himself and save himself from death. Then for a lot of money and from far away he calls the best doctor that exists, and when the doctor has helped him, he is rewarded with even larger amounts of money. And this will certainly be the case with this doctor, having earned already large amounts of money with kings and princes, and that is why he also can live quite differently than we poor businessmen from Sidon and Tyre."
- <sup>11</sup> My disciples heard that remark from the strangers, and Jacob the elder already wanted to interrupt him.
- <sup>12</sup> But I said to him, also more with a softer voice : "Just let them talk and form their opinions about us, for they certainly are not harming us in this way. When you will proclaim the gospel in My name to all nations over the whole world, you will not escape all kinds of opinions that men will make about you. If these opinions are blind and foolish, then let people talk. As long as their opinion does not contain any danger in itself. However, if it is of a malicious kind, then you can call those who are judging you for an account before a judge, or you can leave that place and shake off the dust from your feet, then I will be the Judge in secret about such place and it's inhabitants. So we will let them talk about us and let them form their opinions as they want and as they can understand it, because no-one can have an opinion about a matter or a circumstance differently from what he can understand, just as little as for an ox to sing a psalm of David or for a blind person to lead another blind person. Therefore, in the future you should be no more upset about such incidents."
- <sup>13</sup> They all agreed with Me and thanked Me for this advice.
- <sup>14</sup> However, Apollon said on this: "Oh Lord and Master, it is true that You are eternally right in everything, but it is really hard for us that You can say nothing special to us because of the presence of these strangers in order not to make Yourself known, and we also cannot ask You anything extraordinary."
- <sup>15</sup> I said: "Oh friend, do not be concerned about that. Before midnight, still a lot of extraordinary things will happen, because since today's task was properly finished, I feel happy, and you all should also feel that way. And let us now eat and drink, and let us not bother about anyone to

disturb our happiness."

<sup>16</sup> Then we ate and drank very cheerfully, the same as the strangers at the other tables.

## - Chapter 8 -

### A harp player sings for the Lord.

<sup>1</sup> Since there was a market in Jericho that lasted for seven days, there were also all kinds of magicians besides the many businessmen, like flute players, singers, harp players and lyre players, going from one inn to another, and in return of a small amount of money, they showed all kinds of things and gave performances. So there was also a singer who came into our inn with a harp that he could play quite well and who moreover sang the psalms of David with a clear voice.

<sup>2</sup> When he entered the room, he asked the guests for permission to perform in return of a small payment.

<sup>3</sup> The strangers, mostly Greeks and Romans, said: "Ah, go away with your old Jewish croaking. In music, the divine art, only the Greeks are competent. But if those people over there at the head table want to listen to you, then we have nothing against it - but from us, you will not receive a reward."

<sup>4</sup> Then the poor harp player and singer came to our table and asked for permission to perform for and only before us.

<sup>5</sup> And I said with a kind voice: "Do perform without shyness or reflections, for I know you and know that you are a singer with a clear voice, completely after the manner of David. Therefore, your reward will be great."

<sup>6</sup> Then the singer and harp player bowed deeply before us, tuned his harp clearly and being surprised, he said: "Truly, this is a good hall for music and singing, because I never heard the strings of my harp sounding so heavenly clear and pure."

<sup>7</sup> I said: "Well then, in that case you surely can start your performance."

<sup>8</sup> Then the harp player gripped the strings with his artistically trained fingers and he let a moving introduction sound. When the strangers heard the very pure sounds and artistic melodies, they became quiet and listened with close attention to the artist.

<sup>9</sup> When everyone in the hall was completely silent, the artist began to sing, at the beautifully sounding accompaniment and with a wonderfully clear and also very well-sounding voice, the following psalm of David: "Sing a new song to the Lord - sing to the Lord, you all! Sing to the Lord and praise His name! Proclaim day after day His salvation! Tell the gentiles about His honor, among all people His wonders, because the Lord is highly exalted and very praiseworthy, wonderful above all gods! Because all the gods of the nations are dead idols - the Lord only has made Heaven! Beautifully and magnificently it stands before Him - and in His holiness, it comes to pass mightily and praiseworthy!"

<sup>10</sup> Bring to the Lord, you nations, bring the Lord honor and might! Bring to the Lord honor in His name, take along presents and come into His courtyards! Pray to the Lord in holy festive clothing,

and let everyone fear Him! Tell among the gentiles that only the Lord is King, and has prepared His Kingdom as far as the world reaches, so that it will continue to exist, and that He judges the nations in a righteous manner! Heaven, rejoice, and Earth, be happy - let the sea roar, and everything that is in it! Let the field be happy, and everything that is on it, and let all trees in the forest rejoice before the eyes of the Lord, because He comes, and He comes to judge the kingdom of the Earth. He will judge the surface of the Earth with justice, and the nations with His truth!"

<sup>11</sup> When our singer and harp player had completely finished this psalm, he still sang an epilogue and ended his performance with that. Then the strangers overwhelmed him with praise and acclamations and recognized that they never in their life had heard anything more beautiful, the playing on the harp as well as the singing. They also asked him to forgive them because they have greeted him so roughly and rudely, but at the same time they asked him if he still would like to repeat the psalm that he sang.

<sup>12</sup> And the singer asked Me if he could do it one more time.

<sup>13</sup> And I said: "Just do it, for even David did not sing this psalm more beautifully."

<sup>14</sup> The singer said: "Lord, no matter who You are, I also never did. While singing, it was really as if Jehovah was near to me and was listening with pleasure to me. And I also felt as if whole angel-choirs were tuning in with me. Oh, if I could keep this art and voice, then I would be the happiest man on Earth, and by my singing, I would convert all gentiles to our Jehovah."

<sup>15</sup> I said: "Just sing psalm ninety-six once more, and you can be sure, pious Samaritan, that you will keep this art and that voice until the end of your earthly days of life - and in Heaven, you will be and remain a lovely singer before the throne of the supreme One. Now just sing."

<sup>16</sup> The singer said: "Oh Lord, You must really be a prophet, because simple people do not speak as You do. But now enough about this, for I must sing the psalm one more time."

<sup>17</sup> Then he gripped again his strings and they sounded even more clear and pure than the first time, as well as his voice. All My disciples, the innkeeper and his family and also the strangers were moved to tears, and those who belonged to Me at our table most of all, because they knew to Whom this psalm was referring to.

## **- Chapter 9 -**

### **The reward of the singer.**

<sup>1</sup> When the singer had sung the psalm for the second time, a real outburst of praise and acclamations came from among the strangers. They gave him many golden coins and invited him to sit with them at the table and to eat and drink with them.

<sup>2</sup> But he (the singer) said: "I thank you for the honor that you have shown me and the alms that you have given me so abundantly, but I am still a pure Jew of old - even if I am only thirty years old - and I may not eat your food. Besides, only this lord here has given me permission to perform, and therefore I also shall only do what he will command me."

<sup>3</sup> Then the strangers praised the loyalty of the artist, and I invited him to sit at our table and to eat

and drink with us, which he also immediately did with many thanks.

<sup>4</sup> Our innkeeper and Kado however went away and brought the harp player great alms, which he almost did not want to accept, because he already received so much at the other tables.

<sup>5</sup> But I said to him: "Just take what has joyfully been given to you, for you yourself have a good heart and you also like to share with the poor the little that you earned with difficulty with your art. And if you will earn more from now on, you will be able to grant your good heart a bigger area of activity. To do good to the poor, is pleasing to God - and to work and gather for the poor, is beautiful in God's eyes and is always already rewarded in this life and still more in the other life.

<sup>6</sup> The harp player said: "Yes, very kind Lord, so it is, and I also have always believed that, although for a long time it did not produce much earthly reward, while I have faithfully practiced my weak art in this way for almost fifteen years. But this time I have received a rich harvest, and for this, all praise and honor and all my thanks will always go to God the Lord who has this time looked upon me in my poverty. But now I also would like to ask You something, good Lord, if you would mercifully allow me."

<sup>7</sup> I said: "Oh, with pleasure. Just ask, I will surely not withhold you the answer."

<sup>8</sup> Then the harp player asked Me: "Oh good Lord, to whom I owe, besides God, my great happiness, how do You know my life-conditions so precisely, while I cannot remember to have ever seen You anywhere?"

<sup>9</sup> I said: "You also did not have to. It is enough that I have already heard and seen you very often. Look, you have performed now and we all have watched you carefully. So we also will easily recognize you again wherever we will meet, but you certainly will not recognize all of us that easily, this because of the simple, natural reason that even many thousands of people will more easily recognize one person who was somehow remarkably special, and observe him completely than for one person to remember the many thousands for whom he has performed. Look, that is the very natural reason why I possibly can know you better than you know Me.

<sup>10</sup> There also can be other reasons, which you would however not understand so well, even if I would tell you. Therefore, because of the strangers, it is better to keep silent about it. But you have said just now yourself that I could possibly be a prophet, because you have played your harp and sang better in My presence than ever before. If I possibly am a prophet, then I probably could also know from the Spirit of God in Me your life-circumstances. So you have now a natural and a supernatural reason why I always can know you better than you can know Me or anybody else of us. Is it clear to you now?"

<sup>11</sup> The harp player said: "Yes, good and also truly very wise Lord. I am not calling you wise without reason, because during my wandering around on God's good surface of the Earth I repeatedly have experienced that truly good people are always wise people. But the fact that the good people are left behind to the hard and bad people concerning their earthly happiness, is not the fault of the cleverness that they obtain from their wisdom - as if that would be less than the cunningness of the hard and bad people - but it is because of the goodness of their heart, the patience that results from it and the love for the truth for God and even for their enemies - who after all, are also human beings, even if they are blind and deaf. And only from all this results the real and true wisdom, which will never value the perishable goods of this world as more important, as all the great and truly wise people have always done. Look, truly good Lord, therefore I called you a wise person because I found so much goodness in you."

<sup>12</sup> I said: "But then you are actually also wise, because as far as I know, you also are a good person."

<sup>13</sup> The harp player said very modestly: "Good Lord, I will never boast about that, let the wise have their opinion about me. However, about myself I can acknowledge that I have seen people, who considered themselves as very wise and highly educated, doing much more stupid things than I have ever done. I am of the opinion that it is undeniably wiser under all circumstances of life, no matter how unfavorable they are, to believe without any doubt in the one, only true God, and out of true awe for God and out of love to keep His holy commandments, than to become weak in faith, to turn one's back to God and as a highly honored, educated person to throw oneself in all thinkable pleasures of the world, and in this way to live and to act as if the other people have no right to this Earth, while they surely also have been placed on it by God to move on it and to search for himself the necessary food and other livelihood. Oh good, wise Lord, is my opinion correct or wrong?"

<sup>14</sup> I said: "In every respect correct and therefore also really very wise. But now eat and drink as you want."

<sup>15</sup> Now the harp player ate and drank to his heart's desire, because he was very hungry and thirsty, however, no gluttony and even less alcohol abuse could be noticed with him.

## - Chapter 10 -

### **The Greek asks the Lord a question about the history of creation.**

<sup>1</sup> While our harp player was eating very modestly, the disciples were very impressed and were really surprised about his wise words.

<sup>2</sup> But I said to them: "Why are you so surprised about the understanding of our singer? Have you never heard that God gives also understanding to whom He has given a certain task to His honor? I say to you: the task of this singer is on this Earth really not one of the least, because by the great warmth of his singing and string music he softens the hard hearts in which the Word and the eternal truth can then more easily penetrate.

<sup>3</sup> When Saul heard the harp of David, his heart of stone became soft and the evil spirit left him, and therefore it is written in the Scripture: 'Glorify God the Lord with psalms, with a clear voice and well-tuned harps.' You should look upon the harp player and singer as someone like John."

<sup>4</sup> With these words the disciples were completely satisfied and they understood the cause of the wise words of the harp player.

<sup>5</sup> But the gentiles could not understand the words of the psalm and they said among each other: "Too bad about that artist. If he, with his divinely clear voice would sing as a second Orpheus before our gods, as Homer describes it, then he would be idolized in Athens and Rome and gather great treasures."

<sup>6</sup> After a few more of such less than meaningless discussions, the same stranger to whom I just before had given advice for his stomach, stood up, came to our table and said, after he had once more highly praised the singer: "Forgive me if I am maybe disturbing you, but since we came across one another as guests in this hall and have really no reason to treat one another as enemies, let us also permit on both sides at this unexpected great opportunity to exchange a few kind words. Because whether we are gentiles and you Jews, does with me absolutely not diminish our real human value, and you seem to share my opinion and philosophy of life concerning this."

<sup>7</sup> I said: "Friend, to Me everyone can freely say what he thinks, and so you and your companions also. Thus, speak freely if you have something to say."

<sup>8</sup> The Greek said: "We Greeks, who are experienced and civilized citizens of the world, already for a long time do no longer care about all our fantasy-gods, and the higher class Jews possibly also do not attach more importance to their temple of the one God than we Greeks and Romans to our polytheistic temples. This harp player and singer sang a psalm - which is not unknown to me - of the former king of the Jews who was the second of the series of kings of your people and was named David. The poetry is full of hidden divine wisdom, but that which seems to come forward is that the great, mighty, courageous and also victorious king who worshipped one God, wanted to conquer all gentiles to convert them also to his belief, because that would greatly have made his rulership easier and would have greatly increased his reputation with all the nations. But whether he himself seriously followed the one God, as his poems seem to indicate, is a totally different question. Maybe yes, but by the many things which he did, we also could believe the opposite. But anyway, David was and remains a great and very memorable man in every good respect, and the Earth will surely not have many kings like him to boast about, and I only can praise the singer for the fact that he as a strict believing Jew, has made the psalms of that great king the subject of his music and singing performances. But despite all his excellence, he is nevertheless somewhat one-sided because he only is a singer of David. If he, just like Orpheus would like to and could sing also the sacred songs of our old poets, and would as such like to come to Athens and Rome - as I already remarked before - he could gather great treasures. However, now we will leave this aside and come to the main point.

<sup>9</sup> Among other things, in the psalm there was especially one sentence that attracted my attention, and it sounded like this: 'All gods of all nations are dead idols, but the Lord (thus the one, living God of the Jews) has made Heaven and Earth'. Please tell me if this is indeed according to the full truth that can be proven. Because we gentiles assume that before the Earth and the heaven was completely developed, a chaotic substance was present, out of which certain more or less intelligent powers - which we do not know and which were later transformed into idols by the inventive people - have progressively formed the Earth with everything that it carries and which has also formed the heaven. However, you let everything be created out of nothing in six days or periods of time by one God. Now what is true? A lot of people in all parts of the Earth, who are known to us from far and wide, believe the same as we do, with little differences, and also already the oldest Egyptians have believed it as a nearly provable truth. However, you are standing away from our belief as far as heaven is from the Earth. Now who is right, and who of the two has the truth? If you can prove the truth of your teaching, then I and all my companions will abandon our belief and will become Jews - but otherwise, we will remain what we are and will also not ever ask the singer to come to Athens or Rome."

**The Lord heals the Greek with the sick stomach.**

<sup>1</sup> I said "Friend, you are asking now something very exceptional from Me. Your mind is much too full with worldly and thus material things. Then how will it be able to understand spiritual things? However, we as real and true Jews of old, have filled our minds with spiritual things, and that is why we also can understand spiritual things that are for us very provable and easy to understand.

<sup>2</sup> There is a correspondence between that which is of the spirit and that which is of matter. If you would be familiar with that science, it would be easy to prove to you that only we pure Jews of old possess the full truth, but that all gentiles, despite all their worldly wisdom, are still following false and untrue doctrines. However, that inner science is strange to you, and it is difficult to prove to you in another way that we Jews are the only ones who possess the full truth.

<sup>3</sup> That is why David only sang to the one, true God because he not only believed in Him, but he also saw Him and continually spoke with Him. And our singer, who is a pure Jew himself, is completely right to give by his harp playing and his singing only the honor to Him, to whom only honor is due since eternity. Therefore, he also should only sing the psalms of David to the gentiles whom David has called back to the old truth, so that their hearts would become softer and would be more open to recognize and to worship the one, eternal, true God. And this God is, for a truthful man, not so hidden and inaccessible as your gods are for you, which were only invented and then made of dead matter by human hands. That this is indeed so, all of us can practically prove to you - although by that, you will not stand closer to the inner, spiritual and thus the only in itself living truth than you are now."

<sup>4</sup> The Greek said: "Friend, give me a practical proof, then I with all my companions will believe in the God of the Jews, and we also will keep the commandments that He possibly gave, and I will moreover convert still many thousands to my faith."

<sup>5</sup> I said: "Very well then, I as a true Jew of the Jews, who know the one, only true God and Lord of Heaven and Earth very well, and also know that He exists and how He is, can bring such proof before your eyes immediately. You still feel pain at your stomach, and for this reason you almost do not dare to eat or to drink, although you are really starting to feel hunger and thirst. How many offerings did you already give to your idols at the advice of the priests, and how many medicines did you already swallow. Did all this relieve your pain in the least? You say: 'No, not in the least.' However I want to help you immediately, by inwardly calling upon the one, only true God of the Jews, in such a way that you will never more detect a stomachache."

<sup>6</sup> The Greek said: "Oh Friend, if this would be possible to You without medicine, I will not only believe in your God - and I also will immediately, together with my companions, show all honor to Him, but then I also want to give to You half of my fortune which is not small."

<sup>7</sup> I said: "Friend, this I do not need, because My only true and almighty God gives Me and us all always what we need. And thus we do not need earthly treasures as you gentiles do, because the treasures of God's Spirit in us, stands endlessly much higher than what the whole Earth and the whole visible heaven is worth, of which you will be immediately convinced. Look, now I call in Myself in quietness upon God the Lord, so that you will be healed and your stomach be strengthened - and tell Me now if your stomach is already better."

<sup>8</sup> Now the Greek was extremely astonished and said: "Yes, now I do believe without any doubt that your God is the only true One. Because when You, Friend, had hardly spoken out the words to your

God, I suddenly felt in my stomach such a well-being as I have never felt before, not even in my healthiest early years. And still now I am feeling this well being, and only now I feel a real hunger and a real thirst. From now on and until the end of my life, I will give all my thanks, all honor and all my deepest respect and dedication to His holy, supremely powerful will, to Your only true God. Oh, may He enlighten us gentiles as He has enlightened you, so that we can know Him ever more thoroughly and give Him only the right, well-pleasing honor.

<sup>9</sup> And you, outstanding psalm-singer, remain with your good, true art and sing always and everywhere the honor of the only true and really almighty God, because all honor goes only to Him, not only from us humans, but as the psalm also says, from all that which is created, which is His work. Because now I surely realize that only He has created everything, the heaven and the Earth, the sun, the moon and all the numerous stars. How? I will never ask after that, for it is sufficient that I know now that He alone is completely the very first foundation of all things, and that only His will is the actual substance of every existence. In that faith, I want and will from now on live, act, think and finally also die.

<sup>10</sup> And You, dear friend, who are filled with God's Spirit, I thank You also, because You taught me so faithfully and truthfully this so important matter of life which helped me almost more than the healing of my stomach that was in such a bad condition. But since I am really longing now so much for food and drink, I will now sit at our table again and moderately refresh and strengthen my body."

<sup>11</sup> I said: "Do that without fear or shyness, and pray to God before eating that He would bless the food and drink for you and all people, then He always will hear such prayer, and every food that is meant for men will be very beneficial for you, and it will truly feed and strengthen your body. So be it and so it will remain."

<sup>12</sup> After these words of Mine, the Greek returned with gratitude to his table again, prayed to God for His blessing and he then ate and drank in a cheerful mood, and he had no more fear that one or the other food or drink would harm him. And what that Greek was doing, all his companions did also and continued to eat and drink with much pleasure and joy. They also discussed a lot with each other about the truth regarding the existence of the God of the Jews, and they were constantly amazed that those people who really believe in Him, put their trust in Him and keep His commandments, are sustained by the true God of the Jews with His might in such a way that one could finally think that they are gods themselves.

<sup>13</sup> After some similar discussions, during which we talked about the events that happened in Essaea, the now fully satiated Greeks stood up, thanked the true God of the Jews for His blessing, and prayed to Him that He always would stay with this mercy with them and also with all people who would beseech Him in faith and trust.

- Chapter twelve -

**The Lord speaks admonishing words to the Greek.**

<sup>1</sup> Then the Greek came to Me again and said: "Dear Friend, was it good that way, our prayer and thanks?"

<sup>2</sup> I said: "You have children at home, whom you love very much. If they are hungry and ask you for bread, will you then withhold the bread to them as blessing of your fatherly love if they ask you for it in a foolish, learned manner? As a human being and a gentile, you only look at the heart of your children, and their babbling is worth to you more than the most elegant speech of an experienced orator. How much more will God, who is the only true Father of all humans, only look at their heart and not at the futile words of their mouth and how they childishly form them.

<sup>3</sup> Although your prayer and your thanks were put into simple words, they came from your heart and therefore they were really pleasing to the only true Father of man in Heaven. Remain that way, then at the right time a higher light from the Heavens will be given to you. Always direct yourself in the full love of your heart to God, the eternal Father in Heaven, then He will always turn to you with the living light of the eternal truth in Him.

<sup>4</sup> But in order to really love God, you also should love your neighbor as yourself, and not do an injustice to anyone. Whatever you do not want others to do to you, do that also not to your fellowman. I mean that you should apply this with reason and wisdom - because otherwise, a murderer for robbery could also want that they would not pursue him and hand him over to justice because he himself does not pursue anyone for this purpose - and still a lot more of such absurdities.

<sup>5</sup> Thus, whoever faithfully and reasonably, and thus also really, will love his fellowmen, will also love God and will also in turn be loved by God. But whoever does not love his neighbor whom he sees, then how can he love God whom he cannot see with his eyes or hear with his ears?

<sup>6</sup> You are businessmen and moneychangers, and therefore you prefer a big gain instead of a small one, and you also think that this is more just. But I say to you - from now on, be just in everything, and remember: as you prefer that someone else is just and fair towards you, you also should be just and fair to your neighbor in price, measure and weight. For with the same measure, price and weight that you will serve your fellowmen, God the Lord and Father in Heaven will in turn also pay you back. Liars and cheaters, no matter in what kind of life conditions here on Earth, are not looked at by God, and they will not be able to enter into His eternal Kingdom of life. This I surely can tell you, because I know God and His Kingdom and His eternal throne of rulership and His will very well.

<sup>7</sup> If you have understood that, act then also accordingly, then the true and living blessing will not be taken away from you. If someone in a kingdom knows the laws of the king and observes them also always faithfully, and the king knows it, then he will be well disposed towards that person, and will also easily give him a position as reward for his loyalty. Now that you have heard the will of the one, true God from Me, act accordingly - then you will find mercy with God."

<sup>8</sup> The Greek said: "Friend, we thank you for this truly very wise teaching, and promise you that from now on we will faithfully live to it. But since it is not yet that late in the evening, and I have concluded from your words and from what you have done to me, that you know the true God very well and enjoy also His love and friendship because you live and act completely according to His will, you could somehow give us also an indication from the divine light in you, how God was able

to create this Earth out of Himself without substance or matter. Although I already have said that the substance out of which everything was created, exists only of the almighty will of God, but despite that, I still ask myself how it is possible that only out of the will of God, the substance and matter existed. If we Greeks could have any idea about this, we would be extremely happy."

<sup>9</sup> I said: "You truly ask for things which human reasoning will never be able to completely understand, and even if he would understand only a little bit more of the deepest secrets of God's Kingdom, he would not come closer to God's love by that. For no-one can know what is in God, except God's Spirit. But whoever keeps God's commandments and loves Him above all, will also receive God's Spirit in his heart and will then also look into the deepest secrets of God.

<sup>10</sup> So do what I have advised you. By that you will be guided into all higher wisdom, and then, that which seems to be incomprehensible and impossible to you, will become as clear and well-understandable as the toys of your children.

<sup>11</sup> But so that you will have one more proof that God's will in Himself is everything, firstly purely as Spirit and then also as substance and matter, bring Me a completely empty carafe from your table."

<sup>12</sup> Immediately another Greek brought a completely empty carafe and put it before Me on the table, with the words: "Look, Friend of God, here is a carafe, which has been emptied to the last drop."

<sup>13</sup> I said: "Fine, now be very attentive and take the carafe into your hands. See, how it is still empty and even completely dry. But now I want from God's will in Me that this rather big carafe will be filled in this moment with the purest and best wine that you then can drink to strengthen your limbs."

<sup>14</sup> I hardly had said that, when the carafe was already full with the best wine.

<sup>15</sup> When the two Greeks saw this very clearly, they said, extremely amazed: "Yes, now we have clearly seen that the will of the one, true God is everything in everything, and therefore all honor goes only to Him. We do not have to know at all how it is possible, but it is sufficient for us to know that it is so, and that it is not, nor can be otherwise."

<sup>16</sup> I said: "So, now that you have the wine, which is just as much the will of God as the wine that you possess at home in sacks in great quantities, you also should drink of it and tell how it tastes."

<sup>17</sup> Then the Greeks tasted the wine, and again they were continually amazed about it's quality and strength.

## - Chapter 13 -

### **The shameless acrobats and their rightful removal.**

<sup>1</sup> While the Greeks were still commending the carafe miracle, a group of some kind of artists came in and they were Greeks. Their skill was that they made all kinds of acrobatic movements and jumps. They also asked the landlord, who was well known to them, to allow them to produce art in front of the guests.

<sup>2</sup> However, the innkeeper asked Me also this time if he had to allow this to them.

<sup>3</sup> I said: "You are lord in your own house and can do what you want. This is not our concern and we will not bother about their pagan performance. I have to suffer a lot of foolishness of men with all patience. Then why should I not suffer this foolishness? But ask the Greeks if they wish such a meaningless and for human kind total useless performance. If they like it, then they can let these pitiful people perform a few of their skills. However, if the Greeks do not like it, they also can let these acrobats go."

<sup>4</sup> Then the innkeeper went away and consulted with the Greeks.

<sup>5</sup> But these said (the Greeks): "Friend, we have heard and seen here the greatest of all skills and are now only completely concerned with the only true God of the Jews, and then such much too stupid and for man useless arts, are good for nothing anymore in our eyes. Besides, we know those acrobats and their skills already for a long time and we do not want to know them one more time, and therefore, as far as we are concerned, they can go as they came."

<sup>6</sup> When the innkeeper received this very good answer from the Greeks, he said to the acrobats: "Since no-one wants to see anything of your completely useless art, you can again go as you came."

<sup>7</sup> With this answer, the acrobats were really not satisfied, and the leader of their group said: "Lord, with our art we have traveled around almost half the world and we were highly admired everywhere. It was never refused to us to give a performance. We are at least real demigods and we are the most important favorites of the great god Mars as well as of Apollo and the nine Muses, and they will take vengeance on this house for the offence that we received here."

<sup>8</sup> Very cheerfully, the innkeeper said: "Since we all have come to know in this house the one and only true God of the Jews, we really have no more fear at all for the dead gods of the Egyptians, Greeks and Romans. So you can threaten us with your idols as much as you like, that will not disturb our rest in the least.

<sup>9</sup> But if you, as you say, have traveled already halfway around the world, and you certainly must also have gathered great treasures and riches, then travel also as real demigods around the other half of the world and let yourselves be highly honored as you wish, but leave us alone. But if you want to make a scene here because no-one here wants to see anything of your skills, then you surely could fare badly - for here at my table, is a very powerful Lord for whom nothing is impossible. He certainly will be capable to chastise your obtrusiveness severely. So rather go willingly out of my house."

<sup>10</sup> Being furious, the leader said: "Since you do not have anymore fear for the exalted gods whom you call dead and insignificant in comparison with the fabulous God of the Jews Who is nothing else than an idol fantasy, then know, you despiser of the gods: I myself am the god Mars and I will bring this land to ruin by war, hunger and pestilence. I as a god have not any fear for one or the other almighty Jew at your table."

<sup>11</sup> But on this, I said to the leader 'Mars': "You shameless heathen, go away now, or else you will come to know the power of the only true God of the Jews."

<sup>12</sup> After these words of Mine, the leader became really rude and began to scold Me.

<sup>13</sup> But I warned him once more, and because he did not want to leave, I said to him: "Since you do not want to leave on My request, then by the power and might of the God of the Jews, I will now on this moment remove you to a hundred daytrips far away from here. There you can let yourselves be worshipped as the god Mars by the Moors. And so away with you!"

<sup>14</sup> When I had said that, the terrible acrobats suddenly disappeared and were removed to the

Moors in Africa, whom we already came to know in Caesarea-Philippi, where they soon were instructed in My teaching that emanated from Me, and so they became My disciples.

<sup>15</sup> After that, we still talked about a lot of things and also about the fast removal of the so-called demigods.

<sup>16</sup> In the meantime it became midnight, and we went to rest.

<sup>17</sup> Also the harp player and singer stayed with us. He began to understand for Whom he sung his psalms, and therefore his love for Me became ever stronger.

## - Chapter 14 -

### **What the Greeks thought about the disappearance of the acrobats.**

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<sup>1</sup> However, the Greeks stayed awake for the whole night and they could not come to a conclusion concerning the sudden disappearance of the acrobats, and they asked themselves if I had really meant it concerning them, or if I maybe by the power of God in Me had only chased them out to another part of the city.

<sup>2</sup> The first speaker said: "As for me, I am of the opinion that the mighty Friend of the one, true God will absolutely never say anything only pro forma, but that which He has once firmly spoken in connection with the inner power of Jehovah Who abides in Him, will also happen precisely as He has said it. And that is why the acrobats will by now be far in Africa, where He allocated a place for them."

<sup>3</sup> Another said: "If they have been slung through the air - which is most probable - to that place with a greater speed than lightning, then they certainly will not have fared well on such a trip."

<sup>4</sup> The first Greek said: "I am not worried about that, because in His word of power, He did not mention anything about harming the acrobats, and therefore I think that they have made their miraculous trip unharmed. However, how they will fare in that new and totally unknown place is of course a totally different question. But who knows why He let this happen? Maybe a good objective can still be achieved with these pitiful artists."

<sup>5</sup> Soon the other Greeks were of the same opinion, and during these kinds of talks, they doze off at their table towards the morning.

<sup>6</sup> I Myself slept this time with the disciples in a real bedroom until the sun had completely risen, for because of the many market-people, I did not want to appear in public with the disciples, since they would have recognized Me then, and that would have caused a sensation in the city among the people, which would have made Me known prematurely. And so I stayed in the inn until almost noon.

<sup>7</sup> When I entered again with the disciples into the big guestroom, our Greeks were also already awake and sat cheerfully at the morning meal that was prepared for them and they greeted Me most kindly.

<sup>8</sup> Now they also had prepared a morning meal for us, and so we went immediately to sit at our table to partake of the meal.

<sup>9</sup> When the Greeks had finished their morning meal, they asked Me immediately about the probable sad lot of the acrobats who were slung to God-knows-where, and I told them how their situation was and what their future situation would be, and what they further would do.

<sup>10</sup> The Greeks were satisfied with that, asked Me once more for Jehovah's blessing and went quickly to the market to do business.

<sup>11</sup> But I told them that they should not make Me known to their fellow businessmen before noon - which they also promised Me - and as far as possible, they also kept their promise.

<sup>12</sup> When our Greeks were gone, the disciples asked Me: "Lord, we still have a few hours until noon. Must we spend these completely workless or shall we do something?"

<sup>13</sup> I said: "We are now for almost two-and-a-half years together, and you have had little more to do than to accompany Me everywhere, to listen to Me and to look at My deeds with full amazement, and thereby you have never suffered hunger or thirst, and you never had to walk around naked. If you have endured it already that long without having to do anything special, then you probably will be able to bear it also today until noon, without having to do anything special.

<sup>14</sup> When I will be no more with you physically and will hand over My work to you, you will have enough to do. Now it is your work to be My witnesses everywhere. However, it will not take long before also in this house, we will have something to do, and then the time will pass by too fast for you all."

<sup>15</sup> With this answer the disciples were satisfied again, sat quietly at the table and spoke with the disciples of John.

<sup>16</sup> My disciple John took his writing material out of the traveling bag which he always carried along with him, and took very brief notes about our trip and our deeds from Jericho to Essaea and from there again to Jericho.

<sup>17</sup> I Myself talked with the innkeeper, with his son Kado and with his old servant Apollon about several, more worldly things that were useful in agricultural matters, for which the three of them were very grateful to Me, because before that, they really did not know at all about these methods to improve farming.

## **- Chapter 15 -**

### **A trial session in the inn.**

<sup>1</sup> While we were talking with one another with word and advice for an hour, an unusually loud noise came from the square before the house of our innkeeper, and within a few moments, many people had gathered there. This attracted a few of My disciples to the windows of the hall.

<sup>2</sup> But I called them back and said: "Why so curious? We will hear soon enough what is going on anyway. It is certainly nothing positive, and that which is evil, we will come to know soon enough - even if we will hear it somewhat later."

<sup>3</sup> Then the curious disciples came back to the table again.

<sup>4</sup> And it did not take long before several businessmen with very furious faces came into the guest room to accuse three infamous thieves who were firmly bound with ropes and who stole money and also other things from the businessmen in the crowd. This because the innkeeper was a kind of mayor and market judge in this city and he had to hear the thieves and then hand them over to the main court of justice that had to impose a punishment on them.

<sup>5</sup> But this was unpleasant for the innkeeper because of My presence. But what could he do? He had to hear the businessmen and still other witnesses, and he had to take the three, who were everywhere very well known as thieves, into custody.

<sup>6</sup> When the businessmen received their stolen goods back, they quickly returned to their market stalls.

<sup>7</sup> But I said to the innkeeper: "Friend, now that apart from us, there is no-one here, you can bring the three thieves from the closed room to here, then I will talk to them."

<sup>8</sup> The innkeeper did that, and his helpers brought the three thieves to us.

<sup>9</sup> When they stood before Me, I spoke to them as follows: "You are Jews from the region near Bethlehem. Did you not learn about the law of God, which says that one shall not steal? Who gave you the right to act contrary to God's laws? Speak honestly and openly if you do not want to receive a still heavier punishment than the one that you can already expect as a result of your crime."

<sup>10</sup> At these words, one of the three thieves said: "Lord, be forgiving and merciful to us, then I will tell You from the beginning how everything happened. Look, we are three brothers, and our parents possessed indeed near the city of David a house and a piece of land. They were, with us and our four sisters - who surely were the most beautiful girls of the whole region - very good and pious people and also very prosperous.

<sup>11</sup> However, the father died a few years before the mother, who always had a high admiration for the priests, especially those in Jerusalem. Whatever these said with a pious face, she took for God's word.

<sup>12</sup> But those pious servants of God really misused the blind credulousness of the mother. They described Heaven to her as extremely beautiful in the nicest of colors. Hell (Sheol) on the other hand, so full of agony and torture as man can only imagine in his most evil fantasies. In order that our mother could be completely sure of Heaven already in this world, the extremely pious priests advised her to sell everything and to sacrifice the money to the temple. She also had to give our four sisters to the temple so that their virginal purity and chastity would be preserved. For if one of her daughters would give herself to a man before marriage, then that sin would condemn the soul of the mother forever into the deepest abyss of Hell. However, if our mother would do what he as priest, who was dealing with God from day to day and knew His will, would advise her to do, then after the falling off of her body, she would not only come directly into the heavenly paradise, but she also would be taken care of by the temple in the holy home for widows for an even greater sanctification of her soul, where on Sabbath days and holy days, the most pious widows are served by God's angels and where no devil could ever approach a soul to seduce her.

<sup>13</sup> That was for our mother as if Jehovah had announced it to her with lightning and thunder from Mount Sinai.

<sup>14</sup> We, the three sons, who already perceived the cunning intentions of the temple-servants, advised our mother against doing it, but that was of no use and within a short time she sold everything, and we also had to help her to carry the heavy money to the temple.

<sup>15</sup> Then we asked the chief in the temple very sadly what we actually had to do now, since we were reduced to beggary. 'Who had to care for us and where will we find a job and bread?'

<sup>16</sup> Then the chief gave us three silver coins and to each one of us a package with a few relics, and said: 'Of these three silver coins you can live for seven days, and God's power, which is miraculously present in the three holy packages will for your happiness, help you succeed everything that you will undertake. If you possess these packages, you also can steal and rob, however not kill - except in case of need - a rich heathen or also a Samaritan. It will not be accounted to you as sin by God because by the pious deed of your mother that was extremely pleasing to God, you are justified and sanctified as angels before Him.' Then he passed a staff over us and said that we had to go."

## **- Chapter 16 -**

### **The life's story of the robbers.**

<sup>1</sup> In the beginning we were very sad, and while we were crying we went back to our region to find accommodation. We also found a job, but that was so terrible - nothing could be more terrible. There was absolutely no question of salary whatsoever. In return for food that was even too bad for pigs, we had to work hard, almost day and night - and despite all our zeal, we only got scolded and were criticized, and if we looked for another job that might be better, then instead of a better one, it was even worse.

<sup>2</sup> So we suffered for five long years, more than any pagan slave, and since they gave us nowhere a salary in the form of money and because we also saw how shamelessly we were robbed of all our goods by the temple-servants under the pretext of 'to the honor of Jehovah' - and because we also came to see more and more clearly that the temple in Jerusalem is not a house of God but really a robber's den and a murderer's pit, we therefore lost all our faith in a God, and we considered the whole teaching of Moses and the prophets only as a work of humans by which the more clever and lazy people had constructed a solid stronghold for themselves by means of the hands of the poor and credulous blind people, in order to enslave the people, to let them work for them and thereby to fatten themselves in a life full of pleasure.

<sup>3</sup> Whether we have dared to steal during the formerly mentioned five miserable years? No, because our belief in an all-seeing God prevented us. But after that period of time, we started to ask ourselves more and more seriously if ever a God existed, and more and more from all our experiences, we loudly heard the answer: no, nothing exists - everything is an illusion and a lie, invented by lazy and imaginative people for their earthly well being. Only we, who became poor people without our fault, must keep the laws and believe in a God. The rich and work-shy people do not have to do that, because they know that not even the smallest word is true concerning Moses and all the prophets. For if that would be the case, they had to believe it themselves and observe the laws - which are very good for the society on Earth, but nevertheless, these have no moral spiritual value in itself, for if they would have that, then certainly especially the priests would strictly live according to those laws as an example for the blind laymen.

<sup>4</sup> In short, through such profound reflections regarding our misery, and as a result of the fact that all our many prayers, which we sent up to the stars among many tears, were always totally unanswered, and even more so when we heard that our mother died remarkably fast and very miserably after she entered that home, and that our beautiful sisters were dishonored almost to

death by the Pharisees, all our faith ended completely, and we decided to take revenge on evil mankind, and not to behave like credulous, blind fools to satisfy them.

<sup>5</sup> We started to violate the riches of the wealthy and by our cunningness, we always succeeded to escape unharmed. That gave us at least some confidence in our little packages, and for a few years our activities went quite well. However, this time we were not careful enough and we were caught, but we really do not care about that, because we are already used to all kinds of misery and we already have had enough of life, and each one of us wish for death. But before we possibly will be bound to the cross, the most horrible curse has to be spoken out loudly over the whole Earth, over all humans and other creatures, over the sun, the moon and the stars and over the power of nature that called us to such a miserable life. We will show the people how things are with their only true God, His laws and His priests, and what and how much they are worth.

<sup>6</sup> Although until now we have not committed any murder, this because we miserable ones granted everyone their miserable life and did not want to free anyone from his great misery. But whoever wanted to resist us in the streets, was dearly beaten up, because every drop of merciful blood of our heart has left us already a long time ago. Truly, if ever we could destroy all humans on the whole Earth in one blow, then it would mean a very big relief for us, and then one or the other hard and deaf God will have to assemble again for His tyrannical pleasure other miserable human creatures from the pools and swamps.

<sup>7</sup> Now You know everything, strict Lord and judge, and you can judge us, miserable ones, as you please, but remember well beforehand who and what is to be blamed for our misery. We have spoken faithfully, truthfully and openly as you have asked."

## **- Chapter 17 -**

### **The anger and good intentions of the innkeeper.**

<sup>1</sup> After one of the thieves had said this to Me, the innkeeper as well as Kado and the old Apollon, slapped their hands three times above their head and he said: "No, Lord and Master, hearing this about the Pharisees of Jerusalem, greatly fills my whole mind with anger and fury, and I really do not understand how a God, whom You taught us in the most truthful and active way, can look at such abominations for so many years with an inconceivable patience and how He can permit such crimes. Compared to those priests, these street thieves and robbers are true angels.

<sup>2</sup> Truly, if this is the reason why these three men are in such miserable condition, as this person has witnessed, then firstly, those miserable temple-servants, who are acting worse than pagan furies, deserve to be destroyed in one blow - and secondly, these three men deserve no punishment but a reward, because the fact that they are in this kind of condition as they are now standing before us, can certainly be blamed to no-one else except to those condemnable priests who let themselves be honored and worshipped everywhere as servants of the one, only true God - but as human beings, they largely exceed sky high all the wild beasts and animals of prey in the forests and deserts.

<sup>3</sup> Lord and Master, it surely would be time now to release a destructive judgment over this truly hellish breed, because these most evil of the evil ones must have committed so many abominations to their fellowmen, that no human being can speak out it's number. But I really care about these three who are as gentiles in their souls, and I will not impose a punishment on them,

but will release them, and they must and will have a good accommodation in my house for the rest of their life and be always at my side as faithful witnesses when those devils in the temple in Jerusalem will have to be resisted in the most powerful way. Just let one of those Jewish priests come to me now again - as happens many times - with a complaint about someone from whom he still has to collect one tenth. Then I surely will tell him what it is all about and what kind of justice he can expect from me. And once I will have left this temporary life, then my dear son Kado will know how to continue in the same spirit."

<sup>4</sup> Then he kindly turned to the three thieves and said: "Are you satisfied with my judgment, and do you want to accept my offer?"

<sup>5</sup> The one who already spoke before, said: "Well, thus among the gentiles there are still real humans, who cannot be found anymore among the Jews who insolently call themselves the chosen people of Jehovah and children of God - but by that, they are in reality the children of all devils. With great pleasure and a very thankful heart we accept your offer and want to serve you more loyally than the one you have considered as your most loyal servant. From now on we want to do good because it is good, and chose the truth because of the truth as a guideline for our further life. It will not be Hell - which is according to the Jews a punishment for the sins of the souls on the other side - that will keep us from doing evil, and it will not be Heaven as eternal reward for the souls for their good deeds, that will urge us to do that which is good and true, but what is good and true in itself will be our most truthful Heaven, and we will zealously strive with all our strength to make that Heaven our own.

<sup>6</sup> However, now we ask you to free us from our fetters, because we really did not deserve to carry them. Truly good people will also perceive that, and a righteous judge should rather chastise pitilessly those who by their merciless way of acting have made criminals of people, and not so much the criminals who - because of need, despair and anger through the limitless and shameless evilness of people - were only forced to actions that are, it is true, evil in itself, but that certainly should be excused to people like us.

<sup>7</sup> Oh how many are languishing in the dungeons who, counted from their childhood, were certainly not guilty in the least that they became criminals, because they became criminals, either because of a wrong education, or in the same manner as we did.

<sup>8</sup> If an extremely good, wise and righteous God would exist, then He also had to realize that. And with His almightiness, He should chastise those people who are the main cause that people become more and more evil and who will continue to be the cause for a long time, until the possible end of the world and it's evil time. But the great and mighty devils in the form of human beings, are even for their greatest abominable deeds almost never visibly punished by God as a frightening example for others who are just like them, but they live a completely free and always highly honored and wealthy life and can moreover still commit unpunished one abominable deed after another. If this is the case, then we truly cannot be blamed if we claim that there never existed or can exist a true God as the Scriptures of Moses and the other prophets describe Him to us, and that one or the other earthly power, which we humans do not know, has through the influence of the sun, the moon, the planets, the other stars and the four elements, produced us pitiful people and also all other beings and things without it's will, and this is more or less how we came into existence through the powers of raw nature that certainly are as little aware of themselves as man is aware of how his body grows, how all kinds of hairs on his skin and the vermin that annoys him, are created. For this reason, he is a fool who somehow takes pleasure in his so miserably arranged and always-perishable life and who is moreover grateful in full humility and deepest dedication for that kind of life to a God Who exists nowhere.

<sup>9</sup> Yes, a good person should seek God - and if he has found Him and has come to know from Him why he was put on this miserable world, and if in full truth there really exists for the soul a

continuance of life on the other side, then he also should thank Him with all the love of his heart for such a life and existence, which carries great destinies in itself that can be proven. But where can such seeker be found on Earth who has truly succeeded in finding that God somewhere?

<sup>10</sup> And if people have ever found Him somewhere, as we repeatedly can read in the Scriptures, then why does He not let Himself be found by us people of this time? Are we perhaps less human than the people that were named in the Scriptures? Certainly, all humans, since their birth, were similarly extremely innocent beings. Who else can be blamed most that the present day people became such pitiful beings except exactly that God who let Himself be found and be known by the people from ancient times, but us, their descendants, are no more heard or seen by Him? And we, weak humans, are handed over to the complete arbitrariness of the heartless, mighty tyrants, and thereby to all misery."

## **- Chapter 18 -**

### **The religion of the three robbers.**

<sup>1</sup> Yes, we poor seeking men are forced to a blind belief by various powers with fire, sword and with the cross, but the tyrants can do unpunished whatever they want, because they stand above the law. But I am asking pure human intellect if this would also be right in case of the existence of a truly extremely good, wise, all-knowing and almighty God, for whom all humans should be equal, since they are His work and not their own work. If they are now more degenerated than before, can they be blamed? Or can anyone be blamed if he is put out of the body of his mother into this world blind and deaf, and must then live a miserable life?

<sup>2</sup> Oh, oh, friends, for a thinker there are certainly a thousand times more reasons to doubt the existence of a God than to believe in it. But with this we still do not want to claim definitely and with full conviction that every belief in a God is an empty deceit that was invented by the fantasy of people, which they have presented to the credulous, intellectually blind people as the full truth by all kinds of magic in order to make them more readily servile to themselves.

<sup>3</sup> Once the great majority of people was convinced, it was useless for the few more clearly thinking people to resist against that massive national deceit that was set up, but in order not to be tortured in the most cruel manner as a transgressor of the once-determined truth, everyone had to dance and jump according to the tune that was continuously sung to them with a terrible threatening face and threatening voice by the so-called religious teachers. And if someone had the nerve to ask further questions to such a religious teacher about the Being of God, then he certainly would receive an answer that would awake the dead, as is nowadays doubtlessly the case with all priestly castes - with the gentiles as well as with the Jews.

<sup>4</sup> And if someone would secretly search and seek on his own for the existence of a God, then he would find the same as we did - only the equally mute forces of great nature, and then he would give up, being convinced that all his trouble was useless.

<sup>5</sup> Since until now, also we had the honor to experience this ourselves, we also cannot be blamed on this point by an intelligent human being when under these circumstances we cannot believe in a God, nor in a continuous life of the human soul after the death of the body. What we believe is that in fact nothing can perish in great nature, but can only change it's form. But if our present human form will also have in it's other, undoubtedly very divided form, thoughts and a conscience of it's

own, that is another question.

<sup>6</sup> In short, we have sufficiently explained our reasons why we doubt the existence of a God and why we as men only want to seek and also found from now on the true Heaven in the truth and it's resulting good. In this explanation we have now faithfully and truthfully shown to you that we do not hide anything, and so we ask you again, mayor of this city, to free us from our fetters."

<sup>7</sup> Then the innkeeper ordered his servants to loosen the fetters of the three, which also happened immediately. Then the innkeeper let the three be brought to another room to give them food and drink, and give them also clean clothes, because their clothing were already in a pitiful state.

## **- Chapter 19 -**

### **About the guidance of people.**

<sup>1</sup> Only after the three were staying contentedly in one of the next rooms, the innkeeper said to Me: "Oh Lord and Master, what do You think about these certainly well-founded words of these three? No, I have already heard a lot and even read of our philosophers but I never came across anything more solid than that. Even with the best of will and the best of faith, truly nothing can be said against it - nothing against the things individually nor about the things in general, because this is exactly how the situation is with humanity in general, and often also more in particular. And now I surely am extremely curious how You will excuse or justify this."

<sup>2</sup> I said: "No-one of you should be worried about that, because I Myself made it happen on account of a few orthodox temple-Jews who are staying in the next room - they arrived this night from Jerusalem and rented it for a few days. They sharply listened with their ears to the wall to all the things that were said in the hall about them, and the speaker characterized them with a loud voice exactly how they are. And that was good.

<sup>3</sup> These Jews came here to collect with your help an overdue tithe. But now you surely will know what kind of help you will give them. When those three men will have regained their strength, then let them be brought here again, then we will further settle and finish the matter in a good way.

<sup>4</sup> The innkeeper and also Kado said: "We already thought that this might be the case, but we did not dare to say it aloud, firstly because we did not want to let the three know about You prematurely - and secondly, because the words of the speaker needed our serious attention and we wanted to see how far the sharp mind of man can reach. And truly, seen from a purely human viewpoint, the speaker was right, also in the description of the relations between the Creator and the created, because for our human mind it is truly difficult to understand how You could have let them wait such a long time for a further revelation of Yourself, Your will and Your purpose with man, and let numberless of them pine away in the deepest night of life. And how many will still pine away without them coming to know anything about You. And even if they will know from the spreaders of Your teaching that You Yourself came to this Earth in the form of a human being and have shown mankind the way to the eternal life of their souls, will they believe as firmly as we believe now that it is exactly as Your messengers will tell them?"

<sup>5</sup> I said: "Although you as human beings are right to talk, ask and have your opinion about that, but My love, My wisdom and order want from Me as Creator to always give My created beings what is most necessary for them at every moment.

<sup>6</sup> Since the first man on this Earth until this moment, people were never kept without any revelation that went out from Me - not even for one year - but always in such a manner that their complete free will would not be violated - because man without that free will, would not be a human being, but only a machine of My will.

<sup>7</sup> That is why also man was given a mind as a good light in order to seek God and His will, which was also done by many people at all times - and with the right earnest, they also found what they were searching for.

<sup>8</sup> The fact that God does not let Himself be found so easily as many people would like, has the following very wise reason: if people would find with little effort what they are searching for, then the thing they have sought for, would soon have no more value for them and they would make little effort to seek and investigate further. They would become lazy, and then the spiritual treasure that was found so easily and quickly, would be even less useful to them than when they had to seek that treasure continuously and eagerly, which they can find in this world only seldom completely and with much effort. Therefore, great revelations happen only rarely, so that people will have to make effort themselves in the fear of their soul's night, in searching with all zeal the eternal truth, and thus, Me.

<sup>9</sup> That people in this world, while they are searching, come very often on all kinds of side-tracks and also into all kinds of uncomfortable circumstances, is an earthly evil indeed, but this is not the result of the active earnest searching, but comes from the miserable laziness during the searching, which is a fruit of too much worldly love and self-love by which the people want to make the striving for the kingdom of the spirit, as pleasant as possible for themselves. When other people who are even more lazy notice that, they will soon and easily say to those who are seeking in a lukewarm way: 'Hey, you are making a lot of effort to search what we have already found so easily for a long time. If you want to believe and serve us and give us small offerings instead of your fruitless, independent searching and investigating, then we will tell you faithfully everything what we have easily and quickly found.'

<sup>10</sup> Well now, for the lazy and effort-shunning seekers, such an offer is welcome, they take it and believe what these others are telling them with a serious face. Being helped by all kinds of false wonders and signs which the even lazier seekers for the truth have invented, they present these with all kinds of ceremonies to the blind for the benefit of their earthly good life. So in this manner, the many kinds of superstitions, lies, deceit and total lack of love, and by that all the evil among the people on Earth, exist.

<sup>11</sup> Now of course you are wondering why I permit this. And I say to you: the reason why I permit this, is that it is better for a human soul who is lazy to seek seriously, to still believe something, and by that faith to adhere to a certain order, than that he would completely die off in his laziness and work-shunning attitude. Once the deceit and the oppression will go too far, then the credulous ones are in the first place forced by the need to seek further for the truth independently. They notice the deceit, give up their laziness, begin seriously to seek themselves and do not shun the battle - and from that will soon come forth all kinds of light. And in the second place, after that, a newly given revelation of Mine that is given to a person who has been deceived for so long and who has become by that a zealous seeker, is unspeakably much more welcome, and it is also more effective in getting rid of the old superstition.

<sup>12</sup> Now I have very clearly explained to you why I permit so many things among the people on this Earth according to their own free will, which seems not good and wise in front of the judgment seat of man, yet, foundationally, it is very good and wise.

<sup>13</sup> Up to here concerning you. But now let the three come in again, and I will talk with them."

- Chapter twenty -

**Nojed asks about true religion.**

<sup>1</sup> The innkeeper called the three immediately, and so they came right away. They were in a better shape and thus also more cheerful, and they thanked the innkeeper for the great friendship he had shown to them.

<sup>2</sup> And the speaker asked if he still could add a few words of thanks.

<sup>3</sup> The innkeeper said: "Just speak, but keep it short, because you will hear and experience now something very important, which will be for your greatest benefit."

<sup>4</sup> The speaker, whose name was Nojed, said: "Friend, and most noble among men, I will think about that, because your wish will from now on be a command to us. Since we have found a true person in you as a gentile, and moreover a wisdom that is united with true goodness, which can actually no more be found among the Jews, we thought about your gods and we came to the idea that they could be more than a fable after all. We gladly want to become more familiar now with your doctrine in order to bring offerings also to your gods and to give them all honor.

<sup>5</sup> For this is how I think: the religion, where the best of people can be found, must also be the best and most truthful one itself. Our religion is really not so, because the people who were born and reared in it, are now certainly the worst that can exist anywhere in the whole wide world. The better nations consider and recognize their priests in general as a true pestilence to the people. And a religion whose womb produces only true tigers and hyenas and wolves and bears instead of good and wise people cannot be a good, and still less a true teaching. What do you think, noble friend of men, about this idea of ours?"

<sup>6</sup> The innkeeper said: "My friends, about this matter you should talk with this Friend who is sitting here next to me, because He is unspeakably much more skilful and wiser than I and all the Greeks, no matter how good and wise they are."

<sup>7</sup> Nojed said: "Your wish is our command. Although this man and lord is according to his appearance also a Jew, but he can have become very wise after contact with Greeks, because if he would be a teacher of the temple it would be a sin to waste words about him, no matter how clear and true they might be."

<sup>8</sup> Then he turned to Me and said: "If you are not a disciple of the temple and if you maybe have searched and also found what is true and good as much as we are searching it now and are hoping to find it in some way, then give us your opinion about the ideas that we have spoken out aloud. Are we not right to search for the truth and it's goodness only there where we have found good and wise people?"

<sup>9</sup> I said: "Yes certainly, but nevertheless, the religion of Moses is the only true one, although in this time it was just as much trampled down and destroyed by the pigs in the temple as during the old Babylon and Nineveh and still other former whoring cities.

<sup>10</sup> Believe Me: our Jehovah is since eternity the only true, good, living God and has never failed to answer the supplications of those who without doubting believed in Him, who have kept His commandments and thus also who loved Him above all and their fellowman as themselves. Even if He sometimes delayed to completely answer their supplications in order to purify their souls all the more, He still has never failed to answer them completely and has always fulfilled them, often at a moment when those who prayed for it, thought about it in the least.

<sup>11</sup> You yourselves - I know this very well - have often prayed in your need to God that He would take away your misery, but because you previously lived in great wealth and were in high esteem, but have thereby manifested physical and spiritual laziness in every respect, He let you go through a serious and hard school of life for a few years, so that you would not only experience the attractiveness of the earthly life but also that you yourselves would experience it's bitterness, so that from then on you would search in yourselves and come to know the real value of life and it's purpose.

<sup>12</sup> Now you have tasted the cup of the bitter life unto the last drop and have thereby become true, deep-thinking people, capable to absorb the true living, godly light of life from the Heavens, and so God has at this moment answered your supplications, now that you needed His help the most.

<sup>13</sup> And what He has done now for you, He has already done very faithfully for a lot of people when in their need, they have - in true faith - turned to Him, and therefore you cannot say anymore that the religion of the true Jews is false and untrue, but the religion of the gods of all pagans is.

<sup>14</sup> Do you perhaps think that this innkeeper, who is a patrician of this city, would have shown you mercy if he still were a pagan? Oh, absolutely not. As a pagan he would have treated you with all the sharpness of the Roman law. But since he, together with his whole house, is in his heart no more a pagan but a true Jew, just like Abraham, Isaac and Jacob, he therefore has on My advice done you well, what you are enjoying already now and will enjoy even more in the future. Can you see that?"

## **- Chapter 21 -**

### **The circumstances of the family of Hiponias, the father of the three thieves.**

<sup>1</sup> Nojed said: "Oh wise Friend, this seems very close to the truth, and it also will be so, because it is written that God's decrees are unfathomable and His guidance and ways inscrutable. But why were our mother, who always acted and lived strictly according to the laws of the temple, and also our four most innocent sisters, so completely deserted by Jehovah? If the teaching of the temple is a completely destroyed and trampled down teaching, how could our mother and our poor innocent sisters be blamed for that? As we have heard as an established fact, our mother died soon after her entrance in that beautiful home of God - probably from poisoning - and our sisters were raped at once, and who knows what else happened to them. Could the good and very wise God of the Jews also be pleased about that, since He permitted it? If You can also reassure us about that, we also want to remain firmly believing Jews."

<sup>2</sup> I said: "Oh, nothing is easier than that - then listen: your father, whose name is Hiponias, as well as the eldest of you, was a Jew who was converted to Judaism according to the more pure teaching of the Samaritans. He did not like the empty ceremonies and all kinds of other deceptions of the temple. But because of that, he always had difficulties with his wife, who - just like your sisters, who became the same as she - was a real temple-fool. So your honest father died of sorrow, and on his deathbed he still prayed God to let his wife and his daughters see, even during this earthly life, that they were not walking His ways but on the ways of the prince of the lie and the power of death. And God answered the prayer of your father who always was entirely faithfully devoted to Him in the truth.

<sup>3</sup> And what means could be more suitable and better for those five women, who expected their

salvation entirely from the temple, than to let them taste the superior salvation of the temple? It is true that the earthly life of your mother, who was the greatest temple-fool, has ended in the temple, but thereby she has entirely returned to the true faith of her husband whom she had given so much sorrow, and she has learned to despise the doings of the temple with all her heart. And your sisters soon came to know more closely - out of their own experience and with a lot of tears - about the angels of God who were serving them, and they quickly came to abhor them greatly. As a result of a higher decree and permission of God, they are now completely healthy and filled with the right kind of faith and trust in the only true God of the Jews in Essaea, in the house of the innkeeper of the large inn at the square, where at some opportunity you can meet and speak with them. But today it is barely the fourth day that they were brought there by two arch-Pharisees together with several others for healing. All further details you will be able to hear in due time from their own mouth.

<sup>4</sup> And can you now still claim that the God of the Jews is an invented, empty fable, now that you know all this?"

<sup>5</sup> Nojed said: "Friend, you are a prophet, we believe you, and we believe now also again in the God of Abraham, Isaac and Jacob. For if you would not be a prophet, filled with the Spirit of Jehovah, then you could not know so precisely our names and still less our most secret life's circumstances. Therefore, all honor again to the only true God of the Jews, Who, by His care, has made us in a wonderful way true human beings. In which country did you become a prophet? Are you also a Samaritan?"

## **- Chapter 22 -**

### **About the destiny of men.**

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<sup>1</sup> I said: "Listen, Nojed, and also your brothers Hiponias and Rasan. I am not a Samaritan as you mean and understand it, and yet, I also am a Samaritan, just like I also am not a Jew, and yet, I still am a Jew, and I also am not a gentile, and yet, I still am a gentile, otherwise I could not associate in a kind way with the gentiles. In short, I am everything with everything and in everything, because where the truth, love and it's goodness are completely working together, there I also am with everyone on the whole Earth, and I am cursing no-one who strives for the truth and it's goodness.

<sup>2</sup> However, the one who, out of love for the world and self-love, turns his back on the truth and all it's goodness, and thus inevitably sins against the truth and it's goodness - which is the eternal pure love in God - sins also against God's order and against it's unshakable justice, and he curses himself.

<sup>3</sup> But if he realizes his great evil, returns to the truth and begins to search that truth and it's goodness and also begins to act accordingly, then the curse goes away from him in the same measure as he makes the truth in full earnest the guideline of his life. Then God will take him by the arm and lighten more and more his heart and mind and will strengthen his will, with the gentiles as well as with the Jews. And so I am, from God's Spirit that lives in Me, everything in everything, in the gentiles as well as in the Jews.

<sup>4</sup> You also take Me for a real prophet, and I say to you that I also am one, and yet, again I am not, because a prophet had to do what God's Spirit commanded him to do. But I Myself am Lord and servant, I prescribe the right ways for Myself, and no-one can hold Me accountable and say: 'Why

are You doing that?' For I Myself am - out of and in Myself - the Truth, the Way and the Life, and he who will act according to My teaching and will believe that I Myself am the truth, the way and the life, and thus an entirely independent, completely free Lord, will also just as I, possess eternal life in himself.

<sup>5</sup> For if men of this Earth want to become children of God, they must try in every way to be as perfect as the eternal and holy Father in Heaven, Who is in Himself the eternal Truth, the eternal Love and Power, and all the endless good, righteous and wonderful that results from it. Therefore, it is also written in the Scripture: 'God created man after His likeness, He made him after His image and blew His breath into him, so that he would become a living, free soul.'

<sup>6</sup> In this manner, humans of this Earth are not simply and solely creatures of Jehovah's almightiness, but children of His Spirit, and consequently of His love, and thus - as it is also written - gods themselves.

<sup>7</sup> And if they are - and their completely free will that is not limited by anything clearly proves this to them - then they also are completely free lords and judges over themselves. But only they become perfect and lords who are completely equal to God, by making God's will, that is faithfully revealed to them, as their own will by acting according to it, in which they also are completely free.

<sup>8</sup> That is why God works only very seldom visibly among the people because already since the very beginning He has given them out of Himself the capability to slowly raise themselves, out of their own power, up to the highest level of life that is equal to God.

<sup>9</sup> Thus, the one who, as soon as he uses his mind, begins to search for the truth and it's goodness and will also act immediately according to what he has found, is already walking on the right way, and God will lighten that way for him more and more and lead him to his glory. But the one who, also by his own will, becomes lazy and who will attach himself to this world and it's enticements - which are only present for the outer and perishable sense-organs of the material or physical man for the test of his free will - will judge himself out of his free will and will make himself equal to death and judgment, and is consequently himself also as good as judged and dead.

<sup>10</sup> And this death is then what you have rejected as the concept 'Hell' as punishment for the soul because of his sins, because you never more want to avoid sin out of fear for such punishment, neither do you want to hope for a Heaven as reward for living according to the known truth. And I fully agree with you, for that kind of Hell does really not exist anywhere, as little as that kind of Heaven. And yet, Hell and Heaven exist, but not outside of man, but inside of him, according to how he judges himself in the manner that I have shown you just now."

**- Chapter 23 -**  
**About the necessity and purpose of temptations.**

<sup>1</sup> If this world would not be provided with all imaginable enticements, and would only be for people as a desert is for wild animals, then his free will, which is equal to God, his reason and his mind were given to him in vain. Because how could his love be awakened - and, after it is awakened, what must it desire and want, and what could purify his reason and awaken his mind and bring it to life?

<sup>2</sup> Thus the almost endlessly great diversity, good and bad, noble and not noble, exists only for the sake of man, so that he can see, come to know, investigate, choose and efficiently use everything. So from that, he can also conclude that a very wise, good and almighty Creator has created and arranged all that, and when man, out of himself, begins to reason like that, then the Creator never fails to reveal Himself more closely to thinking man, as this was undeniably the case at all times of mankind.

<sup>3</sup> But of course, if people go too much astray and become entangled in the enticements of the world and think that they only exist to provide, as sensible and thinking human beings, for themselves all imaginable pleasures from the world that is richly equipped with all kinds of things, and if they do not discover the real purpose why they have been put into the world and who put them into the world, then there can be no question of a real, higher revelation of God and His will of love. That can only happen when people begin to think due to all kinds of need and misery, at least up to the point that they will ask: 'Why actually did we have to come into this miserable world, and why must we actually let ourselves be tormented and tortured unto our certain death, which is the miserable ending of our despair?' - as you also, Nojed, were babbling in the same philosophical manner.

<sup>4</sup> Then the moment has come when God will again reveal Himself to men, first by the mouth of awakened people, and by other signs, but also by all sorts of judgment over those people who became rich and mighty, proud and loveless and very arrogant through all kinds of lies and deceptions and the suppression of the poor and the weak - people who do not think anymore about any God themselves and still less have any faith in their heart, but who only throw themselves into all the pleasures of the world, trample the poor and who do not even consider them anymore to have the value of a human being, but only of a simple animal.

<sup>5</sup> Once the measure among humans in the world will be full, a great judgment will come, and together with that, also a great, direct revelation from God to those people who in their heart will still believe in God and who have thus also kept the love for Him and their fellowman.

<sup>6</sup> Then those who deny God and the proud deceivers and suppressors will be wiped off the surface of the Earth, and those who believe and the poor will be raised up and be enlightened from the Heavens, as this is the case now, and as it will be the case again later in about two thousand years. The time in which this can and also certainly will happen, is as easy to recognize as can be seen in the late winter when spring draws near and you look at the trees and see how their buds are swelling more and more and become more juicy and how the juice, just like human tears, will drop down from their branches and twigs on the soil, and in a certain way are begging for deliverance from the need of the winter in which so many trees were pining away.

<sup>7</sup> So once the heart of the poor people will become brighter by the light of the truth from God, and will swell, and when moreover by the merciless and limitless suppression, the soil will become humid because of their tears, then the great spiritual spring has come very close.

<sup>8</sup> If you three - and also you My already older friends - will look at that closely, then you soon and without difficulty will discover what kind of time this is, and where I am from."

**Nojed's objections about the divinity of the Lord.**

<sup>1</sup> Being completely surprised, Nojed said: "Oh great and incredibly wise Friend, these words sounded marvelously in our ears and in our hearts. From your words we have understood that You are more than a prophet, because apart from Moses and Elijah no prophet has reached that point, and even they, never spoke about their own glory, but always only about the glory of God. But you said that you are a completely independent powerful Lord, that you can do what You want, that no God, and even less a man can and may ask you account by asking You: 'Why are you doing this or that?' Listen, if this testimony that you are giving about yourself is undoubtedly true, then between you and God there is no other difference except that you, just like we, are a God who came into existence through time, and Jehovah on the other hand is God since eternity. Well now, that is for our understanding really too high to grasp, although also we know that God has said through the mouth of the great prophet to the former pious Jews: 'You are gods if you precisely keep My commandments and thus make My will the same as yours'.

<sup>2</sup> Since then, a lot of Jews have lived until our time who have very strictly followed God's commandments from childhood - but among them, there was not one who really by far dared to claim that he was an independent powerful lord just like God, who never has to give an account to God and still less to men for all his doings. Friend, how do we actually have to understand that truthfully?"

<sup>3</sup> I said: "That is very easy and clear. Did I not say that someone who completely has come to know God and His will, who firmly acts accordingly and so makes God's will completely as his own, is equal to God? And if God is a Lord by His love, wisdom and power, then he, who has become equal to God in everything, will also be the same in spirit.

<sup>4</sup> I think that this is not so difficult to understand, because about what should he have to give an account, no matter of what kind, to God or even to a human being, when he thinks, wills, speaks and acts only out of God's will and Spirit?

<sup>5</sup> Is God's pure will in man perhaps a will that is less divine than in God Himself, and does he perhaps have less independent power than in God, Who is present everywhere and thus most certainly also in man? That is why a real human being must also become and be as perfect as his Father in Heaven. And if man really is, is he then also not a lord full of wisdom, might and power?"

<sup>6</sup> On this, Nojed said: "Great and truly more than wise Friend, You have spoken living and enlightening, true words, and I have no objections. But besides that, one thing remains also true, and that is the following: man can really make progress through the way of absolute self-denial, so that he will resemble God and will thus also be powerful, as this was most obviously the case namely with the great prophets, but still, man is and remains in a certain way a very small god who only came into existence through time and thus with all his perfection that resembles God, he is submissive and limited, while Jehovah is eternal, thus without beginning, infinite in time and space and therefore not limited by anything. And this more than endless great difference between the one and eternal only true God and the human god that came into existence through time, can eternally never be wiped away."

- Chapter 25 -

**The natural man and man who is permeated with the Spirit of God.**

<sup>1</sup> I said: "You have very well said and evaluated that. Man who has been created can of course never be compared to the actual initial Being of God, but by God's initial eternal will, there is an uncreated, eternal Spirit out of God that lives in man, which can of course not have any limitation in man, as less as in the actual initial Being of God Himself, since he is one with It.

<sup>2</sup> Or do you perhaps think that the light of the sun that enlightens and warms up the Earth at this moment, is younger and more limited than the light that has enlightened and warmed up the Earth inconceivably long times ago? I say that you are a very clever and correct thinker and speaker, but you only will begin to think and speak in the Spirit of the full truth out of God when your soul has become fully united in the eternal Spirit out of God. But this can and will only happen when from now on, you will have made the will of God - of which you are aware - completely as your own free human will in everything that you say and do. Did you understand that?"

<sup>3</sup> Nojed said: "Oh Friend, we surely will still need a long time for that, because we still have many things of the world in us. Before all this will be completely removed from us and become a little aware of the almighty presence of the divine Spirit in us, oh, for that - as I already mentioned - there still will be needed a lot of time that will flow in the sea of the eternal and never returning past."

<sup>4</sup> I said: "That is also speaking in a very earthly, human way. Because look, also for the divine Spirit in man, there is neither a time that passes away nor a limited space, and thus also neither a past nor a far future, but only an eternal present. But in this world, everything has it's time, and no fruit will ripen on the tree already during the time of blossom. However, if you firmly resolve to live and act from now on unshakably according to God's will, you soon will talk differently.

<sup>5</sup> Already many were of the same opinion and have spoken like you now, but when they heard from My mouth what they had to do and how they had to live, and went then immediately to work, they quickly made great progress.

<sup>6</sup> When you soon will go to Essaea, you will already find an example in the chief Roklus of how much progress someone can make in a short time with God's love and mercy once he had taken his spiritual perfection completely seriously.

<sup>7</sup> But since I very soon will leave this place with these friends of Mine, you surely will hear from the innkeeper further details about Me and begin to live and act with all the more zeal and earnest according to My advice, and then Jehovah's blessing will be very noticeable to you.

<sup>8</sup> And now I have further no more to say to you, because you would not be able to bear it, but when God's mercy and love will awaken in you, it will automatically lead you into all wisdom that you will need for this world. Thus, now you can return to the room again that the innkeeper has assigned to you."

<sup>9</sup> The three thanked Me for everything I had done for them and had said to them, and they went to their room in which they remained hidden as long as the market lasted, so that they would not be recognized by one or the other businessman or buyer and be troubled.

- Chapter 26 -

**The Lord leaves Jericho.  
Zacchaeus in the mulberry tree. (Luke 19)**

<sup>1</sup> When we were together again, the innkeeper said to Me: "Oh Lord and Master, would You still not like to stay with us this afternoon?"

<sup>2</sup> I said: "I have provided you well with all that you needed. Now remain in My teaching and act and live accordingly, then I also will be in you with My Spirit. However - with My body, I have to leave now for the sake of the many poor, blind and dead. Besides, when I leave now and walk in the daytime through Jericho, many will recognize Me anyway who will be walking before and after Me on My departure, which will cause a great sensation. If I would stay here this afternoon while many guests will arrive here, it would make My presence even more known. And this I do not want, because of the temple-servants who are here. That is why I will immediately leave this place with My disciples and go in the direction of Nahim."

<sup>3</sup> So after that, I said to the disciples that they had to prepare to leave.

<sup>4</sup> So they did, and we were ready to move on. But because several helpers of the house heard it, they ran outside onto the square and said to the people that the famous Savior Jesus of Nazareth would soon leave the house, and more precisely in the direction of Nahim.

<sup>5</sup> When the people heard that, they walked quite a distance on the way before us, and so the road was full with people and far beyond the big tollhouse of Zacchaeus who was the chief of the toll collectors, because all of them wanted to see in Me the Man about whom they had heard so many miraculous things.

<sup>6</sup> The tollhouse of Zacchaeus was well over half an hour walking outside of the city in the direction opposite to the one from which we came to Jericho. When Zacchaeus saw that many people from the city crowded on the road and beyond his tollhouse, he came out of his house and asked his people what was happening there.

<sup>7</sup> Those to whom he asked, said that I - the famous Savior Jesus of Nazareth in Galilee - would soon travel with My disciples along this road to Nahim and that they wanted to see Me.

<sup>8</sup> When Zacchaeus heard that, he said: "Oh, all the more I have to see Him, for I have heard really great, miraculous things about Him from my friends Kado, the old and the young one, and from his old servant Apollon, and also from a blind person who has been made seeing a few days ago by that Savior, and I felt terribly sorry that I could not see Him because immediately after His arrival in Jericho, He went already the next morning to Essaea. But now that He will travel again through Jericho - even along this road - I must see Him, no matter what."

<sup>9</sup> But because the people were crowding more and more on the road, and our Zacchaeus, who was small of stature, noticed that he would hardly see Me through the crowd, he soon climbed in a mulberry tree and waited in this manner until I would come by.

<sup>10</sup> While the people had already occupied the streets of the city and even more the big road and beyond the tollhouse because of Me, and I was still with My disciples in Kado's front house - for I knew well how the all too helpful house servants of Kado had made Me known without having received an order for it - I said to the innkeeper, who was still next to Me, what had happened there in a very short time, after which he promised Me to call his helpers severely to account.

<sup>11</sup> But I advised him against it, because the helpers had done it with good intentions. But I desired from the innkeeper that he would let us out through the back way, because there were too many people waiting for Me at the main entrance.

<sup>12</sup> The innkeeper did so immediately, and so we went quite easily outside, unseen by the big crowd, through a narrow and seldomly used street, and we took there a pathway that led to about a hundred paces before the big tollhouse on the main road, and so we escaped the big crowding in the city as well as the greatest part of the main road from the city to the tollhouse.

<sup>13</sup> When we came, as already mentioned, very near to the big tollhouse on the main road and I was recognized by a few people, there was soon a big noise, and many were jubilating aloud: "There he is, there he is, the great Savior of Nazareth! Hail to him, and hail also to us because, we came to see him now!"

<sup>14</sup> However, My disciples threatened the noisy people and commanded them to keep quiet.

<sup>15</sup> But I rebuked them for their behavior towards the people and said: "I am the Lord. If I can bear the loud jubilation of the people, then you surely will be able to bear it also. Let always love and patience guide your steps, and never threats or domination, for it is indescribably more beautiful to be loved by the people than to be feared by them."

<sup>16</sup> When the disciples heard that from Me, they gave in, and we quietly continued our way, and so we soon came to the mulberry tree in which the small Zacchaeus, the chief of the toll collectors, was waiting for us.

<sup>17</sup> When we came to the tree, I stood still, looked up and said: "Zacchaeus, come now quickly out of the tree, for today I have to stay in your house."

<sup>18</sup> Then Zacchaeus climbed down from the tree and received Me and My disciples with the greatest of joy.

<sup>19</sup> But when the people saw this, they soon began to grumble and said: "Oh look now to that Savior who says that He accomplishes His works through God's Spirit. That must be a nice Spirit of God that enters the house of toll collectors, who are still the greatest sinners, and there He eats and drinks."

<sup>20</sup> Then the grumbling people began to disperse more and more.

<sup>21</sup> However, when Zacchaeus noticed that the people made such remarks about Me, he was irritated about the people on My account. He came to Me and said loudly: "Look, oh Lord, also without the testimony of the people I well know that I am a sinner, and so I am really not worthy that You, as a very righteous One, want to stay with me, but because in Your great mercy You have looked upon me anyway and are giving me such a great and invaluable friendship, I want to give half of all my many goods to the poor. And should I have cheated someone, let him come and I will pay him back four times."

<sup>22</sup> When the people, who were still present in great numbers, heard that loud speech of Zacchaeus, they calmed down, because a few of the better ones said among each other: "Just look, a man who wants to do that - and who also will do it - is not such a very great sinner. Because alms always make up for a great number of sins, and he who will pay back four times a certain good that he has appropriated himself in an unrighteous way to the one from whom he stole it, has redeemed the guilt against God and people, and thus we cannot account it as a mistake to the Savior when he enters the house of a sinner who wants to improve his life."

<sup>23</sup> But others, namely the poor, were already counting beforehand if by the dividing of the goods,

they would receive something from Zacchaeus, and how much. Again others considered also how they could go to Zacchaeus with false witnesses and prove to him that also they had been cheated by him for this and that much at this and that time and during this and that occasion, in order to receive four times as much back from him.

<sup>24</sup> However, later in the house I pointed out all these things to Zacchaeus and advised him to be wise and careful, which he also faithfully did.

## - Chapter 27 -

### The parable of the entrusted pounds. (Luke 9:9-27)

<sup>1</sup> While the people were dispersing more and more I said aloud to Zacchaeus, who was now completely happy: "Today a great salvation has come to this house and thus also to you because you also are a son of Abraham, for I as the Son of Man and true Savior have come to search and to make blissful those that are lost, and as Savior I only come to the sick and not also to the healthy ones who do not need the help of a doctor.

<sup>2</sup> Thus I have come into the world to bring back the Kingdom of God, which they have lost now for already a long time, and it's justice that does not exist anymore among the people. So I am the Way, the Truth, the Light and the Life. Whoever believes in Me will have eternal life."

<sup>3</sup> When the people, of whom quite a great number was still present, heard that, they said among each other: "Although this Man has most miraculous and rare qualities, but by thinking that He Himself is the One Who will bring us back the lost Kingdom of God and it's justice, He proves to be presumptuous and overestimates Himself, for we are coming from the neighborhood of Jerusalem and do not know in the least that this might happen. But if He says and claims that He will bring us back the lost Kingdom of God and it's justice, then He also can reveal it to us immediately. What is He waiting for and why is He keeping us in useless and tensed expectation?"

<sup>4</sup> But I turned to the people who were judging in this manner among each other, and because I was with this people practically in the neighborhood of Jerusalem, I related to them the following image: "You are right by saying that you are coming from the neighborhood of Jerusalem and that you know nothing of the fact that the Kingdom of God and it's justice is brought anew and wish that the Kingdom of God should be revealed here at once, if this can be revealed by Me and I wish to do so.

<sup>5</sup> I am now amongst you indeed in the neighborhood of the blind Jerusalem that with open ears does not hear anything and with wide-open eyes, does not see anything. How often have I already been in Jerusalem and have taught you and have done signs before your eyes as a witness of the true reason of My coming into this world, and still you say that you know nothing of the fact that the Kingdom of God and it's justice is being brought back, and you want now from Me - if ever I am the One Who brings back the Kingdom of God and it's justice anew - that I also would reveal the Kingdom of God and it's justice in your presence now immediately. Very well then, I will do it, thus listen to the following image:

<sup>6</sup> A noble man traveled to a far country to take a kingdom into possession and then to come back. However - before his departure, he called ten helpers to him, gave them ten pounds and said: 'Do business with that until I come back. The one amongst you who will give me a good profit will also

receive the right reward according to how he will deserve it.'

<sup>7</sup> Then the noble man left. And the helpers began to do business with the pounds, in a useful and useless manner.

<sup>8</sup> However, the citizens of the country were hostile against the noble man who was their lord and king, and when they heard that he went on a trip and the helpers were his acting representatives, they sent him a message to the place he had traveled to, and let him know: 'In future we nevermore want you to rule over us.'

<sup>9</sup> But now it happened that the lord came back after having taken possession of the country, and he first called the same ten helpers to him to whom he had given the money to do business with, to know how much profit each one of them had made.

<sup>10</sup> The first one came to him and said: 'Lord, your pound have produced ten pounds. Here is your pound and there are the other ten pounds.' And the lord said to him: 'Ah, you good and loyal helper. Since you have been loyal in the least, you will now have power over ten cities.'

<sup>11</sup> Then a second helper came and said: 'Lord, your pound has produced five pounds. Here is your pound and there are the other five.' And the lord said also to that helper: 'So you also will have power over five cities.' And so it also happened to the others who earned something with that one pound.

<sup>12</sup> Now also a third helper, who was actually the least, was especially called, and he came and said: 'Look, lord, here is your pound that I have kept in a sweat-cloth. I was afraid of you, because I well knew that you are a hard man who takes what he did not deposit and reaps what he did not sow.' And the lord said to him: 'I will judge you with your own words, you rogue. If you knew that I am a hard man and take what I did not deposit and reap what I did not sow, then why did you not put my money in the bank, so that it would have given me a great profit?' Then the helper did not know what to say because he could not further justify himself.

<sup>13</sup> And the lord said to the other helpers: 'Take away the pound from this lazy helper and give it to the one who has earned ten pounds for me. He will know best how to work with them.'

<sup>14</sup> Then the other helpers said to him: 'But he already has the most.'

<sup>15</sup> But the lord said to the helpers: 'Oh truly, I say to you all: to the one who has, will still be given more, so that he will have abundance, but from the one who does not have - just like you in Jerusalem - will soon be taken away even what he has. But those enemies of mine, who did not want that I should rule over them (namely the Pharisees), bring them here and strangle them in my presence.'

<sup>16</sup> But so that you also would understand what this image means, I will explain it to you very briefly. So listen:

<sup>17</sup> The lord who went on a trip to take a faraway kingdom into possession is God who spoke to you through Moses. He gave the ten pounds (the laws of life) to the Jews on two tables of stone with which the first Jews had acted well and therefore they soon had great power.

<sup>18</sup> That other helper means the time of the kings who earned only five pounds for the Lord. Therefore, their power was rightly determined according to their earnings. However, how that time became more and more meager concerning the earnings for the Lord I already have shown you through the actions of the still remaining helpers, and you can examine them further in the book of the Kings and in the Chronicles.

<sup>19</sup> However, the third, completely lazy helper represents this time, in which the Pharisees are hiding the pound - which was given to them by God - in the true sweat-cloth, for the eyes, ears and hearts of the poor and deceived humanity, and they also do not want to put it in the bank of the gentiles in the form in which they have received it from God, so that it would give the Lord a great profit. However, in the bank of the still blind gentiles, they put their own dirt that they call out to be gold with which they gained a great profit for their body.

<sup>20</sup> So the Pharisees and Jews of this time are the bad citizens who are hostile against the Lord and who do not want Him to rule over them. Therefore, it will also happen to them what I have shown you here in this image. Since they have earned nothing, also that which they still had will in the first place be taken away from them and given to the one who truly has now the most, and these are now the gentiles who represent at the same time that faraway kingdom to which the Lord went on a trip to take it into possession. And He already has taken it into possession and has now returned home in Me to settle accounts, as the image has shown you from different angles.

<sup>21</sup> In short, the light will be taken away from the Jews and be given to the gentiles. The time that the citizens, who were hostile against God the Lord and will be punished, has come very near, and those to whom the light was given and has already been given will be the new servants of the Lord who will strangle the enemies of the Lord.

<sup>22</sup> What I have revealed to you now, is also God's Kingdom that I bring you back at the same time as it's justice. Whoever will take it to heart, and who will truthfully and conscientiously manage the pound that was lent to him in order to do business with it, will also receive the reward of life.

<sup>23</sup> This I have said to you, citizens of and around Jerusalem - it will be good for him who will conscientiously take it to heart."

## **- Chapter 28 -**

### **The Lord heals the son of Zacchaeus.**

<sup>1</sup> When the Jews heard what I said, they became angry, and a few of them said among each other: "The Pharisees were right after all when they persecuted this Galilean, because from His words it clearly shows that he will set up the Romans against us who take him for a God because of his sorceries, and they will certainly take away all our rights and make us all completely their slaves. If he is the one who will bring back the lost Kingdom of God and it's justice, and if this has to consist of what he has revealed to us now, he just can keep his Kingdom of God and that nice justice to himself. And if he will continue to proclaim ever loudly such a Kingdom of God and it's justice to us Jews, then it could happen that the Jews will strangle him before he will do to the Jews with the help of the Romans."

<sup>2</sup> When My disciples heard these talks, they said to Me: "Lord, do You not hear what these people are saying? Will You let them go from here unpunished?"

<sup>3</sup> I said: "No-one has put his hand on Me yet to grab Me, then why should I punish them? I have spoken first, and now they talk among each other and they begin to clear off because they did not like the taste of My words, and for this I do not punish the blind ones. But once they will put their hands on Me, then also the punishment will come over them, as I have shown you already several times. So let them talk unpunished and let them go their way. But let us now go into the house of

friend Zacchaeus, then he will prepare a midday meal for us."

<sup>4</sup> After these words of Mine, we went into the house of Zacchaeus, who let bread and wine be brought to us immediately and commanded his people to do their utmost best to serve us as good as possible.

<sup>5</sup> When we were now sitting in a very large and well-equipped room and had refreshed and strengthened ourselves with bread and wine, our Zacchaeus began to thank Me with all his heart because I told the people from Jerusalem - whom he detested - that which they had deserved already for a long time, for although Zacchaeus was a descendant of Abraham, he was a Samaritan and therefore all the more hated by the people of Jerusalem.

<sup>6</sup> So he also asked Me if I was against the fact that he was a Samaritan.

<sup>7</sup> But I said to him: "Just remain who you are, and be righteous out of true love for God and your neighbor, then you will please Me better than the Jews who kiss the gold of the temple and chase away the poor from their front door with dogs. Therefore, I also will soon let them be chased away and scatter them among foreign nations over the whole world, and they will in future have no more country of their own and possess no more kingdom. But let us let them go their own way and sin until their measure will be full."

<sup>8</sup> After these few words of Mine, Zacchaeus thanked Me again, and he asked Me for advice, as to what he should do with his eldest son who was already sixteen years old, but since three years he had become insane and from day to day he fell into greater madness. He already had called all known and best doctors for his son, and they all had tried to heal him, but all their knowledge and trouble had not only no result, but his son was after each treatment of a doctor, worse than before.

<sup>9</sup> Then I said to Zacchaeus: "Friend, no earthly doctor can heal such affliction with his herbs. But bring your son here, then you will see the power of God's glory."

<sup>10</sup> Then Zacchaeus ordered his helpers to bring his son firmly bound out of his safely locked-up room.

<sup>11</sup> Then the helpers said: "Lord, that will be very difficult in the presence of these foreign guests, because firstly he rages almost continuously, and secondly he stinks worse than all pestilence because he constantly smears himself with his excrements."

<sup>12</sup> Then I said: "Just bring him here, for I want to see and heal him."

<sup>13</sup> A helper, who was of high esteem in the house, said: "Oh Friend, only God can heal him, but on this Earth no human being anymore. If You also heal him, then You are not a human being, but a God."

<sup>14</sup> I said: "Do not worry about that, but do what you have been told."

<sup>15</sup> Then the helpers went to bring the son, and all My disciples were shocked when they saw him and said: "He is in a still worse condition than what we have seen in the region of the Gadarenes."

<sup>16</sup> But I stood up, threatened the evil spirits in the son and commanded them to leave him immediately forever.

<sup>17</sup> Then they still pulled the son once more back and forth, and in the form of many black flies, they left the son who became then completely healthy.

<sup>18</sup> Now I said to the helpers: "Now take him outside to the spring and clean him. Give him also

clean clothes and bring him here again, so that he can partake with us of the midday meal."

<sup>19</sup> And so it was done. Now when the son was sitting at our table, healthy and clean, all the relatives and acquaintances that were living in the house came to our room, and they were extremely surprised about this fast healing of the son. And Zacchaeus thanked Me enthusiastically for this healing.

<sup>20</sup> And the chief helper said to Me: "Lord, You are not a human being like we are, but You are a true God whom we humans want and will always worship."

<sup>21</sup> While the helper was still speaking, the midday meal was set on the table and we began to eat.

## **- Chapter 29 -**

### **Why the possession of the son was permitted.**

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<sup>1</sup> During this eating and drinking, several of them asked the healed son, who was now looking completely fit and cheerful, if he had to endure much pain during his sick condition.

<sup>2</sup> But he said: "How can I know that, because I was as good as dead? I did not have any feeling and I also was not aware of anything that was going on around me. However, I know that I was continuously in a dream and I was speaking with good people in a beautiful environment."

<sup>3</sup> This was surprising to those who were present and they could not understand it, and Zacchaeus asked Me how this was possible, and why it was permitted by God.

<sup>4</sup> I said: "Friend, we will not lose many words on this now. With such afflictions, the soul withdraws into the heart, and one, or often many evil and impure spirits live in the rest of the body and do with it whatever they want, but the soul who rests in the heart, does not notice anything of that.

<sup>5</sup> However, such possession is permitted in order that people whose belief in God and in the immortality of the soul has almost completely disappeared, will begin to think about spiritual things again and will also begin to believe in it. Because also you became already weak in faith, and therefore this lesson before My coming to this house, was also very necessary for you.

<sup>6</sup> If I would have come earlier, you yourself would not have believed Me as you believe Me now, and if this evil did not happen to your son, of whom you had great expectations, then pride and haughtiness would have grabbed you in such a way, that you would have become a true devil among the people. You would have driven out every belief in God and would have considered people only as machines who would only have any value for you if they would serve you almost for free and help you to give you still greater riches.

<sup>7</sup> But when your son, who is your beloved one and your great pride, became so severely sick as I have met him here, your heart changed. You began to think about a God again and to believe in Him, and you became more humble of heart. Besides that, you also called upon all the doctors that you knew - gentiles or Jews, that was the same to you - and paid a lot of money for that, but when you saw that no doctor, no Essene and still less one or the other magician could help your son, you became sad and began to think about it seriously why God, if He would exist, inflicted such evil on you.

<sup>8</sup> You began again to read the Scriptures and discovered more and more that your conduct and actions towards your fellowmen was not right, and so you promised God in full earnest that you wanted to make up manifold for every injustice that you have committed.

<sup>9</sup> When the intentions in you became more and more serious and true, and it also became more and more clear to you that only the almighty Father in Heaven could help you, I soon came into this region, and you heard what I had done for that blind man.

<sup>10</sup> Then your faith in God became also stronger and more intense, because you received a testimony of the old and the young Kado about Me, so that there was no more doubt in you that I am not only a prophet, but also the Lord Himself. And look, you became ripe for Me to come to you now and have helped your son with My power.

<sup>11</sup> Now, if you will think deeply about this, it will be clear to you why I allow all kinds of evil among men in whose heart every heavenly spark of life is not yet completely extinguished.

<sup>12</sup> However, with completely wicked and refined living people who are not worth anymore to receive an admonition from Me, such permissions to improve them are of course omitted, because they do not help anymore and make the wicked ones even more wicked than they already are. But these kinds of people are consuming their material life here - but after this life will await their own judgment, and that is the other, eternal death.

<sup>13</sup> The one to whom I still allow all kinds of sufferings and distress, I am helping at the right time. The one however whom I allow to continue unhindered to enjoy his earthly proud and reviling good life, carries his judgment and eternal death already in himself and thus also with him everywhere. Thus, now you also know why many people of worldly esteem and worldly riches can continue to sin and do cruel things unpunished until the death of their body."

## **- Chapter 30 -**

### **About the measure of good and evil.**

<sup>1</sup> However, a certain measure was determined by Me in this world for everyone - what concerns that which is good and true as well as what concerns that which is evil and false.

<sup>2</sup> If a good person has completely reached that measure by his zeal, then all further temptations will also cease, and then he will pass into the full light from the Heavens from one level of life's completion to a still higher level, and so forth unto infinity.

<sup>3</sup> But when an evil person has made his evil measure full, then all further admonitions will also cease, and then he sinks from that moment on, ever deeper away into an ever darker night and harder judgment of his already dead life and existence - and he will not be considered differently by Me than a stone to which no life, but only the judgment and the eternal compulsion of My will is visible, which the elders have called 'the wrath of God'.

<sup>4</sup> However, how much time a very hard stone will need before it will somehow become softer and become a kind of soil that will still remain unfertile for a long time, that is a question that even the most perfected angel who lives in the highest heavenly light, cannot answer - for only the Father knows that, Who is in Me as I also am in Him.

<sup>5</sup> But when too many people will have reached the full measure of their evil, then the time of their unpunished evil actions will be shortened by Me for the sake of the still few good ones and chosen ones, and then their own judgment and their death will devour them before the eyes of the few righteous ones, just like it was the case at the time of Noah, and of Abraham and Lot, and also partially at the time of Joshua, and as it still will be repeatedly the case from now on.

<sup>6</sup> The beginning of that will soon be experienced by the Jews, as well as later by other kingdoms with their rulers and nations. And in not completely two thousand years, there will again be a very big and general judgment, leading to the salvation of the good ones and to ruin of the worldly great ones and the completely loveless people.

<sup>7</sup> How that judgment will look like and what it will imply, that I have revealed already several times to all My disciples who are present here with Me - and after Me, they will proclaim it to the nations of the Earth. Happy the one who will take it to heart and who will arrange his life accordingly, so that he will not be taken by the judgment.

<sup>8</sup> And now, My friend Zacchaeus, you sufficiently know how you should act for the salvation of your soul and what you should do for that, and we have strengthened ourselves now sufficiently with food and drink at your table. Therefore, we want and will stand up now again and go on our way to Nahim, for today I must arrive in the mentioned place before sunset."

<sup>9</sup> Now Zacchaeus said: "Oh only true Lord and Master, from here to that place it is still a long way, and in the natural manner it will prove to be very difficult to reach it today before sunset, because it is much closer to Jerusalem than the distance from here to the place that You mentioned. On camels, the trip can surely be made in one day - but on foot, hardly in the half-day that is still left now, it probably will not be possible without a miracle."

<sup>10</sup> I said: "That, friend, will be My concern. If we were able to travel the still longer way from here to Essaea without camels in one day, then we also will be able to cover the much shorter way from here to Nahim. You still have the desire that you would like Me to stay here until tomorrow, but I alone know best what is My plan, and that is also how I must do it, not as My flesh wants, but as He wants who lives in My soul. And therefore I must arrive today before sunset in that intended place.

<sup>11</sup> Remember My teaching, and act accordingly, then you will live in the light from God. And when you will hear that the Pharisees have captured Me and killed this body of Mine - which also must be permitted to their ruin, but also to the resurrection of the many dead who are now still pining away in their graves of unbelief and delusions and who have no life of the spirit in themselves - then do not be irritated by that and let your faith not waver, because on the third day I will rise again and come to all My friends and give them eternal life.

<sup>12</sup> But the judgment will break loose over My enemies, which will lead to their ruin, which many who live now, will still see. Now I have told you also that, and you know now how you should behave in the future.

<sup>13</sup> Now I also have lent you a pound. Manage it well and rightly, so that I can receive it back from you with interest when I come back. Now you are set over something small, and then you will be set over something big, for he who is loyal in that which is small, will also stay loyal in that which is big."

<sup>14</sup> After these words, I blessed the whole house of Zacchaeus and went immediately on My way with My disciples.

- Chapter 31 -

**The pagan village with the temple of Mercury.**

<sup>1</sup> There were however still a lot of people on the street who wanted to see and speak to Me one more time, because it became known by the servants of Zacchaeus' house what I had done for his son. However, I did not let Myself be disturbed and walked quickly through the crowd without allowing them to hold Me back. But because a few hundred people wanted to escort Me, I stood still for a short while and indicated to those who walked behind Me that they should turn around and go home, which they also did.

<sup>2</sup> But while I was in this way held back by the people, a woman who suffered already for several years of bleedings and who could be helped by no-one, penetrated through the crowd towards Me. The woman touched My garment in the full belief that this would help her, and so on that same moment she was healed.

<sup>3</sup> In order to try the disciples and the other people I asked: "Who touched Me in faith, for I noticed that a power went out from Me?"

<sup>4</sup> The disciples and several other people said: "There, look, that pushy woman had touched You."

<sup>5</sup> Then the woman fell at My feet and asked Me forgiveness, because she was afraid that she would be punished for it.

<sup>6</sup> But I said to her: "Stand up and go home, for your faith has helped you. But do not sin anymore if you want to stay healthy."

<sup>7</sup> Then the woman stood up immediately and went home, while she was praising God's power.

<sup>8</sup> Immediately after that, I hastily sent the people away and left quickly with the disciples.

<sup>9</sup> And soon we came into a desolate region through which the road was going. At that time there were no travelers, and so we could cover the way unseen in the already known manner in less than half an hour, which otherwise would have taken about ten hours, and we reached a region that was partially inhabited by Jews and partially by Greeks and where Babylonians had settled.

<sup>10</sup> We came in a little village that belonged to the Greeks. In the center of that village, there was a temple on a hill that was dedicated to the pagan god Mercury. To permit that pagan temple in the Jewish country, the inhabitants of that village had to pay considerable taxes every year to the temple in Jerusalem after which they received then permission from the temple again to bring their god Mercury offerings for one whole year and keep certain feasts in his honor. Today it was the day of Mercury for the Romans, and although it was the day after the Sabbath for the Jews, it was precisely at the same time a feast day of the above mentioned pagan god, and the Greeks were busy with their idol.

<sup>11</sup> When we arrived on that spot, the Greeks made us stand still and wanted us also to bend our knee for the idol, as a custom of old, thus as some kind of politeness.

<sup>12</sup> But I said to them: "Listen, you blind gentiles should rather bend your knees and heart before the only true God of the Jews, because this dead and powerless idol of yours is a work of human hands and thus much less than the smallest, most insignificant moss plant. However, the one and only true God of the Jews has created only out of Himself Heaven and Earth and everything that it

carries. That is why all people should only believe in the one, true God, worship Him only and have no other, dead idols to honor with all kinds of foolish ceremonies that are disgraceful for human dignity."

<sup>13</sup> A Greek said: "When we come to Jerusalem, we do not refuse to bend our knees for your God, although we know very well that there is no God in the great temple of Solomon, no matter in what kind of form. The Jews have only a box, out of which on certain times a naphtha flame flares up, which is however considered so holy that it only may be seen and worshipped a few times a year by the supreme and highest Jewish priest. But we also know that that box is also made by human hands, just like our god. Then how can You say that the God of the Jews is the only true One and has created Heaven and Earth out of Himself for which all men should believe in Him, worship Him only and honor Him and must have no other idols?"

<sup>14</sup> Friend, it seems to me that we have nothing at all to blame each other for, concerning the truth of which God is the real one. In our gods, who are symbols of the different forces of nature, we only honor the forces of the great nature that are more or less known to us, and not the statue that is made by human hands and the temple that belongs to it, and this is certainly wiser than for you Jews to consider an old box and the temple that belongs to it, as the only true God and to worship them. By asking you to bend your knee - out of politeness - for our Mercury while passing by, we certainly do not want to make you disloyal to Judaism and thus tempt you to commit a sin against your God.

<sup>15</sup> But if you and all your companions can give us an actual proof that only your God is the only true One, despite my sensible arguments against the truth that you claim to have, then we are not so stubborn that we should not turn very quickly and without any difficulty simply and solely to your God."

<sup>16</sup> I said: "Friend, such a proof we can give you indeed without asking you to bend your knees before us. However, I have to first make a condition to you, to which you first should try to comply, to see if you will succeed in it or not. If you succeed, then we also will bow our knees before your Mercury and will then continue our way as Jews. If you do not succeed to comply with this condition, then I will give you the actual proof that the God of the Jews is the only true One and will turn you away from your expensive gods and you will freely bend your heart and knees before our God.

<sup>17</sup> The condition is as follows: you already have honored your idol yesterday and today, and you have put down the offerings in the temple, and therefore the idol should be well-disposed and will quickly answer a prayer that is directed to him.

<sup>18</sup> Look, there on the stairs of the temple sits a born-blind girl of twelve years old. She is the beloved one of her prosperous parents, and they would give everything if her sight could be restored. Thus, turn you all to your god, with the request to open the eyes of the blind one, because such blind ones cannot be healed by anyone on the whole Earth - only an almighty God can do that. If your god will heal the blind girl, then we also want to bend before him, but if he will not heal her, which is most likely, then I will heal her with the power of the Spirit of our God that lives in Me. But after the girl has been made seeing, I will, from the place where I am standing now, destroy the temple with the idol-statue in one moment, in such a way that you will not even recognize the place anymore on which now the temple with that idol-statue is standing. Go and fulfill the condition that is made to you."

<sup>19</sup> The Greek, who was also the father of that blind girl, said: "Friend, we want to attempt it, as I already have done several times - unfortunately always without the least of result. But what can we ask You, Friend, if Your only true God will maybe let You down also and not answer Your wish? For concerning this subject I already have spoken with a lot of Jews who also believed very seriously in

their God, and every one of them admitted seriously to me that it is really not that easy at all concerning the direct answering of the prayers that you direct to Him. But with this I do not wish to bring any doubt on what You promised to do, because in Your words sounded a very sure confidence. However, if the result of Your God will finally look like that of our god, then what?"

<sup>20</sup> I said: "Then we will be your slaves for the rest of our lives. But now go to your god and present your request to him."

## - Chapter 32 -

### The healing of the blind girl Achaia.

<sup>1</sup> After these words of Mine, the Greeks went to their idol and prayed with a loud mourning that lasted a little less than half an hour, of course without any result.

<sup>2</sup> When they finished their mourning prayer, the Greek came again to Me and said: "Friend, as You can see, our trouble was useless as always. Now it is Your turn to give us the actual proof according to which your God is the only true one. If You succeed, we will immediately become Jews like you forever."

<sup>3</sup> I said: "Then go and bring your blind daughter here and convince yourself if she is still completely blind. Only after that I will open her eyes."

<sup>4</sup> Since he already believed now that his daughter would become seeing, the Greek went very happily and brought the blind girl to Me with the words: "Here she is, best Friend, and she is still completely blind. Now be so kind to open her eyes with the help and the active power of Your God."

<sup>5</sup> I said to the girl: "Achaia, would you like to see the light and numberless beautiful other things on Earth, just like the other people?"

<sup>6</sup> The girl said: "Oh Lord, if I could see by your power, I would be more than happy and love you more than everything in the world. Oh, please open my eyes."

<sup>7</sup> Then I breathed over her eyes and said: "Achaia, I want that you will see right now, and that from now on you will nevermore be blind."

<sup>8</sup> When I had said these words to the girl, she became completely seeing, and out of joy she did not know what she had to do first, and so it was also the case with her parents.

<sup>9</sup> Only after a while, the girl and her parents and brothers and sisters fell down before Me, and she said: "Oh Lord, You are more than all people around the whole Earth. You Yourself are the one and only true God, not only of the Jews but of all people on the whole Earth. To You only I want to give every offering and love You, glorify and praise You my whole life long".

<sup>10</sup> I said: "Achaia, why do you actually want to praise Me as a God? Do you not see that I am a human being, just like the others around you?"

<sup>11</sup> The girl said: "Indeed, indeed, but only in appearance, in Your outer form - but Your inner self is filled with God's power, and that is actually the only true God. Besides, You did not say to me: 'The God of the Jews will make you seeing', but You said: 'Achaia, I want that you will see', and then I

became seeing. So You have helped me out of Your own power that must be purely divine, because otherwise I surely would have remained blind forever. So to You I give all my love and deepest reverence."

<sup>12</sup> After this statement, also all the others came and glorified and praised Me, and all eyes were aimed at Me.

<sup>13</sup> While they were all looking at Me and were glorifying and praising Me, I made the temple to disappear, together with its idol by the power of My will, and then I said to the Greeks: "Since you have found now the right and only true God, I have - out of My perfect power - already have destroyed your idol and the temple that belongs to it. Go and try to find the place where the temple stood."

<sup>14</sup> Then they all went to see the temple, and they could not determine anymore where it has stood before, for I not only destroyed the temple with the idol statue, but also the hill.

<sup>15</sup> When the Greeks saw that, they began to glorify and praise Me even louder, and they asked Me what they had to do to be more worthy of the grace that was given to them.

<sup>16</sup> I instructed them with a few words. They all accepted My teaching and they soon formed a good congregation in My name.

## **- Chapter 33 -**

### **The resurrection of the dead young man in Nahim.**

<sup>1</sup> After I had finished to give them My teaching, we went immediately on our way again because the sun came already close to the evening. Within one hour, we reached Nahim. And it is obvious that the Greeks, who were very surprised about everything and who were completely converted to My teaching, escorted us to Nahim, so that we formed quite a big caravan.

<sup>2</sup> Take note: here is an event that has great similarities with the one that happened during the first year of My teaching in Nain in Galilee. However, the following one took place in Nahim in Judea, and these two occurrences, which are very similar, should not be confused with one another.

<sup>3</sup> So when we came with a great number of people before the gate of the little city, the bearers, who were escorted by the mourners, carried to the grave the body of a young man who died. He was the only son of a widow, and the widow wept greatly for her only son. When the funeral procession came very close to us they stopped to let us go by.

<sup>4</sup> But I went to the widow and comforted her and asked her also how long her son had been dead.

<sup>5</sup> The widow answered: "Lord, I do not know You and do not know who You are, but Your words of comfort have greatly reduced my grief. But how did You come to know that the one who died is my son?"

<sup>6</sup> I said: "This I know out of Myself, and I do not need anyone to tell Me."

<sup>7</sup> The widow said: "If you know that the one who died is my son, then You also will know how long he had been died."

<sup>8</sup> I said: "Woman, you have rightly concluded, for I also know that your son has died three days ago

from a severe fever. But if you would have trust, I could revive your son and give him back to you."

<sup>9</sup> The widow said: "Oh Lord, your words are refreshing my heart really a great deal, but a dead person can and will be brought to life again only by God according to His promise on the youngest day. Or are you a great prophet, filled with God's Spirit, so that with it's almighty, you also can make a dead person alive?"

<sup>10</sup> I said: "That you surely will come to know this evening because I will stay in your inn. But now, open the coffin, for I want to revive the young man and give him back to his sad mother."

<sup>11</sup> On this, the bearers opened the coffin and I went to it, took the young man by the hand and said: "Young man, I want it: stand up and walk home with your mother."

<sup>12</sup> On these words of Mine, the young man raised himself up in the coffin, and when they loosened the cloths with which the Jews wrapped their dead, he stepped immediately out of the coffin, being really strong and healthy, and I gave him to his mother who was surprised beyond measure.

<sup>13</sup> This sign provoked with all who were present with this event - even My old disciples not excluded - a real stupefaction, so that some were running away and others were speechlessly standing there from sheer astonishment and dared not say a word.

<sup>14</sup> But I commanded the bearers to bring back the empty coffin, so that the mother and son could thank Me now with a cheerful heart for the grace that was given to them. And full of deep awe, the bearers did what I had commanded them.

<sup>15</sup> When the coffin was taken away, and by that also the remembrance of death, first the Greeks, who had escorted us until here, began again to praise and to glorify Me greatly, and they said loudly: "No human being can accomplish that, but only a God!"

<sup>16</sup> But the Jews said: "Yes, yes, only with God such things are possible. But God is only spirit, and no-one can see Him and stay alive as well, but these people we can see, and death remains far away, and therefore this Man is most probably a newly awakened great prophet, filled with the Spirit out of God, but by that He Himself is still not a God."

<sup>17</sup> The Greeks said: "You know what you know, but we know also what we know. If you say that only God can do such thing and that such a human being can only accomplish these things because he is filled with the Spirit of God, then you recognize yourselves that God's Spirit in Him can be impossibly anything else than God Himself. So if we glorify and praise Him as a true God, then we certainly are closer to the Source of the great truth from where all the light and life comes forth, than you Jews who do not consider the One as a true God who says: 'I want it', and not: 'God's Spirit in Me wants it' - after which happens immediately what He has spoken out with His mouth and what He wills.

<sup>18</sup> Only a couple of hours ago, we were still heathens when this God-Man came to us and made my born-blind daughter Achaia seeing with one word, and also had destroyed our pagan temple in one moment in such a way that not the least trace was remaining and we cannot even recognize the place anymore where it stood before, and all that He only did just out of Himself, thus out of His highest own, perfect power. And if He does these things and acts in such a way, He Himself must be a most true God and He does not have to pray to a still higher and more real God to help Him to accomplish a miracle, for He Himself is already the highest and most true God.

<sup>19</sup> This is now how we gentiles think and this is our opinion, and if we will live and act according to His teaching and accomplish faithfully His will, He will also give us out of Himself the true, eternal life, just as He now has given back the earthly life to this young man also out of Himself, for He Himself is the primordial Source of all existence and life."

### The difference of opinion about the personality of the Lord.

<sup>1</sup> After these very sound, true words of the Greek, a Jew of this place who was a rabbi and leader of a synagogue, said: "As a gentile who is not so well-acquainted with our Scripture, you have indeed a good judgment and on many points it cannot be objected, but if you would be equally well-acquainted with our Scripture as I am you surely would be of a somewhat different opinion. Look, every time when God used a pious person for the sake of the people, such a person could not act and speak differently than as he was driven by God's Spirit. One of our first four great prophets spoke almost each time to the people as if he was God Himself, about which he was oftentimes blamed by the Jews, but he could not speak and act differently than how he was urged by God's Spirit.

<sup>2</sup> An example of how he spoke will clarify the matter for you. The prophet that I mentioned, who is called Isaiah, says for instance immediately at the beginning of his forty-second chapter, where he perhaps already announced this Man who is filled with God's Spirit: 'Behold, this is My Helper. I set Him apart. And He is My chosen One, and My soul is well pleased with Him. I have given Him My Spirit. He will bring justice among the gentiles. He will not shout or cry out. His voice shall not be heard in the streets. He will not break the reed that is cracked, and He will not extinguish the smoldering wick. He will teach to keep justice truthfully. He will not be bad-tempered or cruel, so that He will bring justice on Earth.

<sup>3</sup> So do I, the Lord God, speak, Who creates and expands Heaven, who makes the Earth and it's vegetation, Who gives breath to the people that lives on it, and the spirit to those who conform to it. I, the Lord, have called You with righteousness, I have taken You by the hand and have preserved You and have given You as a covenant among the people and as a Light for the gentiles. You will open the eyes of the blind and lead the prisoners out of their prisons, as well as those who are sitting in darkness in the dungeons. I, the Lord - that is My name - will give My honor to no-one else, nor My glory to a human idol. Behold, what will come, I announce now in advance and I announce something new. Before it will happen, I let you hear it.'

<sup>4</sup> Now look, my otherwise very wise Greek, in this manner God has once spoken through the mouth of a human being, so that one could think that the man Isaiah was actually God himself. But still, that was not so. And as it was during that time, so it is nowadays. Thus, this man who does miracles, is nothing else than the helper who was predicted by the prophet, his chosen one for the salvation of also the gentiles, as he has just actively proven to you.

<sup>5</sup> Therefore, God will crown Him with the highest glory and make him king over all nations on Earth, because He gave him such great power as no man has ever possessed. But by that, he is and remains still only a human being and he is not a God out of himself and still less a human idol, of which you gentiles have already so many. He is a helper of God, gifted with all imaginable power, a special chosen one, and therefore clearly God's most beloved.

<sup>6</sup> Look, this is how we Jews see it, who are very acquainted with the Scripture - but you, who are used to make a god out of every exceptional appearance, will take such a man who is filled with the Spirit of God, all too soon immediately for the true God, because he has done signs before your eyes that most certainly can only be done by God. But still, he does such unheard-of miracles not out of his own human power, but only by the power of God's will, which has been given to him for a time. This is how it is, and I am convinced that he will not give a different testimony about himself."

<sup>7</sup> The Greek said on this: "You have now also spoken well, and you will also be right in many

respects concerning the worldly reason of man. But the prophet that you mentioned has also spoken differently in many of his chapters, which are not unknown to me, despite me being a gentile, and these could be more in favor of my opinion than yours."

<sup>8</sup> The rabbi said: "Then let hear what you know."

<sup>9</sup> The Greek said: "Good, how can in that respect the text be understood in which the prophet says: 'A Boy is born to us, a Son is given to us and He carries His rulership on His own shoulder. His name is: Wonderful, Counselor, Power, Hero, God, Eternity, Father, Prince of Peace'. How do you explain this testimony of the prophet?"

<sup>10</sup> On this the rabbi did not know what to answer, but said only something vague: "Well yes, that is also written in Isaiah, but in a lot of his predictions this prophet is very unclear and cannot be understood, and then it cannot be determined what he meant by that."

<sup>11</sup> The Greek said: "It is strange that you as a Jewish scribe want to give your conclusion in this manner while the born Child and the given Son, whose great name was openly spoken out by the prophet, is unmistakably standing here in person, in word and actions before us. As a Human Being who is visible to us, He is also a Helper in whom God is most highly pleased, because He certainly lives in all His fullness in Him. His body is only the Helper, but His soul is God from eternity. That body is surely a most high chosen One of God in whom He is most highly pleased. As a gentile, according to my natural intellect, I am practically standing closer to the truth than you with all your - according to your own testimony - unclear and incomprehensive knowledge of the Scripture."

<sup>12</sup> On this the rabbi said nothing at all anymore, became angry and left.

<sup>13</sup> But I said to My disciples who became also secretly angry with the blind rabbi: "There you can see another example of how the light will be taken away from the Jews and be given to the gentiles. These Greeks were only a couple of hours ago still convinced worshippers of idols, and now they are standing in the true light already much higher than the Jews who, because of their knowledge of the Scripture, have such high opinion of themselves. So be glad that it actually turned out this way. Truly, David's throne will be no more established among the Jews, but among the gentiles."

<sup>14</sup> Only at that moment, the widow with her son fell right at My feet and said: "Oh Lord, Lord, only now my eyes are opening! You are the Messiah who is promised to us! Oh forgive us our blindness by which we could not recognize You immediately!"

<sup>15</sup> But I said to her: "Stand up from the ground, go home with your son and prepare an evening meal for us, for today we will stay in your inn. Although I already told you before, but do now immediately what I have commanded you."

<sup>16</sup> Then the woman stood up immediately and hurried home with her son, being really overjoyed, and she started immediately with the preparation of a good evening meal which we surely needed.

**Why need and sickness are permitted.**

<sup>1</sup> Since the sun had already set, I said to the Greeks: "I let you completely free. If you want to find accommodation, you can stay in Nahim tonight, or you can also go home. Neither one or the other will be to your disadvantage."

<sup>2</sup> The Greek who was the father of the blind girl and the head of the Greek village, said: "Oh Lord, Lord, Lord of eternity, it would be good to have accommodation here. Although we are here with about a hundred people, but with the happy widow we can and - with Your almighty help - we will all be able to find spacious accommodation here. If we may stay in Your company tonight, then we stay, even if tonight all our worldly stuff would go to ruin, because to hear one word from Your Godly mouth, is of a much greater value than all treasures on Earth and more than the sun, the moon and all stars. Therefore we will stay here. We have enough money with us to pay for the expenses in the inn, and even if it would cost us all our goods, then we still would stay with You, oh Lord, Lord, Lord. For even if we would lose all our earthly goods for Your sake, but have thereby actively found Your mercy, then we have gained an endlessly great benefit. Therefore we will stay near to You, ready to bring every offering that we can."

<sup>3</sup> I said: "Then stay, I will take care of all the rest - for truly I say to you: whose attitude and faith will in future times not be as yours, his soul will hardly be able to acquire the Kingdom of God. If you will always stay in this manner with Me in your heart, I will always stay with and among you, powerfully active in the spirit - and with those with whom I will stay, they will never have to suffer want or need, not what concerns their earthy needs and still less what concerns the needs of their soul."

<sup>4</sup> Want, need and all kinds of misery I only let come among the people when they totally have left Me, and have become partly dark and foolish idol worshippers and partly totally selfish and ungodly, worldly people. Because need and want will force people to think about the causes of their misery and make them inventive and clever - and in this manner, there very soon will appear sensible and wise men among the people who will open the eyes of their fellowmen and will show them the source of the general misery. Then many will leave their paralyzing laziness in order to arm themselves for the battle against the loafers who became powerful, who rule as tyrants among the nations that they have made blind and who are the actual instigators of the general misery on this Earth. Often through hard battle, they will be completely conquered and expelled or at least be forced to give the nations such laws that will allow them to live in a decent way. And so happiness and wealth will then always begin among the people according to the measure that they have returned in their way to the only true God.

<sup>5</sup> If the people would never turn away from God, they also would never fall into need and misery.

<sup>6</sup> So if also down the line of your descendants you will always stay in and with Me in faith and action according to My teaching, you also will never have to experience misery. Also, your souls will not be made fearful and faint-hearted by diseases of the body, because the diseases of the body are always only the bitter consequences of not keeping the commandments that I have always clearly announced to the people.

<sup>7</sup> Whoever will keep these commandments already from his childhood, will not need a doctor at high age, and his descendants will not have to suffer for the sins of their parents, as this was often the case for centuries with the ancient nations who were loyal to God. But always when the people began to degenerate, then also soon serious physical sufferings came over them and they came to

know the consequences of the insufficient observance or total lack of the observance of God's commandments.

<sup>8</sup> Because if there is for instance someone who, for one or the other purpose, understands how to make an artful machine, then he also understands himself how it has to be used for an efficient utilization and how the machine should be handled so that it would not be damaged and would thus become totally unsuitable for further use. And if the skillful maker says and shows to the one who bought the machine from him in order to use it, of what he has to take care to be able to use it lastingly and usefully, then the buyer should also observe precisely what the master of the machine has told him. But if in the course of time, out of stubbornness or carelessness, the buyer does not pay attention anymore as to how the machine should be handled and used, then only himself is to be blamed when the machine becomes damaged and has thus become completely or partially ineffective for the right utilization.

<sup>9</sup> God is the great Master of the machine of the human body that He has arranged as an extremely artful machine for man to make good use of it. If the soul will use this machine, that was brought to life, according to the advice that was clearly announced to him - and these are the commandments of God - then the body will also always keep it's good health, which is very useful to him. However, if in the course of time the soul has become lazy and sensual, and does not pay attention anymore to these commandments of the eternal, great Master of the machine, then also he himself is to be blamed when his body has fallen into all kinds of affliction. I think that you all have understood Me well, and so we will now go to the inn."

<sup>10</sup> The Greeks could not thank Me enough for this lesson, and also My disciples said: "These were again clear words."

<sup>11</sup> Then we went on our way to the already mentioned inn, where already a rich and well-prepared meal was waiting for us.

## **- Chapter 36 -**

### **Why the Lord visits the widow.**

5.10.1861

<sup>1</sup> When the widow saw the Greeks also coming, she was afraid to have prepared too little.

<sup>2</sup> But I put her at ease and said that what she had prepared, would be sufficient for everyone.

<sup>3</sup> She believed it, and we went to sit at the table and we had more than sufficient to eat and to drink.

<sup>4</sup> Everyone - and especially the widow who knew very well for how many guests she had prepared the food - became extremely amazed when now more than three times as many guests were eating and drinking for already an hour, while it still could not be noticed at the bowls that the food in it had become less. Also the wine carafes seemed to be constantly refilling themselves.

<sup>5</sup> When this continued for some time, the widow came with her son to Me and said: "Oh Lord, only now I well know Who came in Your very holy and adorable Person into my unworthy house. The Greeks were right when they pointed out to the old rabbi his imagined Jewish wisdom, and by that they showed him that they were by far the most wise. He also wisely cleared off and he did not

come as usual to my place tonight. But now, oh Lord, Lord, I would like to hear from Your holy mouth what made me so worthy in Your eyes that You wanted to give me, a poor sinner, such mercy."

<sup>6</sup> I said: "I know your life already since your birth, but I also know your heart to which many poor people owe their life, and that is why I have come to you in your very great need. For you yourself are already quite old and weak and this only son of yours, should be your most important support, for which you were also rightly hoping, but he became ill and died. Since I saw your grief and need, but besides that also the need of the many poor who, because of your own weakness and helplessness, would certainly soon lose the care that they have received in your house until now, I have come to help in a miraculous way, not only you, but also the many poor and other people who are tormented by all kinds of need.

<sup>7</sup> Look, that is the actual reason that made Me come to you. For truly, truly, I say to you all: whoever will show mercy and love in all kindness to his poor and tormented fellowmen according to his ability, will also find with Me mercy, love and kindness. Because the true Kingdom of God, that has now come to you in Me, is, that you love God above all and your fellowman as yourselves. Whoever will do that, fulfills the whole law and stands in the full mercy of God, and the blessed hand of Jehovah will be over him. Whoever will persevere in that love, is and remains in Me and I in him. And whoever is in Me, as I am in him, has the eternal life in himself and he will not see nor taste death - for in this manner, he is already in this world a true citizen of God's Kingdom in which death does not exist for eternity. Take all this well to heart and act accordingly, for I came into this world to bring the true Kingdom of God to the people and to free them from all blindness and the death of their souls, that has kept them firmly tied until now. If one of you still wants to know something, he can ask, and I will answer him."

<sup>8</sup> When I had finished talking, the son of the widow, who had been awakened to life again, turned to Me and said: "Oh Lord of life, look, I was completely dead and am now living again by Your mercy. If I will strictly keep Your holy will that You have now made known to us, will I then live on forever and never die anymore? Because dying is terribly bitter, and I would not like to experience it again. Once you are dead, you are of course not feeling any pain anymore, and all anguish and fear has gone, because you do not know, feel, see nor hear anything anymore around you, but before you are completely dead, you surely have a lot of anguish and pain. Therefore I would like to ask You, oh Lord of life, not to let me nor all other good people die anymore."

<sup>9</sup> I said: "My dear son, I have just told you all faithfully and truthfully that the one who believes in Me, loves Me above all and his fellowman as himself, will not see, feel nor taste death, because how can anyone die who according to My words, has eternal life in himself?"

<sup>10</sup> But you also said that death is in a certain way good when one is completely dead, because then nothing can be heard, seen or felt and thus one does not know anything anymore about himself. But that, My dear son, is not your opinion now according to your feeling. Although you have the impression now that when you were physically dead, you were completely dead and without awareness, but that was not so.

<sup>11</sup> Because the fact that you do not remember anything now of all the things that your soul has experienced while he was not in his body, I have very wisely determined, for if your soul would have kept the memory of how extremely good and happy he felt amidst many angels in paradise where he was, and how sad he became when they told him that according to the will of Jehovah, he still had to return into his body - then you would, while you are now again unified with our body, not feel as glad as you do now. I could give the complete remembrance back to you immediately if I would want that, but with that I would not do any good to you, because it would make you unfit for several years for this world in which you still will have many things to do.

<sup>12</sup> When you will be old, there will again be a time in which I will call your soul out of your body to Me. Then I will also give you back the memory in advance of the condition of those three days in the paradise of My angels, and then you yourself will beg Me on your knees to free you as a soul from his body that has become decayed.

<sup>13</sup> Although your body will then die again one more time forever, and there will be no life's awareness that will remain behind in it, but after that, you will continue to live in a total awareness of yourself and you will ascend with My angels, become more and more happy from one level of wisdom and love to another, and you will come to know the Father, who lives in Me, ever deeper and admire His numberless, endless many great creations.

<sup>14</sup> Look, My dear son, this is how it is and this is how it will be, and you surely can believe this from Me, because I, Who has now given you back this earthly life, and I, Who am Myself the eternal Love, Wisdom, Might, Power, Light, Truth and Life, has revealed this now to you."

## **- Chapter 37 -**

### **The condition for a personal revelation of God.**

<sup>1</sup> "Now, of course, you must only believe all this; but if your faith becomes alive through works, then through living faith, you will already pass over into seeing, self-feeling and deepest convincing knowledge - and that is much better for the soul of man than if he first accepts something as convincingly true what it has painstakingly found to be true through his own searching and researching on the path of experience.

<sup>2</sup> It is true that such a seeking and zealously searching soul is also worth his salary, because every worker is worth of his salary - but if a soul believes and acts according to the truth that he has - let us say - heard from God's mouth, this is better, because by that, he unites through love My Spirit with himself, and that can - and also does - give him in one hour more of the brightest wisdom than what he can acquire by way of very personal investigation in a hundred year's time. But for this reason, a pious, believing soul should not set aside the right seeking and searching, because every person should investigate everything that he hears from people and keep that which is good and which consequently is also always true. But that which has been revealed by Myself to man, which is easily recognizable, man should not have to investigate it thoroughly. He only should believe it and act accordingly, then he very soon will see the active result.

<sup>3</sup> Whoever believes in Me, does My will and loves Me above all and his fellowman as himself, to him I Myself will come and faithfully reveal Myself to him. However, in future times it will be that finally everyone who truthfully longs for Me as the eternal Truth, will be taught by Me, because I, who am the truth in the Father, am like a Son, but the eternal Love in Me is the Father. So whoever will be drawn by the Love - or the Father - will also come to the Son - or to the Truth.

<sup>4</sup> That is why it is better to draw near to Me through love than through investigating the pure truth, for with love will come inevitably also the spirit of truth, just like with the fire, that has flared up as an active flame, will come the light. However, when someone sees from afar a light and runs to it, he certainly will need a longer effort before he can reach the place of the light in order to be also warmed up to life by the active flame of the light.

<sup>5</sup> Whoever will truly search God, should search for Him in his own heart, thus in the spirit of love in which all life and all truth is hidden, then he will also quickly and easily find God and His Kingdom -

through every other way however, with difficulty - and in this world, often not at all.

<sup>6</sup> It is also written in the Scripture that man should worship God. But how should he worship God, when firstly he has never heard about God except at most by hearsay and moreover hardly believes that such a God exists, and when secondly he does really by far not know what it means to worship God. God, Who is the eternal and most pure Love Himself, can certainly not be pleased with lip-prayer in which the heart has no part.

<sup>7</sup> To worship God means: to always love Him above all and one's fellowman as oneself. And to truly love God means: to keep His commandments very faithfully, also during oftentimes most unpleasant life-conditions which God - when it is necessary in one way or another according to His love and wisdom - brings over this or that person to strengthen him and for the life's practice for his soul who is too strongly attracted by matter - for only God knows every soul, his nature and qualities, and knows also the most clear and best how that soul can be helped on the true way of life.

<sup>8</sup> God is thus in Himself the highest and purest Spirit, because He is the purest Love, and therefore, those who really wish to worship Him, should worship Him in spirit and in truth, even unceasingly during all of life, as also all angels in Heaven are doing eternally.

<sup>9</sup> If lip-prayer would be a good and God-pleasing manner of worship, and God would ask this from all humans and angels, then He would be as weak, vain and unwise as a blind and haughty Pharisee who wants to be highly honored above everything and rule above everyone. For if a person had to pray to God day and night with his mouth, even unceasingly, then how can he find the time to do other necessary work and how will he then acquire the necessary food for the body for himself and his family? Unfortunately, there are now among the Jews a great number of such fools, and those will also exist in the future, who will worship God with almost endless lip-prayers and will think that this is the real religion and that God is well pleased with it, more in particular when that lip-bawling will be accompanied with all kinds of ceremonies.

<sup>10</sup> But truly, I say to you all: wherever I will be worshipped and honored in this manner by people, I will immediately turn away My face and never pay attention to such worship and honoring, more precisely to show foolish people in a practical way, that such worships and honoring are a true abomination to Me, and that I will never pay attention to that, especially when they are done for money through priests. Because he who prays while someone paid him for that, mumbles out such prayer only for the sake of appearances, mostly without any faith, while even the one for whom that prayer was meant to help, became too lazy himself to bow his knees before God and therefore prefers that someone else prays for him.

<sup>11</sup> Thus, love God above all and your fellowman as yourselves, do even good to those who want to do evil to you and pray in the same manner also for your enemies, pray also for those who hate and curse you, and do not pay back evil with evil, except in the extreme case of necessity in order to perhaps turn away a real criminal from the way of sin to the way of virtue - then I will look upon such a real and living prayer with the most hearty fatherly satisfaction and will truly not leave one of your prayers unanswered. But simply lip-prayer without heart or without the fullest belief, I will never look upon or answer in no matter what way. Now I have shown you truthfully the right way of life. Walk and act in such a way, then you will be and remain in Me and I in you.

<sup>12</sup> And in whoever I am residing through his love for Me, and from that, for his fellowman, will not walk in the night of judgment and the death of the soul, but always in a completely clear life's daylight.

<sup>13</sup> And now do tell Me, My dear son, how and if you have understood that. For if you have well-understood it, you will also act accordingly in the right manner, and you will become full of light."

### The young man's concern.

<sup>1</sup> The young man said: "Oh Lord, Lord and eternal Master of life, I have understood everything well, and in my heart it really seems to me that already now it has become completely free and full of the light of life. That is why I am already in advance fully convinced that in time, still a lot more light of life will come in me if I myself will in full earnest begin to act according to Your holy teaching. Oh Lord, Lord, let many, yes, all people be enlightened in Your love in this manner, then we humans will already in this world, be in paradise.

<sup>2</sup> But now I notice in myself also the deep night in Jerusalem with which we still will have to endure a lot of battles in order to let the general bright daylight of life break through, because in the light that has now awakened in me, it is only now that I can see the terrible contrast between Your pure teaching and the hair-raising, deceitful and thereby completely false teachings and pitiful laws of the temple. How will we come to meet with these? Because the temple-servants still have the earthly power into their hands, and persecute everyone with fire and sword who believes, thinks and acts differently. If they will come here and meet us while we live and act according to Your teaching, asking us for the reason - then we, as people who are standing in Your truth, will surely have to tell only the truth in order not to stand as a liar before them and also before You, oh Lord, Lord.

<sup>3</sup> Oh eternal Lord of everything that exists and of Heaven and Earth, give us also in that respect advice, for although I am still young, I can suddenly see now all too well that maybe very soon, we will have to deal with very bitter and hard persecutions from the temple-servants, and this all the more according to the measure we will live and act more seriously and more actively according to Your teaching. Oh Lord, Lord, what should we do then?"

<sup>4</sup> I said: "Come now, My dear son. Firstly, am I not more powerful than the temple that also does not believe in Me, but that only continually persecutes Me and tries to catch Me and bring Me to ruin? He who believes in Me, relies on Me and trusts Me, I surely will also be able to help against the blind power of the temple. Do you believe that?"

<sup>5</sup> The young man said: "Oh Lord, Lord, forgive me my useless, foolish fear. I believe, I believe without doubt. You, the eternal only Lord over life and death, will also know how to protect those who belong to You against all powers of Hell, no matter how much they will try to destroy God's Kingdom on the whole Earth and establish the kingdom of eternal death."

<sup>6</sup> I said: "Most surely, truly and certainly. But secondly I say to you also: be also in yourself gentle as the doves - but towards the world, clever as the snakes. For I do not want that you would show and throw My pearls openly to all the worldly pigs.

<sup>7</sup> When they will call you to account, I will put the answer in your mouth - and really, then not one in a thousand will be capable to reply. When I also give you this assurance, you can look every battle that will wait for you, very courageously into the eye. For in this time the expansion of My Kingdom among the people will need violence, and those who want to possess it, will also have to draw it violently unto themselves. The sure victory will however not be difficult to obtain, because I Myself as the most powerful Hero, will give all help to those who fight for My Kingdom. Do you also understand that?"

<sup>8</sup> The young man said: "Yes Lord, Lord, with Your mercy everything is easy to understand, for with Your teaching, You give those who seriously want to live according to it's divine meaning, also the right understanding and thereby also the courage to go into every battle with every enemy for the

Godly, pure and real truth of life and endure it until victory. For I was dead, and Your Godly, almighty word has awakened my limbs again to life and forced my heart to beat again, and likewise Your almighty will has now also not allowed our bowls and carafes to become empty. Moreover You still have given us the greatest possession of life by the gift of Your teaching, by which we already now actively know and realize very well what we should do and why.

<sup>9</sup> Now if we know all that, and have also recognized You, oh Lord, Lord, as the only true God, then this should give us the fullest faith and the most hearty trust that You will also protect and preserve us in the battle against the enemies of the truth and will always give us the sure victory over them, because You, the eternal Truth, has faithfully promised this to us. In our hearts we surely will be gentle as doves, but with Your help, oh Lord, Lord, we also will not lack cleverness against our possible enemies."

## - Chapter 39 -

### **Jacob asks about the spiritual meaning of the awakening of the dead young man.**

<sup>1</sup> After these words which were very spiritual for a young man and about which even all My disciples were very surprised, My old disciple Jacob the elder said: "Lord and Master, You know how seldom a word comes over my lips, but now I feel an urge in my heart to say also a few words, if You would allow me."

<sup>2</sup> I said: "My dear brother, if it were not My desire that you also would speak once among the people, your heart would remain quiet as usual, but I wish that you also would say something. Thus, open your mouth and tell what your inner self will give you to say."

<sup>3</sup> Then Jacob stood up and said: "For already more than two years, we were with You in many places and countries, and we were witnesses of the numberless miracles that You have done. And You also gave us the power to heal the sick in Your name and to free the possessed ones from their evil spirits. In short, if someone would write in a book all that which we witnessed, by far he could not even finish it in a hundred years, and the intellect of even the wisest worldly person could not grasp or understand the meaning of those scriptures. And Your deed here in Nahim has greatly moved me, and I confess here openly: in this deed of Yours, seems to be hidden a very special, deep spiritual and prophetic meaning.

<sup>4</sup> It is true that in every of Your many teachings and deeds there is a deep spiritual meaning - and many of them I already have secretly unraveled for myself, but according to me, behind this deed of Yours, something very big and for the future very important is hidden, and I feel now a mighty great desire to receive from You some clues - even if it were only a few - as to what this deed of Yours is prophetically referring to."

<sup>5</sup> I said: "You are right, My dear brother Jacob. Already since My earthly birth, you were always near to Me and thus you also have been a loyal witness of all My earthly movements, steps, words and deeds - and that is what you still are and will also remain. It is true that behind this deed something very special is hidden, but that which is hidden for the eyes of the people, is for the human intellect as it is now - and for that of yours - not easy to grasp.

<sup>6</sup> Of course, in Myself I can see the whole, never-ending eternity being revealed as an already accomplished deed, and thus this is also the case of that which is hidden behind this deed of Mine,

but your spirit, which is now still as if living in it's childhood, cannot see nor grasp that.

<sup>7</sup> But since you are such a secret thinker and also understand and feel that I am doing nothing without a good corresponding meaning for the whole infinity and eternity, and since you would like to receive some clues from Me for yourself, I also can give you some. Thus listen.

<sup>8</sup> Look, the reason why I have come Myself as a Son of Man in this world, I have told you and a lot of other people all too often, referring continuously to the prophets, and here I am bringing it to the fore again. And I also have shown you more than sufficiently how My teaching - which is actually a church that is newly established by Me - will go it's own way during the coming times among the people. I have also shown it to you in Jerusalem with great signs in the sky. And see, what happens here now corresponds to that last and darkest time in which My teaching will degenerate into a thousand times greater pagan service of idols than any other pure Godly teaching has degenerated until now, and in which they will build altars and temples for deceased people who will be declared holy and blessed by the priests, even for their decayed bones, and in which they will give godly honor to them.

<sup>9</sup> To you, My disciples, I have openly said and shown at different occasions that My Kingdom is not of this world and that you also should not be worried about what you will eat and drink the next day, but that you should try to spread the Kingdom of God and it's justice among the people and should not let yourselves be paid for that by obligation, but only accept what the love of man will give you in My name, for you have received everything from Me for nothing, and for nothing you should also give it to others.

<sup>10</sup> I have also said to you and to the other seventy disciples whom I have send out to Emmaus to proclaim to the people the gospel from the Heavens, that no-one should have two coats, no bag to put something in, and also no stick to resist an enemy with, because My name, My word and My mercy should be sufficient to everyone.

<sup>11</sup> So I have also faithfully and openly said to you and to many other people, that you should condemn no-one in order not to be once condemned yourselves, and that you also should not curse nor damn anyone and should never persecute anyone with hostility in order not to endure the same, because with the measure with which you yourselves will mete, you also will be paid back.

<sup>12</sup> Yes, you should pray for those who hate and curse you, and do good to those who try to harm you, then you can expect the reward from Me, and in this manner you will pile up glowing coals on the heads of your enemies and will make them all the sooner your friends.

<sup>13</sup> Look, I have instructed you to teach, to live and to act under the banner of true and active neighborly love and I also told you that they always will recognize you as My true disciples for the fact that you will love one another as brothers, as I am loving you Myself, and that My real followers will always be purely recognized by the works of unselfish, neighborly love.

<sup>14</sup> But look, it will not be so during that very dark time, but it will be exactly completely the opposite of this teaching which I truthfully have revealed to you."

**About the spiritual circumstances of our time.**

<sup>1</sup> During that time, true faith and pure love will extinguish completely. Instead of that, a faith of delusion will be forced upon the people with the most severe criminal laws, just like a malicious fever forces death upon the human body. And if one or the other congregation that is strengthened by My Spirit will come up against the false teachers and prophets who have an abundance of gold, silver, precious stones and other great earthly goods, and who haughtily, imperiously and selfishly as they are, will present themselves to the people as your only true successors and as My substitutes in order to be most honored, and if that congregation will show them that they are exactly the opposite of how they present themselves to the people with the most insolent and God-forsaken impertinence by forcing them to only search the salvation of their souls and the truth with them, then there will be battles and wars and persecutions, as did not take place yet since the beginning of mankind on this Earth.

<sup>2</sup> But the very worst and most dark condition will not last long, and then it will happen that the false teachers and prophets will finally give themselves the death-blow. Because then My Spirit - that means the Spirit of all truth - will awaken among the people who are tormented in many ways, the sun of life will begin to shine tremendously and the night of death will go down in it's old grave.

<sup>3</sup> That dark time, which I am describing now, I have predicted to you already several times, and I mentioned it only now again, so that you would discover more easily the correspondence between what happened tonight and that future time.

<sup>4</sup> Look, this little city, which is almost surrounded on all sides by gentile villages and little places, is still inhabited by a small number of Jews who have, just like a few orthodox Samaritans, a more pure Judaism and for who the laws of the temple are for the greatest part, an abomination. They can see the bad and unclear way of acting of the temple very well, although they cannot resist it. Their neighbors are gentiles who also do not think highly about their idols, but for the sake of appearances, they must still do as if these were important to them. But actually they only believe in nothing else except in a good profit that they can seize in one way or another.

<sup>5</sup> Look, that time, which I predicted, will happen - but then on a large scale, worldwide.

<sup>6</sup> A pure congregation will continue to exist in the same manner as this little city, first surrounded by people without any faith, who will only practice all kinds of profitable business and who will not care about My pure teaching and still less about the infamous paganism of Rome at that time. Under these circumstances, that pure congregation will then also begin to look like a sad widow.

<sup>7</sup> My pure teaching will look like a widow who was really sad and whose dead son I have awakened to life again, and the faith means the dead son whom I have revived. He was killed by the malicious fever that corresponds again to the worldly mentality that is full of the pursuit of profit, which also these people were beginning to do, more exactly because of the abhorring and evil deception of Jerusalem, and besides that, also because of the total absence of faith of the gentiles who are around this village, who during that predicted terrible future time, will carry the name 'businessmen'.

<sup>8</sup> Because of all that, the formerly pure and although still young faith - because it only became established about sixteen years ago by a Samaritan who came to live here and who was the husband of this widow - is lost by the fever of the worldly mentality, because he died and we met him as being dead.

<sup>9</sup> But then I come Myself, convert the gentiles and come with them to this place during the saddest evening of this congregation. I revive the dead faith again and give it back to the widow, thus to the pure teaching of God. And after this deed of Mine, all gentiles will also come to this place, accept the newly awakened faith in one, only true God and will arrange their life according to His will that He has made known to them.

<sup>10</sup> However, the blind girl whom I made seeing again, represents the completely unbelieving business-world of that time of which I am talking about now, and it will be sparse and scanty, to such an extent that the too proud and splendor-loving kings will demand with all force, heavy taxes from the people, even about what they eat and drink, and because of that, there will be great need, high cost of living, lack of faith and love among the people who will cheat and persecute one another.

<sup>11</sup> But - remember this well - when the need will be at it's highest point, I will come for the sake of the few righteous ones, to eliminate the misery from the Earth, and I will let My pure light of life shine in the hearts of the people.

<sup>12</sup> And with what I have said now, I have also given you, My dear brother Jacob, the clues that you desired from Me - and you who are a powerful thinker, will easily discover the rest.

<sup>13</sup> Although the soul of man will not feel happier when he knows the sad future beforetime, it will nevertheless also not harm him when he will train himself in the correspondences, and will perceive by that, how everything that is visible and what happens in this world, stands in very close relationship with the inner, hidden world of the spirits, that encloses in itself all times and spaces as in a continuous revealed present and how those two are related to each other. Have you all understood this now well?"

## **- Chapter 41 -**

### **The question of the disciples about the darkening of the pure teaching of Christ.**

<sup>1</sup> Then they all said: "Yes, Lord and Master, that which You have clarified again to us now we have understood, but despite the many things that we have heard about this from Your mouth, it is still not completely clear why You each time allow a long-lasting deep spiritual night in this world after a light has come from Your Heavens among the people.

<sup>2</sup> All of us who have now received the pure teaching from Your mouth, will as active witnesses of Your personal presence, deeds and teaching, pass it on just as pure to the other people, and our successors will do that also. And if there would be someone who would maybe preach in Your name another gospel to the people, then You will see it and know it very clearly. Your power will surely be able to shut the mouth of such a prophet. If that would happen, we cannot see how Your pure and Godly teaching can ever be falsified and finally be changed into a very dark and coarse paganism."

<sup>3</sup> I said: "You still do not understand many things, which I surely can see. And I still have many things to tell and explain to you, but you still would not be able to grasp and bear it. However, when after My ascension I will have poured out My Spirit of all truth over you, It will guide you into all wisdom, and then you will understand and grasp everything which by far you still cannot understand and grasp now.

<sup>4</sup> But look, be very attentive to what I still will say to you. I will not give you a teaching, but only many meaningful examples from which it will become clear why you still cannot understand and grasp many things, despite the fact that you have already seen and heard so many things from Me.

<sup>5</sup> Just look and observe the light of the sun and the many different effects it has on the creatures of even only this Earth, and the rain that falls upon the soil and it's many different effects on the surface of the Earth, on the plants, animals and humans. In one and the same field there are healthy herbs, but between them, also poisonous weeds. From where do the poisonous herbs take their poison, while they still are shone upon by one and the same sun, have their roots in the same soil and are moistened by the same rain and dew and are brought to life?

<sup>6</sup> Look, this is caused by the inner spirit that changes the light and the rain in it's characteristic properties. The lion, the panther, the tiger, the hyena, the wolf and still a great number of other animals of prey, feed themselves with the flesh of gentle animals and are also shone upon and warmed up by the same sun and they quench their thirst with the same water as the gentle and tame house-animals. Then from where comes their wildness? Look, this is produced by their inner spirit that changes the gentleness in themselves into a devouring wildness.

<sup>7</sup> Or just enter a house where you can meet the parents who are blessed with many children. Those children have all one and the same father, one and the same mother, eat the same food at the table of their parents, receive the same teaching and the same care, but one child is physically strong, the other weak, another child is cheerful and zealous in everything, and again another child is grumpy and lazy. Again another of those children has many talents and learns and understands everything easily. Again another is full of good will, but he lacks talents, he learns with difficulty and understands everything only slowly and seldom in the manner the lessons should be understood. So you will see still a lot of other differences among these children. Yes, what is the reason for that? Would you also here not like to say: 'But Lord and Master, why do You allow this? For which wise purpose can this be good for?'

<sup>8</sup> Yes, look, also this is because of the inner free spirit, which accomplishes all that. If it were not so, then there also would not be a free inner spirit, which task it is to develop and form itself to an independent existence.

<sup>9</sup> How this is possible and why this is so, I already have shown you at different occasions and also explained it enough to you visually, but still you do not understand deeply enough such things, because the eternal Spirit of all truth and wisdom has still not completely permeated and filled your souls.

<sup>10</sup> However, if you will consider more in detail these images that were presented now, then with little effort, it will soon become clearer to you how the purest light out of My Heavens can and will in time be changed into the deepest darkness, and that I finally have to allow this even more than that I would tie up the free spirit of life in man with all My power and authority.

<sup>11</sup> How would you like an Earth on which one thing would look exactly like the other as one eye looks like the other? How would you like the people when they would look the same in everything like the sparrows, when no-one would be wiser and stronger than his fellowman who would look exactly like him? I think that such a mathematically equal world would bore you in a very short time. And would that be different in My free Heavens if there would not be an endlessly much greater diversity and variety?

<sup>12</sup> Or what would you think of My wisdom, if I would have given all creatures only the shape of an egg? Look, as it is, it is all very correct and good. Now, as I said, you cannot see the reason of a lot of things, but the time will come that all of you will grasp and understand that. So let us be satisfied with what has been given to us until now.

<sup>13</sup> But there is still food and wine before us on the tables, so let us also do something for our body. Then we will go to rest for the night and early in the morning we will be on our way again. Where to, the Spirit of the Father will tell us."

<sup>14</sup> The Greeks were extremely amazed about these words of Mine and they praised and honored Me. But I continued to eat and drink undisturbed, and all the others did the same. After the meal I stood up, and the widow let a good bed be prepared for Me and My disciples. The Greeks however, stayed at their tables.

## - Chapter 42 -

### The testimony of the widow and her arisen son before the people.

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<sup>1</sup> When the widow heard that I would leave soon in the morning with My disciples, she took care on time that a sufficient meal would be prepared. So when in the early morning we came out of our bedroom and came into the guest room, the morning meal was ready, and the widow came with her son to Me and asked Me if I would like to eat the morning meal with My disciples before My departure.

<sup>2</sup> But I saw that the tables of the Greeks were still not set, and I said to the widow: "Look, also the Greeks, who came to believe in Me, must not go back home with an empty stomach. Set also the table for them, so that they may see that I not only give the bread of life to the Jews, but also to the gentiles."

<sup>3</sup> When the widow heard that, she hurried to the kitchen to prepare also a morning meal for the Greeks.

<sup>4</sup> But when she came into the kitchen, she saw there already a sufficient morning meal, completely prepared, and being very surprised she asked her kitchen maids who had prepared that second morning meal for the Greeks in such a short time.

<sup>5</sup> The maids said: "That we do not know, and apart from ourselves, we have also seen no-one else in the kitchen, but we were just as surprised as you when we saw it, and we are overtaken by astonishment. That great and mighty prophet who yesterday has made your son alive again must have done it by the power of His will. Yes, yes, among the Jews a great prophet has risen, and in Him, God has visibly visited His people again who began to greatly forget Him, and if the people will not repent soon and do penance, then surely a great judgment that will destroy all evildoers, will follow this visitation."

<sup>6</sup> The widow said: "Yes indeed, yes indeed, you could be completely right in that. But since now the morning meal for the Greeks has been prepared in a very miraculous way, bring it immediately to the guestroom and set it on the table where the Greeks are sitting, for this is the will of the great prophet who is filled with all Godly spiritual power."

<sup>7</sup> After these words of the widow the morning meal that was prepared in a miraculous way was brought immediately to the table of the Greeks, and immediately after that we began to partake of the well-prepared morning meal, and besides that we were very cheerful.

<sup>8</sup> The widow was about to tell the Greeks who were very surprised about the fast preparation of the

morning meal, which I ordered for them, how it has been prepared.

<sup>9</sup> But I said to her: "Woman, for what you are about to tell, there will still be sufficient time after I have departed, but now we will eat and drink what has been set on the table."

<sup>10</sup> After this admonition of Mine the widow remained silent and she ate and drank with us.

<sup>11</sup> When half an hour later we all had finished our morning meal, I stood up, together with My disciples, and we prepared ourselves for our departure.

<sup>12</sup> But just when we, so to speak, wanted to move our feet, a great number of people from the city came to stand before the door of the inn. They wanted to know whether the resurrected son of the widow was still living, and if the resurrection was real or maybe only apparent. Because also great magicians, who came often from the far morning lands to Judea, have already made dead people alive, but that life had only been for a short time, because it was only an apparent life and no real life, and therefore they wanted to know now immediately if the son was still alive or if he maybe was already losing the life, just as inevitably this had been each time the case after all resurrections that were performed by magicians.

<sup>13</sup> Then the widow asked Me what she had to answer the obtrusive questioners.

<sup>14</sup> I said to her: "Send your son outside to them. When they will see that he is completely fit and healthy, then he himself will be the best answer to all their foolish questions. The local rabbi has persuaded them out of irritation because the Greeks showed him yesterday that they understand the prophet Isaiah better than him as an old scribe. Thus, the rabbi instructed the questioners about the magicians whom he only knows by hearsay, but whom he has never seen any of them, so that they doubt now. But if they will see your son, then all their doubts will disappear.

<sup>15</sup> But beware of the rabbi and the Pharisees, for in order to maintain the belief in their statements and their triumph with the people they will - when they will see that your son is still alive - try to kill him and to poison him in one way or another. Therefore, do not invite them and never let yourself be invited by them, and do also not accept any other things from them, then they will not be able to do you any harm. Observe this, then I will protect you against all other dangers. Now go with your son outside, so that they will receive by that the most simple and best answer to their many questions."

<sup>16</sup> Then the widow went with her son to the many questioners outside and said to them, while she was pointing to her son: "Look, all you doubters, this son of mine lives and is fit and healthy. So he has been awakened from death to life by the great prophet who is filled with the Spirit of God, not apparently, but really. Go and tell this also to the rabbi who instructed you so foolishly."

<sup>17</sup> Then the son, who was stared at as if he was a wonder of the world, said also: "Yes, yes, I am alive and am very cheerful, fit and healthy, and I also will continue to live, as the One who has awakened me from death to life has promised me, and if from now on I will do and carry out His will completely, I also will continue to live and will no more see, feel nor taste death. Go and tell that also to the rabbi, so that maybe he also will believe and be blessed."

<sup>18</sup> When the questioners had seen and heard the son, whom they knew well, every doubt left them, and some began to be displeased about the rabbi because he instructed them so completely wrongly about this.

<sup>19</sup> When the widow and her son came back again into the room, she thanked Me with her son for the good advice, and they were very glad that they got rid so quickly and easily of the many troublesome questioners.

### The signs of the spiritual presence of the Lord.

<sup>1</sup> Then the Greek, who had been the spokesman before, came to Me again and said: "Lord, Lord, God and Master of eternity in Your Spirit. You will leave us with Your visible personality, but we ask You to stay with Your highest Spirit of God with us, and to now and then give us a sign which can be our guarantee that You think of us, and so that You are with us in the spirit."

<sup>2</sup> I said: "Yes, and that will also be so unto the end of the times of this visible world. But you will not have only one sign, but several signs by which you can see that I am present in spirit with you, amidst you and in you. Those sure and never deceiving signs will always and eternally be the following:

<sup>3</sup> Firstly that you will love Me more than no matter what in the world. For if someone loves anything in the world more than Me, he is not worthy of Me, but whoever loves Me truly above all, is, through that real love, in Me and I am in him.

<sup>4</sup> A second sign of My presence with you, is that you also, out of love for Me, will love your neighbor and fellowmen, young and old, as yourself, for how can someone who does not love his neighbor whom he can see, love God in Me whom he does not see? Although you can see and hear Me now, still, from now on you will not see Me anymore in this world. And when you will not see Me anymore, will your love stay the same as it is now while you can see Me? Yes, with you this love will stay the same, but take care that it will likewise stay the same with those who will come later. For if someone will truly love Me above all in his heart - by living and acting according to My will that has been revealed to him - I Myself will personally come to him in spirit, and being completely present, I will reveal Myself to him.

<sup>5</sup> A third sign of My presence with, in and amidst you will also be that everything will always be given to you for which you will ask the Father in Me in My name and in all seriousness. However, it is obvious that you should not ask Me for foolish and unimportant things of this world, for if you would do that, you would clearly show that you love such things more than Me, and that would then really not be a sign of My presence with, in and amidst you.

<sup>6</sup> A fourth sign of My powerful presence with, in and amidst you will be that the physically sick people will improve when out of true neighborly love, you will lay on your hand upon them in My name, if the improvement will be beneficial for their soul.

<sup>7</sup> It is however obvious that at the same time you will always say in your heart: 'Lord, not my will, but only Your will be done.' For you cannot know if and when it will be beneficial for a soul that his body should improve, and an eternal life on this Earth in a body is given to No-one. Therefore, the laying on of hands cannot free always and everyone from their physical afflictions. But still, you will not commit a sin when you will show this love that has been indicated to you to every sick person. I will be the Helper if it will be useful for the salvation of the soul of the person - and this, only I can know.

<sup>8</sup> If you have heard from afar that one or the other friend of yours is lying down sick, then pray for him and lay your hands in spirit upon him, then he will also improve.

<sup>9</sup> The prayer that you should only speak out in your heart, should thereby consist of the following few words: 'May Jesus, the Lord, help you, may He strengthen you, may He heal you by His mercy, love and compassion.' If you will speak out these words over a sick friend - or female friend - in full

trust and faith in Me, no matter how far that person may be away from you, and thereby lay on your hands in spirit above him, he will improve at the same hour, if that will be useful for the salvation of his soul.

<sup>10</sup> A fifth sign of My presence with, in and amidst you will be that you - if you will always do My will - will reach in yourselves the rebirth of the spirit. That will be a real baptism of life, because you thereby will be filled with My Spirit and through that, you will be led into all wisdom.

<sup>11</sup> Let everyone especially strive for this fifth sign. Because the one to whom this sign will be given, will already in this world have eternal life and will be able to do and achieve what I am doing and achieving, because then he will be one with Me.

<sup>12</sup> Now I have shown you the signs of My presence. Act accordingly, then very soon you will truthfully be aware of My Spirit with, in and amidst you."

## **- Chapter 44 -**

### **The right way to worship the Lord.**

<sup>1</sup> On this, the Greek asked Me: "Oh Lord and Master, since we all have received the eternal invaluable luck to know You Yourself now in Your Divine personality, and have heard from Your mouth the words of life, I am of the opinion - at least as far as we Greeks are concerned - that we should build a house for You where we can come together once a week to discuss Your teaching and to read Moses and the prophets - because on other days, all of us are working more or less anyway, then here, then at another place, and then it is not so easy to talk with each other about Your teaching and deeds and to encourage each other to be active according to Your will. Oh Lord and Master, please tell us if that would be pleasing to You."

<sup>2</sup> I said: "Why would you build a separate house while you have houses anyway in which you live, wherein you also can come together in My name to discuss about My teaching and to tell about the experiences which everyone will certainly have when they live according to God's will? It is also not necessary to introduce a certain feast day for that which you would call - like for instance the Pharisees call the Sabbath - 'the day of the Lord'. Because every day is a day of the Lord, and so on every day just as many good works can be done, because God does not look at a day and still less at a house that is built to honor and worship Him, but God looks only at the heart and the will of man. If the heart is pure and the will is good, and when these will make the whole man active, then this is already the true, real house of God's Spirit in man - and so his always good and active will according to the known will of God, is the true and thus also the always real day of the Lord.

<sup>3</sup> Look, this is the truth, and you should continuously stay with that. All the rest is useless and has no value for God.

<sup>4</sup> In later times, people will build certain houses for Me, and in them they will - just like the Pharisees in the temple in Jerusalem and the gentile priests in their pagan temples of idols - perform a certain religious service on a certain day of the week, to which they will still add other great and high days in the year. But when this will become a general custom among the people - contrary to My advice and My will - the signs that were discussed before concerning My living presence with, in and among people will completely disappear, because in temples, which carry the phrase 'to the greater honor of God' which are build by human hands, I will be as little present as

now in the temple in Jerusalem.

<sup>5</sup> But if in a community you want to build a house out of love for Me, let this then be a school for your children, and give them teachers according to My teaching. You also can build a house for the poor, the sick and the disabled. Provide such a house with everything that is necessary to take care of the people who live there, then you always will be able to rejoice in My pleasure. All the rest and that which is more, is evil and has - as already said - no value for God.

<sup>6</sup> In a well-arranged school building you also can have your gatherings and discussions in My name, and it is not necessary to build another, third house for that purpose.

<sup>7</sup> However, as to how God should be worshipped unceasingly in the spirit and in truth, I have made clear in well-understandable words to all of you, and therefore I do not have to add anything further to that. I have shown you the way along which you can gradually come to all truth and wisdom, and that was necessary for you at first. But act and live now in this manner, and seek God's Kingdom especially in yourself. All the rest will be given to you in addition."

<sup>8</sup> After I had said that, all those who were present bowed and thanked Me with all their heart also for this lesson. Also the widow with her son came standing once more before Me and they both thanked Me for the love that had been given to them. Then I blessed them all and we quickly continued our way.

<sup>9</sup> When we were traveling through the little city, many of those who saw what I had done to the son of the widow the day before walked towards us and called out loud: 'Hail you, great prophet of the Lord. Through you, God has visited His people again in our great desolation. Thank and honor to Him, the God of Abraham, Isaac and Jacob, now and in all eternity. Oh great prophet, who are so much filled with God's Spirit, would You not allow some of us to travel with You to hear Your teaching and then to announce it to us? Because yesterday we have concluded from Your few words that You are full of divine wisdom, and we would like to hear more of that."

<sup>10</sup> I said: "This you do not need now. However, if you want to live and act according to My teaching, then keep God's commandments which Moses has given, then already in this manner you will live entirely according to My teaching, for I have not come into this world to abolish Moses and the prophets, but to confirm and to fulfill all that which is written in their books.

<sup>11</sup> If you want to know more about Myself, then go to the widow where also the Greeks are still staying. They will surely tell you what they have heard from My mouth."

<sup>12</sup> After these words of Mine, the obtrusive people left us and went to the widow.

## **- Chapter 45 -**

### **The caravan of robbers.**

<sup>1</sup> I quickly moved on with the disciples along the way, which also led to Jerusalem. However, I did not yet go directly to Jerusalem, but made a great detour - more precisely through Samaria and part of Galilee. In that province, most of the people knew Me already, and on different places, they brought their sick ones to Me, and I healed them.

<sup>2</sup> The road on which we had to travel was quite desolate and was consequently rarely used, and so we could, without being seen, often move on with the speed of the wind, as we always had done during long trips.

<sup>3</sup> At noon, when we were already in Samaria, we met a small caravan that traveled via Jericho to Egypt.

<sup>4</sup> The first leader of the caravan stopped before us and asked us in Greek if that way was leading to Jericho and if they could travel from there to Egypt.

<sup>5</sup> But I said to him: "Why did you actually become a leader, when you yourself do not know the way?"

<sup>6</sup> The leader said: "Our home is much further than Damascus and we are making this long trip for the first time in our life. That is why we have to inquire here and there for the right and shortest way, and that is often difficult here, because it is only seldom that someone speaks our language."

<sup>7</sup> I said: "Listen, if a traveler does really not know the way along which he has to travel, he is completely right to ask someone for the right and shortest possible way that leads to a foreign country, but it is not nice of you to hold us up and make us stop under the pretext of not knowing the way while you surely have traveled this road for already twenty times. The reason why you are holding us up is a totally different one and not at all praiseworthy. You think that we carry hidden treasures that you want to seize, and that is why you made us stop. But such things as you think, we do not have with us. However, we do have other treasures in great abundance for the soul and spirit, and these we give freely to everyone who wants to possess them in all earnestness for the salvation of his soul."

<sup>8</sup> The leader was startled at these words and said even more boldly: "How do you know that about us, and who has betrayed us to you!?"

<sup>9</sup> I said, also with a strong voice: "I know you and your seventy companions already since your birth. Your real name is Olgon, which you however never use, but instead of that you use in every place an invented name, as well as every one of your accomplices, to make it difficult for a place that you have robbed to take information about you to trace you up and bring you to justice!

<sup>10</sup> Also you do not want to travel to Egypt now, but you know that in Jericho there is a big market where you hope to seize something. And you also know that from today in four weeks there will be the consecration of the temple in Jerusalem. On that feast there are always many strangers with all kinds of treasures and goods, and you really can use a lot of them. But I say to you: this time you will have a bad catch!"

<sup>11</sup> The leader, now in full rage, said: "If you still want to leave this place safe and sound, then remain silent about us everywhere - if you really know us already - and now travel on quickly, for I know you also and I swear by all gods our most terrible vengeance if ever I will somehow discover that you have betrayed us. Although we live from robbery, but therefore we still are no murderers - for if we were, then you would fare badly now!"

<sup>12</sup> I said: "If you would know Me, you would say to Me: 'Lord, be forgiving and merciful to me, great sinner, and forgive me my sins, for I want to improve my life and do penance, and I will try to make up as much as possible for all the injustice that I have caused someone.' But since you do not know Me, you are determined to persevere in your sins and you have sworn vengeance against Me by all gods while you are still a Jew and you know the laws of Moses. If you would really be a Greek, I would not have permitted you to hold Me up, but since you are also a son of Jacob, I have permitted it, so that you would receive the opportunity to hear the truth and by that, make a greater catch for your life than the one for which you have gone out now."

<sup>13</sup> Then Olgon said in a very tempered tone: "Tell me who you are, so that I can talk with you differently."

<sup>14</sup> I said: "I am Someone to whom all power has been given in Heaven and on Earth, and all things are submitted to the authority of My will, for My will is God's will and My power is God's power which reigns eternally, and rules over all powers. Now you know who the One is who is talking to you."

<sup>15</sup> Olgon said: "Oh, oh, how is that? If all power were given to you in Heaven and on Earth, you would be more than Moses and all other patriarchs and prophets, for they only possessed little power on this Earth, as we have read in the Scriptures. And you would even possess all power in Heaven and on Earth? Oh, I have never heard something like this from the mouth of a human being, unless he is insane. But this does not seem to be the case with you, because you firstly do not look like one and secondly there is nothing in your words that seems to be insane. If you really possess that perfect Godly power, then give us proof, then we will believe your words and do according to Your will."

<sup>16</sup> I said: "If you can remain silent about it to the Jews in Jerusalem, and namely to the Pharisees in the temple and also in other places where you will meet Pharisees - because for those degenerated kind of people, the light of Heaven should not shine."

## **- Chapter 46 -**

### **The confession of the robbers.**

<sup>1</sup> Olgon and also a few of his companions said: "Yes, we will remain silent, because we also are big enemies of the insatiable Pharisees. Formerly we all were honest Jews and we were in service of the Pharisees. Since we are lively and courageous people and also understood the Scripture, they declared the laws of neighborly love to us as follows: it is indeed written that one should not steal nor rob nor be eager for the possession of his fellowman, but this was only referring to the Jews among each other. However, the one who is clever, courageous and strong, could steal the treasures of the gentiles and also take them away with force as much as he wants and can, then in God's eyes, he would not commit any sin. On the contrary, God is well pleased with such courageous and smart Jews who steals and robs the treasures from God's enemies and offers a part of it to the temple. But one should not kill the robbed gentiles without necessity, so that they would not come down with their tyrannical laws on the Jews who were already oppressed by them beyond all measure and would then suppress them completely unto death.

<sup>2</sup> And look, since we considered the voice of the Pharisees as the voice of God, we became then also thieves and robbers without making it a matter of conscience, because we stole from the gentiles and robbed them by - as we believed in the beginning - the commandment of Jehovah, just like the great king David had to wipe out from the face of the Earth the Philistines and other evil pagan nations by the commandment of God, and God has certainly accounted it to him as a merit because He named him the man after His heart.

<sup>3</sup> Thus, we thought for a long time that we were men after Jehovah's heart, but when we discovered in the course of time how the temple-servants themselves took away the goods of the Jews and began to grab the possessions of the poor widows and orphans, committed adultery, dishonored boys and girls, and committed still many other cruel acts, we completely abandoned the belief in a

God and in Moses and went on to work for ourselves, and then, also the rich Jews were not safe from us. That is why we dressed ourselves in Greek and Roman clothing in order to grab the treasures rather from the rich Pharisees and other rich Jews, than from the Greeks and Romans. However, we never took anything away from the poor, but have often given them something, especially when we were able to put our hands on a real, rich booty.

<sup>4</sup> Since You, with your wonderful omniscience knew exactly who we are - and also my real name was not unknown to you - you will certainly know that this is indeed our situation, as we have told You truthfully and openly. And as a very wise prophet, you also will understand the reason why we in this time and already for several years, have become true arch-enemies of the Pharisees and all the rich arch-Jews. And if You now would like to give us a sign of your almightiness in everything in Heaven and on Earth in order to revive our faith in God and in You, His special envoy and chosen one, you can be sure that we will never betray you to the Pharisees. Therefore give us a few proofs of your Divine almightiness in Heaven and on Earth."

<sup>5</sup> I said: "Well then, because you have said the truth now and have told Me honestly about your situation, all the guilt falls back on the Pharisees, and therefore all the more damnation will come over them. And I forgive you the sins that you have committed until now, if you will from now on completely give up your present activities and will also earn your bread as honest Jews. And this you can easily do, since you have acquired more than enough earthly means until now, with which you also should generously remember the poor - whether they are Jews or gentiles, this does not matter. If you will promise also that to Me honestly and sincerely, then I will also give you immediately proof of what I have said to you about Myself."

<sup>6</sup> While they were beating their breast, they all said: "Lord, that we want and will do, as truly as we are beating our breast with our own hands, and as truly as we, encouraged by You, will believe in the God of Abraham, Isaac and Jacob and want to keep all His commandments precisely, also all our children and children's children unto the end of the world, if God wants to help us."

## **- Chapter 47 -**

### **The transformation of the desert.**

<sup>1</sup> I said: "Now all right then, pay attention and do not be frightened, for not one hair on your head will be touched. Look, this is a desolate region of a few thousands mornings of land. Here is nothing except bare, wild rocks, only overgrown here and there with a half dried-up thorn bush and a few thistles. Because of it's infertility and for the rest a wilderness, this desert is not suitable for any other thing except at the most for a miserable, difficult and hardly-passable way for the transport of goods.

<sup>2</sup> If I will transform this region and then give it to you and your descendants as property, then no one will be disadvantaged in his landed property. You stayed in this desert and in it's many clefts and holes most of the time anyway, so that it became your actual place of living, which is very well known to the Samaritans and partly also to the Galileans and Jews who live at the border of this desert, and so you will be able to call this region your property unopposed, which will flourish and be fertile.

<sup>3</sup> But before I will in your presence and for your sake bless this desert, I have to show you that I also am Lord over all authorities and powers in the Heavens. Therefore, open now your eyes, ears

and hearts. - Reveal yourselves, you authorities and powers of My Heavens, that are hidden for the physical eyes!"

<sup>4</sup> When I had said that, the inner sight opened up to all of them, and they saw a multitude of angels and heard an exalted song of praise, but their souls could not grasp it's meaning, and many of the brightest angels descended to Me and worshipped My name.

<sup>5</sup> When the former robbers saw that, they were seized with great fear.

<sup>6</sup> But I said to them: "Why are you actually afraid of these angels of Mine who are and will always remain submissive to Me in all bliss? For I am the only Lord over everything in Heaven and on Earth, and you were not afraid of Me for a long time, despite that I told you."

<sup>7</sup> On this, all the robbers descended from their pack animals, threw themselves on their knees and begged Me for mercy.

<sup>8</sup> The appearance lasted for about a quarter of an hour, and during that time, I commanded the angels who were kneeling down before Me, to ordain immediately the mightiest lightning, wind and rainstorm over this region, so that I could then bless this desert and make it a fertile land.

<sup>9</sup> Then the appearance disappeared according to My will, but instead of that, the earthly heaven began to fill itself with dense clouds. It did not last half an hour before heavy hurricanes from the south were raging in such a way that the robbers and even My disciples beseeched Me not to let them perish.

<sup>10</sup> But I said to them: "But already many times you have experienced such things at My side, and never one hair of your head was touched. What kind of power could hurt you when I am with you, you of little faith?"

<sup>11</sup> The disciples were again satisfied with this. But there was a spacious cave a few steps ahead. But when the storm became more and more violent, one lightning followed the other a thousand times a thousand times the rain began to fall in torrents from the clouds, the robbers took their pack-animals and fled with them into the cave, while I remained with the disciples in the open, without being touched by even a drop of rain.

<sup>12</sup> The storm lasted only half an hour, and still, the mighty many lightning bolts had pulverized and molded the wild rocks of the whole desert into a thick layer of gray loam of more than a man's height deep, with which the gushing streams had filled up the many pits and gaps and made them thus suitable for fields and gardens. My will had invisibly filled up the many other shafts and holes in the ground, and so the whole rather big desert was changed in the short time of only 1 full hour into a luxuriant land for fields and vineyards. The storm was over, the sky cleared up and the sun shone now with it's warm rays upon the new soil."

- Chapter 48 -

**The Lord blesses the desert.**

<sup>1</sup> Now also our robbers came very faint-heartedly out of the big cave, which I did not allow to become flooded and filled up, and I called Olgon to Me.

<sup>2</sup> When he came with two of his most prominent companions, I said to him: "Well now, Olgon, do you believe that I am the One as I have introduced Myself to you?"

<sup>3</sup> Olgon and his two companions said: "Yes, oh Lord, Lord, this we do believe now without the least of doubt. You are not a chosen One of Jehovah, but You are truly, truly and now personally in a wonderful way, Him - Himself. Oh, be forgiving and merciful to us, being poor and always weak sinners before You."

<sup>4</sup> I said: "I have already forgiven your sins of which the Pharisees are guilty. And if you still have committed a crime against someone, according to your conscience and contrary to the law of Moses, then make it up to him - and if he will forgive you, then it will also be completely forgiven in all Heavens.

<sup>5</sup> However, if you will meet a hard person who does not want to forgive you, then do not be afraid in your heart - because in that case, your good will will be accepted by Me instead of the work, and that implacable person will see his hardness be accounted as guilt on his account. For only I am the most wise and most righteous Judge, who alone let happen the truest judgment most effectively to everyone.

<sup>6</sup> And now you have received from Me a real piece of land as a present, in such a way that not even an angel from the Heavens, let alone a human being, can dispute it. But as you can see, it looks even more desolate and inhospitable than before, although it has become now extremely fertile because of an extraordinary change. Now the question is how you will cultivate it."

<sup>7</sup> Olgon said: "Oh Lord, Lord, according to me that can now certainly be worked out very easily and well. Behold, oh Lord, Lord, when You have created the earth by the almighty will of Thy Spirit, You did not have the seed already in possession for the innumerable plants beforehand, but purely in Your almighty will! And You are eternally the same as the One You were at the beginning of the wonderful creation of the whole big Earth. If You will sow this region now by the almightiness of Your Godly will, then this region will certainly be cultivated in the best way. Oh Lord, Lord, please do this here, then the whole region that was desolate before, will change in a very short time into a true Eden."

<sup>8</sup> I said: "Do you really believe then without any doubt that I also can do that?"

<sup>9</sup> Olgon said: "Oh Lord, Lord, to You only, nothing is impossible. What You say is eternal truth, and this we do believe without any doubt, and whatever You want, happens. And we want and will also do Your will as You have revealed it to the people through Moses and the prophets. And we have now also heard from Your mouth, what Your will is and we will act faithfully according to it, but please, You, oh Lord, Lord, sow this still desolate region."

<sup>10</sup> I said: "Then so it will be as you all believe. As this region was barren and desolate, your heart, spirit and will, were quite as barren and desolate - and your complete lack of faith, caused the hardness of your heart that was completely similar to the rocky soil of this desert. But I called up a mighty storm in your heart and made it softer through the heaven that opened up in yourselves, by

the lightning of the truth of My words, by the mighty storm of My will that I have shown you, and finally by the tremendous pouring rain of My love and mercy. And I also have sown you again with various truths from God's mouth, which will produce for you the most real fruits of life if you will live and act accordingly. As I have sown in you now in a very short time with all kinds of food for the eternal life of your soul, this desert is now also sown with all kinds of food to feed your body.

<sup>11</sup> You are seventy in number - and when you will travel through this region in different directions you will see an equal number of habitations that are provided with everything, and from the name that is written on it, it will appear who can take one or the other house into possession. You will see that this region will soon become green and will flourish. Now you can go and see what I have done for you.

<sup>12</sup> Spread My Word also among the gentiles who will often come to you, but keep silent for the moment about the miracle, and also afterwards speak about it with only a few words. It is sufficient to say that with God, all things are possible."

<sup>13</sup> After I had said that, I very quickly moved on with My disciples, and before the converted robbers looked back, we were already far away from them.

## **- Chapter 49 -**

### **Taking the fertile colony into possession.**

*26.10.1861*

<sup>1</sup> Although the seventy converted robbers said through Olgon that they lived far beyond Damascus, this was also not true, since they only lived with their wives and children in certain difficult-accessible holes and caves in this region. But they often made their robbery-trips in the environment of Damascus and always returned with the loot to this region, which always provided them with the best safety against all pursuits.

<sup>2</sup> When after a few moments we were completely out of their sight, about which they were again very much surprised, they went on their way back and traveled along the desert to the place where their women and children were living with their possessions in a big cave that was difficult to reach, which had been more spared from the storm and did also not become full of mud. When the seventy men came back so quickly into the cave, their women and children, who were still trembling from fear and anguish because of the sudden unheard-of heavy storm, were surprised that they came back so fast without any loot.

<sup>3</sup> The men related briefly about all the incredible, wonderful things they had experienced, and that they now - which the women desired already for a long time - had given up the robberies for the rest of their lives, and instead of that, they received from a Man who is filled with God's Spirit a loot for life, which is endlessly much better for the eternal life of their soul and more valuable than all the treasures on Earth.

<sup>4</sup> They also told their wives and children who became more and more curious, how that Man, who was as mighty as God, had transformed by His word and His will this old and desolate desert into a true and fertile Eden by means of that terrible storm, and had given it to them as an indisputable property, and that habitations were also ready in different places of this landscape that was really wild before. They were already completely provided with everything and were certainly also created by the purely Godly might of the Man they mentioned.

<sup>5</sup> When the women heard this from their husbands they wanted immediately and without much delay to search for those wonderful houses. However, the men thought that this would not be possible before three days have past, because the clefts, pits and gaps would still be full of mud in which one could easily sink away completely and die.

<sup>6</sup> When the women heard that, they gave in, but after three days, they went to search for the habitations, and everyone found the house that was allocated to them and they immediately moved in.

<sup>7</sup> The homesteads were placed in such a way that they could not be seen from no matter what point from the road by bypassing travelers, and this was very good for the inhabitants, because in this manner, the travelers would not call on their door prematurely and trouble them with a thousand questions about how and when the inhabitants built the houses and how they made this old desert fertile.

<sup>8</sup> Because already after a couple of weeks, My blessing became visible everywhere in the desert, and many Samaritans and Greeks who traveled through this former desert, inquired zealously here and there about who had brought this desert into cultivation, and no-one could give them any explanation. And those who knew, did not show themselves much to the other people - and in the beginning, not at all. Only after a few fruits were ripening, the Samaritans came and consulted in order to decide to whom this land should be allotted if there was still no owner who settled down in that place.

<sup>9</sup> Then Olgon came to them with several of his companions and said to those who were consulting: "Friends, this whole big desert has never been anyone's property, just like the extensive sea has never been anyone's measured property. We Jews, who were persecuted by the Pharisees because we could not and did not serve their evil thoughts, took possession of this desert to live here, and have made it fertile only with the help of the Lord of Heaven and Earth. And truly, Jehovah Himself has given it to us as an undisputable property. Therefore you do not have to consult any further as to whom this desert should be allotted, for this has already been taken into possession by seventy families who also have set up their homesteads in this region."

<sup>10</sup> When those who were consulting there, heard this from Olgon, they were unpleasantly surprised and asked a Roman judge who traveled with them through that region, how they had to interpret this, since the desert was completely the property of the Samaritans, and the Samaritans had generally the right to possess it.

<sup>11</sup> But the judge said: "In which land there ever has been since immemorable times a complete desert who is no-one's property, and where there also has never been a landowner who has notified a court about his property, such a desert is free and is allotted by the court to any first one who has declared himself as it's possessor. Since these men, to whom the cultivation of this former total desert can be accredited, have declared themselves now as the possessors, the indisputable property is allotted to them by right.

<sup>12</sup> And since they have cultivated a desert that was no-one's property before, they also will have the advantage to be exempt from any kind of taxes for twenty full years. If however, after a good harvest, they will choose voluntarily to give taxes in honor of the emperor, they will be able to rejoice in the special protection of Rome against all situations that are unsafe for them. I, a judge in name of the mighty emperor of Rome, have spoken and thus commanded."

<sup>13</sup> So through this juridical act it came true that no-one could dispute the possession of the cultivated desert of the seventy families. In a few years, this region was one of the most fruitful and was greatly admired by all travelers, and already after one year, the possessors had notified the court voluntarily to pay taxes in honor of the emperor, and by that they were declared and were

made citizens of Rome, which gave them many advantages.

<sup>14</sup> Although it had to endure heavy trials, this new established community remained the most pure for many years, just like the one of the Essenes. However, also this most beautiful part of Samaria went to ruin by the devastating wars and migrations, and it soon became the old desert again.

<sup>15</sup> And now we will return to ourselves again.

## - Chapter 50 -

### The Lord with His followers in an inn in Samaria.

<sup>1</sup> That same day we came into the city Samaria and took up accommodation there in a more remote inn. When we entered the inn, immediately the innkeeper came to us amiably, because he was hoping to earn something from us. As the disciples did not eat or drink since the morning, they were already very hungry and thirsty, which I surely knew, although they did not grumble secretly among themselves this time, as was often the case at such occasions.

<sup>2</sup> And therefore I Myself asked the innkeeper immediately: "Friend, we have made already a very long trip today and did not take anything since this early morning, because no inn could be found along the whole way, and thus we are hungry and thirsty. What can you quickly give us to eat and to drink?"

<sup>3</sup> The innkeeper said: "You are close to forty people. Therefore, an equal amount of fishes and breads, and also an equal amount of cups of wine will certainly not be too much."

<sup>4</sup> I said: "Just let twice as much fishes be prepared, because your fishes are of a small kind, and then two for each one is not too much. But take care to prepare them quickly and well. And in the meantime give us wine, bread and salt."

<sup>5</sup> Being a bit embarrassed the innkeeper said: "Yes, my dear and valued lords, everything would be fine if I only had in store what you want. It will be somewhat difficult with the fishes and also with the bread, because I do not have that much in store since my inn is generally only scarcely visited because of the unfavorable, remote location. But I can serve you properly with wine. In short, whatever there is, you will also receive - but more than that, even God cannot desire from man."

<sup>6</sup> I said: "Although you have said this very nicely, however, you are better off with your fishes than you have said here. But you are secretly a little worried that we finally will not be able to pay for those eighty fishes, and that is why you pretend to have a smaller provision. Yes, you are indeed a bit short of bread today, but not of fishes. So be not worried and let quickly the number of fishes that are desired be prepared, and bring us bread and wine."

<sup>7</sup> On this, the innkeeper left quickly, started all the work and ordered his servants to bring immediately bread, wine and light to the guestroom, for it was already late in the evening, and darkness dominated the room. When the guestroom was illuminated, the innkeeper came again to us and assured us that we will be excellently served within half an hour. At the same time he looked very carefully at us and did actually not know what he had to think about us, because some of us were wearing Greek clothing, some Jewish and some, like Me, Galilean clothing.

<sup>8</sup> When his curiosity became too much, the innkeeper turned very politely to one of the disciples who was closest to him, namely Thomas, and said: "Friend, allow me to ask you a question."

<sup>9</sup> Thomas said: "There at the head of the table is the Lord. Ask your question to Him. He will give you the best answer. We all are His disciples and servants of His will."

<sup>10</sup> Then the innkeeper came to Me and said: "Lord, forgive me my liberty and to some extent my intrusion. I so gladly would like to know which country's children you are. According to your clothing you are Judeans, Galileans and also Greeks. What is your profession? You are certainly not businessmen, because you are carrying no merchandise, nor do you seem to be artists or magicians, because you look too honest for that. And how could you know that I was more provided with fishes than with bread? In short, your appearance here in my remote and always only seldom-visited inn, seems a little peculiar to me. Forgive me if I speak to you more openly than what is the custom."

<sup>11</sup> I said: "Look, curious innkeeper, after we will have strengthened ourselves with the bread, the wine and the fishes, I surely will tell you from which country we are. But you take care that the evening meal will quickly be prepared and bring some more wine and bread, because we already finished the first very moderate quantity that you gave."

<sup>12</sup> When the innkeeper heard that from Me, he left immediately and brought sufficiently bread and wine.

<sup>13</sup> I said to him: "Now look, it seems that you are also better off with the bread than before. Also this bread seems bigger and better to Me than what you have served us at first. What is actually the reason?"

<sup>14</sup> Note: I surely knew the reason, and I only asked the innkeeper so that he would examine himself.

<sup>15</sup> On My question, the innkeeper was very surprised and he did not know what he had to answer Me on this. He tasted the bread that seemed strange to him and in his opinion, the taste was extremely good.

<sup>16</sup> Only after a while the innkeeper said: "Strange, because otherwise I always know what is and what happens in my house, but from where my wife has secretly obtained this true king's bread, I truly do not know. But it is really very wonderful that my bread-storeroom is now completely filled with this kind of loafs of bread. But no matter how, I am glad that I am provided in the best way with bread again for certainly several days. But I have to find out from my wife from where this bread has been obtained and who paid for it, and for which amount. For this kind of true king's bread is expensive, and one loaf of bread could well cost four coins."

<sup>17</sup> Then he called his wife and asked her from where the bread came of which his bread-storeroom was now suddenly completely filled and how expensive it was.

<sup>18</sup> The wife tasted the bread also, was even more surprised than the innkeeper before and swore by her faithfulness that also she did not know in the least from where the bread had come.

<sup>19</sup> Then they also asked several servants if they knew from where the many good breads had come into the bread-storeroom. But they also swore that they did not know anything about it.

<sup>20</sup> Then I said to the innkeeper: "Why do you keep asking for it? Be glad that your storeroom is full of bread, and take care that the ordered fishes will quickly come on the table. Many mysteries can maybe be solved later."

### The innkeeper asks for the Lord.

<sup>1</sup> Then the innkeeper went with his wife and with the servants to the kitchen again, and soon after that, the ordered fishes that were very well prepared and a big bowl full of well-cooked lentils were put on our table, and we began to eat. And the innkeeper himself had to join us, became very cheered by that and told us a lot about all the wonderful things that happened in Samaria a few years ago.

<sup>2</sup> Among other things, he (the innkeeper) said: "I am really surprised that you as Judeans, Galileans and Greeks seem to know almost nothing about the famous Galilean who, about two-and-a-half years ago came here with a few disciples and related in wonderful wordings about the coming of the Kingdom of God, and who performed miracles in and near the city which are only possible to God. And recently, some Judeans came here who said that they were sent out by him to proclaim the gospel to all nations. And we also believed them because they confirmed their statement also by very remarkable miracles, since by the laying on of their hands in the name of the One who sent them, they suddenly healed a lot of sick people. Besides, their teaching was exactly the same as the one that He Himself was teaching here during the time that I mentioned, and that is why we believed those disciples all the more.

<sup>3</sup> Please tell me, now that we are so joyfully together, what you know about that great Man who is in my opinion truly more memorable above no matter what, and who is also exalted far above all men, because to us Samaritans, He is irrevocably the promised Messiah, the Savior and Redeemer of men from the power of every enemy of the truth, the love, the life and it's freedom. Oh please tell me if and what you know about Him, and also what you think about Him."

<sup>4</sup> I said: "Friend, we know a lot about Him and have a lot to do with Him, but if He Himself has been here two-and-a-half years ago, as you say, teaching and performing miracles, you must have seen Him personally once? Or did you not have the opportunity to see Him personally when He was present in this city?"

<sup>5</sup> The innkeeper said: "Friends, this is now for me so regrettable. Exactly at that time, I was absent because I had to finish a business matter in Tyre, and my personnel came only to know about Him when He was already over mountains and valleys . When I came home a couple of days later, I heard in the whole city and environment talking about nothing else except about that Man, His teaching and His deeds which are so unbelievably great and wonderful, that a stranger can really not believe it when he is told, even though they truly came to happen only by the word and the will of that Man.

<sup>6</sup> There is a wealthy doctor living here with a woman, who, as everyone knows, did formerly, concerning her chastity, not have such a good name. The mentioned doctor must have known that Man very well and has also received the wonderful power to heal all kinds of diseases only by the laying on of his hands. From that doctor I then also came to know most about that Man of men. He also described His outer appearance to me, but even with the best of descriptions, reality always remains in the dark. You can form some image in your imagination, which finally however will still not correspond to reality. And so, for very understandable reasons I cannot have an exact idea of the appearance of that great God-Man.

<sup>7</sup> In the land of Samaria there is also a certain John walking around, who formerly was a beggar, but who now also proclaims to other people the teaching that he heard from that great Man. He lives a strict life himself, and through prayer and the laying on of his hands in the name of that

great Man, he also heals many diseases, and those who are possessed, he also frees from their tormenting spirits. Well, the man that I mentioned came also a few times to me and told me many things, and that is why I have always served him in the best way according to my ability, but still, I cannot completely imagine what this great God-Man looks like.

<sup>8</sup> One year ago, when I heard from many travelers many great things about His activities, I traveled a whole month to find Him and came into the place where He taught and worked shortly before that. But when I arrived in the place and zealously inquired about Him, it was always: 'Yes, two or three days ago He was here and He has said this and that and has done this and that,' and I have also seen enough proofs to know it was really so.

<sup>9</sup> In short, I have found an abundance of valid proofs that He was there and was active - only Himself, I have never come to see yet. But from a rich Jew from Bethlehem, who also had much to do with that great God-Man and who believes in Him, I heard that He comes to Jerusalem on all great feast days, actually in the temple, and teaches the people, although the dark and evil Pharisees are in the highest degree rebellious against Him. And that is why I, although I am a Samaritan who is despised by the arch Jews, still want to travel to Jerusalem during the next temple-sanctification and see if I can maybe once come to see that great God-Man.

<sup>10</sup> But for the meantime, a traveler can already make me more than happy if only he can tell me a lot of things about Him. If he can do that and if he also in his faith will conform himself to that great Man who became really holy to me, then he can spend his time with me in the house as long as he wants, can or likes, and his accommodation and even the best food will cost him nothing. Truly, if you can also tell me many things about that great Man - but completely according to the truth - then with me, you also will pay the bill most lightly. Thus, my dear men, tell me also something about Him."

<sup>11</sup> I said: "Yes, My dear friend, although I can tell you a lot of things about your great God-Man, in Whom the fullness of the Divine Being is incarnated, and I can finally even show you His most true image if only you could keep your mouth under control for a few days - but in this point, you do not seem to be a champion."

<sup>12</sup> The innkeeper said: "Yes, when it concerns my holy God-Man, You could be right, because that which gives someone such great joy and fully stirs up the heart, he can hardly keep quiet. However, if it is necessary, then I also can keep silent. You all can be completely sure about that."

## **- Chapter 52 -**

### **The miracle with the noble fishes.**

<sup>1</sup> I said: "Well then, I will see if I can tell you something nice and true about your great Man. So listen:

<sup>2</sup> Look, as far as I know and according to My best knowledge, that Man is the same Jehovah who also talked to Adam, Noah, to Abraham, Isaac and Jacob, to Moses and still many other prophets. The difference between then and now is only that at that time, He - as the eternal Lord of all creatures - talked to the awakened spirit of man only as the purest Spirit full of love, life, full of the highest wisdom, might, power and authority, and has revealed Himself in this manner to them. However, in this time it has pleased Him - as He promised several times through the mouth of the

prophets - to take upon Himself the flesh, and this out of very great love for the people of this Earth, whom He created to become His children and to whom He, already since the time of Adam, has given Himself that name, and to educate them for Himself as a visible Father, so that they will be, live and stay eternally with Him, where He Himself eternally lives, creates and rules the infinity.

<sup>3</sup> That is why it is written: In the beginning was the pure Word, and God was the Word through the mouth of the patriarchs of the Earth, all the true wise men and the prophets. However, the eternal Word, thus God Himself, is now flesh. So He became a human being, and so the Father came to His children, but they did not recognize Him. Thus, He came to His property, and they do not want to acknowledge Him as the only true and eternal Father. But still, there are also many who acknowledge Him as the One He is, and who with all love, conform themselves to Him only. These are both Jews as gentiles, and the gentiles more than the Jews. Therefore, according to His Word, the light will be taken away from the Jews and given to the gentiles.

<sup>4</sup> If you can value that which I have told you now about that great Man, you surely will be able to conclude that I certainly know that great Man very well."

<sup>5</sup> The innkeeper said full of joy: "Oh, oh, oh, that is amazingly good and outstanding. That is also our belief. I gladly wanted you to confess this already a long time before, but because you are not Samaritans, I had to proceed smartly in order not to expose myself to certain unnecessary rude words, as already happened a few times to me. Because in my opinion, that which is holy is not for the pigs, who are walking around before our eyes in puffed-up human form and who consider us as to be much less than what they think about themselves.

<sup>6</sup> But since this is your opinion about the God-Man, you are also my free guests, no matter how long you want to stay with me. Although I am not a rich innkeeper, but I still have enough in store that we cannot consume in one year. Oh joy and more than great joy that I have found in you such highly enlightened friends and loyal believers in the only true God of Abraham, Isaac and Jacob. But let now be served immediately more of the best wine, and let - together with those too few fishes - which were all of a too small kind and because I only have a very small provision of fishes left - four lambs be slaughtered and let them be well prepared quickly, for such true friends of God, may not suffer hunger or thirst in my house."

<sup>7</sup> I said to the innkeeper: "Just keep the lambs alive for today, but instead of that, have a look in your big fish tank, for I have the impression that still a lot of big and noble fishes from the Lake of Genesareth are in it. If there are some of them in there, then let about fourty pieces be prepared for us."

<sup>8</sup> While he was shrugging his shoulders, the innkeeper said: "A couple of weeks ago there were some of them in it, but if they are still in it now - as You noticed with a discernment that is totally unexplainable to me - I dare not say. Although I was not present when they removed the fish out of my big fish containers, and so it could well be that some of them were left behind, but it will be hard to find fourty pieces. Yes, in the big provision pool that is a couple of field-tracks away from here, I still have a reasonably big stock of all kinds of fishes, but there will not be many noble fishes in it, because the noble fish is a predatory fish, and if you mix them with the other fishes, he causes great damage.

<sup>9</sup> But because you made me so happy with Your testimony, I will on Your word go anyway and check it out about the noble fishes. If curiously enough it would be the same as with the breads of which it is still by far not clear to me how they were multiplied and ennobled, then I almost will have to think: You also are an authorized messenger of that great Man, of my only Lord and God. And I think that I will not be far from the truth, if I consider you all as such. But now I will go to the noble fishes."

<sup>10</sup> Then the innkeeper quickly left the room and went to his wife who was still busy in the kitchen for the personnel of the house, and he told her.

<sup>11</sup> But the woman said: "Oh you too credulous man. From where do you think those forty fishes will come? You will not find even one in it, for I have sold them all five days ago to the doctor who gave a big dinner, and I have put the beautiful money in your cabinet, and I think that he ordered someone, who had to remain silent, to fill up the bread storeroom with the king's bread in return for the favor that was given to him."

<sup>12</sup> The innkeeper said: "Look, you were always a woman who struggle to believe. It may be so, but it is more likely that it is not so. However, your unbelief will not prevent me from checking the biggest fish tank. Whether you will go with me or not is the same to me."

<sup>13</sup> After these words of the innkeeper, his wife went with him anyway, and how surprised they both were when they saw the fish container full of the most noble fishes, so that they were really astonished.

<sup>14</sup> Again, the innkeeper called all his personnel together and asked them seriously if ever they knew how those many and very expensive noble fishes came into the fish container. But they all swore by Heaven that they did not know.

<sup>15</sup> Then the innkeeper said: "Truly, these things are not happening in a natural way. One of the guests who came here tonight, who are all somehow mysterious, must have done it."

<sup>16</sup> And while he turned to his wife and his kitchen personnel, he said: "In short, those fishes came here suddenly in a miraculous way with many hundreds at the same time. So instead of forty, take right away fifty. Make a bigger fire and prepare them in the best manner, because I myself will eat some of those fishes."

<sup>17</sup> Then the helpers came immediately into action and took the desired fishes out of the fish container. And before one hour had passed, the beautiful noble fishes were put well-prepared before us on the table.

## **- Chapter 53 -**

### **The innkeeper recognizes the Lord.**

*31.10.1861*

<sup>1</sup> But the innkeeper was already with us in the guestroom and brought also his eldest son with him, who was blind in one eye.

<sup>2</sup> When he came to us being fully amazed, he (the innkeeper) said to Me: "Good and dear Friend, immediately after Your testimony about the great Man, I suspected that one of you might be an exceptionally authorized messenger of the great God-Man, because the minor ones are send first, and now the greater ones are following. But now that I also have seen the biggest fish container full of noble fishes - and this on Your word - I am not doubting anymore that you are evidently messengers of that great God-Man, about whom You gave that completely true testimony. One of you will certainly be the most important, and I finally think that You are that Person. If it is so, then please tell me, so that I can give You very special honor, because our precept is always: 'honor to whom honor is due'.

<sup>3</sup> I said: "Do not worry about that now. It is true that I am the first One among these My companions, but in a very different manner than you think. But it is good that the noble fishes are there, and there is still good wine. All the rest will become clear later on, and this at the right time.

<sup>4</sup> But what is the matter with your half-blind son over there?"

<sup>5</sup> The innkeeper said: "Ah, how do You know that he is half-blind and that he is my son?"

<sup>6</sup> I said: "Oh, it is not a wonderful thing to see that, for he looks much like you. You are spiritually half-blind and this son of yours is blind in a natural way. Finally you both can be helped. Were the disciples of that great Man about whom you just related, not able to heal that one eye of your son?"

<sup>7</sup> The innkeeper said: "Yes, they did try it, but they did not succeed. Also that John has been here for that reason a couple of times, but he did not succeed either to give back the light of my son's one eye. And so he will have to bear this little discomfort with patience. Since I was of the opinion that you were perhaps the still more powerful disciples of the Lord, I let him come with me inside, hoping that you could maybe help him. But since you are not, he can return to work in the kitchen."

<sup>8</sup> I said: "Ah, that is why he has to stay there. He certainly will become seeing sooner than you."

<sup>9</sup> The innkeeper said: "But dear Friend, just look at my eyes. I can see exceedingly well with both my eyes. Then how can my half-blind son become seeing sooner than I?"

<sup>10</sup> I said: "I told you before that you are only spiritually half-blind, and your physically half-blind son will receive sooner the complete light in his eyes than you the light of your soul. But now nothing more of that, there are the fishes already that we will eat, because the first meal for more than forty men was somewhat shortly measured despite the fact that you added the lentil-dish. But this time, you and your son should eat with us. Your wife should not receive anything to eat of these fishes today because it is hard to make her believe. Tomorrow she can prepare also a fish for herself and strengthen her faith."

<sup>11</sup> When the fishes were put on the table and I took first a fish for Myself, then immediately all My disciples took a considerable amount of food, because it was already known since long to them that this kind of fish was the best. We ate and drank cheerfully and we often talked about the great Man from Galilee, fully praising and honoring Him. This made the innkeeper extremely cheerful, and so each time he proposed a toast to Him with his cup of wine and expressed exalted wishes of happiness to Him. Furthermore, one after the other My disciples related some events that happened on our trips and also a lot about My childhood, which was greatly appreciated by the innkeeper.

<sup>12</sup> When they finished to tell their stories that lasted almost until midnight, the innkeeper turned to Me with the request: "My dear and uncommonly wise friend, you have told me now so much about that great God-Man that I now already consider myself as the happiest person in the whole world, and this is also really what I am for the greatest part, but I would now feel completely happy and be as blissful as the highest angel in Heaven, if I only could see a well-resembling image of that great God-Man. Friend, you have promised me already before that You would show me one. If You have one with you, I ask you to show it to me."

<sup>13</sup> I said: "Yes, yes, you are right, I have promised you and will also keep My promise, but I also told you after that, when you brought in your half-blind son to us, that he would become fully seeing sooner and that you finally would probably also become completely seeing in your half-blind soul. Because as long you are half-blind in your soul you will not be able to distinguish the true image of the Lord and Master and look at it vitally. Therefore, let your son come to Me now, then I will see if I can open his blind eye and fill it with light."

<sup>14</sup> After these words of Mine, which surprised the innkeeper, he placed his son before Me and said: "There is my son, Friend. Please now you try also to know if You can succeed to make him seeing."

<sup>15</sup> I said: "Very well, My friend, I want your son Jorab to see. So be it."

<sup>16</sup> After these words, the blind eye of the son became seeing. Father and son were simply startled about this sudden healing, and the son said: "Father, this Man must be much more closely related to that great God-Man than all the others who have tried to heal me in His name. Those said: 'In the name of the Lord Jesus Jehovah, let there be light in your eye.' And see, it still remained blind. But this Man said: 'I want your son Jorab to see. So be it.' So our friend healed me by His own power when He said: 'I want it.' Therefore, He is the great God-Man Himself and no-one else. And you, father, are still half-blind in your soul, if you cannot see that immediately, and He Himself is the most true image of Himself, full of God's life, might and power - for only God can say: 'I want it', but man can only say: 'May God the Lord will this or that.'"

<sup>17</sup> After the son had said all that, also the innkeeper became seeing, recognized Me and fell on his knees before Me and asked Me to forgive him.

<sup>18</sup> But I said: "Friend, what do I have to forgive you? The fact that you have recognized Me only now? I wanted it that way. And so, be completely happy now. But tell no-one in your house before I tell you. But take care now that we receive a place to sleep. Tomorrow we will determine what to do next."

<sup>19</sup> Then innkeeper stood up from the ground and began to thank Me beyond measure, because I had considered him worthy for such invaluable mercy.

<sup>20</sup> But I said to him: "Do not make too much fuss about it, so that the attention of your house-personnel would not prematurely be drawn to Me. If your wife, your other children and your personnel will see that Jorab can see and will ask you and him how he became seeing, then say: the guests who came here were able to do that, for the great Lord is more with them than with those who did not succeed to heal the blind eye of Jorab in His name. But go now and let a place be prepared for us to sleep."

<sup>21</sup> Then the innkeeper left and let fourty resting chairs be prepared for us in the big dormitory. Then he came back to show Me the way respectfully. We stood up from our benches and went to rest.

<sup>22</sup> However, the innkeeper still talked to his wife and also to his adult children about many things, but he did not betray Me, although his wife made a few times the remark that maybe I Myself could finally be that miraculous Master who, two-and-a-half years ago performed such great signs in Samaria. She thought that for certain reasons I possibly did not want to make Myself known immediately, as was the case during My first visit to this city. She would look at Me more sharply during the daytime, for she had the luck to have seen Me a couple of times during My first presence in this place. And after this conversation, also the family of the innkeeper fell asleep and rested with us until sunrise.

### The spiritual meaning of the events in the inn.

<sup>1</sup> In the morning, everyone was soon busy in the house to prepare a good morning meal for us. We stood up also from our resting chairs and went again to the guest room where the table was adorned with rich and costly service items. There was much gold and silver, and the tablecloth was made of the finest byssus and at the edges, gold and pearls were woven into it. Also the wooden benches of the day before, were replaced with richly adorned chairs.

<sup>2</sup> When My disciples saw that, they said: "Just look, Lord and Master, how this innkeeper is honoring You. Such consideration from an innkeeper we almost have experienced nowhere else."

<sup>3</sup> I said: "Do you think that I am well-pleased with this? Only in the love of the innkeeper I am well-pleased, but in this splendor not at all. But since I surely knew with what kind of faith and with what kind of love the innkeeper clings to Me - although he only heard about Me and had therefore the strong desire to see Me once personally in his life - I came with you into his house so that he should find Me, recognize Me and finally also see Me very close to him. Why I set it up that way and why I let it also happen, you, who are My most important successors and disciples, and who especially should understand the secrets of My Kingdom on Earth, must hear it and have it explained from My mouth.

<sup>4</sup> Look - also in the future, there will be a lot of people, when they will hear about Me, who will search Me everywhere with great zeal, and also My Kingdom. But being half-blind in their soul, they will nevertheless not find Me completely when they will travel after Me to this and that place. When people will say to them, after they searched for Me: 'He was here and is now there and there - just go there, then you surely will find Him'. Those who will search Me, will hurry to that place to find Me, and still they will not find Me, for as I have indicated to you repeatedly, many will say: 'Look, here He is', or 'There He is', or 'He is in this house', or 'in that room', but then do not believe it. For if someone believes in Me without doubting, and truly loves Me in his heart above all and thus also his fellowman as himself, and if he also has a continuously growing desire to see Me personally and to know Me and My will ever deeper and clearer, I will in the same manner as here be present very unexpectedly very close to him, although he thinks that I am still somewhere else in an unknown, faraway place - and then I will make Myself known very close to him, living with him in the same house and eating with him.

<sup>5</sup> The one who really wants to find, see and speak to Me in the future when I will have returned to My Heavens again, should not search Me in the world or in certain houses, temples or rooms, but the closest to him, that means in his heart. And whoever will search Me in this manner, will also find Me, but although I will be with him, he will not recognize Me as long as he will remain half-blind in his soul.

<sup>6</sup> A person is half-blind in his soul as long as he - although he grows in faith in Me and in his love for Me - comes from time to time into all kinds of little doubts and the blunt conditions of life through the manifold influences of the world. And therefore he will still not be aware of Me, although I am often very close to him and act and speak to him as a very good friend. And then he asks Me with full awe, real faith and also full of love, where I am and if he will ever come to see Me once, and how and when, and if this would happen already in this world, or only later in the other eternal world of existence.

<sup>7</sup> His physically half-blind son, however, denotes the sense and the mind of man. The sense is the eye that still sees this world, the mind is the eye that is blind for this world and its stimuli, but

therefore turned inward. But I look at it and heal and enlighten it completely. But as soon as this eye comes to life, it soon overpowers the eye of the world-sense and also turns it inward. When this happens, the whole man is enlightened and sees and soon sees and recognizes Me easily and then wonders how he had not been able to recognize Me for so long since I have long been in easily recognizable and speaking and teaching in many ways.

<sup>8</sup> What I have told you now, you also can teach the people and thus show them that I visit everyone at home who seeks Me first with real faith, from that in love for Me and from that in love for fellowman. Remember this well."

<sup>9</sup> The disciples, especially My Jacob the elder, thanked Me very much for this enlightenment, because - as already said - this disciple was most busy with the spiritual correspondences, as well as John and Peter.

## - Chapter 55 -

### The splendor on the table during the morning meal.

<sup>1</sup> After I had finished this explanation, the innkeeper came with his healed son to tell us that the morning meal would soon be put excellently prepared on the table. And at the same time he asked Me very respectfully for advice to know what he should do, because his wife and children were continuously bothering him to tell them Who I am and from where I came, since I was able to make the blind eye of his son completely healthy again without any other helping means. He, as well as his son did not want to betray Me because I forbade them.

<sup>2</sup> But I said: "Since I quickly will continue My way after the morning meal, you can then reveal to them who I am and from where I came, because if you would tell them now directly, My presence would soon be known in the whole city, and then you will really be in trouble because of the crowding of the people in your house. After My departure, you still will have a lot to do with the curious ones. How much more would that be the case now while I am still present."

<sup>3</sup> The innkeeper and his son were completely satisfied with this and he left to take care of the morning meal.

<sup>4</sup> It was immediately put on the table in silver platters, and the wine in big silver cups. My platter and cup of wine were made of the purest gold, and I asked the innkeeper why he did this, since I am never pleased with such earthly splendor.

<sup>5</sup> And he bowed deeply before Me and said: "Oh Lord and Master, it is true that I know that You are never pleased with such things, and that, when we honor and praise You, You are only pleased when it is done with a heart that is filled with pure love - but in me, You have already found someone who has honored and praised You above all in his heart and who from now on wants to honor and praise You even more in this manner. And I thought that I would commit a sin if I would not also give You, as the highest Lord of Heaven and Earth, the honor in the way that is already given to people who are of a certain esteem.

<sup>6</sup> For You have created the whole Earth with everything that it contains, and thus also it's gold and silver. And so also these metals - which have been recognized by mankind for already a long time as the most noble and thus also the most valuable - are testifying of Your love, wisdom, might,

greatness and honor. And therefore, in my simplicity, I think that it is better that You as Creator of also the gold and the silver, should be honored in our human manner with these metals, instead of committing a shameful usury with it or for its sake to wage the most bloody wars and to call out as from Hell a thousandfold calamity over poor humanity."

<sup>7</sup> I said: "Yes, yes, you are of course right in this. If all people would think the same as you, and their heart would have the same attitude, then gold, silver, pearls and all costly precious stones would not bring them disaster. But because people consider it important to honor God with gold, silver, pearls and precious stones, they began to think quite differently and have thus also soon a different attitude, and so it would be very unwise from God if He would let Himself be honored with that which caused the most and greatest disasters among people at all times.

<sup>8</sup> Also the patriarchs of the Earth thought like you, and they honored God before golden and silver altars and performed their honoring prayers of praise in temples that were richly adorned with gold, silver and all kinds of precious stones, as you can see in the temple in Jerusalem. But what was the result of that? Look, precisely by that, the mentioned metals, pearls and precious stones became extremely precious in the imagination of the people.

<sup>9</sup> When finally they attributed a too high value to these things with which they worshipped God, they began to delve more and more into the ground to search for gold, silver, and pearls and precious stones. By that, they slowly forgot God and thought that they would already highly honor God and receive enormous merciful gifts when they could lay in His honor a big piece of gold, silver or a lot of precious stones on the altar.

<sup>10</sup> But since all people were not so capable to find what is mentioned to please God, they asked the patriarchs - who were also priests at the same time - how many sheep, cows, oxen or also calves and bulls they had to offer God instead of so and so much gold and silver to please Him as much as the one who offers pure gold and silver to God.

<sup>11</sup> Then the elders and priests noticed very soon that it was easily possible and also more or less harmless to combine a profitable business with religion, and that it was also very useful to religiously uplift and reassure the people. And so the priests began to weigh the gold, silver, pearls and precious stones and to determine their value according to the number of several animals, and later also according to the amount of grain, fruits, good construction wood, wine, dress materials and also a lot of other things.

<sup>12</sup> Through this, originated the exchange dealings and the illicit trade, the evil usury money changing, then envy, hatred, anger, persecution, lying, cheating, lewdness and earthly splendor, importance, superiority, pride and contempt among the people, since they did not measure their value anymore according to their inner soul's nobleness, but only to the weight of the gold and silver, pearls and precious stones, to the extent of the flocks, fields and vineyards and the greater possession of still other things.

<sup>13</sup> That the poor were envious of the rich and began to reduce their riches by all kinds of tricks, and that it did not take long before theft, robbery and murder came soon after that, is obvious, because when materialism prevails more and more, the spiritual goes to ruin, and finally God will become for men an old, worn-out, insignificant and useless concept whom they cannot imagine anymore. Then total godlessness and through that, all imaginable evils are common for everyone in the most unscrupulous way. Men take up arms, and a part of the people, who think that they are better, try to subdue the evil part with violence, and when this succeeds, there will be laws upon which are the most severe punishments when they are not observed. And this is how dictators - and opposite of them the slaves - arise on Earth.

<sup>14</sup> Look, all this is the result when people use the gold, the silver, the pearls and the precious stones

for no matter what external worship, thinking that these things are the most pure and most noble matter.

<sup>15</sup> Concerning the outer worship and glorification of God, this has already been taken care of by God Himself since eternity, because that is why He created Heaven and the whole visible nature, this whole Earth, the moon, the sun and the numberless stars that are celestial bodies of such magnitude that can hardly be told, and that are full of light and the most beautiful things, and little creatures on their very big and vast plains and fields, and this is sufficient for the outer glorification of the great God and Master over everything since eternity, and thus He does not need gold and silver, no pearls and no cut and polished stones of this Earth.

<sup>16</sup> The only true worship and glorification that is pleasing to God, consist of and should always consist of a pure heart that loves God above all and fellowman as oneself, and thus also - which is the same - by faithfully keeping the commandments that He gave to all people through Moses. All the rest is vanity and foolish, also when it is done by a pure person who is pleasing to God. It is true that God is outwardly honored by certain people like the Pharisees and the pagan priests and priestesses who worship idols, and also by apparent pious people who are servants only with the eyes, and by hypocrites while they themselves are completely not believing in Him and have never believed in Him, and this for money and other considerable offerings, but this is not only worthless to God but it is an abomination in His eyes, and this is also the case with everything that is grand and brilliant in the eyes of the world. Remember this, My friend, since you have heard it now from the mouth of the One who does not let Himself be honored and praised by no matter what kind of matter, but only by a pure heart that is completely dedicated to Him and with a dedicated will."

<sup>17</sup> Being very embarrassed, the innkeeper said now: "Oh Lord and Master since eternity, if this honoring from me, which is also external, as I can clearly see now, is not pleasing to You, then everything should immediately be arranged differently."

<sup>18</sup> I said: "Just leave everything as it is now, for the fishes are well-prepared and will this time also taste us well in golden and silver platters, and the wine also. But let it be next time."

<sup>19</sup> The innkeeper was satisfied with this, and we began to partake of the morning meal.

## **- Chapter 56 -**

### **The prophet-schools**

<sup>1</sup> During the meal, the innkeeper asked Me if he should not secretly let the doctor know that I was here.

<sup>2</sup> I said: "Then you would make a useless effort, because he and his wife traveled over the countryside and will only come home in a couple of days. When they will come to you, you can relate to them about all the things that happened here during their absence. But now we will continue to eat and drink undisturbed."

<sup>3</sup> Then we, as well as the innkeeper and his healed son, cheerfully ate and drank, and they continuously praised the good taste of the noble fishes.

<sup>4</sup> The innkeeper could not keep a good remark to himself, for he said: "Oh Lord and Master, the

fishes that were first created in the waters of the Earth, will certainly also have tasted better than the ones that were procreated among each other, because these noble fishes were also not procreated, but newly created by You, oh Lord and Master, and therefore they also taste so extremely good."

<sup>5</sup> I said: "Yes, yes, you could be right in this. And in the same manner, also the word that comes from My mouth, is more powerful and more active than when it is spoken out by the prophets, but their words can be strengthened in every person to the same power when, through action, they are well prepared in the will and the heart of man.

<sup>6</sup> My word is already Life in itself and makes everyone alive who hears it with a willing heart, because then the primordial Life, which is the basis of all life, passes directly into the life of man. The word of the prophet however, is only a trustful signpost and shows man how he can come to the living word out of My mouth and by that can pass into the life of the spirit.

<sup>7</sup> I say to you all: finally, everyone will have to be instructed by God in his heart, for he who finally will not be instructed by the Father or by God's Spirit in Me on the way of the pure love for Me and his fellowman, does not come to Me, the Son of the eternal Love, which is the eternal Light, the Way, the Truth and the Life Itself, because I am in Myself the Wisdom of the Father. Although you do not understand all this now completely, but you will understand it when after My ascension you will be reborn in the Spirit out of Me, for this is the living Spirit of all truth that completely lives eternally in Itself, and It will lead you into all wisdom. So you were right when you said that the newly created fishes were tasting incomparably better than those that were procreated later among themselves."

<sup>8</sup> Then the innkeeper said: "Oh Lord and Master, I have heard many things about the former prophet-school, which was especially very common during the time of the judges, and which also continued to exist after that during the time of the kings, unto nearly our time. But still, I was never able to clearly discover of what their lessons and exercises actually consisted. But from the time that someone became a prophet according to the full truth, the Spirit of Jehovah spoke unmistakably through his mouth, which was also proven through the acts of several great prophets.

<sup>9</sup> Of what did those lessons and exercises of a prophet-school consist actually?"

<sup>10</sup> I said: "Listen, My friend, the things that happened during that time - only in all kinds of correspondences as preparation for this present time - stands now fulfilled before you. In that school, the judges and priests who were awakened in the spirit, accepted, in the manner of Aaron, children who were already since their birth educated in a pure and good manner by God-fearing parents, and of course especially boys who were above all physically completely healthy and strong. There they first had to become skilled in reading, counting and writing. After that, they were well-instructed in the Scripture, namely in the books of Moses, and then also in the geography and ethnology of the Earth as far as it was known by man.

<sup>11</sup> At the same time they were carefully urged not to only know God's commandments, but also to keep them as strictly as possible out of their free will and make decisions on their own. Also, according to their age and degree of spiritual development they were exposed to a lot of tests and trials, so that inwardly they would come to the living conviction to know how much their strength had already increased to resist the whole world and its enticements.

<sup>12</sup> They especially had to be protected against laziness, which is the mother of all other sins and evils, and therefore they were also urged to do all kinds of physical work that was adjusted to their physical strength.

<sup>13</sup> Once they were grown up and strong in self-denial and gained victory over themselves, they

were guided to their inner self through the science of correspondences, by which they came to the living faith and obtained an unbendable will in union with God's will which they knew well and which they also observed precisely since already their childhood. So they also were already capable to perform many signs, because their own will became one with God's will, and their faith as a true, living light from the Heavens, did not allow anymore doubt in their enlightened hearts.

<sup>14</sup> Once all this had come within the true and living order, they became filled with God's Spirit through their living faith and their will that was unified with God's will in all their actions, everyone according to his own individual capabilities. Through that, their inner sight received a wider range of view, and so they foresaw also future things and events in corresponding images that they then wrote down for the later generations.

<sup>15</sup> Whoever acquired this condition in which he had visions, did also acquire the inner living word in his deepest inner being and heard thus the voice of Jehovah in himself, and that was the Word of God that the prophet announced to the people as if from the mouth of God, and in fact had to announce because he was urged by the Spirit of God that was prevailing in him. Look, this is how the school of the prophets was, and in the manner that I have described it, men were formed in a real and true school of life to become prophets."

## **- Chapter 57 -**

### **The true prophets.**

<sup>1</sup> But it happened also often that pious men, who always firmly believed in God and loved Him with all their heart, were awakened to become true prophets, also without first having frequently visited such school. So Moses and Aaron were great prophets themselves while they were not trained in any school for this, because their faith, their heart that was dedicated to God and God Himself were their school. Also Elijah and Jonah, Joshua and Samuel became true prophets without any preceding school, because God Himself was their Master and their school.

<sup>2</sup> Also the patriarchs were mostly seers and prophets without school, because only God, to Whom they adhered and whom they believed without doubting, was their school where He revealed His will to them. And even in this time, there were seers and prophets who were not trained in the school for seers and prophets, because God looks always only at the heart of man and not at the school where someone attained to this or that ability.

<sup>3</sup> Look at these My disciples. None of them has ever seen a prophet-school, and still, many of them will perform greater things than all the old seers and prophets, for only I am their Master and their school, and this is how it will be and remain until the end of times of this Earth.

<sup>4</sup> Although many schools will be erected in the future, out of which a countless number of false teachers and prophets will arise, but only very few true prophets according to God's will.

<sup>5</sup> Truly I say to you: from now on, only the one who will believe in Me, love Me above all and his fellowman as himself and who will actively follow My teaching, will become a seer and prophet. Therefore, not everyone who believes and calls out: 'Lord, Lord,' will enter My Kingdom, but only the one who will do My will, which is clearly expressed in My teaching.

<sup>6</sup> Therefore, also you should not be simply and solely empty hearers of My word, but you should act

directly according to it, then you will receive in yourselves the true Kingdom of God. But do not ever expect that the Kingdom of God - which is a Kingdom of the inner life - will come to man with outer signs and outer splendor and magnificence, for it is in you. Whoever will seek it in himself in the manner that I have shown you and does not find it in this manner, will search it in vain in the whole world and on all stars.

<sup>7</sup> Thus the path to the true, living Kingdom of God is very narrow and often overgrown by all kinds of thorn-bushes. Humility and self-denial are their names. For worldly people, it is absolutely impassable.

<sup>8</sup> But the feet of one who believes in Me and keeps My commandments, will not be hurt by the thorns on the path to God's Kingdom. Only a serious beginning is difficult. But when the seriousness remains and when it will not be weakened by all kinds of worldly reflections, the entire attainment of God's Kingdom is very easy, because for the one who always strives in full earnest for God's Kingdom in himself, will My yoke be soft and the burden that I give him to carry will be light, and to the serious seekers of the true Kingdom of God I will always call aloud in their heart: 'Come all to Me, you who are tired and burdened. I Myself am coming to meet you for already more than half-way and want to strengthen and refresh you fully!

<sup>9</sup> To those however who will only call to Me 'Lord, Lord' - but are mostly concerned and focused on purely worldly things, and are only casually striving to that which is of the Kingdom of God, I will say: 'Why do you, worldly people, call to Me, and why do you shout? My heart has not yet known you. Let that about which you are concerned now also give you the help that you desire.' Truly I say to you: such people will on this side probably never find the true and living Kingdom of God in themselves, and they will be bad teachers, seers and prophets for their fellowmen, and on the other side it will be for such half-dead souls incomparably much more difficult to seek and to find the Kingdom of God in themselves.

<sup>10</sup> Therefore, let everyone work as long as the day lasts, because when the night will come, it will hardly be possible to work. Did you, My friend, also understand what I have said now?"

<sup>11</sup> The innkeeper said: "Yes, Lord and Master over everything, I thank You for this lesson from my deepest inner life. Now the situation about the old prophet-school is completely clear to me. But at the same time I ask You also when I - more seriously than it has been the case until now - will walk upon the narrow and thorny path to God's Kingdom, that You would mercifully like to come to meet me already from the first step, and help me, so that during the time that I continue my way on the narrow and thorny path of life, I would not become tired, discouraged and impatient."

## **- Chapter 58 -**

### **Following the Lord.**

<sup>1</sup> I said: "That which you have now asked Me, I have already done now, and therefore you will be able to continue your way easily, because for whom My life of light shines, will on his way not easily stumble upon a stone anymore and he will know how to avoid the thorns. The one who walks with Me, will have a well-passable way everywhere. However, the one who walks without Me to the Kingdom of God - which is the inner kingdom of life and all truth - will have a long, narrow and very thorny way to go through, as this was the case with many old wise men of all people on Earth, and which will also be and remain the case in the future.

<sup>2</sup> From now on it will be easy for you, as well as for a lot of those who saw and heard Me and who completely believe in Me. But their descendants will attain to the Kingdom of God only by their faith. Whoever sees and hears Me, believes easily and can also live and act easily according to My word. But he who in the future will not see Me anymore physically, will have it more difficult to attain to the true, living Kingdom of God, for he must believe what the messengers who are sent out, will tell him about Me.

<sup>3</sup> However, if he willingly accepts what he hears in his believing heart, and will feel true joy, because of the truth that he heard, then soon the baptism of the Spirit out of Me will come over him, and then he will see the opened gate to God's Kingdom. From that point on, also for those who were no witnesses of My presence now, the way to God's Kingdom will be easy.

<sup>4</sup> But rejoice, now that you know all that - about the fact that God determined it already from the very beginning. And when you will relate to the people about Me and My Kingdom, then tell them what I have told you now - but above all, make them understand that My Kingdom is not of this world, but that it is the inner Kingdom of all truth and all life in the deepest inner self of man. Whoever has found it in himself and has entered into it through his living faith and active love, has conquered the world, the judgment and death, and will constantly have eternal life.

<sup>5</sup> Although human reasoning thinks that the things that I have told you now, are foolishness - it is nevertheless the highest wisdom of all life in God. It will be good for the one who will not be offended by it.

<sup>6</sup> no-one can know all the things that lie hidden in man and that are necessary for his life, except the spirit that is and abides in the deepest inner self of man. And so, not any worldly wise man knows who God Himself is and what is in Him, but only God's Spirit that penetrates all His depths.

<sup>7</sup> However, when the spirit in man is not awakened as the true light of life, it is dark in man and he does not know himself, but when through faith in Me and through the love for Me and fellowman, the spirit in man is awakened and enlightened to a bright light, the spirit thoroughly penetrates the whole man, and then man can see what is in him and he knows himself. And he who knows himself, knows God also, because the true and eternal Spirit of life in man is not a human spirit, but a Godly Spirit in man, otherwise man would not be an image of God.

<sup>8</sup> If you have understood this well, we will now, after having been strengthened in body and spirit, leave our table and begin our trip to Galilee."

<sup>9</sup> They all assured Me that they understood it well and they thanked Me for this lesson.

<sup>10</sup> Yet, the innkeeper was asking if I would not prefer to stay in his house until noon.

<sup>11</sup> But I said to him: "Look, everything in this world has its time, thus also to come, to stay and to go. And I know where still today a big work is waiting for Me, and therefore I must go to the place where that work is waiting for Me. Besides - in one hour, a big caravan of businessmen from Jericho will come in to your place, and then you will have much to do. The businessmen will be able to tell you many things about Me. Tell them also that I was here, but do not tell them which way I went."

<sup>12</sup> The innkeeper assured Me once more that he would strictly observe everything what he had recognized as My will and thanked Me once more for the good things I did for him. And I gave a sign to the disciples to break up.

<sup>13</sup> Then we really stood up and went on our way. The innkeeper and his healed son escorted Me for more than a thousand paces and then they returned back home full of good things.

**The fruitful blessing in a small village in Samaria.**

12.11.1861

<sup>1</sup> When the innkeeper came home, his wife said in a sulking tone to him: "Why did you not call me with the other children, so that I also, together with the other children could have properly said goodbye to that wonderful Savior?"

<sup>2</sup> The innkeeper said: "Woman, if that were necessary, then the Savior Himself would surely have called you, but since it was really not necessary, you were not called because of your slight unbelief. And if you had come to know the Savior more closely, then soon the whole city would have known about His presence, which He did not want, and so it is good that He Himself let it all happen that way. Soon, when our doctor will come home again and will certainly visit us, you will soon enough hear who that wonderful Savior in fact was.

<sup>3</sup> But take care now to prepare everything, for in about half an hour a considerable caravan of businessmen will come into our place, as the really all-knowing Savior has announced me beforehand, and then we will have much to do. Thus see to it that everything in the kitchen will be prepared."

<sup>4</sup> When the woman heard that, she went hastily to the kitchen and put all her male and female helpers to work, because now she believed what the innkeeper told her about what I announced to him.

<sup>5</sup> When all kinds of food, which were usually served to businessmen, were almost completely ready to be eaten, the caravan that was announced by Me arrived. Being extremely surprised, they asked how the innkeeper could have known this time beforehand that they would arrive at that time.

<sup>6</sup> They still talked a lot about this after that, and the businessmen understood soon how the innkeeper knew the time of their arrival. Then several businessmen, who already heard about Me before, believed in Me.

<sup>7</sup> Meanwhile, we quietly traveled on - and around noon we came close to a village that was still located in Samaria. Around the village there were many fruit trees, mostly figs, apples and peaches, and the disciples wanted to satiate themselves a little with these fruits.

<sup>8</sup> When we came fully into the village, the disciples asked to the few present villagers if they could pluck some of the fruits.

<sup>9</sup> The villagers said: "That is surprising. Do you Jews want to eat fruit from us Samaritans?"

<sup>10</sup> The disciples said: "It is true that we are Jews, but we are no Pharisees who hate you, and therefore we gladly would like to eat the fruits of your trees - if you want to give them to us - and we also want to pay you for them."

<sup>11</sup> Then the villagers said: "Just eat as much as you like. However, money we will not accept from you, for we also did not ask money from God when He blessed our fruit trees."

<sup>12</sup> Then the disciples went to them and ate according to their desire, and the more they ate, the fuller the trees became.

<sup>13</sup> The villagers soon noticed this, went to the disciples and said: "How do you actually eat the blessing of our trees? We noticed very clearly that our trees are not only not losing any fruits, but

the trees become also visibly full, so much so that their branches and twigs can hardly bear the weight. Do you not notice that, since you eat the fruits so indifferently? It is a clear and really obvious miracle."

<sup>14</sup> Then the apostle Andreas said: "What you see, we see also. However, not we who are eating are causing this, but your unselfish neighborly love does that. We are strangers for you and you hospitably admitted us to eat without payment the sweet fruits of your fruit trees of which you troublesomely have to take care for in this region. That was pleasing to God the Lord, and therefore He has now clearly visibly blessed your fruit trees before our and your eyes, because of the friendship and love that you have shown to us.

<sup>15</sup> It is true that this happens only seldom in this time - and it happens seldom, because it is also extremely seldom that friendship and love is given to foreign travelers without they having to pay for it. For no matter where you go and expect a friendly service from someone, it is done against payment, but out of pure neighborly love, it is done as seldom as such blissful miracle of God, as you can see now before your eyes.

<sup>16</sup> So remain continuously faithful in the practice of unselfish neighborly love, and love God by keeping His commandments, then you will never have to complain about any lack of God's blessing. God remains always and eternally the same, only humans are changeable, they forget Him in their worldly intoxication and consider His precepts as a product of pure human cleverness and will do then whatever their reason thinks is good. With such faith and such way of doing according to the worldly belief, God does not look anymore with His eye of mercy and love to people who have forgotten Him almost completely, but with His eye of wrath.

<sup>17</sup> Under these circumstances in human life, divine blissful miracles are becoming very easily and surely extremely seldom occurrences on this Earth among men. But where there are still men who are still believing in God without doubting, who keep His commandments and who still have not defiled and polluted their hearts and souls with the evil greed for the worldly Mammon, God shows Himself before them always as an extremely good Father Who blesses His children, as it also happened during the time of the patriarchs. But to the children of this world, who do not care about Him, He shows Himself as a relentless judge and He chastises them with all kinds of troubles, and His blessing right hand is not stretched out over worldly people.

<sup>18</sup> If you, dear, simple inhabitants of this small village, will take that to heart, you will also easily understand why God has obviously blessed your good will."

<sup>19</sup> Then an elder of the village said: "Friend, you have spoken here very wisely in the name of Jehovah, and thereby you also have shown that you are not a follower of the evil teaching of the Pharisees. You have completely the same attitude as we have and you are truly right in every respect. I am already an old citizen of this village, and I know that it's inhabitants are still strict followers of the precepts of Moses, by whom God has spoken. And the service that we have given you on your request, and which we did with gladness and with all our heart, we have already given to many other people who traveled through our little village and who were hungry and thirsty, but such miraculous blessing we have never experienced, although I thereby must honestly confess that despite all our generosity, we never had to complain about any lack of God's blessing. But, as I said, we have never seen such remarkable blessing from God.

<sup>20</sup> So there seems to be a very special circumstance here that for maybe very wise reasons, you cannot or may not reveal to us. But so be it. This is now such a striking miracle that no-one can deny, and we do not wish to ask any further questions to know it's actual reason. Nevertheless, one thing attracts my attention: that One of you who waits for you on the road over there, did not want to taste any of our fruits. Is He perhaps an arch-Jew who does not want to accept anything from Samaritans, or does He not like the fruit trees that grow here in our place?"

<sup>21</sup> Andreas said: "Friend, He is neither one or the other. But who will come to know Him, will have learned more than the whole world is ever capable to understand. That is also why He is the Lord and Master of us all."

<sup>22</sup> These words of Andreas attracted the attention of the elder, and therefore he said: "Was my opinion not correct when I said that with this striking miracle, apart from the special mercy from above, there is still a very special secret reason? And that secret reason can certainly be found in that man, whom you called your Lord and Master. Is my opinion correct?"

<sup>23</sup> Andreas said: "Friend, if you have that impression, then go to Him and talk to Him, for we know what we have to do and say, but He is the Lord and can do and say whatever He wills."

## - Chapter 60 -

### The reason why the inhabitants are blessed.

<sup>1</sup> After hearing this, the elder went directly to Me and said: "Listen, Lord and Master of these men who have satiated themselves with the fruits of our trees. Why did You actually not also want to satiate Yourself with the ripe fruits of our trees together with those who certainly are Your disciples and servants?"

<sup>2</sup> I said: "Because I did not so much desire to eat those sweet fruits of the trees, but rather I desired the much sweeter fruits of your heart and good will, for if someone does to one of My true disciples and servants a true, unselfish service of love, I accept this as if he did it for Me.

<sup>3</sup> I am with God and God is with Me - and those who are with Me, are thus also with God, and God is with them. God is also with everyone who really believes in Him, keeps His commandments and loves Him above all and his fellowman as himself. If someone does not love his fellowman without payment - no matter if he is someone from his own country or a stranger - and does not help him out of one or the other distress while he can see him looking like himself, as an image of God - how can he love God whom he does not see?

<sup>4</sup> That is why true, unselfish love for fellowman is one with the love for God, and God rewards his love already in this world and will once on the other side in His eternal Kingdom, reward it even more with eternal life. Truly, not even one drink of water that you have given with a good heart to a thirsty person, will remain unrewarded to you."

<sup>5</sup> The elder said: "Lord and Master, from Your words I conclude that You are really a Lord and Master. We refreshed the travelers already many times, for we have a common spring that contains very fresh water. We also often would have liked to refresh a tired traveler with a cup of wine, if we would have that, but our region is meager and the vineyards does not grow well here. To buy wine, we have neither money nor flocks of the quantity that is required for that, and thus we only can assist the many poor, tired travelers with what we scantily have. May therefore the dear, great and almighty Father in Heaven accept our will as the work itself."

<sup>6</sup> I said: "That is also what He has done for an already long time, and that is why you have never known exceptional distress. And in the future He will, in a still more remarkable way, care for your present well-being and even more for the salvation of your souls. You can be absolutely sure about that, because He will never leave whoever - like you - trusts Him. Even if He often does not help him right away and clearly visibly, He nevertheless will not let him go down completely.

<sup>7</sup> Because God tries everyone first, before He will clearly help him. If after all his trials, he has kept his faithfulness and love for Him, then comes suddenly, before anyone can notice it, the always-clear help from God, and then His blessing remains always with His faithful ones. Remember this, all of you, and keep in mind: God has tested you for the salvation of your souls. You have well-endured the test, and therefore He came now to you with an abundance of His rewarding blessings, and His blessings will become your permanent possession.

<sup>8</sup> You do not know Me and you do not know who I am, but the time will come, and is actually already there, that you will shout: 'Hail to the Son of David, Who has come to us in the name of the Lord!' Have you not heard what happened two years ago in Samaria?"

<sup>9</sup> The elder said: "Lord and Master - and as You are saying Yourself now, lineal descendant of the great king of the Jews - we come only seldom into the city of Samaria, which is more than half a day of travel away from here, and that is also why we know little of what is happening and what is going on there. However - we have heard from travelers that during the time that You mentioned, unbelievable and miraculous things must have happened by a newly arisen great prophet. They say that He gave the Samaritans also all kinds of comforting teachings, but some priests and also other worldly people took offence at Him. If this was well-founded or - which is more probable - unfounded, we could in our simplicity not evaluate, and we could not form an opinion of a matter that is unknown to us.

<sup>10</sup> But recently there was something else that happened to us, which we all witnessed - like the miraculous multiplication of the fruit trees today - and that was the following: around noon, only two men came to us. According to their clothing and language, they were from Jerusalem, and they asked us some bread and also a few ripe fruits from our trees, which we also gladly gave them according to our capability. When they were strengthened by it, I also took the liberty to ask them who they were, from where they came, whereto they wanted to travel further, where their homeland was and what kind of work they were doing.

<sup>11</sup> And they said: 'Not so long ago, we were very simple and mostly severely oppressed servants and helpers, and now and then, when we did not have any fixed job, we also were only badly rewarded day laborers in Jerusalem. But then a Man from Galilee, full of Godly power, might and wisdom came to Jerusalem, who taught the whole people with powerful words and who performed great and never heard-of signs. And a lot of people began to believe in Him, to the great vexation of the Pharisees and scribes, whose evil attempts to deceive the people, were revealed by Him without any shyness, and He sharply called them to account as someone who has power.

<sup>12</sup> This Man who was sent by God into the world, who had also continuously a mighty archangel as companion, accepted also us as His disciples, because we fully believed in Him. He gave us wisdom and all kinds of power to heal the sick of body and soul, and to drive out evil spirits from people, and poison or poisonous animals cannot harm us, even if we would be forced to walk over scorpions and vipers with bare feet.

<sup>13</sup> Our most important task and activity is that we as His messengers, will proclaim in name of the God-Man that was sent by God, the coming of the Kingdom of God on Earth among the people, whether they are Jews or gentiles, and that we should tell them that He personally, as the Messiah, who was announced by the prophets, has now come into this world to save them from the old and extremely hard yoke of sin, the lie and the deceit, which are the judgment and the eternal death.'

<sup>14</sup> I asked those two of what that new teaching consisted, by which the Kingdom of God would come on Earth among the people. And look, then they talked just like You and also as one of Your disciples has now talked to us. And we were of the opinion that they were telling the truth, and we believed their words completely."

**The complete healing of the possessed person.**

<sup>1</sup> There was also someone among us who was insane for already thirty years, and now and then he was lost in the woods. There he was then tormented by the evil spirits in such a way that he often cried and roared terribly, and even the wildest animals were hastily running away from him. When he then came back from the woods to us, he was calm, and when he was asked what he had done in the woods, he never could remember anything about it.

<sup>2</sup> This very unfortunate man was in the village, just during the time when those two men visited us, and on their request, we let them get acquainted with him. Then they laid their hands on him and commanded the evil spirits in the name of the Son of God Jesus to go out of that man and leave his body forever. But out of the man, who was tormented such a long time by the evil spirits, they cried out so loud like an army of soldiers: 'Jesus Zebaoth Jehovah, who was born in the flesh from a lovely young woman in a sheep-fold in Bethlehem, and who grew up in the old Nazareth in Galilee to become a strong Man, we know, and to His almighty, we are also subjected because it is not possible for us to resist it, but you we do not know and we also will not obey you.'

<sup>3</sup> Then the two men called very seriously in their spirit on their Jesus for help. After this call we heard like a mighty thunder from above, and then the evil spirits left the tormented man suddenly, and we saw them hastily swirling away like a big swarm of black flies - and the man, who before that time had been tormented for so many years, became then completely healthy, and in that condition he is still living among us in the village. If You maybe want to see him, Lord and Master of Your disciples, I can let him be brought here.

<sup>4</sup> Look, this was a rare occurrence in our very remote village. And now I gladly would like to know if you all are perhaps also messengers of that mighty Jesus Zebaoth Jehovah from Nazareth, because you speak wisely, just like those two men, and also, because of your presence, unmistakable miracles happened to our fruit trees."

<sup>5</sup> I said: "Let first that healed man be brought here, then it will appear who I am and who My disciples are."

<sup>6</sup> After these words of Mine, the healed man was immediately taken out of a house where he was working, and was brought to Me, and he asked Me what I wanted him to do.

<sup>7</sup> But I said to him: "I really do not want you to do any service for Me, but I can do a good service to you, and therefore I have let you come to Me. Not long ago, you were set free by two men from your tormenting spirits?"

<sup>8</sup> The one who was questioned said: "Yes My Lord, the evil spirits have left me, thanks to God on high. But still, a certain physical weakness and the ever-increasing fear for death, which comes unmistakably near at my age, does not want to leave me, despite all my praying and trusting in God, and therefore, nothing in the world can make me happy anymore. Look, that is also a big and sad evil, especially for someone who has grown old with only evil afflictions. If You perhaps can free me from that, then You would of course do me a very big and beneficial service."

<sup>9</sup> I said: "Yes, My friend, I can do that from My very own perfect power, and I do not need the help of any other being for that. And so I want that you become now immediately as strong and powerful as you have never been before, and so let that meaningless, foolish fear for the death of your body leave you also forever, which is actually no death but only a clear light to the true, eternal life."

<sup>10</sup> When I spoke out these words over that man, he suddenly became filled with the power of a young man, and his fear for death left him immediately and entirely, so that he began to shout from sheer joy and began to thank Me at the top of his voice for this healing, and he praised God Who had given Me such power.

<sup>11</sup> Then the elder came to Me again and said in full amazement and awe: "Oh Lord and Master, I have the feeling that I know now Who You actually are."

<sup>12</sup> I said: "If you have that feeling, then tell what you feel."

<sup>13</sup> And the elder said: "Lord and Master, forgive me my boldness, that I am speaking with You. From everything that I have heard now, it seems that You are Jesus Zebaoth Jehovah, because no mortal human being since the first beginning of the world could ever say: 'I do this to you from my very own perfect power' - upon which he then would precisely accomplish in a miraculous way what he wills and which he speaks out in very simple and well-understandable words. Friend, You did not call to God or Jesus Zebaoth Jehovah: 'Help Me' - but You said: 'I want it from My very own perfect power.'

<sup>14</sup> Thus, who are You? You Yourself are the only true Jesus Zebaoth Jehovah. Do not cover any longer now Your face of the Messiah who is promised by the prophesies of the prophets, so that in You we can greet, love, glorify and praise the One that You are and to whom no-one on Earth or in Heaven is equal. For if You are Jehovah Zebaoth - which I personally do not doubt in the least - all honor and worship belongs to You from us people who have recognized You from Your words and Your deeds."

<sup>15</sup> I said: "What you want to do, do it in your heart, because every praise with the mouth has no value for Me. Profess only My name to your brothers also openly with the mouth and speak about My teaching and My deeds. Do according to My words, and act and live according to My teaching that My two messengers have announced to you, then I will profess you to My Father, and the one whom I will profess to My Father, will have eternal life in himself.

<sup>16</sup> But now we will continue our way again, because I still must show Myself to many who just like you, believe already completely in Me and who also have a great and strong desire to see Me."

## **- Chapter 62 -**

### **The promise and the blessing of the Lord for the inhabitants of the mountain village.**

<sup>1</sup> Thus, stay with My teaching, then I also will stay with you in spirit, as I am also staying with all people who believe in Me and live and act according to My teaching, and with those who will, just like you, accept those in all love and kindness and give food and drink to those whom I have sent out to proclaim the gospel to all nations - that means, the coming of God's Kingdom on Earth, of what it consists and what it's nature is.

<sup>2</sup> Because those whom I am sending out now, are like the prophets - and the one who will do something good for a prophet in earthly respect, will also receive the reward of a prophet, which consists in the fact that I will be and remain with him in spirit, just as I am and remain with the prophet, and he will not lack any blessings from My part.

<sup>3</sup> Until now you had much trouble to cultivate the ground, which is very stony. And your lands, gardens and fields have produced a meager harvest, but you did not grumble and have thanked God also for that which is little. And for you He also has blessed that which is little, and it was sufficient for your need. And by your neighborly love, it was also sufficient for the many strangers who came to you while they were hungry, thirsty and often also naked.

<sup>4</sup> Since you were faithful in that which is small, your soil - which surface area is truly not small - will from now on lose its very stony nature, and in the future you will receive rich harvests, and you will also need many servants. In short, the spirit that I will awaken in you, will teach you how you should maintain and cultivate your earthly fields and lands in the future.

<sup>5</sup> When your soil will be full of blessings, do then not become arrogant, but stay as you are now, then My blessings will also stay with you, naturally and spiritually. This is how it is and how it will stay, as you also will actively stay in My teaching."

<sup>6</sup> After these words of Mine, all the inhabitants of the small mountain village who were present, threw themselves on their knees and thanked Me for the mercy that I had given them. The old man and the man who was completely healed, could hardly speak because of their tears of gratefulness. But I ordered them to stand up and to cheerfully go to work, which they also did. Only the old man and the one who was healed stayed, and with a happy look, they stared at Me and My disciples.

<sup>7</sup> The healed one said: "Oh how happy must these chosen disciples of Yours be, because they are continuously in Your presence, oh Lord, and they can be a witness of all Your deeds and teachings."

<sup>8</sup> I said: "For this reason, later, when I no longer will be with them as a visible person, and will be there from where I came, they will also have to endure all the more heavy trials of life and all kinds of persecutions on the part of the world, because the world, as it is now, is blind and deaf. They will hate them because of My name, as they are also hating Me, because they have never known Me and will also not know Me, and so they will perish in their sins and cruel deeds.

<sup>9</sup> Look, then it will be easier for you in this world, although they will also often investigate about you to know if also you believe in Me and act and live according to My teaching.

<sup>10</sup> If they will ask you about it, then do not be scared and do also not think about what you will answer the questioners and tempters. At the moment you will need it, the right answer will surely be put in your mouth, and then not one tempter in a thousand will be able to answer you back. I can also give you that complete assurance."

<sup>11</sup> They were both reassured, and I gave the disciples a sign that it was time to travel on.

<sup>12</sup> Then the disciples prepared themselves to go, and I joined them, and with the speed of the wind, we left the mountain village. Before the inhabitants of the village were able to look back, we were already completely out of their sight, and this fast disappearance made some to think that we were ghosts, but the old man and the one who was healed, explained to them Who I was and that therefore everything was possible to Me.

<sup>13</sup> The next year when their stony fields were changing into flourishing agricultural land, their faith became still stronger, and from time to time I appeared visibly among them and strengthened them in their faith and their love, patience and meekness. For when they heard that I was crucified in Jerusalem and died on the cross, some of them became very frightened and began to doubt. Therefore it was necessary to go to them personally and show Myself as Lord and as conqueror of death. At these opportunities I comforted them and explained to them from the Scripture that all this had to happen to Me, so that every soul who believes in Me, would pass through the dark gate of

death into eternal glory through which I went and where I already had been since eternity. I explained to them that the things which happened were done out of love for mankind, so that by their faith in Me and My incarnation, they would become My true children, being equal to Me in everything, for the sake of their salvation - but also for the judgment over the evil world. After that, these inhabitants of the mountain village that became famous in a few years' time, became true heroes in faith and in their actions.

## - Chapter 63 -

### **The Lord with His followers in an ancient forest.**

<sup>1</sup> Within one hour we reached a dense forest through which the road to Galilee was going. It took more than three hours to walk through the forest, and there were no houses along the road.

<sup>2</sup> The disciples asked Me why such forest was not used by anyone.

<sup>3</sup> And I said to them: "Just be glad that in the Promised Land such a healthy forest still exists which did not yet fall as a vile offering to human greed. In this forest you still can find places where the honey flows as a little brook from the trees, for in these kinds of forests, the bees that prepare the honey are still abundantly present.

<sup>4</sup> I created also all kinds of animals that are firstly as necessary for the natural existence of the Earth as the eye is necessary for man to see, and secondly they are absolutely necessary for the continuous and independent development of the souls on this Earth, of which at other opportunities I have told you extensively about it's essence, and which I also have shown to you by the opening of your inner sight. So you will understand that all those different animals must also have a place to live next to humans on this Earth, because they are necessary for the final development of humans according to My order. And for this reason such big and dense forests are also necessary on different places on Earth. Apart from that, there are also still thousands of other purposes.

<sup>5</sup> They are mainly the first collection vessels for taking up the numberless nature-spirits who are receiving their first incarnation that is already separated from others by an ordered intelligence and are reaching a certain ripeness to such a degree that they can then pass over to the more intelligent and freer animal life, and all this I have already shown to you because I want that you know all the secrets of God's Kingdom on Earth.

<sup>6</sup> As long as such forests on Earth exist in sufficient numbers and the nature-spirits which continuously come down from all the stars to the Earth and those that are climbing up from the Earth while they are developing themselves, can be taken up in such forests where they can find their well-ordered accommodation, then you will not see all too heavy stormy natural disasters and all kinds of epidemical diseases to arise, but once the covetous pursuit of profit of man will violate the forests too much, it will also be hard for the people to live and to exist on this Earth, and more heavily so where the thinning out of the forests will have the upper hand. This you also can remember to warn the people in time against such thoughtless undertakings.

<sup>7</sup> Look, in the earliest times of man on this Earth they did not know about any carpentered houses and still less about cemented strongholds. Such forests served men also as their habitation, and they reached in those natural living habitations a very high age in complete health. In the north of Asia as well as Europe, and still other bigger and smaller continents - also in the southern hemisphere - there are still nowadays in natural respect very strong and healthy people living in the forests. So this forest is not as frightening and useless as the shortsighted reason of man imagines.

If you have understood this, then be happy that we have still found such really healthy ancient forest."

<sup>8</sup> While I was explaining this to the disciples about the dense forest, we came into a more open space in the forest, which was surrounded by old cedars. And there was a cedar that was hollow and which contained a great number of bees that prepared so much honey, that this - because the bees could not eat it all - was flowing everywhere abundantly from the holes and cracks of the mighty tree. As a result, somewhat lower than the tree and at some distance away from it, a pit as a small pond could be seen that was filled with the best of honey, and very soon the disciples discovered a little brook that was flowing from that true honey pond to the right far into the forest.

<sup>9</sup> Peter said: "This is truly still a little piece of the old Canaan, where honey and milk was flowing out into brooks. But it is rather amazing that the always insatiable greed of mankind has until now not discovered this true lake of honey. Lord and Master, it is a pity that we have no bread with us, otherwise we could very well eat here bread with honey."

<sup>10</sup> Then Philip said: "I have a loaf of bread with me, but we are now about forty people. Therefore, each one of us will only receive a little piece."

<sup>11</sup> Now the disciples of John said: "We also still have a couple of loafs of bread that we already bought in Jericho. So it could be, although it is scanty, that there is enough bread for all of us."

<sup>12</sup> I said: "If you are already hungry, then divide the three loafs of bread among yourselves and eat."

<sup>13</sup> This is what the disciples did, and they gave Me also a big piece.

<sup>14</sup> On this, I blessed the bread and they multiplied so much, that we all had more than enough. Then we went to sit around the pond, dipped the bread into the honey, and the disciples - more especially Judas Iscariot - could not have enough of the sweet bread.

<sup>15</sup> This meal lasted for about half an hour, and then I said: "Now we all have eaten enough bread with honey and it is time to leave this place in the forest that is all too sweet for you and try to arrive in Galilee still before sunset, because here we still are in Samaria."

<sup>16</sup> Peter said: "Lord, truly, it would be good to stay here for a couple of days and to rest a little. Here we also would be safe for the often-troublesome intrusiveness of the people, for no-one has discovered this place before us. This is sure because the honey river is still so full that it is overflowing."

<sup>17</sup> I said: "It is true that no-one has discovered this place in the forest, but several bears of this forest have discovered it already a long time ago, and these will not wait long before they will come. If you want to spend the night around the honey river with these kinds of inhabitants, then you surely can spend the night here, but I will not stay around in the presence of these bears, and I do not want to keep them under control with the power of My will and cut down their meal."

<sup>18</sup> When the disciples heard that several bears would come, whom most of them disliked very much, they were immediately willing to travel on. Everyone dipped his last piece of bread still one more time in the honey and then got up quickly from the ground, and we left that place and continued our way. But first we had to make way for quite a distance, because before, in order to come to our honey-river, we had to go uphill from the passable road.

<sup>19</sup> After awhile we reached with some effort the passable road again that was still running through the forest, and there we moved on again with the speed of the wind, and in this way we reached already in half an hour the land of Galilee.

- Chapter 64 -

**In the inn of the countryside.**

<sup>1</sup> After the honey-meal, the disciples were very thirsty, and when we came to an inn in the countryside, they wanted to drink.

<sup>2</sup> The innkeeper apologized that besides some water from the rainwater-spring and sheeps milk, he had no other drinks. The disciples were satisfied with the sheeps milk that the innkeeper possessed abundantly, and they quenched their thirst with that.

<sup>3</sup> After the disciples had quenched their thirst, the so-called and already known Jewish Greeks and also the disciples of John who all carried much money with them, asked for the price of the milk.

<sup>4</sup> The innkeeper said: "For those of you who are Jews, it is free, for it is my custom that a Jew who asks for the first time in my inn for a refreshment, will receive it without payment, but the Greeks have to pay for the refreshment, and that is 1 coin."

<sup>5</sup> Although they were Jews, the Jewish Greeks said: "Friend, it is true that we wear Greek clothing, but we are circumcised, and thus we are Jews and no Greeks. But this does not matter. You have charged such a cheap price that we want to and also will pay the price not only once but triple, because the milk of your sheep was fresh and good and we have quenched our thirst, and therefore you have charged too little. Here, accept the money."

<sup>6</sup> Then one of the Jewish Greeks gave him a silver coin, which had the value of a hundred pennies.

<sup>7</sup> The innkeeper apologized that he could not change such coin and said: "Because you are also Jews, as you claim to be and which I believe completely, you do not have to pay. Therefore I do not accept any coins from you, and certainly not a big coin."

<sup>8</sup> Then I said to the innkeeper: "He who charges such low prices as you do, commits no sin if he accept what the guests out of free will want to offer him."

<sup>9</sup> After My remark, the innkeeper accepted the coin and said: "Then one will pay for the other. Although this is no road through which many caravans are traveling, because the travelers are afraid of the dense forest where all kinds of animals of prey are living and which often make it difficult for the travelers, especially in the winter, but in spring and in summer there are nevertheless travelers coming along this old road - of which they say that it was built by the Philistines - and there surely will be several among them who could very well use free care.

<sup>10</sup> Oh, if I only had a good spring with my farming, which otherwise is quite big, then there would be no lack of guests at certain times, but all my rainwater springs have often only just enough of half-good drinking water that I need for my business. That is why I only can seldom accommodate strangers. Look, this day is almost finished, and I gladly would like to accommodate you for the night because the next little place, a little village, is about two hours of walking distance from here, but I have no wine, almost no bread and no salt. We truly live here only from the milk of our sheep and goats and their smoked flesh. Also chickens are progressing well here and lay many eggs, but I continuously have to take well-armed and courageous shepherds into service, so that my flocks will not suffer too much damage from the animals of prey. However, if you can be satisfied with my house-food, then you can stay here for the night. I have received enough money from you and will not make a new bill for you tomorrow. My wife and my five already grown-up daughters can prepare our house-food very well."

<sup>11</sup> I said: "Friend, we will not stay for the night here but in the nearby little village. But since I am a Master in finding pure and living springs, I want to walk around your house to see if I cannot find a place where there may be a rich spring."

<sup>12</sup> The innkeeper said: "Oh friend, then your work will be in vain, like also several water-experts have done here who searched for water in the whole wide region, and with all their instruments that could well detect the presence of a subterranean spring, they could not find such a spot. Truly, God will first have to create a spring in this region, otherwise none will be found here, and around my house, the least of all - for I with all my helpers have already turned everything upside down and have found nothing else than dead and dry stones."

<sup>13</sup> I said: "Then all that is needed, is a little test. Maybe I will succeed better than you and all your water-sensors?"

<sup>14</sup> The innkeeper said: "Oh friend, You surely can try it, but I only have a weak faith."

<sup>15</sup> I said: "This does not matter for the time being, because later you will come to have a stronger faith."

<sup>16</sup> After that, I asked the innkeeper on which spot near to his house he wanted to have an abundant spring.

<sup>17</sup> The innkeeper said: "Friend, that also? Yes, if you would have something like Moses' shepherd staff, then that two men height high, hard rock would be the most suitable spot. Like the rock in the desert had to give it's water on the command of Moses when he put his staff into the rock, so this rock could do that also. But there is no Moses anymore and neither suchlike staff, and therefore our rock will surely never become a spring."

<sup>18</sup> I said: "Friend, here right before you stands more than Moses and all prophets, and My will is mightier than your shepherd staff of Moses. Look, I will not hit the rock with a staff, I will not even touch it with one finger, and the rock will give out of itself for a long time so much pure and best drinking water, that you and your descendants will never have a lack of water."

<sup>19</sup> Then I turned to the rock and said: "I will that a whole brook full of pure and best water will begin to bubble up from you and will then continue to stream out for another thousand years, and that it will only dry up when dark heathens will trample down this place."

<sup>20</sup> On these words of Mine, a piece of the rock face came off at that same moment, and with a mighty bubbling, there was such a strong water stream coming out, that immediately a strong brook began to stream downwards from the rock into the lower valley, and it soon made a river bed for itself to continue it's flow.

- Chapter 65 -

**The Lord makes Himself known to the innkeeper.**

<sup>1</sup> When the innkeeper saw that, he was startled, and he did not know what to say.

<sup>2</sup> But I said: "Friend, how is your weak faith now?"

<sup>3</sup> Then the innkeeper, being still completely amazed, said: "Oh friend, concerning my faith in your word, you can make me believe now whatever you want, and I will believe you. Truly, you must be a very mighty prophet, even greater than Moses and Elijah. Maybe you already have done great signs in many places to raise up again the shattered faith in the one true God of Abraham, Isaac and Jacob, and to awaken anew the ancient fear for God into the heart of man. But I live here completely isolated from everyone between the mountains, and I do not hear much of what there is and what is going on in the wide big world, and also the travelers who pass by now and then on this old road, are only seldom interrupting their trip to stay in my place because of the formerly mentioned reasons, and so a lot of wonderful things might already have happened in the world of which nothing has still come to our ears. What are you actually doing at the head of these companions of yours. What is your actual purpose? For I have the impression that you are not only traveling around in the world to provide waterless regions with water."

<sup>4</sup> I said: "You could be right in that, but I am surprised that you who are a Galilean yourself, seem not to have heard anything about Me until now. Several years ago you often came to Nazareth, in which city I have worked as a carpenter for a long time with the old Joseph whom is well known to you. And there you have heard all kinds of things about Me. Do you not remember all that?"

<sup>5</sup> Now the innkeeper, being astonished, said: "You - are you that carpenters' son about whom the Nazarenes have told all kinds of tales and fables and whom they declared to be a half-insane, strange person? Yes, yes, about that carpenter I have heard so many things several years ago, but most of it was only about his childhood, because as a matured young man, and later as a man, He seemed to have kept only very little of his childhood-capabilities. He spoke very little and He also did not perform any more signs, and then they also did not care much about him anymore.

<sup>6</sup> So, You are the youngest son of the old Joseph of whom he had high expectations, but in whom he himself finally began to doubt, because you became almost completely mute and performed hardly any more signs. Ah, now a lot of things become clear to me, which I formerly would have never believed. But now I gladly would first like to hear from your mouth what the purpose of your roundtrip is, and only now I very much would like that you all would stay with me tonight."

<sup>7</sup> I said: "Look, soon, when I will have returned from where I came, My disciples will be sent out into the whole world and in My name they will proclaim to the people what they have learned from Me, and then the purpose of the roundtrip that I am making now, will be made known.

<sup>8</sup> Whoever will believe in Me and My word, and will act according to it, from his loins streams of living water will flow out, and he will thirst no more, for he will have the eternal life in the truth and in the spirit of all love from God in himself.

<sup>9</sup> It is easy to command a rock to let natural water flow out of it, but because the people have become in their mind and heart now much harder than this rock from which the water is streaming out at My word, it is much more difficult to bring the people to the point where the water of life stream out of their loins - the water which is the eternal truth in God and which comes now to the people in the word.

<sup>10</sup> When it also will come to you in the word, then believe it and act accordingly, then you will become a spring in God's Kingdom, with which many who thirst for the truth for the eternal life of their soul, will be able to refresh themselves. By that I have explained to you the purpose of My roundtrip.

<sup>11</sup> You also desired that I would stay in your house for the night that draws near quickly. However, that wish I cannot grant now, because look, the day will still last another hour, and I must work as long as the day lasts. Before sunset today, there is still an important work that is waiting for Me, and that is why I must immediately travel on with My disciples. But remember what I have told you now, because the time will soon come that you, together with your whole family, will appreciate it more than all the treasures of the world."

<sup>12</sup> Then I gave a sign to the disciples to break up and to continue our trip, and we prepared ourselves and moved on immediately.

<sup>13</sup> The innkeeper escorted us a couple of hundred paces, thanked Me for the miraculous, good deed that I had done for him and he asked Me to return to him as soon as possible and to stay longer with him than this time.

<sup>14</sup> And I said to him: "Friend, as you see Me now, you will not see me again, but when you will be instructed by My disciples about Me and My will and will believe in My name, I will come to you in spirit and also stay with and in you. You still cannot understand this now, but when it will happen, you also will understand it."

<sup>15</sup> After these words, the innkeeper said good-bye and being in deep thoughts, he returned home. We quietly continued our way over a free mountain ridge and looked in all directions at the very scenic environment.

<sup>16</sup> But when the innkeeper soon returned home, there stood all his people, about forty in number, and looked at the rock with great amazement and wondered at the rock, from which now such abundant water flowed and asked the innkeeper who I was, and how I had done this, that the rock now had such pure and abundant water flowing from it.

<sup>17</sup> Although the innkeeper told them everything he had seen and heard, his people did not understand anything about it.

<sup>18</sup> Except a very simple shepherd - who brought a flock of sheep home and who immediately let them drink at the fresh spring - said: "You guess, ask and search for all kinds of things, and the truth is so obvious here. Someone who can do something only through his word, which no human being can do, must be filled with God's Spirit, for only God can accomplish something like that. And since God has given our house a more than great mercy with this, we should now also thank Him first and praise His most glorious name, and tomorrow we should go immediately to work down there, where the plain has already a very broad natural deepening, and make a pond in which the water that streams from here can come together and where it will be easier for us to let our flocks drink, than here where the water streams too fast from the rock to the valley."

<sup>19</sup> They all praised the shepherd because of his good idea and his advice, and some helpers took immediately pickaxes, shovels and axes, and in an hour's time they managed to make the water flow down to the formerly mentioned valley where it had to gather, and within a couple of days, the whole valley, which consisted only of bare stones, was changed into a real lake about which later many travelers were extremely surprised, because they before avoided this region mainly because of the lack of water in the summer.

<sup>20</sup> Soon many travelers came along that old road, and the innkeeper became soon so rich that instead of the former little inn that was hardly noticed, he built a large one, and he had always

many guests. Many traveled also to that place because of the story of the miracle that was quickly spreading around, and they stayed then several days in that inn.

<sup>21</sup> The innkeeper became later also an important spreader of My gospel after he had been well-instructed by My disciples.

<sup>22</sup> This is something extra to what is memorable to mention.

<sup>23</sup> And so we will return back to us.

## **- Chapter 66 -**

### **The healing of the 10 lepers (Luke 17:11-19)**

<sup>1</sup> After a little hour we came near a small village or market place, and there, ten men came to us who suffered from the malicious disease of leprosy. They all came from near Nazareth and had to stay already for a whole year in the open air because no-one wanted to accommodate them in an inn, and also no doctor could help them.

<sup>2</sup> When they came quite close to Me, the ten recognized Me and also some of My disciples. They stood still, raised their voice and said: "Oh Jesus, dear Master, we know You and Your Godly power, have mercy on us, for we not only often suffer pains that are hardly bearable, but everyone flees away from our presence."

<sup>3</sup> I said to them: "May your faith help you. Return now again to the little market place and show yourselves to a priest who is also a doctor (which the Jewish priests are usually imagining themselves to be), and he will give you a valid certificate for the world, saying that you are now completely clean. But then go away and be useful to the people through the work of your hands, and commit no more sin, so that not something worse will happen to you than up to now, for it is the sin of lewdness that brings about such afflictions to the body. Now go, and do what I have commanded you."

<sup>4</sup> Then the purified men hastily went back again to the market and went to a priest, showed themselves to him and asked him to give them a certificate.

<sup>5</sup> And the priest looked at them, saw that they were completely clean and gave in return of a little offering - as this was the custom - to each one of them a personal certificate that consisted of a small sheet of donkey's skin that was made smooth and marked with a star.

<sup>6</sup> With that certificate they went then to an inn, and after they showed the mentioned certificate they were accepted as guests in the inn without any objection.

<sup>7</sup> One of them said however to his former fellow-sufferers: "Listen, that dear Master Jesus of Nazareth has set us free from our serious affliction by His miraculous Godly power. Therefore, I consider it as our first duty to turn around immediately, go to meet Him and express once more our thanks to Him."

<sup>8</sup> Then the others said: "You are right, but the sun has already set and it starts to get dark, and He will not stand there now waiting outside of the market until we come back and express our thanks to Him orally. We thank Him in our heart, and He, Who also knows what a person thinks, will not

hold it against us if we will not go to meet Him at the place where He probably cannot be found anymore."

<sup>9</sup> But the one said: "If the dear Master Jesus knows the thoughts of people also from a distance, as we have already experienced with Him, then He will also know that I will now return to the place where we were cleansed, to give Him there the honor that is due to Him - no matter if He will be there or not."

<sup>10</sup> The others said: "You must do what seems good and right to you. We however think that we are not acting wrongly when we do what seems good and right to us."

<sup>11</sup> Then the nine went into the inn, but the one returned to the place where he was cleansed and where I was still staying because of the pleasant evening. When he came to me, he felt great gladness that he could still meet Me at the same place where half an hour ago, he was cleansed of the malicious leperous disease together with the other nine.

<sup>12</sup> At once he fell on his face before Me and praised God with a loud voice: "Oh Jesus, dear, good Master, Son of the living eternal God Who are one with Him in nature and Being, and therefore can also do everything what the Father can do, I thank You and praise You, because you have shown such great mercy to me and also to the others, my fellow-sufferers. Honor, glory and praise to You as much as to the Father in Heaven who has come in You, His Son, to us poor sinners to fulfill what He faithfully and openly has promised through the mouth of the patriarchs and prophets. Oh, may Your love, mercy and compassion remain with us always, and make, oh Jesus, also the blind of spirit to see that."

<sup>13</sup> I said: "Stand up, because your great faith has helped you. You are a Samaritan and have recognized Me, and you have come and have given the honor to God as it is proper. Therefore, you also will remain in My love. But what about the other nine? Were they also not cleansed just like you? And if they were cleansed, then why did they not come with you to give honor to God, just like you? Is there no-one else except you who turned around to give honor to Him who made him healthy? So a stranger knows better what is due to God than those who let themselves be honored as children of God. Therefore, that honor will soon be taken away from the children and be given to the strangers."

<sup>14</sup> The Samaritan kneeled again before Me on the ground and I said once more with friendly words to him: "Stand up completely now and go to the inn, for your faith has helped you. However, say also to your companions, who are Jews, what I have said to you."

<sup>15</sup> Then the healed one stood up completely and went to the inn, and there he met his companions who were heartily eating bread and wine.

<sup>16</sup> When he came to them, they asked him immediately if he still was able to find Me somewhere.

<sup>17</sup> And he told them very seriously and openly what I had said to him.

<sup>18</sup> Then the nine were overtaken by fear that they could fall back again into the leperous disease. Then they did not eat and drink anymore and they regretted that they also did not do what the Samaritan had done.

<sup>19</sup> Soon after that, I came with My disciples and went into the same inn. A big room was immediately assigned to us, and the innkeeper himself, who also was more a Samaritan than a Jew, asked us at once what we wanted to eat and drink.

<sup>20</sup> And I said: "Just give what you have, and we will eat that."

<sup>21</sup> Then the innkeeper ordered his servants immediately to bring bread and wine, and later the right number of fishes would be well prepared for us.

<sup>22</sup> As the innkeeper had ordered, so it was done.

<sup>23</sup> While we were heartily eating the bread and the wine for some time, the personnel were drawn by curiosity to us in order to see and to hear who we were and from where we came. But when they saw us, they realized that we certainly must be those by whom the ten lepers were cleansed, because these had given a precise description of us before, and so the servants recognized us very soon as the miraculous saviors.

<sup>24</sup> That was also immediately told to the innkeeper, and so he also paid immediately more attention to us and inquired about our situation and our work. He came to sit at our table, took also bread and wine and asked one of My disciples if we were perhaps the same men of whom there was One named Jesus, who has completely cleansed the ten lepers only with the power of His word.

<sup>25</sup> The disciple, whose name was Jacob the small, said however: "There at the head of the table sits the Lord. Ask Him, then He will give you the right answer."

<sup>26</sup> Then the innkeeper came immediately to Me and said: "Listen, Friend, are you that wonderful savior, who outside of the market has cleansed those ten from their malicious leperous disease, only by the power and might of his word? Are you now the already widely known Jesus of Nazareth?"

<sup>27</sup> I said: "Bring them who told you that, here. They will surely tell you again if I am the One."

<sup>28</sup> Then the innkeeper went immediately away and brought some of those who were cleansed, to us - and at once they said with one voice: "Yes, yes, that is the One who has shown to us, ungrateful ones, that great mercy."

<sup>29</sup> And now also the nine, who did not turn around before, fell down before Me and gave Me honor.

<sup>30</sup> But I said to them: "Since you were driven to Me by fear that you might be affected again by the leperous disease, you have now also come to give God the honor. It will be forgiven to you this time and you will remain clean - but in the future, My blessing will not remain with those who after they have received mercy are too lazy to give honor to the One from whom they have received the mercy. Now stand up and go, and from now on, do not sin anymore."

<sup>31</sup> Then those who were cleansed stood up, gave thanks once more and went again to the room that was assigned to them.

<sup>32</sup> Now the innkeeper knew with whom he was dealing. He became at once full of respect for Me, left the room, went to the kitchen and ordered his female cooks that they had to prepare the very best fish, which also happened.

**Some Pharisees and scribes tempt the Lord. (Luke 17:20,21)**

<sup>1</sup> During the evening all Pharisees, rabbi's and a scribe who held an office in this market place where also in this inn, and the innkeeper informed them about it, assuming to give Me a pleasant company with that, for I, who had cleansed the ten from their malicious leper disease in a miraculous way before, was now also his guest and was with several companions in the large dining hall.

<sup>2</sup> When the Pharisees, the scribe and the rabbis heard that from the innkeeper, they stood immediately up from their table and said among each other: "Good, we will test Him to see if it is really true what is known about Him from far and wide and even among the gentiles. They say that He is the promised Messiah of the Jews who will establish the Kingdom of God on Earth. We will see how He will stand before us."

<sup>3</sup> So with these intentions and escorted by the innkeeper, they came to us in the big dining hall, ordered immediately a table to be set for them and let the best wine and bread and well-prepared fishes and still other food be put on it in abundance. When the table was richly provided, for the great gratification of their thick bellies, they went to sit down and showed by their words and gestures that they were in charge in this place.

<sup>4</sup> However we behaved very indifferently towards them as if we hardly noticed that they had installed themselves in our dining hall. We ate and drank and talked about very casual things. The fishes were now also put on our table and we began to eat them.

<sup>5</sup> The Pharisees noticed that we ate the most expensive noble fishes and that besides that we also drank the best wine. Then one of the Pharisees turned to the innkeeper and said: "Why did you not also have these kind of fishes be prepared for us? Are we perhaps less than these Galileans of whom we know several very well?"

<sup>6</sup> The innkeeper said: "Less or not less, that makes no difference to me. Whatever someone has ordered, he also receives. What you have ordered stands also on your table, but if you also want noble fishes then there is still time to let them be prepared for you, as much as you want."

<sup>7</sup> But the Pharisees knew that these kinds of fishes were very expensive and that the innkeeper always let himself be paid very well for that, and therefore they did not order any noble fishes. But in order to explain away the stinginess of the Pharisees, one of them said: "If we cannot be first to have these kinds of fishes, then we also do not want to be second to have them."

<sup>8</sup> The innkeeper said: "You can now say what you want, this does not confuse me in the least. Who can force me to give what I want to someone who only has desired something to eat without specifying of what the food had to consist, and who can command me to set something else on the table than what he clearly desired? In short, with me counts the ancient principle: 'to each his own.'

<sup>9</sup> The Pharisee said: "You are right in this, and we have no objections, but it is strange of you, since you do not have exactly the reputation of being a generous man, that precisely towards these Galileans you are so well-disposed while all of them are not from far away, and there is also the question if they will be able to pay you for these expensive fishes."

<sup>10</sup> The innkeeper said: "Also that is of no concern to you. People like you are to me really nothing exceptional, but people like the Savior Jesus of Nazareth - Who you know - Who, by the truly

miraculous power of His word and will, can heal in one moment 10 men from the most malicious leper disease and make them completely healthy, and to whom you gave hardly an hour ago the written certificate, are surely extremely exceptional and have actually never existed until now. And therefore, everyone will surely well understand that out of free will, this consideration that they deserve should be given to them."

<sup>11</sup> On this excellent counter remark, the Pharisees did not know what to answer and they tried to save their face with good looks, although inwardly they were full of wickedness. They ate and drank now very considerably, and we did the same and did not care about what the displeased Pharisees were doing or about what kind of words they were speaking among each other.

<sup>12</sup> But when the wine had greatly heated up the Pharisees and they were trying to start an argument with Me, the scribe stood up, came shamelessly standing before Me and said: "Master, do tell us out of which power You are doing Your apparent miracles?"

<sup>13</sup> I said: "This I surely want to tell you - but first you should answer My question. Tell Me: were the preaching and baptism of John ordained by God or were it purely a human work?"

<sup>14</sup> Now the scribe did not know what to answer Me, for he thought: If I say: 'they were ordained by God', then He will tell me: 'then why did you not believe him?' and if I say: 'they were purely the work of men', then we soon will have the innkeeper and tomorrow the whole market place against us, because they all took John for a prophet who was awakened by God.

<sup>15</sup> Only after a while he (the scribe) said: "Master, this truly none of us know, and so I cannot answer You yes or no."

<sup>16</sup> I said: "Then I also cannot tell you out of which power I am doing My miracles, and so we are just as far with one another as before."

<sup>17</sup> Then again another Pharisee came to Me and said: "Master, we have heard already many different things about you, and among those, also that by you the Kingdom of God will be established. By your deeds you are witnessing of yourself that you are the One whom all the Jews are expecting, based on the ancient promise. Look, also we want to believe in you, but do tell us how and when the Kingdom of God will come among the people on this Earth."

<sup>18</sup> I said: "Most certainly not in the way you imagine."

<sup>19</sup> Now the scribe said: "But then how?"

<sup>20</sup> I said: "The Kingdom of God will come without any outer pomp and splendor, and it will not be said: 'Look, here', or 'there it is', because the Kingdom of God is not a material, but a spiritual Kingdom, because God is in Himself the eternal original and purest Spirit, and His Kingdom is therefore also not given for the body and established on this Earth, but for the soul and the spirit of the body. The soul and the spirit are however inside of man and not outside of him, and so the Kingdom of God is only inside man, and when it will come to man, he will only feel it in himself and not outside of himself."

<sup>21</sup> On this My answer the Pharisees did not know anymore what to reply to Me and they returned to their table.

<sup>22</sup> The innkeeper was secretly glad that I shut the mouths of the Pharisees, and he let new, first class wine to be set on our table and he said to Me: "Eat and drink as much as you want, for the bill is on me this time."

<sup>23</sup> And we ate and drank very cheerfully.

<sup>24</sup> When the Pharisees saw that, they were even more offended and said aloud among themselves: "And this should be the Messiah sent by God into this world! What are He and His disciples gluttons and drunkards! And moreover we know that He associates with tax collectors, heathens and other sinners and eats His bread with unwashed hands, and no matter how much miracles He performs, a true scribe and Pharisee will not believe in Him!"

<sup>25</sup> Then the innkeeper said: "He certainly will care very little about that. If He is the Lord - and this I also do believe now - then He Who is in Himself the most perfect Spirit out of God, will not need to conform Himself to our worldly institutions, but we should conform ourselves to the ones He will give us."

<sup>26</sup> The Pharisees said: "What you say to us does not irritate us, because we know that you are more a Samaritan than a Jew. We are irritated about the fact that He, through His teaching and deeds, is seducing many Jews and claims to be something that He cannot be, because He does not keep the law of Moses in many respects."

<sup>27</sup> Then I stood up with a serious face and said: "With whom will I compare this kind of degenerated people? John ate and drank almost nothing else except grasshoppers and wild honey and led a strict life of penitence. Then they said: 'What is this man a pretender and a hypocrite. But this they said, because John showed them their complete godlessness and countless sins, and for this reason they planned to bring Herod to the point that he would throw him into prison and let him cut off his head.

<sup>28</sup> I eat and drink, do not behave as an extremist or a sulking person and meet everyone in a friendly way. I help everyone who comes to Me, believes in Me and asks Me for help, and then they say: 'What is this Man a drunkard and a big eater and a friend of sinners, tax collectors and heathens, and He does not keep the rules of Moses.'

<sup>29</sup> But what about when they teach: 'If you make an offering it will be more useful to you than if you yourself would honor your father and mother.' Do they not abolish God's commandments with that and torment the people with rules that they invented for the greatest benefit of their bellies? Therefore - later, all the more damnation will come over them. They put unbearable loads upon the people, while they themselves do not touch them with the little finger. For the big offerings they promise to pray long prayers and let them be rattled off before the eyes of the deceived and blind people in a disgusting, heartless and useless manner by their subordinate servants. Are they then not like ones who are nursing mosquitoes and in return for that swallow up camels?

<sup>30</sup> Yes, yes, although they eat their bread with washed hands but their heart is full of filth and dirt. Therefore they also look like neat and elegant whitewashed graves that are inside full of rotting and stench. To eat bread with unwashed hands, does not defile man - and the least when there is no possibility to wash his hands before eating bread, which happens often - but lying, deceit, jealousy, stinginess, gluttony and revelry, pride, hatred, anger, fornication, harlotry, adultery and the denial of God in man, are defiling the whole man and make him a child of Hell."

<sup>31</sup> When the Pharisees heard that from Me, they became very angry, stood up from their table and left the hall, which was very pleasant to us all.

<sup>32</sup> The innkeeper came to Me and could not thank Me enough that I had thrown the truth straight into the face of the Pharisees, and also all My disciples praised Me.

<sup>33</sup> Finally the innkeeper said: "Oh Lord and Master, I suppose that these words of Yours will bring one or the other of these Pharisees to a better opinion about You?"

<sup>34</sup> I said: "You will more easily whitewash ten Moors than that one of these hypocrites would repent and do penance. When stinginess, jealousy and lust for power are too deeply rooted in man, then

they hardly can become truly better. But we will just let them brood among each other, tomorrow is another day on which there will be something to do."

## - Chapter 68 -

### **The Lord heals the sick helper of the innkeeper.**

22.11.1861

<sup>1</sup> But you have a sick helper who is your favorite, because he always has served you in the most loyal and zealous way and who cannot stand up from his sickbed since already a full year, because he is afflicted by gout. If you want and believe, I can help him."

<sup>2</sup> The innkeeper said: "Oh Lord and Master, if You would like to show me this mercy, I want to do everything that You want me to do for You."

<sup>3</sup> I said: "Then it will happen according to your faith. Go and see if your helper is still in pain."

<sup>4</sup> Then the innkeeper went immediately to the room where the sick helper was, and see, the helper was healthy, and he told the innkeeper that he had the clear impression that there had been lightning around him, and after that in one moment all pain and weakness had left him, so much so that he now immediately wanted to stand up from his sickbed. God must have done a miracle for him.

<sup>5</sup> The innkeeper said: "You surely can stand up now and come then into the big hall. There you will see the One Who miraculously healed you."

<sup>6</sup> The helper quickly did what the innkeeper told him to do, and the latter came with a very thankful heart immediately back to us.

<sup>7</sup> When the innkeeper came to us again and had expressed his thanks to Me, the healed helper came also soon after him, and together with him, came also the other personnel of the house and servants and maidservants, and they asked who of us was the One who had miraculously healed the chief helper of his gout.

<sup>8</sup> The innkeeper pointed with his hand to Me and said: "This God-Man here, of whom I must say that no-one of us is in the least worthy that He came to us and walked through the doorstep of my house. Thank Him, all of you, for all the mercy that He has given us, and give Him always the honor before all people."

<sup>9</sup> After these words, the innkeeper kneeled down immediately at My feet, thanked Me and praised Me loudly. Then also the others of the personnel did the same, the servants and maidservants, which caused a great noise in the house that could also be heard by the Pharisees, although their room was far away from our hall. And one of them came to see what was happening.

<sup>10</sup> When he heard that I had completely healed the helper from his gout, and in which manner, he was irritated and said to the innkeeper whom he called: "Watch out for this agitator of the people, for if he does those miracles with the help of the chief of devils or by another kind of sorcery, which he has perhaps learned from the Essenes, then the Romans will soon come to know that the whole people runs after him, who will finally make him king over all the Jews, and then they will come down on us and will really beat us up."

<sup>11</sup> The innkeeper said: "Thanks to this Man of wonders - whom the Romans know certainly already for a longer time than we - I have nothing to fear from them, but from you I could fear everything if I were not a Roman citizen. But you should fear this Man Who must be filled with the Spirit of God, for otherwise He impossibly could do such signs and perform such deeds that are only possible to God, and the one who is filled with God's Spirit, is also a true Lord over everything in Heaven and on the Earth, and those who are His enemies should only fear Him, but He not them. So the warning that you gave me, will never take root in my mind."

<sup>12</sup> When the rabbi - who was actually a lower Pharisee - heard this from the innkeeper, he became still more irritated than before. He did not say anything anymore and went back to his companions.

<sup>13</sup> When he came to them, they immediately asked him what happened.

<sup>14</sup> However, the rabbi was thinking about the words of the innkeeper, and therefore he indifferently reported what happened and said that mostly the personnel burst out in insignificant jubilation.

<sup>15</sup> The other Pharisees were satisfied with that and did not ask any further and continued to revel and said: "Just let us grant the amazed innkeeper his pleasure to praise his Savior and Messiah as a wonder-doctor who is traveling around and who unmistakably comes from the school of the Essenes, and whom also the Romans are holding in high esteem. In a few weeks' time, everything will again be gone and forgotten with him."

<sup>16</sup> This mood of the already really drunk Pharisees was good for us, because by that they left us in peace and we were able to discuss important things with one another.

<sup>17</sup> Also the personnel, the servants and maidservants who came into our hall went on command of the innkeeper to work again, for they still had a lot of things to do, because a few strangers who - mostly for business reasons - came from Capernaum to this market. Only the healed helper stayed with us, and he ate and drank with us and strengthened himself.

## **- Chapter 69 -**

### **The value of the temple-rules.**

<sup>1</sup> The innkeeper said to Me: "Oh Lord and Master, as we are sitting here quietly together and do not have to be afraid of being disturbed by anyone, and since it is also not so late in the evening, I ask You to tell me a few things which are necessary to attain the true salvation of the soul."

<sup>2</sup> I said: "Believe in God without doubting, keep His commandments, love Him above all as much as you can, and your fellowmen as yourself, and believe that I am the promised Messiah who have come now Myself in a body to this world as the eternal Truth, the Light and the Life, so that all who believe in Me and live according to My teaching, will have eternal life. If you believe all that and act accordingly, you will obtain and keep for eternity the true, living salvation for your soul.

<sup>3</sup> Look, only this is completely sufficient to attain to the Kingdom of God in yourself. All the rest is useless and has, regarding the benefit of the soul, no value before God. If I as the Lord of all life am saying this to you, you also can believe it is so and not otherwise."

<sup>4</sup> The innkeeper said: "Oh Lord and Master, I believe this now firmly and without any doubt.

However, Moses gave still a lot more rules and precepts. For instance that a Jew may eat only certain foods, must wash his body frequently, must fast, must do penance in sack and ashes, must carry a cloak made of hairs, and still a lot of other things which are difficult to remember and therefore still more difficult to keep, by which you then also live constantly in fear of being full of sins which you unknowingly might have committed. How should we actually behave concerning these things? Is the strict observance of all precepts which Moses and also the other prophets have given, an absolute condition to attain to the satisfaction of God?"

<sup>5</sup> I said: "If you keep what I have told you just now, you have by that fulfilled everything that is written in Moses and all the prophets where it says what you have to do. Man must eat and drink to keep him physically alive, and the foods and drinks should be clean and fresh. Likewise it is also good and healthy for the body to keep it as clean as possible, and so also to be pure, moderate and sober in all things. Thus, these kinds of precepts are not only good and beneficial for the Jews, but for all people, because also the soul cannot raise himself so easily in a sick body unto that which can benefit his salvation and strengthen him for eternal life.

<sup>6</sup> Look, for this reason God prescribed through Moses and also through the other prophets, that which is good for the body during the time of the earthly life, and it is to the benefit of man to keep these rules.

<sup>7</sup> However, the one who does what I have just told you, will be guided by the Spirit of the Kingdom of God in his own heart, and this will show him also the rules for the benefit of his body. And so already everything is contained in what I have told you. Have you understood all this now?"

<sup>8</sup> While the healed helper agreed on that very thankfully, the innkeeper said: "Oh Lord and Master, we thank You from the deepest of our soul, with all our heart and with all the strength of our life for Your very wise and truthful lesson which has kindled a completely different light in us compared to the long preachings of the Pharisees who say that the whole salvation of man depends only on the fact of keeping strictly those many outer things and rules, but to the keeping God's commandments by which the soul is purified and made stronger for the eternal life, they attach almost no importance and say that man must make offerings instead, which are more useful for him than when he rigidly and troublesomely would keep the commandments.

<sup>9</sup> And so one can often see the people who lay down big offerings before the doors of the Pharisees, but now you hardly can find anyone who strictly observes the commandments of Moses, because the people say: 'if offerings are the same for God, and we can still be more purified of our sins than when we troublesomely observe the commandments, then offerings are much easier, and our conscience is lighter, because according to the words of the Pharisees the offerings will atone everything before God, but the keeping of the commandments only insofar as someone was capable to observe strictly and conscientiously one or the other commandment.'

<sup>10</sup> Well now, if we compare that teaching with what You, oh Lord and Master, have advised and very clearly explained to me, then there is an infinite great difference. With You everything is the fullest and living truth, and with the Pharisees it is a dirty, dead lie by which truly not one soul can attain to eternal life. Lord, what should we do now regarding the Pharisees?"

<sup>11</sup> I said: "Listen to what they announce as the pure word from Moses and the prophets, and act according to that pure word, but do not keep their own rules, for in God's eyes they are an abomination.

<sup>12</sup> For it is also written: 'See, this people honors Me with the lips, but their heart is far away from Me.' However, I say to you all: the end of those who preach a human teaching has come near. That is why I, who am the Truth, the Way and the Life, have come to you, and I will wipe away the lie and it's evil works. Although I will soon leave this world, and during the time that I will be absent

visibly, the lie and it's false and evil things will still be rampant for some time among the people on Earth, but then at the right time I will come back to you people with all might and power and will make an end to the dominion of the lie and deceit.

<sup>13</sup> Already now I prepare in the hearts of people the ground for it, and I am building a new temple and a new city of God. Let us finish it's construction as soon as possible, so that the old temple and the city of lie, deceit and all evil will be destroyed forever.

<sup>14</sup> This you surely cannot understand now in all it's purity, but when you will be permeated with My Spirit, then also that will be very clear, and then you will remember what I have told you beforehand."

<sup>15</sup> These words of Mine were also not completely clear for the disciples, and therefore they said among each other: "He already spoke a few times about a second coming on this Earth, but always in a rather vague manner, like the prophets do. Just let us ask Him now directly, maybe this time He will tell us more - and more specific."

## **- Chapter 70 -**

### **The second coming of the Lord (Luke 17:22-36)**

<sup>1</sup> After this conversation among themselves, the disciples turned to Me and said: "Lord and Master, You have said already several times that it will be given to us to understand the secrets of the Kingdom of God well, and You also have very clearly revealed to us already so many things, so that in the spirit, we can understand Your infinite creation well, and still a thousand other things which no worldly wise person could ever imagine and which, even through personal investigation and seeking he will never be able to clearly imagine, for which reason all human knowledge was until now only piece-work. Please tell us now also something more specific about Your second coming. In which time will You return, and where and how? Because we are of the opinion that also this is part of understanding the secrets of God's Kingdom."

<sup>2</sup> I said: "Also this I have told you already several times very extensively. But because you also are not completely permeated with My Spirit, you still do not understand it fully. The year, the day and the hour I cannot tell you with certainty, because everything on this Earth depends on the complete free will of man. Therefore, not even an angel in Heaven knows it, but only the Father and also the one to whom He wants to reveal it. Besides, it is for the salvation of the soul not absolutely necessary to know it very precisely beforehand.

<sup>3</sup> Would it be good for someone to know very precisely beforehand the day and the hour of his death? For very few who are reborn in the spirit, yes - but for numberless people, it would be very bad, because the approaching hour of their death would fill them so much with fear, anguish and despair and they would become great enemies of life, in such a way that they would prematurely take away their life in order to escape the anguish of death, or they would come into such great laziness of life, that little salvation could be expected for the soul. So it is better for man not to know all things for sure beforehand, namely as to what, how and when this and that can and also must come over him in this world.

<sup>4</sup> I say to you: the time will come that your spiritual descendants will ask - just like now here - when the day of the Son of Man will come, and will desire to see the day, and they will still not see it as you desire. In that time, many will rise and come forward, and with a wise face they will say: 'Look

here', 'Look there' and 'That is the day'. But then do not go there to follow such prophets.

<sup>5</sup> The day of My second coming will be as a lightning that goes from the east to the west, high in the clouded sky, and will illuminate everything that is under the sky. Before that will happen - as I have told you already several times - the Son of Man must still suffer many things and be rejected entirely by this generation, namely by the Jews and the Pharisees - and in later times, by those who will be called the new Jews and Pharisees.

<sup>6</sup> As it happened during the time of Noah so it will happen in the time of the second coming of the Son of Man. They ate and drank very cheerfully, they married and let themselves be given to marriage until the day that Noah climbed into the ark and the flood came and they all drowned. And it will happen in the same manner as during the time of Lot: they ate and drank, they bought and sold, and they planted and constructed. But on the day - as I have explained to you more in detail on the Mount of Olives - that Lot went out of Sodom, it was already raining fire and sulfur from the sky, and they all perished by it.

<sup>7</sup> Now look, this is how it also will be and happen during the time when the Son of Man will be revealed again. Whoever will be on that day on the roof and knows that his household goods are in the house, let him not come down from the roof to get his household goods - which has to be understood as follows: he who really understands those things, should stay with that understanding and not leave that level out of fear that by that, he might lose worldly advantages, because those things will be destroyed.

<sup>8</sup> So also still another image: whoever is in the field (the freedom of understanding) should not turn around to what is behind him (old deceiving teachings and their rules), but should remember the wife of Lot, and should continue to strive forwards in the truth.

<sup>9</sup> I will still tell you more: during that same time, there will be two in a mill and do the same work. The one will be accepted and the other left behind, which means: the honest worker will be accepted and the dishonest and selfish one will be left behind, because he who will try to keep his soul because of the world, will lose it - but he who will lose it for the sake of the world, will keep his life and will help him towards true eternal life.

<sup>10</sup> And still further, I say to you: in one and the same night of the soul, two people will lie in one and the same bed. Also then, the one will be accepted and the other left behind, which means: two people will outwardly be in the sphere of one and the same confession of faith, but the one will be in the active living faith and will therefore be accepted in the living and lightful Kingdom of God - but the other will only adhere to the external cult, which has no inner value for the life of the soul and the spirit, and will not be accepted in the living and lightful Kingdom of God, because his faith without the works of neighborly love, is as if dead.

<sup>11</sup> And further: there will be two people in the field of work. The one who will work without self-interest in the living faith out of love for God and out of love for his fellowman, will also be accepted in the true Kingdom of God. But the one who will work in the same field as the Pharisees without inner living faith out of pure self-interest, will obviously be left behind and will not be accepted in the living and lightful Kingdom of God.

<sup>12</sup> See, that is how it will be and happen during the second coming the Son of Man, and this is how it will manifest itself. When in the future you will be permeated deeper with My Spirit, you will also clearly understand all that I have said now. At this moment however, I cannot explain it to you more clearly and more understandably."

<sup>13</sup> The disciples said: "Lord and Master, that is all right and we believe Your words, but where and when will it happen, counted according to earthly time? Surely, this You also can tell us."

**The end-time before the second coming of the Lord (Luke 17:37)**

<sup>1</sup> I said: "It is really remarkable how little you still understand things. I have already so often explained to you why the earthly time cannot be calculated precisely and with certainty as you think, like I could tell you very exactly in advance and up to a moment when this or that mountain and its rocky tops will be destroyed by lightning. Because in that case we are dealing with judged matter, which is in everything completely dependent on the power of My will - but with man who have a free, self-deciding will, it does not happen in the same way. The reason for it I have already often shown to you and you finally will understand it once, and therefore you should not come to Me with the same questions every time.

<sup>2</sup> But if you absolutely want to have determined the 'where' and 'when' more precisely, then remember what I will tell you now: where there is a corpse, there soon the free eagles will gather."

<sup>3</sup> The disciples said: "Oh Lord and Master, now You have again said something which we cannot understand. What is the corpse and what are the eagles, and when will the corpse be, and where will the free eagles come from?"

<sup>4</sup> I said: "Just look at the rotten and unbelieving institution of the Pharisees, then you will see the corpse. I and all who believe in Me, Jews and gentiles, are the eagles who soon will eat up the corpse completely. So also, the night of the sins of the soul is a corpse around which the light of life is spreading itself and destroys the corpse with all its hazes and illusions, just like the morning does with the night.

<sup>5</sup> As this is now happening before our eyes with the Jewry that is now without truth or faith, by which it has become a very big corpse that will be finished in about fifty earthly years, so it will also happen in later times with the teaching and the church that I am establishing now. It will become an even more terrible corpse than the Jewry now, and then also the free eagles of light and life will come over it from all directions, and with the fire of the true love and with the power of the light of truth, they will consume it as a corpse that wants to spoil everything. And that can still happen before two full thousand earthly years after My life as I am now bodily present here amongst you, will have passed by - which I also have already explained to you on other occasions.

<sup>6</sup> Then you were wondering, just like now, why this will actually be permitted by God. However, I also have already often - like also this time - shown you that I cannot and may not guide man with My almighty will to whom I have given a completely free will, a free self-determination as well as all the other created beings, small and big in the whole of infinity, because if I would do that, then man would not be a human being, but would be just like an animal or plant or stone that is judged by My almightiness. Hopefully you will realize and understand this now and will not ask Me so easily about things which are obvious for all those who think somewhat clearly.

<sup>7</sup> If already now in this time, while I am still walking around in a body on this Earth among you, and am teaching, there are already a number of people who travel around in My name and who also spread My teaching for their material benefit, but who are also mixing it with their own impure seed, from which soon between the meager wheat in the field of life and its truth much bad weed will grow up, will it then be surprising when in later times in My name still more false teachers and prophets will rise up who are not called, and who, with the sword in the hand, will shout with mighty words to the people: 'Look, here is Christ!', or 'There He is!'

<sup>8</sup> When you, and later your true, pure successors will hear and see that, then do not believe such

shouters. Because at their works they can be quite easily be recognized like trees by their fruits, because a good tree brings forth good fruits. At thornbushes will not grow any grapes and at thistles no figs.

<sup>9</sup> Of what the Kingdom of God consists, and the only way on which it can manifest itself in man himself, and where it happens, I have just told the Pharisees in your presence. So you surely will realize and understand that you should not believe those who shout: 'Look here!', 'Look there!' For as the spirit is inside man, and all the life, thinking, feeling, knowing and wanting originally comes from it and penetrates all fibers, in the same way is also the Kingdom of God, which is the true kingdom of life of the spirit, only inside man and not in one or the other manner outwardly or outside of man.

<sup>10</sup> Whoever will accept it in him in this manner and will understand it according to the full, living truth, can never in eternity be misled by a false prophet. But whoever in his mind looks like a weathercock or a reed in the water, will of course with much difficulty find the harbor of life that is filled with peace and that is illuminated by the truth. Therefore, be no weathercock or reed, but true rocks of life over which the storms and the waves of water have no hold. Did you understand this now well?"

<sup>11</sup> The disciples said: "Yes, Lord and Master, now we have again understood You well, because You have very clearly and with understandable words explained this matter to us. But when You often speak to us in very concealed images, we can do nothing else except saying: 'Lord, where?' - and 'how?' But we also thank You now, as always, for this mercy that You have given us, and we ask You to have always that much patience with us."

<sup>12</sup> I said: "If I would be like humans, My patience with you would surely have been many times too little, but because I am as you know Me, full of the greatest patience, tolerance, love and meekness, you will never have to complain about My patience. However, be also that patient, meek and humble as I am with all My heart, and love one another as brothers among each other, just as I also love you and as I always have loved you - then you will by that show to everyone that you truly are My disciples. Let none of you think that he is more than his fellow disciple, for you are all equal brothers. Only I am your Lord and Master and will also be and remain like that in all eternity and also during all the times of this world. For if the Father would have no patience with His children, then who else would there be to have patience with them?"

<sup>13</sup> Now we have worked with each other already a long time for God's Kingdom, and during that time you also have made so many mistakes, and still not one of you has been rejected by Me, not even the one whom I have already pointed out to you many times and who up to this moment, is still a devil who has still not improved his life. But My love and patience have still not judged him. How much less will it judge those who cling to Me with all love and full faith. Therefore, you can all be sure about My highest love and patience, for if someone stays in Me, I will also stay in him."

- Chapter 72 -

**The Kingdom Of God.**

<sup>1</sup> Now the innkeeper said with deep awe and respect: "Oh Lord and Master, Your deeds are very wonderful, but Your words are truly pure truth and life, because when You act, then also a blind person can notice that in Your will there is more than human force and might, but when You speak, then one can really recognize completely that You are the Lord Himself, because the wisdom of Your words is greater than the most bright light of the sun at noontime.

<sup>2</sup> But now also I should take the freedom to ask You, oh Lord and Master, a question for the sake of the Kingdom of God. If You mercifully would allow this to me, I will speak."

<sup>3</sup> I said: "Just say what you want, and I will answer you."

<sup>4</sup> Now the innkeeper said: "Lord and Master, to Your dear disciples and besides that, also to me and my chief helper who was healed by You, You have said many very wise things about Your second coming and thus also about the coming of the Kingdom of God on this Earth. But one thing caught my attention, and that is concerning the Kingdom of God on Earth that will exist somewhere in the faraway future, and that it will thus also really come on the Earth.

<sup>5</sup> So You also said that the Kingdom of God will in no way come among the people with outer splendor, but that it is already deep inside man, and that he only has to search it, find it and develop it in himself.

<sup>6</sup> But I am of the opinion that for all of us who are here in Your presence, it is clearly not in us, but still very far outside of us, and that we can say with the greatest confidence: Look, here is Christ, who is since eternity the anointed Lord of all glory, and He Himself is everything in all, and thus also the eternal Kingdom of God and the Life and the Truth. Since You are now with us, Your Kingdom is not in us but with us, among us.

<sup>7</sup> Will this very holy occurrence also be the same during the time that You mentioned, or will Your second coming still be very different from Your present coming?"

<sup>8</sup> I said: "Oh My dear friend, you have spoken now very well, and I can say that it was not your flesh and blood that inspired you in this, but only your spirit. But still, during the future return of the Son of Man, it will be as I have clearly said to you all.

<sup>9</sup> You are completely right when you say that the Kingdom of God has come to you in Me and is now with and among you, but this is still not sufficient to attain to the eternal life of the soul and keep it completely, for although the Kingdom of God has come to you in Me, it has by that not yet penetrated into your inner self, which only can and will happen when you will have completely accepted My teaching in your will and thus also in everything that you do, without considering the world. Once this will be the case, you will say no more: 'Christ, and with Him the Kingdom of God has come to us and He lives with us and is among us', but you will say: 'Now it is not I who lives, but Christ lives in me'. When this will be the case with you, then you will also completely understand that the Kingdom of God does not come with outer pomp and splendor to and in man, but that it develops only inside of man and draws the soul into the eternal life of that Kingdom of God and will keep him permanently in it.

<sup>10</sup> It is true that the way has to be shown to man first from the outside by God's word, which comes to man from the Heavens and by which man can say: 'Peace be with you, for the Kingdom of God

has come near', but therefore man is still not yet in the Kingdom of God, and the Kingdom of God not in him.

<sup>11</sup> Only when man begins to believe without doubting, and makes his faith alive by acting according to the teaching, the Kingdom of God develops itself in man, as the life in a plant develops itself unmistakably in spring from the inside when the plant is shone on by the light of the sun, warms up and is by that urged to inner activity.

<sup>12</sup> Although all the life is stimulated and awakened from the outside, the originating, the development, the unfolding, forming and strengthening comes always from the inside.

<sup>13</sup> So also, animals and humans must first absorb their food in them from the outside, but this absorbing of food and drink is still by far not the real nourishment of the body, but this happens only after, from the stomach to all the parts of the body. As the stomach is in a way the life-feeding heart of the body, so is also the heart of man the feeding stomach of the soul for the awakening of the Spirit from God in himself, and My teaching is the true food of life and the true drink of life for the stomach of the soul.

<sup>14</sup> So in what I am teaching people, I am a true nourishing bread from the Heavens, and acting according to that teaching is a true drink of life, a very good and strong wine that by it's spirit awakens the whole man to life and enlightens him throughout by the illuminating, blazing flame of the fire of life. Whoever will eat that bread and will drink that wine, will no more see, feel or taste death in eternity.

<sup>15</sup> If you have understood this now, then act also accordingly, then My words will become full, living truth in you."

## **- Chapter 73 -**

### **Explanation of the Lord about 'eating His flesh and drinking His blood'**

<sup>1</sup> Now the disciples said: "Lord and Master, this lesson that You gave us can be well understood, but once in Capernaum where so many people from all regions around Jerusalem followed You and when You gave a similar instruction about eating Your flesh and drinking Your blood, it was clearly a hard teaching, namely for those people who did not understand Your simple, clear word as it should be understood according to it's true meaning, and that is why many disciples of that time left You. We ourselves did not understand it at first, but the innkeeper, who has never been a disciple of You, gave us it's interpretation. And if we now compare that teaching with this one, it means the same as what You have now very understandably and very clearly explained to us. Are we right or not?"

<sup>2</sup> I said: "Indeed, because bread and flesh are one and the same, as well as wine and blood, and whoever will in My word eat the bread of the Heavens and will drink the wine of life by acting according to that word, thus by doing the works of the true, most unselfish love for God and his fellowman, will also eat My flesh and drink My blood, for as the physical bread that is eaten by man is changed in man into flesh and the wine that is drank changed into blood, so will also in the soul of man, the bread of My word be changed into flesh and the wine of the active love be changed into blood.

<sup>3</sup> But when I say: 'Whoever will eat My flesh', then by that is also indicated that he has not only taken My word into his memory and into his brains, but at the same time also into his heart, which

is - as I already said - the stomach of the soul, and he also did the same with the wine of the active love, which is by that no more wine but already the blood of life, because the memory and the reason of man are in relation to the heart, just like the mouth is in relation to the physical stomach. As long as the physical bread is still between the teeth in the mouth, it is still no flesh but bread, but when it is chewed and comes into the stomach and is there mixed with the stomach juices, then it is, what concerns it's fine feeding particles, already flesh, because it corresponds to the flesh. So also with the wine or with water, which certainly contains also wine substances, because without water, which is carried by the Earth to feed all plants and animals, the grapevine would die. As long as the wine is kept in the mouth it will not change into blood. However, in the stomach it very soon will be changed into it.

<sup>4</sup> So whoever hears My word and keeps it in his memory, keeps the bread in the mouth of the soul. When he seriously begins to think about it with his reason, he chews the bread with the teeth of the soul, because the reason is for the soul what the teeth in the mouth are for the physical man.

<sup>5</sup> When My bread - thus My teaching - is chewed by the reason, or has been understood and accepted as the full truth, it also has to be accepted in the heart by the love for the truth, and by the firm will it has to be changed into deeds. When this happens, then the word is changed into flesh and by the serious decisive will, into blood of the soul, which is My Spirit in him, without which the soul would be as dead as a body without blood.

<sup>6</sup> The serious, decisive will corresponds to a good digestive capability of the physical stomach by which the whole body is kept healthy and strong. When the digestive power of the stomach is weak, then the whole body is already sick and weak and will even become sick from the best and purest food.

<sup>7</sup> It is the same for the soul in whose heart the will to transform the teaching into deeds, has become weakened. He does not achieve the full, healthy, spiritual power, is divided, falls easily into all kinds of doubts and objections, and tastes one time this and then again another kind of food to see if perhaps that one may have a better and more strengthening effect. But with that the soul, who once has become somewhat sick, is still not completely helped. 'Yes' - you ask yourselves - 'can a sick soul then not be helped at all?' Oh yes, I say. But how?"

## **- Chapter 74 -**

### **The meaning of acting according to God's Word.**

<sup>1</sup> Listen, when someone has a weak stomach, he once takes a drink of herbs that is well known to you, by which the badly digested foods are moved away from the stomach and the intestines along the well-known natural way. Those badly digested foods can be compared with the objections that are absorbed in the soul, namely if he should believe this or that completely and should act accordingly.

<sup>2</sup> Once the physical weak stomach is cleansed, then what has to be done to make it strong again and that it should remain strong? Such a person should become really active, and at the same time take good exercise in the fresh, pure air. By that, the stomach will in the first place regain it's full and healthy strength. Look, this is what the soul should also do. He must cleanse his heart of all false doctrines, wrong notions and ideas. Then he should absorb the truth as I am teaching you, with love, willfully and in full faith, and should be busy and active with it - then by that, he will soon

become much stronger and also become fully and permanently healthy.

<sup>3</sup> Therefore, none of you should only be listeners, but should also seriously and zealously act according to My word. Then in a very short time all objections and doubts will have disappeared from his soul.

<sup>4</sup> The physical stomach of the body, being in a healthy, strong condition, can take up all kinds of clean and if necessary also unclean food into itself without suffering damage, because through it's activity it removes all that is unclean from itself or transforms it into something clean. And this is also what the strong and completely healthy stomach of the soul does. And thus for the pure, everything is pure. And even the most impure spiritual stench of pestilence of Hell cannot cause any damage to him.

<sup>5</sup> When you will completely possess My Kingdom in yourselves, you will be able to walk over snakes and scorpions and drink poison from Hell without causing you the least of damage.

<sup>6</sup> If you all have understood this now well and have grasped it, you will now also perceive according to the full living truth what I wanted you to understand in Capernaum with 'eating My flesh' and 'drinking My blood' - and from now on, you surely will not call it a hard teaching anymore.

<sup>7</sup> Already in the visible natural world, the deeper causes of things and of many phenomena are so difficult to explain for the pure human reason in such a way that it can remain free from all possible errors that feeds the bad superstition, and that it can in this way walk the way of the truth. How much more difficult will the pure reason of the brains understand the heavenly spiritual things, powers, actions and phenomena which are invisible for the physical eye of man and to make it perceptible for the soul.

<sup>8</sup> Therefore I always say to you: you will only be initiated in all wisdom related to the spiritual, heavenly life's conditions and it's power and might when you will be completely newly born in My Spirit in the manner that I have extensively and clearly shown to you. And ask yourself now if you also have completely understood the correct, full truth of all that."

<sup>9</sup> The disciples said: "Yes, Lord and Master, if You reveal to us the secrets of the Kingdom of God in this manner, they are also for us easy to understand, but when You speak in parables, then the meaning of Your words is for us always difficult and sometimes not understandable at all. But when after that, You explain the parables to us, we realize that only the Godly all-wisdom can give such images and parables. Oh Lord, we thank You from the deepest of our heart for Your more than great patience and Your love for us. If we as humans would ever become weak and tired on the way to the true new birth - the rebirth of Your Spirit in us - then do not leave us, Lord, but strengthen us and let us never become weak. And when our mind becomes fearful and sad when in the future You will no more visibly walk among us, then come with Your mercy and compassion, and comfort us, and revive our love, our faith, our hope and our expectation."

<sup>10</sup> The innkeeper and his healed chief helper said: "Oh Lord and Master, we also ask You for what the disciples have asked You."

<sup>11</sup> I said: "Truly, truly, I say to you: that which you will ask the Father in My name, will also be given to you. Where can you find a father among people, who are mostly bad, who would give to a child a stone when he asked him for a piece of bread, or who would give to a daughter a snake when she asked him for a fish?

<sup>12</sup> When people who are - as already said - only bad, can give their children all good gifts, how much more will the Father in Heaven, who is the only One who is more than good, do good things for those who lovingly and believingly ask Him.

<sup>13</sup> Therefore you always can have a cheerful heart and be in a happy mood, because the holy and more than good Father always watches over you and takes care of your well-being and the salvation of your soul.

<sup>14</sup> And the Father is in Me, as I am always and eternally in Him, and I give you the full assurance that I will never leave you behind as orphans, until the end of times of this Earth.

<sup>15</sup> Truly I say to you: who truly loves Me and keeps My commandments, I will come to him and reveal Myself to him, and then everyone will be able to convince himself that he is not like an orphan in this world. The one to whom I will reveal Myself in this manner, should however not keep it to himself, but should also tell this comfort to his brothers, so that also they may be comforted and strengthened by that.

<sup>16</sup> Who gladly will strengthen the weak, comfort the sorrowful and gladly help those who are suffering, can in all these things expect tenfold the reward of life from Me. You always can be completely sure about that."

<sup>17</sup> These words of Mine made everyone happy and cheerful, and the innkeeper let our cups again be filled with his best wine, and we drank and talked then also for about an hour with each other.

## **- Chapter 75 -**

### **The nightly storm.**

<sup>1</sup> However, after an hour, the rest was disturbed on the street because a strong wind came up and was violently roaring through the doors and the windows of the house. The Pharisees were thereby greatly troubled, so much that two of them came to us, and they fearfully asked the innkeeper what would come of it.

<sup>2</sup> But the innkeeper who became afraid himself because of the storm that came up so suddenly, said: "How can you, servants of God, ask this to me? At other times you know everything, and say that without you, who are His only representatives and His servants and helpers, God can do nothing in this world. Then you surely will know best why God let this terrible storm come up so suddenly and what will come of it. What can I know, who am still considered by you as a half-Samaritan, when you yourselves, who are so close to God, are full of fear and fright and ask me questions?"

<sup>3</sup> One of the Pharisees said: "Come now, do not boast so much because you are a citizen of Rome. Maybe that miraculous Nazarene, who is certainly well initiated in all the secrets of nature, can tell us something, because this has never happened before. A storm - as it is now roaring more and more violently - always begins with a rather mild wind that continues to blow harder until it develops into a hurricane. But not even the smallest of breeze preceded this storm, but it came completely suddenly, as a mighty flood, and it continues to roar and rage now with an ever-increasing fierceness. In that case, one may surely ask what will come of it?"

<sup>4</sup> While the Pharisee still wanted to continue his speech, a mighty lightning was discharging outside, after which immediately a terrible cracking thunder followed. Then the two Pharisees ran from fear and fright towards us, to find protection and comfort with us. But it did not take long before a second lightning discharged itself with an even more terrible fierceness, which also

brought the rest of the Pharisees and the scribe to us. Everyone in the whole house was filled with fear and great fright and pressed into our hall, and the Pharisees crawled under the table at which they had eaten before.

<sup>5</sup> Then the innkeeper asked Me: "Lord and Master, it is difficult to determine the time at night when you can see no stars, but according to my feeling it could well be almost midnight. Most people, being tired of their daily work, must certainly have gone to sleep already two hours ago, and should rest during the night, but this storm will certainly give no rest to anyone since it's raging is so fierce, that even a half dead person has to wake up and has to be filled with fright and fear. Why did this storm have to come up so suddenly? Look, I am someone who does not easily become fainthearted, but I honestly confess that now, despite Your almighty presence, I become greatly worried by the raging and roaring of this storm that does not want to lie down at all. Can You, or do You not want to command this storm to lie down? Because the night is surely a time of rest for the whole nature and not a time of terribly disturbance. Why actually must certainly many thousands of people and animals feel the greatest fright and fear for such a nightly storm?"

<sup>6</sup> I said: "Can you see with Me also fear and fright? Just let the outer storm roar and rage, for not one hair of a just person will be touched by that.

<sup>7</sup> Much worse is the inner storm of a big sinner when his end is near and he sees the eternal death before him and God's wrath over his head. Can he still hope to receive mercy and compassion with God while he never has shown a poor person the least of charity, but rather driven a lot of people into the greatest of misery and the hardest need? Look, friend, such storm of the soul is unspeakably more terrible than such a natural storm by which the soil receives a great benefit, and besides that, only very little damage is caused. That is why we will let this natural storm continue to roar and rage for some time, while we can be full of confidence and good courage."

<sup>8</sup> When I had comforted and reassured the innkeeper with that, again several terrible flashes of lightning discharged themselves, after which such mighty cracking thunder followed, that the strong house of the innkeeper trembled completely.

<sup>9</sup> When the Pharisees, who were crouching down together under the table, felt that the whole house was trembling, they began with a shaking voice to shout loudly: 'Jehovah, God of Abraham, Isaac and Jacob, take care of us and let us not perish because of these criminal, insolent Essenes who do magic, who call themselves Jews but who deal with Samaritans, gentiles, tax collectors and other sinners, and exalt themselves above us, Your real servants, and make us everywhere suspicious with the people, who take Your name in vain and, as we know, are repeatedly violating the Sabbath."

<sup>10</sup> The Pharisees had hardly said that, when again several even more fierce flashes of lightning discharged themselves with a loud cracking, and one lightning struck even into the synagogue that was located in front of the house of the innkeeper, and set fire to the woodwork, the roof and the benches, tables and closets.

<sup>11</sup> The innkeeper saw it immediately through the window of the hall and said to the Pharisees: "Stand up and go out to extinguish, because the last lightning has hit into your synagogue and set fire to the woodwork. In short, the synagogue is in flames. So go there and try to save your treasures and sacred things."

<sup>12</sup> When the Pharisees heard that, they jumped up immediately, made a big spectacle in the house and wanted to force Me and My disciples to extinguish the fire.

<sup>13</sup> But I said with a serious voice: "What have I to do with your fire and your synagogue! But did you not call upon your God? Why does He not hear your prayer? Truly, if I, Whom you blind Pharisees

think to be an Essene, would ask the God of Abraham, Isaac and Jacob to command the storm to cease, the storm would also cease immediately. But I will not do that now, because you think that I am a heretic and sinner against your God, in whom you have never believed in your heart. So turn to your God, and see if He will hear and help you."

<sup>14</sup> Then the Pharisees insisted even more and begged us to help them, if ever help was still possible with the fire that was already really spreading.

<sup>15</sup> Also the innkeeper beseeched Me and said: "Oh Lord and Master, if You do not want to listen to these blind Pharisees, then please listen to me, because see, my house is only seventy paces away from the burning synagogue. If the heavy wind would turn, then also my house would be in danger of catching fire, and this can happen very easily because there is no rain with the storm."

<sup>16</sup> I said: "I already gave you once the assurance that no hair of the just will be touched, and even if the wind would turn ten times, then still no disaster will come over you or your house. But such winds do not turn so easily, which I know very well. Therefore, you have nothing to fear.

<sup>17</sup> However, in the synagogue are a lot of piled-up treasures that were unjustly acquired, for which poor widows and orphans are wailing and lamenting in foreign places while these blind Pharisees who let themselves be honored by the people as servants of God, fatten themselves undisturbed without being concerned for the true salvation of the people. That is why it is not a pity because of these treasures in which God can never take pleasure. But these here, who are now justly suffering damage, will in the future still have the same good life, just like they had until now."

## - Chapter 76 -

### The youngest Pharisee recognizes the Lord.

<sup>1</sup> When the Pharisees heard Me saying that, one of them, who was the best among them, said to the scribe: "Listen, that Galilean is actually not wrong. It is true that His words are stinging like sharp arrows, but He speaks the truth. Why actually did the lightning hit exactly our synagogue? The Galilean knows what we are doing and can certainly not praise it, and therefore He knows very well that God will leave our prayer unanswered. We should approach Him more kindly now, then He still may save us in a miraculous way. Who of us can now assert with certainty that He is not the One who was promised to us?"

<sup>2</sup> The scribe said: "Will you also start to witness against us? Is it not written: 'No prophet can arise from Galilee'?"

<sup>3</sup> The better Pharisee said: "Yes, yes, this is what is written, but it is nowhere written that the Messiah cannot arise from Galilee. Now, if He is the One, then he also is no prophet, but the Lord Himself, and then what is written in the Scripture does not apply to Him."

<sup>4</sup> The scribe said: "Yes, if that would be so, then of course not, but who can prove that - and who would dare?"

<sup>5</sup> The Pharisee said: "He Himself, and now maybe already many hundred of thousands witnesses. The fact that we do not believe that, is not His fault. But this is an opportunity to show us that He is more than a prophet, and then we also want and will believe in Him."

<sup>6</sup> On this, the scribe did not say anything anymore, went outside to see how much damage the

ever-spreading fire had already caused. But because the stormy wind continued to blow so heavily that one could hardly remain standing, and the flashes of lightning were also almost uninterruptedly flashing crisscross with loud thunder through the air and the thick clouds, the scribe and still another Pharisee who accompanied him, did not stay long outside as spectators, but returned soon back into the hall and told the others that not much could be saved of the synagogue anymore, since the fire had become too mighty and in this place there was too little water and too few brave people to extinguish it.

<sup>7</sup> However, the better Pharisee came to Me again and said: "Master, You have heard what I said to our scribe about You. He could not give me any valid answer, and so he preferred to remain silent, but he went outside anyway to see if perhaps it would still be worth it to extinguish the synagogue and thus to still save a few valuable things. Thereby he wanted to indicate that he also might believe in You if You would extinguish the fire in the synagogue by Your miraculous power and save also in this manner a few treasures. But since the vicious fire will now soon have consumed and destroyed everything, he will now think: 'Neither with natural or with miraculous means can anything be saved anymore, and thus I will remain with my unbelief.'

<sup>8</sup> But what concerns me, I think and conclude now quite differently, because for me the two signs which You have performed here are sufficient, namely firstly the cleansing of the ten lepers and secondly the healing of the chief helper, and I believe that You are undeniably God's anointed One and that therefore nothing is impossible for You. And therefore I believe also that if You want, You can calm down the storm and extinguish the fire in our synagogue and save that which is most necessary for us to live from. Lord and Master, forgive me if I have sinned against You before, and show at least to me that You are also Lord over the elements and the great nature."

<sup>9</sup> I said: "Blessed are you, because you believe, and for you I also want to do according to your faith. Therefore, come with Me outside, then we will see what true faith can do."

<sup>10</sup> Then I went with the better Pharisee outside and looked with him to the strong fire that was already raging in the whole building, and I said to him while he was standing without fear or fright with Me: "Do you still think and believe that it is possible for Me to calm down with one word this mighty storm, extinguish the fire and by that at least save your possessions?"

<sup>11</sup> Being full of confidence, the Pharisee said: "Yes, Lord and Master, only now I believe all that, without any doubt. Speak only one word, and what you want, will infallibly happen."

<sup>12</sup> I said: "Well, then will happen as you believe."

<sup>13</sup> After I had said that, the storm calmed down suddenly, and the fire in the synagogue extinguished in such a way that in the whole big building not even a little glowing spark could be found anymore.

<sup>14</sup> On this, the Pharisee fell down on his knees before Me and praised aloud God's power and might in Me.

<sup>15</sup> But I indicated to him to stand up, because now all those who were driven to the big hall by fear and fright, began to come out, because they could well notice that the storm had ceased entirely, and also through the window nothing could be discovered anymore of the fire in the synagogue.

<sup>16</sup> When the scribe with the other Pharisees noticed this, and also saw that the sky was cloudless, he said: "Listen, this is more than even the most wise man could ever dream. But what can we do? If we will believe in the Galilean, then the whole temple will soon come after us with burning clubs, and if we still do not believe Him now, then we have the people of the whole wide neighborhood against us. It will be difficult now to find the golden middle way and continue to walk on that. But let us talk about it further tomorrow. Now bring us light, so that we can convince ourselves what kind of

damage we have suffered from the fire."

<sup>17</sup> Then the innkeeper brought lights that were made of wax, and everyone went to the synagogue to see what the fire had destroyed. The Pharisees soon discovered that the fire had caused great devastation in their home and began to lament heavily because of that. But when they came into the home of the better, believing Pharisee, where I was present with him, they were all stunned when they saw everything undamaged and in good order.

## - Chapter 77 -

### In the damaged synagogue.

<sup>1</sup> Then the scribe came to Me and said: "Master, why did You not also protect our homes like this here?"

<sup>2</sup> I said: "Then why did you not also believe like this one here?"

<sup>3</sup> The scribe said: "How could we force ourselves to believe? To complete faith, belongs a more solid conviction than we have in You. In this time, where all kinds of sorcerers and men of wonders are widespread it is difficult - namely for an old scribe - to discover the truth out of the many appearances that look alike and then to accept them as such without doubting and to believe them without doubting."

<sup>4</sup> I said: "Then who forced this companion of yours to believe? And how did he discover the truth among the many false appearances? Look, this is not contained in the reason of man, but in his better and more sincere heart.

<sup>5</sup> Already for a very long time, you did not make it a matter of conscience anymore to lie and to deceive the people in all kinds of ways for your outer worldly advantage. But only he did not do that, because the commandments of God still meant something to him and he did not distort them as you distorted them.

<sup>6</sup> There is no more faith in your heart, and therefore also no more truth of life, and that is the reason why you could not recognize Me and could not believe in Me, for if there is no truth and no life, even the most clear truth and it's life cannot be absorbed and cannot obtain a permanent place to stay.

<sup>7</sup> But wherever there is still some truth and it's life living in the heart of a person, then also a higher truth can easily receive room, which then brings forth the living faith and it's power. And that was the case with this companion of yours, and so I let it happen as he believed. Here you have now basically the reason of your unbelief and hardness of your heart, which makes and keeps you blind like those of your kind all around the whole land of the Jews. I have now spoken and will return to the inn."

<sup>8</sup> To these words of Mine, the scribe and his followers did not know anything to answer Me, and escorted by the converted Pharisee, the innkeeper and the healed chief helper I went directly to the inn where all the disciples were still sitting at the table and talked with each other about My teachings and deeds.

<sup>9</sup> The other Pharisees and the scribe were searching through the synagogue with the help of the lights together with certain servants of the innkeeper, to investigate all the things that were destroyed by the fire. They also could have done that the next day but since they possessed much gold, silver and still other treasures that were very well hidden in the synagogue in the different corners and the holes of the wall, they wanted to convince themselves to what extent the fire had spared also the hidden treasures or not. When they zealously checked the corners and the holes of the walls and could still find this and that undamaged, they felt somewhat better, but still they set up good watchmen consisting of a few helpers of the innkeeper in return of a good reward, so that no-one could steal anything from them and would make them even poorer than they thought themselves to be now.

<sup>10</sup> In the meantime, we were talking with each other about many things, which are not necessary to mention here since they already were sufficiently explained and clarified in the different places where they happened.

<sup>11</sup> It was more in particular our trip from Jericho to this place that was clearly and briefly explained by My disciples, by which the Pharisee, the innkeeper, his helper and his wife and a few of his adult children were extremely amazed, and the Pharisee repeatedly exclaimed aloud: "No, this is endlessly more than is needed to make even stones seeing. And my companions remain still blind and try to secure their pitiful worldly treasures while the highest and eternal everlasting treasures of life are being put here in the greatest abundance on the table. But what can we do when the Lord of life performs so often and in vain the greatest signs and gives teachings to the people that can only come from the heart and the mouth of God? Unfortunately I live amidst wolves and I must howl together with them to prevent being torn to pieces by them - but from now on, they will not be able to make me howl anymore, for now I surely know what to do."

<sup>12</sup> While our Pharisee was still making similar exclamations, also the scribe came and wanted to say that the fire did still not destroy a considerable amount of treasures.

<sup>13</sup> But the Pharisee stood up to them immediately and said: "I beseech you to keep quiet on this holy place concerning the worldly filth of the greatest damnation. That filth has made men devils and has thrown their souls into the pool of eternal death. But here among us, is the Lord of life who possesses all might over everything in Heaven and on Earth - and He has come to free us from the old yoke of Hell and eternal death, by His love, mercy and more than great compassion - and you try to secure the filth of Hell so that you then will be more blind, hardened and more dead in your soul than you are already now. Here are the gates of Heaven wide open, and you and the other companions make efforts to sustain Hell for yourselves. Oh, how great must be the blindness of your souls and the hardness of your heart.

<sup>14</sup> Ask yourself: who can the One be Whom winds, storms, flashes of lightning, fire and other elements and powers of nature obey? I have recognized Him and am therefore now more than happy. Why do you still not recognize Him who can destroy you with the lightest breath of His almighty will or can cast you into Hell? Because with your body and soul, you stick to the evil filth of the world and are dead and blind in your heart."

### The spiritual darkness of the scribe.

<sup>1</sup> When the scribe heard this from our converted Pharisee he outwardly became displeased, but inwardly he thought it over and said after a while: "Happy the one to whom an open heart has been given. Until now it has not been given to me. I surely have studied the Scripture and searched for the truth. Can I help it when I was not able to find it? What was the use when I read: 'God has said this and that to Abraham, Isaac and Jacob and to still many others, and has revealed Himself through Moses and through the other prophets to the people?' Why did He not speak to me and many other people of my kind? Am I perhaps less human being than those to whom God has spoken and to whom He has revealed Himself?"

<sup>2</sup> Only now a man has risen again to show us that the Scripture is not merely a fable that was invented and made up by imperious people, and that there is a God to whom all Heavens and all might and powers of nature are submitted. And therefore it is also time to think and to search how and why God has now again awakened a man who shows us through deeds and words that the Scripture is the truth and no fable.

<sup>3</sup> I did not become a human being by my own will and my own power, but by an inscrutable will and it's equally inscrutable power and might. Can I help it when that power and might did not guide me in such a way that I never had to doubt their existence? So let me think now, to find the way in myself along which the ancient truth can be recognized again. Only after that you can talk to me."

<sup>4</sup> Then the converted Pharisee said: "How great must the blindness of someone's heart and also his mind be when after such phenomena and especially after such lessons, he still wants to think about it and accurately wants to consider if and how God can come to the point to give again a sign of His almighty existence to the people of this Earth in this time, and if that sign is completely true. Oh Lord and Master, full of pure divine power, be also forgiving and merciful to the blind and hardened ones."

<sup>5</sup> I said: "Friend, leave it alone, for in this world everything must have it's time. In the soul of your companion there is still too much of the gold and silver of this world, and the Kingdom of God can not so easily find a little place there, compared to those whose soul have not become hardened and blind by the mammon of this world. He blames God that He has neglected him, but he does not consider that he also has received a lot and meaningful warnings from God, which could have given him a great light for his soul if from childhood on, he would not be filled with all kinds of lust for gold and silver.

<sup>6</sup> He was already in the temple at the time when the obvious miracle took place with the high priest Zechariah who was strangled between the altar and the most holy place, because he criticized and abolished the great abuse and deceptions of the imperious Pharisees and their loyal followers. He was also in the temple when Simeon and the old Anna lived, and he heard their words. He was also still in the temple when I as a twelve-year-old boy gave the absolutely unmistakable signs of the Spirit that dwells in Me, and he knew John, the penance preacher in the desert who was a son of Zechariah and the old, pious Elisabeth.

<sup>7</sup> Because of mere gold and silver he did not recognize the light from the Heavens, although it was directly within reach for thousands. He surely thought a lot with his brains, but when the heart is hardened and darkened by sheer mammon, what can a soul do with such thinking that looks like a volatile false light? Although it is as a flash of lightning, illuminating the night for one moment, but immediately after that, it brings a much deeper darkness than the one that was covering the earth's surface before.

<sup>8</sup> Truly, I say to you: if such a light of reason in man is already complete darkness, then how deeply dark must be the actual night of the heart and of the soul himself. Just let this scribe search for the Kingdom of God with his false light. The longer he will search for it in this manner, the less he will find it. As long as he will not make his heart - and by that also his soul - completely free from mammon, he will not enter God's Kingdom.

<sup>9</sup> His words look like those of a blind person who also partly blames God for the fact that he is blind and does not understand that other people are able to see, since he himself can see nothing. However for someone who is physically blind, such words can be excused if he did not make himself willfully blind, but with someone whose soul is blind, such words cannot be excused, since already for a long time he could have become seeing just like many other people if he faithfully would have used the means that are well known to him. But we will let it rest now. Tomorrow there is also time to talk about the means with which the inner light can be attained. The four hours that we still have left tonight we will use to let our body rest."

<sup>10</sup> The innkeeper quickly asked if I wanted to go to a private bedroom.

<sup>11</sup> I said: "We will stay here at the table, because most of My disciples are already sleeping here anyway and the lamps are going out."

<sup>12</sup> The innkeeper was satisfied with that.

<sup>13</sup> Also the Pharisee wanted to stay with us, but the scribe said to him: "Just come with me to your home that remained undamaged. Tonight I will stay with you and still discuss about many things with you."

<sup>14</sup> The Pharisee said: "Very well, but not much discussing will be achieved for the rest of the night, for also my eyelids are beginning to weigh heavy."

<sup>15</sup> The scribe said: "Come now, that does not matter. Just let us go and rest. Maybe a good dream is waiting for us that can tell us more than what we can say to each other, because at such exciting occasions I have always had very peculiar dreams, and also this time I surely will not be spared from it."

<sup>16</sup> With these words, they both left and took their nightly rest.

## **- Chapter 79 -**

### **The dream of the scribe.**

<sup>1</sup> In the morning when the sun was already rising above the mountains and I and the disciples were as usual already outside, also the Pharisee and the scribe woke up. They washed themselves according to the strict custom of the Jews, and the Pharisee asked then to the scribe if he perhaps had a dream."

<sup>2</sup> He said: "Yes friend, as I said before we went to sleep, but I only dreamt foolish things that were mixed up.

<sup>3</sup> Listen: I was between high mountains, and wherever I was looking, I saw only gold- and silver mines, and I saw a lot of mineworkers who took those metals in big lumps out of the mountains. However, when I saw that metal in such great quantities before me, it lost all it's value for me, and

when the mineworkers brought up more and more of that metal to the daylight, I became scared, and I began to look for a way out. But wherever I went to escape from it, the way was always blocked with the biggest lumps of gold and silver, so that it was impossible to get over it and to find a way out.

<sup>4</sup> Then in my great fright and almost complete desperation, I turned to a mineworker who was standing near me and I asked him to show me a way out from that gold- and silver canyon.

<sup>5</sup> But with a very rude voice, he cried out to me: 'There is no way out here! Who once gets lost in this canyon will come out of it no more, for we can immediately see when someone ends up with us, and we are blocking the way out for him as soon as he admires our treasures. Already many mighty and prominent people have found their downfall in this canyon, and you will not be one of the last.'

<sup>6</sup> After these very threatening words of that rude mineworker - who then walked immediately away from me - my fear and fright reached it's peak - and because of that I lost consciousness completely and fell to the ground, and in that bad condition I came into a new dream again.

<sup>7</sup> Then a man came to me who asked me with a serious voice what I was doing in that place.

<sup>8</sup> I said: 'Why do you ask me, I do not even know when, how and why I came here, for I never wanted this, and nevertheless I am here.'

<sup>9</sup> Then the man disappeared, and soon after that, I saw a malicious animal coming at me. Then I became even more frightened. However, I saw a lightning from the sky which hit that evil animal of which I cannot describe it's shape. It started to twist around and to rear, and soon it fell into the deep abyss, and I felt more at ease.

<sup>10</sup> I stood up and hurried away from that spot, to a little place that was rather far away from me, and it seemed to be friendly and inviting. Soon I came near that little place. I saw very beautiful gardens where there were a big number of all kinds of fruit trees, which I did not know and of which the branches and twigs were full of the most extraordinary fruits.

<sup>11</sup> In one of those gardens I also saw women and girls of great beauty, and I desired to talk to them. But my desire soon waned, because when the girls and the women saw me, they started to scream and they ran away from me.

<sup>12</sup> I thought by myself: 'Why is that?'

<sup>13</sup> Then I heard a voice from a hidden place: 'This is our enemy! Flee away from him, so that here also he will not take away from us our possessions, our chastity and innocence! You, our men, grab him and bind him firmly, and throw him into a dungeon where frogs and snakes are dwelling!'

<sup>14</sup> When I heard that, I started to run over stones and stubbles. Finally I was so tired that I fell to the ground, and then I woke up.

<sup>15</sup> Truly, that certainly was a foolish and bad dream, and I am still completely wet from the sweat of fear over my whole body.

<sup>16</sup> What do you say now, friend, of this bad-foolish dream of mine?"

### The Pharisee explains the dream.

<sup>1</sup> The Pharisee said: "Friend, the dream that you have explained to me now, does not seem to be so terribly foolish as you think, and according to me it has a very deep meaning of life for you, which I could make clear to you in a few words."

<sup>2</sup> The scribe said: "Then do it, I gladly want to listen to you."

<sup>3</sup> The Pharisee said further: "Listen: the gold- and silver canyon that made you so afraid and out of which you could find no more way out, showed you the condition of your soul who is armored with sheer lust for gold and who, despite all his thinking and searching, can find no more way out from that condition to the free space of the pure and living truth from God. The mineworkers that you saw, who took the mentioned metals in big lumps out of the mountains, are your own insatiable desires for such earthly treasures. And the mineworker who said to you that there is no way out from that canyon, and who told you not very softly that you will certainly go to your downfall, is your own conscience that was - as if for the last time - seriously warning you, because you did not pay attention anymore to his softer admonishing voice.

<sup>4</sup> Then you became so frightful and afraid that you fell unconsciously to the ground. That is a sign for you, which according to me, you should understand this way: because you began to despise and escape your desire and by that removed the armor of your soul, you have given up your old love, and thus also your material life, and you fell as if dead to the ground. And because you have done that, soon another and already more free life opened up in you.

<sup>5</sup> The man who soon came to you and who asked you a very important question that you could not answer, was again your conscience - your spirit of the beyond from God. When he walked away from you, you immediately saw an evil animal that was nothing else than your old lust, which despite the more free condition of your soul was chasing after you in your mind. But because you now abhor your old sin, even it's remembrance is detestable and despising to you - and you make effort to flee that evil animal, so that it would not grab you again and bring you to your downfall and kill you. Your justified fright for your evil animal is seen by Heaven, and this sends a lightning of the living truth from God. It hits your evil animal so well that after rearing and twisting itself for a moment, it finally falls into the abyss and does not appear anymore in your soul.

<sup>6</sup> Now, still at great distance, a pleasant little place is shown to you and it makes you feel completely at ease. You hurry to that place and to the very beautiful gardens in the neighborhood that are abundant with exceptional fruit trees and fruits. That comfortable place is the rest that came back to you, and the gardens represent the new truths from God that are very pleasant to you. But since they are not your property, because you still are not acting accordingly, you still see them as it were outside of yourself and you dare not take the fruits.

<sup>7</sup> In one garden you also saw very beautiful women and girls to whom you gladly wanted to talk and make acquaintance. But when they, who are the deepest living truths, saw you as a purely outer man of reason, they ran away, and you thought: 'Why do they not want me, why are they running away from me?' Then your conscience wakes up again and it shows you how poor you are in works of love for God and your fellowman, and how much injustice you have done to the poor widows and orphans that you still have to make up for, from which your reason is still backing away.

<sup>8</sup> Then your conscience says again: 'Grab him and bind him' - which means your outer reason - 'and throw him in a dark dungeon where snakes and frogs are dwelling'. In other words, this means: you yourself, imprison your worldly reason by means of the living faith in God and His

Anointed One who came to us, and banish it and give it back to the dark world and its poisonous worries, for out of the Word of God a new and pure spiritual reason must appear, otherwise you cannot enter the place of the comforting rest of the soul.

<sup>9</sup> Then you are fearful again because you think that in your outer reason, you possess your whole life, and therefore you still flee for a while over the hard and dead stubbles and stones that are the stumbling blocks. Those stubbles and stones are the foolish things of the worldly wisdom that makes you tired and fall down again. Happy are you when through this fall, you become as awake in the spirit of the full truth from God as you now woke up again from your good, and for you very meaningful dream, back to the earthly physical life.

<sup>10</sup> Look, this is how I have seen the meaning of your dream, and I have told you without any restraint. But if I have felt it correctly, this explanation did not completely come out of myself, for I clearly had the idea that a higher Spirit has put the words in my heart and mouth. And I believe also that the Spirit of the One Whom all powers of the Heavens and all elements of this Earth obeys - as we have seen - did bring you into this dream condition.

<sup>11</sup> But still, you can believe what you want. I have spoken, and I will now immediately search for and see what the great Master is doing, but you can now do what you want."

<sup>12</sup> The scribe, who was very surprised about this dream explanation, said: "Listen, I will do what you will do. So let us go."

## - Chapter 81 -

### The two temple-servants search for the Lord.

<sup>1</sup> When the two came out of the house they saw the place where the big fire had raged, and how their companions were busy gathering their treasures that were still not destroyed by the fire and bringing them to a safe place.

<sup>2</sup> One of them shouted to the scribe: "Are you really not worried about what belongs to you?"

<sup>3</sup> The scribe said: "That which is possibly mine I will receive soon enough, and if nothing can be found of what is mine then I also will not grieve about that. You just continue to work for death, I will now search work for life."

<sup>4</sup> After these words, the the two continued their way.

<sup>5</sup> The other Pharisees said among each other: "Did that Galilean also make our only scribe crazy?"

<sup>6</sup> But he did not pay attention to them and went with the completely converted Pharisee to the inn and wanted to speak to Me. But I was still outside with My disciples and thus not in the inn.

<sup>7</sup> When they the two saw that I was not there, they asked the innkeeper - who was busy preparing the big dining table - where I was and if I had perhaps left the village.

<sup>8</sup> The innkeeper said: "The Lord of life has still not left. He is somewhere outside with His disciples, but where, that I cannot tell you because He already left the hall before I woke up. But a few of His disciples carried traveling bags, which I still have for safekeeping, and this is a sign that the Lord has still not left this place, and I think that He will come back soon, because the morning meal will soon be completely ready, which He certainly knows. But go outside and search for Him, for it is

worthwhile to search for the Lord of life. I will do that myself as soon as I have set this table. My healed chief helper has already gone out."

<sup>9</sup> The Pharisee said: "What are the ten who were healed actually doing? Are they still here or did they already continue their trip?"

<sup>10</sup> The innkeeper said: "Oh, they already continued their trip at daybreak. Where to, that also the Lord will know best."

<sup>11</sup> After these words, the two left immediately the hall and went on their way, hoping to find Me somewhere. They walked through the market place and asked to a few people if they perhaps had seen Me, but no-one could tell them.

<sup>12</sup> At the end of the market place, they met a poor orphan child. They also asked the child if she perhaps had seen Me somewhere in the company of several men.

<sup>13</sup> The child said: "Oh yes, there upon the hill in the direction of Kana, are the unknown men sitting down, and One of them must be someone important because He suddenly healed my eyes. You surely know that I was completely blind since birth and how my poor mother put me every day before the gate of the market place to beg for alms."

<sup>14</sup> The two gave generously to the child and let her now happily go to her mother who soon saw her child. She was very surprised, ran to her and asked her questions about everything.

<sup>15</sup> And the two walked quickly to the hill and came to us right at the moment when we stood up from the ground to return to the inn.

<sup>16</sup> When they came to us, they greeted Me most kindly and asked Me if they could stay with Me.

<sup>17</sup> I said: "If you want, you can stay. We will now take another way to the inn and will not pass through the market place, for I have made the blind girl seeing. She will now, together with her mother, tell this to everyone, and if we would go now through the market place, all the people would crowd together around us to see and to praise Me, which I want to prevent now. So let us go."

<sup>18</sup> After these words of Mine, we soon left the hill, took a little detour and went as quickly as possible to the inn.

<sup>19</sup> When we entered the hall, the innkeeper just wanted to search for Me also because he had finished setting the table. Since we arrived before him, he asked Me to forgive him for the fact that he had been so slow. But I reassured him and said that he now could let the morning meal be set on the table, which also happened immediately. We sat down at the table and we cheerfully partook of the well-prepared meal.

<sup>20</sup> During the meal, also the healing of the blind girl was discussed, about which the innkeeper was surprised again, and he immediately wanted to send someone to the poor girl and her mother. But I advised him not to do this for the moment, because of the sensation that it would cause, but when I would be away from the village, there still would be enough time to think about the poor. And the innkeeper did so.

**The wine miracle and it's results.**

11.12.1861

<sup>1</sup> When the innkeeper heard that I soon wanted to leave the village, he became sad and said: "Oh Lord and Master, I hope that You will not leave our village today?"

<sup>2</sup> I said: "Friend, there are still a lot of blind and deaf ones of heart and soul. I also should go to them and help them. As it was good for you that I came to you, so it will also be good for many when I go to them. But I still will stay a few hours in your house, and during that time, still many things can be discussed. But let us now set again a fresh, pure wine on the table."

<sup>3</sup> The innkeeper said: "Oh Lord and Master, a fresh, pure and better wine I do not have in any of my cellars. What can be done about that?"

<sup>4</sup> I said: "Just go to the cellar, which is located under this hall, then you surely will find some wine."

<sup>5</sup> The innkeeper said: "Oh Lord and Master, it is true that here under this hall is an old cellar, but there are only old, almost useless cellar utensils like winesacks, pitchers and still other vessels. But there is no trace of wine."

<sup>6</sup> I said: "Exactly from that cellar you must bring wine for us, so that you and all who are here in your house, will notice still more than was the case until now that no Essene is ever capable to do such things, as the scribe stills thinks within himself."

<sup>7</sup> Then the innkeeper said: "Oh Lord and Master, besides our scribe, certainly no-one in my whole house thinks this way anymore. I believe that the fullness of God's Spirit is bodily living within You. Your will is His will and Your word is His word, and therefore everything that You say is an eternal truth, light, life and an as good as accomplished word. And so I believe then also that there is wine in that old cellar, and even the very best kind."

<sup>8</sup> I said: "Then go down and bring us some."

<sup>9</sup> Then the innkeeper and the chief helper both took two big pitchers, went to the mentioned cellar and there they saw to their great amazement all the old sacks, about a hundred and fifty pieces, all pitchers and other vessels, which were now in good condition, full with the best of wine. They both tasted the wine and they thought it to be extremely good and with a delicious taste. They filled the four pitchers that they took along, brought the wine to the table and filled our cups that were already empty.

<sup>10</sup> The Pharisee was the first to empty his cup to the last drop, and said then to his companion, who did not really dare to drink of the miracle-wine that could have been enchanted: "You should also try this wine, so that you also may perceive that the profession of faith of our innkeeper is true."

<sup>11</sup> Then also the scribe took his cup, tasted the wine, and because it tasted so delicious to him, he also emptied his cup to the last drop.

<sup>12</sup> When the scribe had completely emptied his cup, he said: "Truly, this is one of those signs that cannot be explained in any other way. Healing all kinds of diseases only by an extremely firm faith and an unbendable will, all that existed already according to old legends and traditions among the people, because in some places exist - although very few - entirely unspoiled people who possess an extremely great and equally strong power of life. When these people want to act upon a sick person, the sick person will as it were be permeated and filled with a stream of life's fire and can

become healthy in one moment. We know many things about such healings from the old scriptures of almost all nations that are known to us. So we know also that there are people who, depending on their good or evil will, could do all kinds of magic in bright daylight, and could do also other things that must have seemed extraordinary to a normal person. But to firstly restore old, empty winesacks and other vessels to their useful state, only through the will, and then to fill them with the purest, best wine, that is something about which none of all the chronicles and old legends can say anything. So this I consider as a supernatural sign, that could not be accomplished without a great abundance of true divine power. And now I also begin to believe that You are truly the anointed One of God."

<sup>13</sup> I said: "It will be good for you if you believe that, but those who will say in their belief to Me: 'Lord, Lord' and 'Master', will however not entirely enter My Kingdom of Life, but only those who will act and live according to My teaching. Because My words are life and divine power if they are executed with deeds by man, but for those who hear the words and retain them also in their memory, but do not act and live accordingly, they are useless for the eternal life of their soul, but on the contrary, they will be to them as a judgment, which is the other death in the other life. Now I have told you, so that no-one can excuse himself, saying that he did not know it."

<sup>14</sup> Then the scribe said: "Lord and Master, it is not difficult for us to believe that, and by the signs that You have accomplished here, we are completely convinced that Your words are the full truth, but how can those who will hear Your teaching from us and for whom we will not be able to do any signs as definite confirmation of the truth that is contained in Your teaching, be convinced of the truth?"

## - Chapter 83 -

### About the tree of life and the tree of knowledge.

<sup>1</sup> I said: "Firstly the truth will remain one and the same truth, even without signs, and whoever will live and act accordingly, will become deeply inside aware that My teaching is divine and not a human word.

<sup>2</sup> Secondly, those who will transmit My teaching about the Kingdom of God in man to others and who will not only be teachers - but who will also do My will that is clearly contained in My teaching, will also be capable to perform signs in My name, and even greater signs than I am performing Myself.

<sup>3</sup> But as mere teachers and not as people who apply My teaching themselves, they will not be able to perform signs because the power to perform signs does not come from the reason, but from the living faith and the firm will to act. Because the reason of the brains is a dead, worldly light of man that can never penetrate into the most inner regions of life of the spirit and its power. And the living faith in the heart is the true light of life of the soul that awakens the spirit in him and takes care that it will penetrate into the whole person. And once man is permeated by the Spirit, then he is also permeated by its all-capable power. And whatever the living Spirit wants, which forms then one being with the soul, happens - and the will is then already an accomplished work.

<sup>4</sup> Therefore it is also stated in the Scripture that God put two trees in the garden of life: a tree of life and a tree of knowledge, and said to man: 'If you will only eat the fruits of the tree of life, you will live - but if you also will eat the fruits of the tree of knowledge before it will be blessed by Me for you, then death will come over you and you will die.'

<sup>5</sup> But man - since he had a completely free will - let himself be seduced by the snake of his lust, and ate of the tree of knowledge even before it was blessed by the ripeness of the faith in the heart of man. That means: he searched and tried to grasp the Spirit of God, and so also the Spirit of life, with his natural reason. The result of it was that by that, he only withdrew himself more and more from God instead of drawing more and more close to Him. And that was already death - that means the spiritual death of man - and the whole man became powerless and lost the authority over all things in the natural world and was forced to work for and to acquire his nourishing bread with the help of the weak glowing of his brains' reason in the sweat of his face, physically and even more so spiritually.

<sup>6</sup> And look, until now, people withdrew so far away from God, and thus also from the true inner life, that they now believe almost no more in a God, and thus also not in a continuance of life of the soul after the body has fallen away. And those who still believe mechanically in a God, or through a blind superstition in many gods - just like the heathens - imagine God or the gods to be so endlessly far away from them, that finally it seems impossible to them that a human being could ever come close to the God of whom they believe that He is so endlessly far away from him.

<sup>7</sup> And now that God Himself has physically come to man in all the fullness of His eternal might and power and with all His love and wisdom, they do not see that, and in their great blindness and foolishness, they consider this as impossible, while nevertheless with God all things are possible. And because He reveals Himself now with a physical mouth and not with lightning and thunder, they consider God Himself now as a blasphemer and a malicious agitator of the people against God and against the kings of the world, who consider themselves to be gods and who also let themselves be honored as such by the people.

<sup>8</sup> And look, all this is the result of the fact that all people\* preferred to eat the dead fruit of the tree of knowledge instead of the living and life-giving fruit of the tree of life."

## **- Chapter 84 -**

### **'Adam, where are you?' - an important question.**

<sup>1</sup> The question that God asked Adam when he already ate of the forbidden fruit, sounded like this: 'Adam (or 'human'), where are you?' still continues and will still continue until the end of this world, as long as there are people who prefer to eat from the tree of knowledge instead of from the tree of life.

<sup>2</sup> Because the person who eats from the tree of knowledge will very soon lose God, himself and his inner life, and he does not know anymore who he is, why he exists and what he should be. Then his soul is full of fright and fear, and to his question: 'Human, where are you?' he seeks the answer that would give him rest and comfort in the reason of the brains of his body. But then always the comfortless answer comes: 'You are in the judgment, which is the real death of the soul. Acquire your bread in the sweat of your face.'

<sup>3</sup> What can the soul actually find in the brains? Nothing else except images of this world that are in the reason, and those images are all much further away from what is of the spirit and life than the soul himself. If the soul does not recognize the spirit of the life from God, which is always nearest to him, then how will he recognize in the brains of his physical head the spirit of the life from God, which is in the images of the world often endlessly much further away from him?

<sup>4</sup> Out of this complete error, results inevitably and automatically the still greater error that the soul

imagines the Being of God to be ever further away and unreachable, and this as long as he will totally get rid of it and after that, will turn to Epicurism or cynicism .

<sup>5</sup> In this condition in which most of the priests of all kinds are now - and now especially the Pharisees, the elders and scribes - and the princes and kings, together with their great following, the soul does not know the truth anymore. The lie is worth as much to him and even more than the purest truth, as long as through that, he can get some earthly advantage. If one or the other truth would hinder him, then he will become hostile against it and will run away from it or will persecute it with fire and sword.

<sup>6</sup> When the soul is in such a condition, sin does not exist for him anymore, and a person who can possess some worldly power can do whatever pleases him and whatever will flatter his senses. And woe to the righteous one or someone who lives in the truth of life, who would go to such mighty one and would say to him: 'Why are you an enemy of the truth and why do you commit the greatest injustice that is crying to Heaven among the people, who are on this Earth no less than you, blind fool?'

<sup>7</sup> Just look around you into the world now whether this is not the case everywhere. And what is the reason of that? I say to you: nothing else except the ever increasing eating from the tree of knowledge.

<sup>8</sup> I have come now Myself physically into this world to the people who turned too far away from the true goal of life, and ask them once again: 'Adam, where are you?' - and no-one knows what to answer Me as to where or who he is. And I am showing them now again the tree of life and urge them to take from it's fruits and to satiate themselves with them.

<sup>9</sup> Truly I say to you: whoever will eat from the tree of life, will also come to the true life of the Spirit out of Me, and he will never again be hungry or desire to eat from the tree of death, because once someone is in the life of the Spirit out of Me, he will also be in all it's wisdom, and only then will the tree of knowledge be blessed through that, and the soul will know in one moment more than if he would investigate for a thousand years with his external and vain reason.

<sup>10</sup> When you will be in the condition of the true life, you will also perform signs in My name, and in this manner you will be able to give everyone a testimony of the truth of My teaching - if that will be necessary. Did you, scribe and friend, understand this well now?"

**The Lord speaks about His incarnation.**

<sup>1</sup> The scribe said: "Yes, Lord and Master, but I am standing now as if completely annihilated before You, for what is man compared to You?"

<sup>2</sup> I said: "Just look at My disciples. They are already more than two years continually around Me and know Me certainly much better than you now, but not one of them stand annihilated before Me.

<sup>3</sup> It is true that to Moses, when he wanted to see Jehovah's face, it was said: 'No-one can see God and keep his life at the same time' - that means the life of his body. But at that time it was only regarding the eternal Spirit of God, since God did not yet assume a body at that time, for according to His eternal order, it was not yet the time for that.

<sup>4</sup> But now, according to the prediction of the prophets, Jehovah has assumed the body of man of this Earth, and so between Himself, as the initial eternal Spirit, and man, He placed a protective wall, so that they can see Him, touch Him, hear and talk to Him without causing damage to their life, and no-one should be afraid to be annihilated by My visible presence.

<sup>5</sup> Although there was an endless gap between Me and you humans by which even the most perfect angel-spirit could not even approach Me, but now a bridge has been built across that gap, and that one is formed by the love for Me from your side, while I from My side have become a Man Myself of flesh and blood out of My eternally great and above all mighty love for you people, and have also taken your weaknesses upon Me, so that I will not be an eternally distant God, but that I can be a completely close and easy-to-reach Father, Friend and Brother, which you can become and stay according to the measure of your love for Me.

<sup>6</sup> If this is the case now between Me and you people, and thus completely different from the time of Moses, no-one can say that he is annihilated by My divine majesty that lives in it's fullness in Me, since I Myself am with all My heart meek and humble and full of the highest patience and tolerance, love and compassion. So take courage and do not have any unnecessary fear for Me Who loved you already for a long time before you existed."

<sup>7</sup> Now the scribe said with more courage and self-esteem: "But Lord and Master, how could You have loved me even before I existed?"

<sup>8</sup> I said: "Without My love, no world and thus also no human being would have come into existence. All that which is contained in the endless space of creation, is My love incarnated by My will, and so you certainly also are part of it.

<sup>9</sup> My love is eternal, and thus everything that has originated, originates and will eternally originate from it, is actually also eternal.

<sup>10</sup> The living spirit in man is My eternal love and wisdom that creates, arranges and maintains everything, and this spirit is actually the true and in itself already eternal man in man, who, in order to become independent, covers himself, only in the course of time, with a soul and a body according to My eternal order in him, and steps thus into an externally visible form.

<sup>11</sup> Now if this is so and can impossibly be otherwise, you surely will realize that I have loved you already for an eternally long time even before you were what you are now. You are now as if a spark of life that is separated from My love and you yourself can become a big and independent

flame of love that looks like Me, by loving Me above all and your fellowman - who is completely equal to you - as yourself. And if this is what you are, and will then also love Me in this manner, you will soon see into yourself how I as the Eternal Love am everything in all and again everything is in Me. Do you understand this now?"

## - Chapter 86 -

### The true fear of God.

<sup>1</sup> The scribe said: "Somewhere deep in my heart I have the feeling that I understand it, but in my head everything is now mixed up, and I realize that such things can only be understood in the heart of the soul and never with the reason of the brains. But Moses commanded to fear God and to always pray to Him only. Do I not anymore have to fear and to worship You in the prescribed manner?"

<sup>2</sup> I said: "Yes, yes, Moses did prescribe that, and that was also good, but truly - in this time no-one understands anymore what it means to 'fear God', and you priests taught the people completely untrue and totally wrong concepts about the fear of God - partly because of your own blindness but mostly because of your insatiable pursuit of profit. And so, the weak people who still believe a little in God, fear Him as a malicious, extremely relentless tyrant who lacks all love and mercy, and for the word and the concept 'God' they back away in fear because they can see in Him almost nothing else except eternal wrath and eternal vengeance.

<sup>3</sup> But it is also written that man should worship God and love Him above all. But how can a divine being be loved and through that also truly be worshiped if man already tremble before His name more than before death?

<sup>4</sup> Therefore, you surely will realize now what kind of untrue and extremely wrong concept you - and because of you, also the other people - have about the fear of God.

<sup>5</sup> What does it actually mean to 'fear God'? To fear God means: to love God above all as the eternal, highest and purest Love, and, because God is the highest truth, to remain in the divine truth and not to adhere to the lie of the world out of material self-interest.

<sup>6</sup> Whoever is truthful in everything, has the true fear of God in his heart, and he who has that, will always worship God in the right way. For as the lie is a very great dishonoring of God, so also is the pure and living truth a continuous and highest glorification and truest worship of God. Do you understand that now?"

<sup>7</sup> The scribe said: "Yes, Lord and Master, for myself I do understand it now, and I surely realize that it can indeed not be otherwise, but it will not be that easy to make other people understand the truth, because they are already stuck too deeply into all kinds of errors, and they take the lie for a truth. There is also the temple with it's prescriptions as to what and how we should speak to the people. And so it will be difficult to become from now on a good teacher for the people. But every victory must be preceded with a battle. You, the Lord Himself have revealed the truth to us, and You will also support us in our battle against the enemies of the truth. We ask You now, and we will always ask You for this - for without Your ever present help, we will not be able to do anything.

<sup>8</sup> But now the question is how we should pray to You, so that You would hear us and help us. If we now would ask from You, while You are present, for something good, then You also would quickly and easily answer our prayer - but what will happen when You will not be personally present as You

are now? Then how should we ask?"

<sup>9</sup> I said: "This question of yours looks still very Pharisaic. If you actively believe in Me, you will always receive what you will ask the Father in Me in My name. My personal visible presence is not necessary for that, for in spirit, I am present everywhere and I see and hear everything, and everything - from the greatest to the smallest - I know very precisely and clearly.

<sup>10</sup> So if you will ask Me for something, in spirit and in the full truth, I will certainly also hear and answer you, but a prayer as it is custom with you, namely with the lips and in mysterious words, I will not answer.

<sup>11</sup> Because as a scribe, you also know what God has spoken to the people through the mouth of a prophet when they turned to Him concerning the critical conditions of that time, so that He would answer their prayers: 'I know you and the people who honor and pray to Me with the lips, but their heart is far away from Me.' Look, so also from now on, a mere lip-prayer will never be heard, and least of all when it was paid for.

<sup>12</sup> However, the one who is full of living faith in his heart, and who will ask Me for something that is good, will also receive what he has asked for.

<sup>13</sup> And whoever will live and act in My name according to My teaching, he is the one who prays truthfully and unceasingly, and that is why whatever he needs, will always be given to him."

<sup>14</sup> The scribe said: "Oh Lord and Master, I thank You in my heart for Your comforting teaching, and I believe now that he who will pray for something according to Your will - which You have clearly spoken out now - will also receive what he asked for."

## **- Chapter 87 -**

### **Practicing faith and trust.**

<sup>1</sup> Then some of My disciples said: "Lord, all this would be fine if people in this world would not be exposed to temptations to commit sin. A person, in a weak moment, will easily commit one or the other sin, and then his trust and faith will already be weakened by that, and even if he repents from the sin he committed and if he completely compensated for the possible damage he caused, then there is still a certain shyness in his soul so that he will not dare to turn to You in full faith compared to if he had not sinned.

<sup>2</sup> Then what should such person do in order to pray to You in such a manner that he can completely believe that You will answer him?"

<sup>3</sup> I said: "Such a person should know that I firstly am not a wrathful or revengeful God, but a patient and loving, meek God, as was already said through the mouth of the prophets, and as I am now calling to all sinners: 'Come all to Me, you who are tired and burdened with sins, for I want to comfort you all.'

<sup>4</sup> And secondly, people should always practice true prayer and persevere in it, because a right and firm trust will, through the right practice, be man's property, by which a disciple comes to mastership, no matter in what field.

<sup>5</sup> Someone who is well-provided for with all goods of this Earth, will easily forget true and faithful

praying. But when he is in need, then he will start to seek help from God through praying, but he feels too little trust in himself that God will answer him, and this is clearly because of a lack of practice in the living, full trust in God.

<sup>6</sup> And in what better way can a person strengthen his trust in God than through practicing, namely through unceasing prayer and asking? Of what the unceasing prayers and asking mainly consist I have made clear to you before."

<sup>7</sup> Now the disciples looked at one another, and Andreas said: "Lord, I still remember very well the image that You showed us on a similar occasion in which there was a beggar who knocked somewhere shamelessly at a door during the night and to whom the lord of the house in the middle of the night finally gave some bread through the window anyway, more to get rid of any further lamenting and begging than out of true mercy.

<sup>8</sup> I have often thought about it myself concerning this somewhat strange image, but I still could not reconcile it with Your highest love and mercy. But now it becomes clear to me, now that You have talked about the unceasing prayer and asking, and also about the practice of faith and trust in You.

<sup>9</sup> With the asking for bread during the night, You certainly meant the practice of faith and trust in You, while with the initially somewhat deaf lord of the house, You have represented Yourself, and with the beggar, us people, and You have shown that we should not cease to pray and to ask, also if You would not answer us immediately.

<sup>10</sup> You Yourself want it so, that through our unceasing prayer and asking we really should become troublesome to You before You will hear us, because through that, You want that our trust in You will be increasingly exercised, by which we finally can become so strong that we can reach our own day of life, which is Your Kingdom in ourselves. Then in this, we ourselves, in the heart of our soul, will carry every help and power as Your children in Your Spirit and will, and we will not have to trouble You any further with begging in the night of our life. Because now, man seeks help in the weakness of his night of life, but once he himself has become strong and mighty, then he will be able to help himself. Lord, did I understand the image that You gave before truthfully?"

**The result of unceasing prayer.  
The parable of the oppressed widow and the hard judge. (Luke 18:1-8)**

<sup>1</sup> I said: "You have understood the image completely correctly and according to the truth, and it was fit to bring it forward again here with a few words. But to make the image that was mentioned by you even more understandable for everyone according to the view of one's own reason, and because this is still a good time for us now, I will give you another image with which you will see even more clearly how a true person should not cease praying and asking if he wants to attain to the true power of My Kingdom in himself. So listen.

<sup>2</sup> There was a judge in a city who did not fear God and who was afraid of no-one. But there was also a widow in that same city. She came to him and said: 'Oh righteous judge, save me from my adversaries, for look, like this and like that is the situation, and according to the law it is completely in my favor.'

<sup>3</sup> Also the judge was aware of that at first glance, but he was not in the right mood and did not want to accept the trial of the widow. But the widow did not stop, came several times to the judge and begged him on her knees to accept the case.

<sup>4</sup> Then the judge thought by himself: What shall I do? Even though I do not fear God, and also no human being - since this widow gave me already so much trouble I will save her, so that finally she will not come back even more often and make me completely dull with her begging.'

<sup>5</sup> Did you learn from that image of what the judge has said and done? And if already a judge, who judges strictly righteously according to the law, will hear the continuous begging of an oppressed widow and helps her, would God not sooner save His chosen ones who cry to Him day and night, and would He have less patience and love for them than the judge had for the widow?

<sup>6</sup> Truly I say to you: He will soon hear and save them, in this time as well as in the future when He just as now will return to this Earth as the Son of Man.

<sup>7</sup> But when the Son of Man will return during that time to this world, do you think that He will find faith?"

<sup>8</sup> Andreas said: "Lord and Master, since I have spoken earlier, I shall also speak this time, if You will allow me."

<sup>9</sup> I said: "You can just speak, because you have the right perception, courage and mouth for it."

<sup>10</sup> Then Andreas said: "What concerns the image itself, it means the same as what I meant with the image of the lord of the house and the beggar for bread in the night, which I just related again. But the position of God regarding the worldly people who seek help from Him in the oppression of their night of life, was pointed out still more clearly than in the other image that was related by me again. Because in that image, God appears in a certain way only as a righteous judge without any bond, who can always help the oppressed people whenever He wants - and He also helps them - but only after they have really troubled Him with their unceasing begging.

<sup>11</sup> Also here it is only a matter of the practice of faith and trust. Once this has attained a certain unbendable power, then also the prayer is answered and the help is also there.

<sup>12</sup> You still added something. You said that God, as a loving Father, would certainly hear sooner His chosen ones, who are already in the power of faith and trust, if they would ask Him for help in their

inner day of life to which they have already attained, but also in their night, which can still easily come back now and then. Here You do not appear anymore as an almost relentless worldly judge who, because he himself is God, should not fear God and also no human being, but as a Father of those who have already attained to their inner day of life. This is how I understood it and I believe that I am not mistaken.

<sup>13</sup> At this moment, none of us is still completely in his inner day of life, but partly sometimes also for a great deal in our old night of life, and we still have many things to ask You in order to practice faith and trust, and to thus become stronger. However, You have promised us a sure and fast salvation, and we believe also without any doubt that each of Your promises will be fulfilled.

<sup>14</sup> But You told us again about a second coming to this Earth, and at the end You asked the question whether You would find faith among the people.

<sup>15</sup> Well now - to give an answer to Your question, is still entirely beyond our understanding, and so I cannot give You an answer on this. However, You Yourself will know best how the condition of the faith of people will be in the far future, and if You want You can tell us still more precisely than You have done on several other occasions."

<sup>16</sup> I said: "You have also understood this present-day image completely well according to the truth, and by that you truly made My heart happy. If you all will also do it that way, the complete salvation of your souls from the yoke of the matter of this world and its enticements, will not delay."

## **- Chapter 89 -**

### **The condition of faith in the future.**

<sup>1</sup> But concerning My question about the condition of faith with people in the still faraway future when the Son of Man will come again to the Earth, in the manner that I have often told you, I say that in general He will find even less living faith than now. For during that time, people will have made great progress in many sciences and all kinds of technologies, mostly because of their tireless investigation and calculating under the twigs and extensive branches of the tree of knowledge, and they will achieve great things with the powers of Earth's nature, which are now still completely hidden for men, and they will say: 'Look, that is God - there is none other.'

<sup>2</sup> So the faith of those people will have almost completely disappeared. Thus with those people, I will find no more faith at My return.

<sup>3</sup> Another great part of men will be in a still much denser and darker idolatrous superstition than now all the heathens on the whole Earth. For a long time they will have their teachers, representatives and protectors among the great and mighty ones of the Earth of that time, but the children of the world who will be well-equipped with all sciences and technologies, will suppress the very dark superstition with all force, and will bring the great and mighty ones of the Earth into extreme embarrassment - because through science and all kinds of technologies, the people that was kept blind with all force, will realize that they were only kept in hard bondage for the sake of the worldly fame and the comfortable life of those great and mighty ones who had no faith themselves. And when I will come, I will also find no faith with them.

<sup>4</sup> In that time of great darkness I will not find faith with them, because they were the most foolish and most blind helpers of those who dominated them, who could very well perceive for which purpose the completely blind ones could be used for, and that those who could see, would never

tolerate that, as did the completely blind ones. But once the blind will also be made seeing by the scientists and technologists, then they will become followers of those who liberated them from the hard bondage of the great and mighty ones. And if I then would come and say: 'Listen, nations of the Earth, I have come now again to you and will show you again the right way to the eternal life of your souls' - then what will those men answer who are without any faith?

<sup>5</sup> They will answer Me: 'Friend, no matter who you are, stop that old, worn-out stupidity that has luckily evaporated, for which many streams of often completely innocent blood has flowed since the time that it first appeared. If that so-called good Father in Heaven, who we do not know and for whom we feel completely no desire anymore, is such a great friend of blood, then He certainly will easily be able to change the great ocean into blood and have extreme delight in it. However, we absolutely do not need anymore such life's teaching, which instead of the promised Kingdom of God, has only brought sheer Hell among the people on this Earth - which is already meager anyway. We adhere now to the sciences and technologies of all kinds, and thereby we live in peace and rest, even though that on which we trust is only temporary - a temporary but peaceful and quiet life is much more dear to us now than a Heaven with all its beautiful bliss that was bought with countless sufferings and many streams of innocent blood that flowed and which is moreover still doubtful.

<sup>6</sup> With such words of the people of that time, My question whether at My return on Earth I will find any faith, is very justifiable.

<sup>7</sup> 'But' - you think now within yourselves - 'yes, whose fault will that be? Maybe of Hell? Lord, in that case, destroy it. Or maybe of the false, selfish prophets, who will be used as pretext by the different great and mighty ones who will soon come up as mushrooms out of the humid soil, and who will go into all directions over the Earth with war, and will torment the people? Lord, in Your name, let those false prophets never arise. But if You want it that way, You also should agree that You will not find any faith among the people when You will return again.'

<sup>8</sup> On this I say: although the shortsighted human reason thinks correctly according to its understanding, and in a worldly human sense not much can be objected, but God, the Creator and eternal Maintainer of all things and beings, has in His turn very different views and plans with all that which He has created out of Himself - and therefore He knows the very best why He allows some things to happen among people on this Earth.

<sup>9</sup> Finally all superstition will be wiped away from the face of the Earth with the arms of science and technology, by which still the free will of no human being will be hindered in the least.

<sup>10</sup> By that, in the course of time, all faith will become lost among the people, but that condition will last for only a very short time.

<sup>11</sup> Only in that time, I will bless the old tree of knowledge, and by that the tree of life in man will receive again its old power, and from that time on, there will only be one Shepherd and one flock.

<sup>12</sup> He who has understood this now will also understand My question if I, during that time, will find the same faith as now on Earth. Such faith as now, I will certainly not find anymore during those future times, but a different one. What it consists of, you cannot imagine now, but nevertheless, once it will happen as I have told you now beforehand."

## - Chapter 90 -

### The new time

19.12.1861

<sup>1</sup> One of the so-called Jewish Greeks said: "Lord and Master, at Your second coming to this Earth, will there also be a teaching given to the people? If You will again come with this teaching, then they also will say: 'Oh, go away with that teaching that caused so much misfortune on Earth.'"

<sup>2</sup> I said: "Friend, the teaching that I am giving to you now, is God's Word and remains eternally, and therefore the people about which we are talking now, will only receive the teaching from Me that you have received from Me - but at that time it will not be given to them in veiled form, but completely revealed according to its heavenly and spiritual meaning, and of that the New Jerusalem will exist that will come down from the Heavens to this Earth. Only in its light, it will become understandable to the people how much their predecessors were misled and deceived by the false prophets, just as the Jews are now deceived by the Pharisees.

<sup>3</sup> Then they will not blame Me and My teaching anymore for all the great misfortunes, but the extremely selfish and imperious false teachers and prophets. In the light of their sciences and many skills, they will very well perceive whose spiritual children they are.

<sup>4</sup> When the very bright light of the New Jerusalem will shine over the whole Earth, the liars and cheaters will be completely unveiled, and the reward for their work will be given to them. The higher one of them thinks to be standing, the deeper will be his fall. Therefore, beware already now for the false prophets. Did you understand this well now?"

<sup>5</sup> Then also My other disciples said: "Lord and Master, why do You actually not give us Your teaching also unveiled as You once will give in the far future to the mentioned scientists and skilled people of all kinds? I think that the people need this kind of New Jerusalem also now"

<sup>6</sup> I said: "I still have many things to say and to reveal to you, but all of you can still not bear it, but when the Spirit of truth out of Me will come over you it will guide you into all truth and wisdom, and then you will be completely in the light of the New Jerusalem.

<sup>7</sup> However, if you will then be capable of transmitting the light to your disciples, that is another question which you hardly will be able to answer, assuming that you will understand and realize that every teaching must firstly be given in a certain way to children and that it should be more free than coerced, and secondly that it cannot be expected from anyone to read the Scripture when he does not know the letters.

<sup>8</sup> You cannot suspect in the least what kind of great and extensive sciences and skills people will once achieve, and how much every superstition among the people will be cleared by that. Where in the whole world can you now find a pure science that is based on the principles of the well-calculated truth, and where can you find a calculated skill of such a science?

<sup>9</sup> When there is now among the people any science, and skills that is derived from it, it consists of more than three quarters blind superstition. On such rotten fruit of the tree of knowledge that is still not blessed, no higher heavenly truth can be placed. And if you would place it upon it, there will appear a fruit that one could surely throw as food for the dragons, but could not be given as food for the people.

<sup>10</sup> See and remember well: out of such fruits, also the false prophets with all their erroneous teachings and false signs of wonder will arise and will spoil more than three quarters of the Earth.

For when they will make effort to unite My teaching of truth with the sciences that exist now among the people, which are mixed with all kinds of superstition and insignificant achievements of skills - thinking that this teaching of truth will become more acceptable to the people - then obviously they will spoil My teaching more and more, and the sciences and skills that are full of superstition, will sink thereby even deeper into the ancient night than since the very beginning of mankind. Finally for a time, they will become exclusively the property of the false prophets, and so with that help, they can more easily and on a larger scale win the people that were kept blind.

<sup>11</sup> But it will not stay like that, for at the right moment I will awaken people for the pure sciences and skills, and then they will proclaim it from the rooftops to the people how the servants of Balaam have done their wonders. Thus the pure science in all things, and also the pure skills, will become the invincible forerunner and advocate against the old superstition, and when the Augean stables will be cleansed by that, I will be able to come back easily and very efficiently to this Earth. Because My pure teaching of life will unite easily with the pure skills of the people everywhere and in this manner a complete light of life will be given to mankind, because one purity can never soil the other, just like one truth that is clear as the sunlight cannot soil the other."

## **- Chapter 91 -**

### **The gradual cleansing of sciences and skills.**

<sup>1</sup> Now you think of course within yourselves: 'What will be possible to Me in that time, namely to cleanse science, I could also do now, and through that the pure teaching, united with the pure science and it's technical inventions would pass on to the people like hand in hand, and then the false prophets, who want to perform here and there, will certainly not be able to do any business to satisfy their selfishness.'

<sup>2</sup> But to this I say to you: it would be very good if it would happen that way, but still it will not happen as you were saying with good intentions, for in that case I will have to take away the free will of people and transform them into mere machines with the almightiness of My will. And to what benefit would that be for the eternal salvation and life of their souls?

<sup>3</sup> Do you still not know that everything that is under the law of coercion, which exists in the almightiness of My will, is in itself judged and dead? I have explained this to you so often and in detail already so many times, and despite that, you still relapse into your old worldly reason.

<sup>4</sup> Look, if I now in this time would immediately awaken a thousand times a thousand scientists of all kind among the people, who would possess the purest science in all things and would also be developed according to that science, then they would be even more persecuted by the people of today than you who will soon become the spreaders of My teaching will be persecuted by the dark worldly people because of My name. Because the knowledge of the people, which - as already said - is for more than three quarters mixed with the deepest of superstition and with which people are acquiring their material benefits, is much more difficult to cleanse.

<sup>5</sup> On many occasions I have well, visibly and in detail explained to you the different things, appearances and events, as I also have done for other people who had a good will and a receptive heart. I have revealed before your eyes and ears the whole starry sky in such a way that you surely know now what our sun, the moon, the planets and the numberless other stars are and what their characteristics are, and several of them I let you visit by opening your inner spiritual eyes. And so you possess now all the purest knowledge in a lot of things.

<sup>6</sup> But just go and teach it to the blind people in the manner in which I have taught you, then you will all too soon experience how difficult it is to dissuade people from their old knowledge and their mystical prejudices.

<sup>7</sup> Moreover there are numerous people who were made dumb by their selfish priests and rulers in such a way that they would consider such clarification of knowledge as an unforgivable crime against the gods, and they would seriously harm those who seduced them to commit a crime against the gods.

<sup>8</sup> In order to bring about among the people a complete cleansing of the sciences in the course of time and the resulting skills, first My teaching should be proclaimed to them, and the many idols together with their priests and temples should be destroyed.

<sup>9</sup> Once this has happened and My gospel has been proclaimed to the people - even though through many false prophets - then they also will be able to cleanse progressively their sciences and skills, and these will then be a lightning which will brightly enlighten everything that is on the Earth, from sunrise to sunset. With 'sunrise' the spiritual should be understood, with 'sunset' all what is natural.

<sup>10</sup> If you have understood this, then do not ask again if this or that will already be possible now."

## - Chapter 92 -

### The wisdom of Moses and Joshua

<sup>1</sup> When the disciples, and of course also the innkeeper, the healed helper, the Pharisee and the scribe heard these words of Mine, the scribe said: "From Your words, Lord and Master, I have concluded that You have not only revealed the great mystery of the Kingdom of God on Earth among the people to Your disciples, but also the kingdom of the nature of this Earth, of the moon, the sun and of the stars, and You have given me a new proof that You in Your Spirit must be the Creator of all that, otherwise You could not have explained those endlessly many and wonderful things to Your disciples, and make it even visible to them.

<sup>2</sup> Since You wanted to do this for Your disciples, who are also only Jews and humans, would You not like to explain also to us very briefly those wonderful things, in such a manner that we also could have a clear image about what we should think and believe about the moon, the sun and the stars, eclipses, the frightening comets and also the many falling stars? For in this matter we are not even a bit better than the heathens."

<sup>3</sup> I said: "Then why did you reject the sixth and seventh Book of Moses and have declared them as being untrue? And those who dared to read them you have even threatened with severe punishments. Look, in those two books, Moses has described in clear words the whole natural creation."

<sup>4</sup> The scribe said: "Lord and Master, I have heard about it once, but I have never read even one letter of it. It seems that those books cannot be found in the temple of Jerusalem anymore. That is why I am asking You now for those things that I have asked, to describe and explain them to us as brief as possible, so that we would then also know what they are and how they are arranged."

<sup>5</sup> At the request of the scribe I described those things to the four of them as briefly as possible, and in such a manner that they could well understand what I had explained.

<sup>6</sup> After the explanation, which lasted for about an hour, the scribe asked Me if also the patriarchs knew about this.

<sup>7</sup> I said: "Certainly, namely the very first inhabitants of Egypt. But as the people in the course of time withdrew themselves more and more from the one, eternal true God through all kinds of sins, and turned to the blind paganism, becoming more and more dark, then also this knowledge got lost, and was replaced by poetic nonsense and fantasies that are full of errors.

<sup>8</sup> And so the knowledge of the Earth and the stars got lost. Only with some, very few wise ones in a hidden corner of the Earth it still existed, but these did not dare to make it known to the totally darkened people. And so that knowledge became practically completely lost. But in future times the people will acquire it again, still more clear than in the ancient time, and they will calculate everything. And that will belong to the lightning that enlightens from sunrise to sunset."

<sup>9</sup> The scribe said: "From whom did Moses and Aaron actually receive that knowledge?"

<sup>10</sup> I said: "From the Spirit of God. Although Moses, as a son of the Pharaoh, was initiated in the Egyptian mysteries, and did also acquire much of the old astronomy and geography, it was hardly a drop of troubled water compared to the whole sea of his later understanding, which made him the elect leader of the people of Israel, given by the Spirit of God, by which only after that, he became a true scientist from God."

<sup>11</sup> The scribe said again: "Lord and Master, Joshua who was also a chosen leader of the people of Israel towards the promised land, must also have known precisely about what Moses has described. Then how could he say before Jericho to the sun: 'Sun, stand still, until I have defeated all the enemies', and the sun seemed to have obeyed his command? If he said that to the Earth, then this would really make sense according to what You have explained to us just now. But now that we heard from You how things really are, Joshua's command to the sun seems to be something which is clearly senseless, and it seems that Joshua still did not know the real matter if it was his intention that his command should be executed according to the truth of nature."

<sup>12</sup> I said: "It is true that Joshua said it this way, however not to the natural sun, but to the spiritual sun which consisted in the teaching which Moses received from God. The people's faith and trust in it began seriously to sink down when they saw the superior power of the enemy. Joshua only wanted to say with his strong crying out to the people who lacked courage and who were utterly grumbling: 'Continue to have faith and trust until you soon will see the apparently mighty enemy completely defeated before you. Then, together with me, you will be able to occupy the land where milk and honey are flowing, or you will return again to the desert.'

<sup>13</sup> By that, the people took courage again with full faith and trust in God, which is, was and will be the true sun of the soul and his spirit in Heaven and on Earth. And look, the sun that was spoken to by Joshua stood still in the faith and trust of the people, enlightened them and gave them courage, intelligence and power, and the enemy was totally destroyed, with exception of the harlot Rahab who showed mercy to the messengers of Joshua. Did you understand this now?"

### The science of correspondences.

<sup>1</sup> The scribe said: "Yes, Lord and Master, we all have understood this very well now, so that we realize now that Joshua could have impossibly connected another meaning to his great exclamation. But why did we not understand that just now?"

<sup>2</sup> I said: "Because the old inner science of correspondences left you entirely already before the Babylonian captivity, because this science is only accessible for and is typical to those people who never wavered or have become weak in the true faith and trust in the one, true God, and who have always loved Him above all as the Father and their fellowman as themselves.

<sup>3</sup> Because this science is the inner scripture and the inner language of the soul and of the spirit in the soul. He who has lost this language can impossibly understand the Scripture, and in his dead worldly light, it seems foolishness to him, because the life's conditions of the spirit and of the soul are of a totally different nature than those of the body.

<sup>4</sup> So also, the hearing, seeing, feeling, thinking, speaking and the writing of the spirit, have a totally different character than here among the people in the natural world, and therefore what a spirit does and says, can only be made clear to natural people by way of the ancient science of correspondences.

<sup>5</sup> When this science was lost for man by their own fault, they made the communication with the spirits of all the regions and all the Heavens impossible for themselves, and that is why they cannot grasp nor understand anymore the spiritual sense of the Scripture. They read the written words according to the blindly learned sound of the dead letter and cannot even understand and realize that the letter is dead and can revive no-one, but that it is only the inner hidden meaning that revives everything, since it is life itself.

<sup>6</sup> If you understand this now, you mostly should strive to make the Kingdom of God alive and completely active in yourselves, then you also will receive again the mentioned science of correspondences between matter and spirit, otherwise you never will be able to understand Moses or another prophet in the deepness of the living truth, and you will be forced in yourself to fall into unbelief, all kinds of doubts and sins. Because when a blind person walks on a road with a lot of stones on it, will he then be able to prevent stumbling while walking, one time against this stone, then again against another, and also falling down many times? And if there is along the way an abyss that shows up, how will he keep himself from falling into it at the next step, finding inevitably death?

<sup>7</sup> So above all, strive for it that you will be reborn in the spirit as soon as possible and become seeing, otherwise you will not escape thousands of dangers that are lying in wait for you and threaten to devour you."

<sup>8</sup> On this, the scribe said: "Oh Lord and Master, Your wisdom is immense, and if we humans compare ourselves to You, we are as blind as a stone. Only now I clearly realize what the reason is of the totally shattered faith and trust in God, and I also realize that in the future, precisely the same will happen with this teaching of light and life of Yours as now with the teaching of Moses and the prophets - and that Your love and mercy will really cause You to return again to this Earth to the people. Now it is only the question if You will return in the same way as this time or maybe in another way in the manner that is only known to You. Would You not like to explain this further to us?"

<sup>9</sup> I said: "I have shown you often very clearly how and in what manner I will return again to this

Earth to the people. How can you now ask Me the same thing again?"

<sup>10</sup> The scribe said: "It is true, Lord and Master, that You have already told us about this. If only I would already possess the science of correspondences, I would also have completely understood the meaning of Your words, but I still do not master this science at all, and that is why everything You have said about Your return, is not clear to me.

<sup>11</sup> Look, my question is actually mainly if You will come back just like now, as a Man of flesh and blood, born out of a pure woman, or unborn, more like a Spirit and still also a visible Man, and where, and to which people.

<sup>12</sup> This is of course a very foolish question of mine according to Your unperceivable wisdom, but I am only a converted person since a couple of hours, and that is why I can be excused when I still bother You with all kinds of foolish questions."

## **- Chapter 94 -**

### **The return of the Lord.**

<sup>1</sup> I said: "Your questions are not that foolish, and you have the fullest right to ask what you do not know, and I have of course the right to answer you in the manner that I consider helpful to you and to the others. But because you have already asked it now, I will also give you the answer. So listen.

<sup>2</sup> At My second coming I will not be born somewhere as a child from a woman, because this body will remain glorified for ever - just as I in Spirit - and thus I do not ever need a second body as you had in mind.

<sup>3</sup> First I will come invisibly in the clouds of the Heavens, which means: first I will come close to man by truthful seers, wise ones and newly awakened prophets, and in that time also maidens will prophecy and young men will have clear dreams by which they will announce My coming to the people, and many will listen to it and improve their life, but the world will call them daydreamers and will not believe them, as this was also the case with the prophets.

<sup>4</sup> In the same way, from time to time I will awaken people to whom I will tell everything that is now happening and being spoken during My current presence, through their hearts into the pen - and then the simply written will, in their own artistic way which will be well-known by those people, be multiplied in a very short time of a few weeks or days, into many thousands of copies with the same wording and thus be brought among the people; and since the people in that time will almost universally be well-versed in reading and writing, they will be able to read and understand the new books themselves.

<sup>5</sup> In this way, the spreading of My teaching will then again be given anew and pure from the Heavens to all people on the whole Earth, much faster and effective than now by messengers in My name from mouth to mouth.

<sup>6</sup> Once My teaching will be brought in this manner among the people who are of good will and have a living faith, and when at least a third of the people will know about it, I will also personally, visibly and bodily, come to different places, to those who love Me most and have the greatest desire for My return, and who for that reason, will also have a full and living faith.

<sup>7</sup> And I Myself will form congregations out of them, against which no worldly power will be able to oppose or resist, for I will be their Commander-in-Chief and their eternal, invincible Hero, and will administer justice to all dead and blind worldly people. And in this way, I will cleanse the Earth of it's old filth.

<sup>8</sup> However, during the time of those new seers and prophets, there will be great misery and need among the people, as has never been before on this Earth, but for the sake of My chosen ones of that time, it will only last for a short time, so that their development towards bliss will not be hindered.

<sup>9</sup> But in this land where I am now persecuted by the Jews of the temple as a criminal from one village to the other, and which is trampled down by dark heathens, I will not first act, teach and comfort the weak personally again. But in the lands of another continent that is now inhabited by heathens, I will establish a new Kingdom, a Kingdom of peace, of unity, of love and of continuous living faith. Fear for the death of the body will no more exist among the people who walk in My light and who will always be in contact with the angels of Heaven and associate with them. Here you have now a real answer to your question."

<sup>10</sup> The scribe said: "Thus, Asia, the old cradle of mankind and of many blessings from God, will not be fortunate anymore to see and hear You when You will return to this Earth? This is truly not happy news for this continent."

<sup>11</sup> I said: "The whole Earth belongs to Me, and I know in which place My return will be most beneficial for the whole Earth. At that time however, people will be able to contact each other from one end of the Earth to the other, and this as fast as the lightning that strikes from a cloud. And through the use of the spirits that are bound in the fire and the water they will, riding on brazen roads, cover the greatest distances on Earth, faster than the heaviest storms that drive from one end of the Earth to the other. And the ships will, by means of these same powers, cross the big ocean in a much shorter time than now the Romans from Rome to Egypt. So then it will be possible to spread the message of My personal return in a very short time over the whole Earth, and thus also to Asia.

<sup>12</sup> But then there is again the question: will the blind and deaf heathens of this continent also believe it?

<sup>13</sup> I think and say: this will hardly be possible before it will be purified by a great worldly judgment.

<sup>14</sup> There is a big country, far in the west that is surrounded on all sides by the great world oceans and which is, across the sea, nowhere in connection with the old world. From that country first, the people will come to know great things, and they will also come up in the west of Europe, and from that, there will be a bright shining and a reflection. The lights of the Heavens will meet each other, recognize and support each other.

<sup>15</sup> Out of these lights, the sun of life will develop - thus the new, perfect Jerusalem - and in that sun I will come back to this Earth. And now we have talked enough about what will happen in the future.

<sup>16</sup> Then even My disciples were very surprised and said among each other: "He never talked so clearly and extensively about His future return. Fortunate will be the people of that time who will live there where He will return with all the fullness of His grace, but unfortunate those who will not believe in Him and who will maybe just like the Pharisees now revolt against Him and want to kill Him, who resist Him and want to protect their sanctuary. For as He has shown already several times, and on the Mount of Olives by signs in the sky, He will come to meet them and relentlessly administer justice to them and give them their reward in Hell."

<sup>17</sup> I said: "Yes, yes, with that you have spoken the truth now. And I say to you: truly, truly, this visible sky and this Earth will also perish after the right length of time, but the words that I have spoken to you, will not perish."

## - Chapter 95 -

### The midday meal.

<sup>1</sup> During this conversation it became already almost midday, and I said to the disciples: "You can prepare now to leave, because today we still have a long way to go."

<sup>2</sup> But the innkeeper said: "Oh Lord and Master, You and Your disciples will surely take with me the midday meal that will soon be completely ready?"

<sup>3</sup> Also the Pharisee and the scribe were asking Me for this.

<sup>4</sup> And I said to the latter: "Friend, just look outside, how your companions are busy there in the ruins of the burned down synagogue with the help of many hired workers to gather their treasures they have found, and bring them to a safe place. Will you not help?"

<sup>5</sup> The scribe said: "Oh Lord and Master, I have found here the endlessly much better treasure and will from now on wisely beware of coming too close to the worldly treasures, for if I would do that, then that which I dreamed last night, could completely and really come true to me. So let those worldly people search in the remnants of the fire as much as they like, even if they would appropriate my own part. Your presence is now endlessly more preferable to me than all the treasures on Earth. Therefore, be merciful and remain here until the afternoon."

<sup>6</sup> I said: "Out of love for you, because you also love Me, I will stay here until the afternoon. But keep always your dream in mind and remain loyal to your intention, then you soon will walk into a clearer light. However, what you will still find of your earthly treasures, take it and divide everything among the poor, then in return I will give you another treasure from Heaven. He who will give much in My name, to him I will also give much, but he who will give everything in My name, to him I will also give everything for eternity."

<sup>7</sup> After these words of Mine, the innkeeper and the Pharisee said: "Lord and Master, why did You not also say that to us?"

<sup>8</sup> I said: "You already know what to do. He who has the good will, has also the work already before him. If you are good housekeepers for the poor, then you are already doing the same as if you had given away everything, and My blessing will not stay away from you. Especially remember the poor widows and orphans, then I will remember you and will not leave you behind as orphans on this Earth, but will from now on stay with you in spirit. But go now, innkeeper, and see if the midday meal is ready."

<sup>9</sup> Then the innkeeper went quickly to the kitchen to find out about the preparation of the midday meal. It was almost prepared, and so the innkeeper hurried to set the table again.

<sup>10</sup> But I said: "Just leave it - these platters which are still on the table since the morning meal, have not yet become that unclean that we should not be able to eat the midday meal out of them. That which is clean for Me, should also be clean for you."

<sup>11</sup> The innkeeper took however clean cloths, and he cleaned the platters that were totally empty, because My disciples knew very well how to empty the platters completely. Then the innkeeper and his servants took the cleaned platters, went to the kitchen with them and brought then a large quantity of well prepared fishes, as well as bread and several carafes full of the miraculous wine, and we began then immediately to partake of the meal.

<sup>12</sup> During the meal, still a lot of things were talked about, which were also discussed at other occasions, and therefore - take note - it is not necessary to relate them again.

<sup>13</sup> When we finished eating, two of the Pharisees who searched the whole morning for their treasures from the remnants of the fire to take them to a safe place, came into the dining hall.

<sup>14</sup> They were very surprised when they saw the Pharisee and even the scribe very cheerfully eating at our table, and they said to the last mentioned: "Oh, you certainly make it easy for yourselves. We work the whole morning outside in order to still find some of the precious treasures that were destroyed by the fire and to bring them to a safe place, and you are doing yourselves well without worrying about us. What kind of behavior is that from you?"

<sup>15</sup> The scribe, being very angry about this remark, said: "Listen, firstly we took care already for a long time of what we could call our own, and we can absolutely not imagine why we should help you to search and take care of your possessions since you also have never considered to help us with something. And secondly, at this opportunity we moreover have discovered and found a quite different treasure, which is now endlessly more dear to us than all your gold and silver that you have grubbed together. But you surely will never be possessors of that treasure. And thirdly, we have received here a real wine of life to drink on which your throats are so keen, and which they probably will never taste. And we are now both very well-provided in all things and we do not have to give you any account about it. If you have understood me, you can now quickly turn around and go back from where you - really totally uninvited - came to us."

<sup>16</sup> When the two Pharisees were at the point of giving him a serious reply because of this answer, the innkeeper, who - as Samaritan and Roman citizen - made always a short work with the Pharisees, stood up and said: "According to earthly standards I am still the boss here, and every peaceful guest is dear, valuable and precious to me, whether he is a gentile or a Jew, for a gentile has not made himself a gentile and a Jew has truly not made himself a Jew. But when such quarrelsome people come over the doorstep of my house, there is not much needed before I make use of my ancient right of the house. If you want to eat or drink something, then go to your usual dining room and order what you want, then what you desire, will also be brought to you as soon as possible. But here you have nothing to do, nothing to say and nothing to achieve, for this is not a Jewish, but a Roman inn where all travelers are equally treated and served."

## - Chapter 96 -

### Departure to Kana

<sup>1</sup> When the two heard the innkeeper saying that, they did not object much to it and turned quickly their back to us and went to their dining room, where two of the others were waiting for them.

<sup>2</sup> There they related how they were treated by the scribe and especially by the innkeeper.

<sup>3</sup> Their companions said: "We know the innkeeper already for a long time as a very proud and self-willed person, and so we do not care about his inborn rudeness. We are only happy that we have found most of our good, valuable things and brought them to a good safe place, and so we can take it.

<sup>4</sup> But still, it is strange that the treasures of one of us, and also of the scribe, who conformed themselves most to that Nazarene, were kept undamaged, and of the Pharisee Joram even his apartment. Also the apartment of the scribe has been damaged only insofar as the ceiling seems to have burned through at some places. But the door of his living room seems to have suffered little from the fire. Thus, also his treasures must have suffered little damage."

<sup>5</sup> Another said: "No matter what, in a few months time our synagogue will be completely all right again, and we have still more than enough to live from. So let not such matters of minor importance trouble our present enjoyment."

<sup>6</sup> Then they ordered fishes and lamb, unleavened bread and wine, which a true Jew was allowed to drink. This they received immediately and they enjoyed it peacefully.

<sup>7</sup> We also finished our meal now, and the innkeeper asked Me if he did perhaps say too much to the two Pharisees.

<sup>8</sup> I said: "Do not worry about that, for they have a strong stomach and they can bear much, as long as their personal interests does not seem to suffer loss. If these two here, whom I already consider as My followers, are smart, then they can succeed to bring also the others on their side.

<sup>9</sup> But now it is really time to move on with My disciples, for I see where I soon have to be. You should not be sad because of that, for I will only leave you as far as My visible body is concerned. However, with My Spirit that is active everywhere I will stay with you, as well as with everyone who believes in Me, loves Me and who lives and acts according to the teaching that he has received. If you still discover some doubt in your heart, turn to Me, then I will lay the answer on your tongue. So stay in Me, then I also will stay in you."

<sup>10</sup> They all promised Me solemnly that they faithfully would practice My teaching until the end of their earthly life, would keep Me in their heart and defend Me against every hostile approach and malicious persecution.

<sup>11</sup> Then I quickly stood up with My disciples and traveled along the secret road to Kana. To prevent a sensation, I did not want to travel through the market place, because the woman was still waiting for Me to recognize Me as the One who made her daughter seeing that morning.

<sup>12</sup> The woman inquired the whole morning at several houses, but could not receive any information about Me. Therefore, she was on watch with the girl on the square, but of course without any result. However, the innkeeper found the woman with the girl, took them both in his house and took excellent care of them. The girl was a conclusive proof to him of what I had accomplished in the village, because of the ten cleansed lepers, already for a long time - as they say - no trace could be

found. And the healed chief helper of the innkeeper could, as a sufferer of gout, also not count as specific proof before the worldly people of My power to perform miracles, because there were cases where such sufferers of gout were finally also healed by means of good medicines, which were less lacking than - take note - during this time.

<sup>13</sup> But a born-blind girl who was very well known in the whole region, was much more significant. And so, the innkeeper, Joram and the scribe preferred this girl, together with her mother, as proof of My divine power instead of all other signs about which they surely could tell, but for which they could not give any concrete proof.

<sup>14</sup> To this girl, who also had a nice appearance, happened also another exceptional earthly good fortune ten years later, because the wife of the known Kado in Jericho died. He came in this region, came to know her and took her out of love for Me as his second wife. And so also, My mercy - when someone receives it - has always good results in earthly respect.

<sup>15</sup> Joram, the first converted Pharisee, and the scribe, whose name was Boz, brought in a short time the other Pharisees on their good side, to which the healed girl and later friend Kado had of course very much contributed.

<sup>16</sup> With this, we will consider this little story about this market place as completely concluded, and we will now again return to ourselves and see what happened on our further trip to Kana.

## **- Chapter 97 -**

### **In the inn at Kana.**

26.12.1861

<sup>1</sup> From the now well-known marketplace, it was still a very long way. A good walker would hardly be able to cover it in one full day, but by traveling in our miraculous manner, as we did oftentimes, we only needed three hours for it. So towards the evening, we came in Kana and stayed with the same innkeeper with whom for the first time, and on request of Maria who gave birth to Me, I openly changed water into wine during a wedding.

<sup>2</sup> When the innkeeper caught sight of Me, he was almost beside himself from joy, and he really reproached Me because already for a long time I did not make Myself seen.

<sup>3</sup> But I said to him: "Since there was no need with you, and amongst you all who live here, I did not come into this region, but now a little need has set in with you, and so I came at the right time to help you all."

<sup>4</sup> The innkeeper said: "Oh dear Lord and Master, this need lasts with me already for more than a year, and already several times I have on the one hand turned to You in my heart, and on the other hand I urgently gathered information concerning You from Your brothers and with Your mother who stays mostly in Kis nowadays, but You seemed not to hear the pious wishes of my heart, and also I could not come to know where You were perhaps staying, and so until now, I had to quietly suffer the great need of my house in the name of the almighty God. Although I do not know the reason why I was so hard visited by God the Lord, but now I ask You, dear, good Savior, if You would like to help me.

<sup>5</sup> My wife is afflicted with gout, and the children are suffering from malicious fevers, two of my best

and most loyal helpers are bedridden for already more than half a year with a malicious leprous disease, and I must mostly let the work of my business be done by strangers in return for high wages. And this is surely a 'need', especially because I myself cannot be counted anymore among the healthy ones.

<sup>6</sup> Oh dear Lord and Master, since You, at the request of Your mother, have done a first sign during a wedding that was celebrated here, things have changed quite some in my house. If You do not want to help me I will soon go to ruin, in spiritual as well as in earthly respect."

<sup>7</sup> I said: "I surely knew that your need became great, and since I heard your frequent begging for help, and your need reached a very high degree, I have come now to give you the right kind of help. I also could have come to you earlier, but then you were still greatly lacking living faith and trust, but only after you went to Kisjonahh in Kis, you received the right light about Me, and you came to the right faith and trust in Me, and therefore I have come to give you all help. And so I want now that everyone who is sick in your house, including yourself, will be as healthy as if no-one had ever been sick of anything. Go now to all your sick ones and tell them."

<sup>8</sup> Then the innkeeper hurried to all the sick people and saw that they were completely healthy, so that they got up from their beds, put on clean clothes, came to Me and thanked Me.

<sup>9</sup> Since it was almost evening and really getting dark, I said to the innkeeper who was crying from happiness: "Since the need in your house has now been resolved and I will stay in your house tonight, then do take care now that I and My disciples will receive an evening meal. Let fishes be prepared for us, and after that put some bread and wine on the table."

<sup>10</sup> When the innkeeper heard My wish, everyone went to work full of joy, to satisfy My wish. It hardly took 1 full hour to prepare the evening meal. It was put on the table and I said to the innkeeper: "Look, there is another table. Let now all who are healed sit at that table, and eat what we eat, everyone as he needs, and they should also drink wine and eat bread, so that they will again become really strong."

<sup>11</sup> When I had said that, all those who were healed fell on their knees before Me and said: "Oh Lord, we are not worthy of such grace. That is why we prefer to eat a simple evening meal in our kitchen at our old table for the servants. But not ours, but only Your holy will be done."

<sup>12</sup> I said: "Listen, your justified humility and modesty pleases Me, and makes your soul meek, but nevertheless stay here, for you have greatly suffered with patience and in full dedication to God's will, and thus you proved to be real heroes in faith and trust in God, and that is why you are also worthy to strengthen yourselves completely near to Him, as blessed ones of the Lord. So go now cheerfully and sit at that table, and eat and drink what will be set on the table for you."

<sup>13</sup> When those who were healed heard Me saying that, except for the women who was busy in the kitchen, they stood up with deep respect, thanked Me and went quietly to their table that was already covered, just like ours, with food, wine and bread. We then immediately started to eat, and to drink the very pure and good wine, and those who were healed did so as well.

<sup>14</sup> We ate and drank now cheerfully, and My disciples related to the really pious company the best of what we all had experienced on our criss-cross trips. This was extremely pleasing to our small company, and on both sides many warm-hearted things were told while also many tears were shed.

<sup>15</sup> But it was in a certain way remarkable that our Judas Iscariot, whom we already know very well, suddenly made completely contrary remarks.

### The innkeeper and Judas Iscariot.

<sup>1</sup> The innkeeper said (nota bene: I will tell this to you, New Salemites, somewhat more extensively): "Friend, you are a disciple of the Lord and your profession is nothing else than a potter, this as far as I very well know you from your pottery products that were always of the worst quality. But how you were able to come into the company of this Lord and Master - thus practically in the most perfect company of God the Lord - not even the archangel Michael could answer us."

<sup>2</sup> Judas Iscariot said: "Yes friend, you are right that you directed such words to me. I am a potter indeed, but truly not inexperienced in the Scripture. I have Moses and the prophets in my little finger, thanks to a scribe, and I know very well in whose company I am. I really do not travel along with Him to earn something worldly - which should be allowed to everyone anyway, considering the worldly conditions - but only to see if the prophet Isaiah did not speak or write any untruth in his predictions. For although my profession is a potter, I am also learned in the Scripture, and from my always quiet observations, I have seen everything truly accomplished to this true God-Man that the named prophet and also the other prophets have predicted of Him.

<sup>3</sup> And I also have a good memory, and I know every word that the Lord has predicted on several occasions to my disadvantage. In short: I am a devil in the company of the disciples of the Lord, whom I, despite everything, also acknowledge as such, because the signs that He does, no natural human being has ever done. But if I acknowledge this just like all the others, and believe it firmly, I ask: then why am I a devil?

<sup>4</sup> Good, if I am one, then I am one, and I have to be one. But if you must be something that you actually never wanted to be, then can I be blamed for everything? In short: suddenly this matter becomes too much for me. I am now just like all the others almost two-and-a-half years one of the first disciples of the Lord, and I must become a devil of Hell. No, this will absolutely not happen because I surely know now what in the whole world I have to do in order not to become a devil.

<sup>5</sup> Yes, during the time when the Lord gave me that statement, I also was like that in His eyes, for He alone examines the heart and the kidneys of man. So He also knew my condition, and He also will know my condition now. If I do not fit in His company, then He has more than enough power to remove me on the spot. He alone is the Lord and can do whatever He wants, and no-one can say to Him: 'Lord, why are You doing this?' But by someone who is completely equal to me, I really do not like to be rebuked. Because every person has his weaknesses and has enough work with himself to come into the right order, and as long as he still has to fight against his own weaknesses, he should leave his fellowman in peace and should not rejoice over his faults - nor belittle him in front of everyone.

<sup>6</sup> I know Moses and the prophets and I also know now the teaching of the Lord in which everything is confirmed what all the prophets since Adam, Sehel and Enoch have predicted about the One who is sitting among us now. And so I know also what I should do and leave out. I only would like to know why I, among us, disciples of the Lord, am always looked at with unfriendly eyes as being the least, as if I would be a devil among them in the fullest meaning of the word."

<sup>7</sup> Now the innkeeper said: "Friend, you got angry now, only because I asked you in my joy how it came to pass that you also became a permanent disciple of the Lord. I did in no way wanted to rebuke you by that, and did also not know anything about the fact that the Lord has called you once with a name that I myself do not wish to pronounce anymore. I only expressed my surprise about you because I knew all too well your way of living as a citizen before, and I have seen that, despite your knowledge of the Scripture, you never kept God's commandments too seriously or too strictly.

<sup>8</sup> When people talked to you, you always knew everything much better than no matter who, but when they asked you if you believed it yourself as an unquestionable truth - because your way of acting was often not very praiseworthy - then you said: 'No-one has ever seen God or heard the voice of His mouth, but at all times there were people with different talents and capabilities, and Moses and all the prophets were only men with whom we ourselves never talked. What they have learned and written down was good for their time, but since then the times have changed tremendously, and so we and our necessities have also completely changed, and therefore Moses and the prophets are no more useful to us in many respects. And whoever does not realize that from his own experiences, is deceiving himself, because he offends against his earthly happiness of life for the sake of attaining Heaven, which is our destiny, but about which we do not have the least of certainty.' You see, friend, that I also still have a good memory.

<sup>9</sup> So I know you very well, and your principles of life were not unknown to me, and that is now exactly why I was surprised about the fact that you are staying with this most highly honored company, because concerning your belief, you were entirely a Sadducee and you also adhered to the dog's wisdom of the Greeks about which you often said that these were the closest to the nature of man if already as a child we were educated in that.

<sup>10</sup> Now you yourself, tell me why I should not be surprised that also you became a permanent disciple of the Lord, and that you gave up your former business with which you made a lot of money, although your pottery products were never the best. Why you have done that, you as the expert will know best. But here it clearly shows that I never had the intention to belittle you and still less to rebuke you.

<sup>11</sup> But why you always consider yourself as the least among the disciples of the Lord, that is your business. However, compared with the other disciples, I do not notice that you were given a lower rank.

<sup>12</sup> However, I am of the opinion that such thought can only come up in someone's mind who - out of a certain opinion of pride about himself in what he practices - always prefers to be the first and the most famous one than to be the least and subordinate in what he performs. But someone who is already extremely happy to be the least of the least in such company, and who can be the servant of the servants of the Lord, will never complain about that, and will not be secretly hurt because of the fact that he considers himself as the least among that company.

<sup>13</sup> As far as I know now the meaning of the teaching of the Lord - about which I talked a lot with Kisjonahh and with Philopold of the neighboring village Kane that is located in the protruding land and which goes from Samaria deeply into our land, but also only a couple of weeks ago with two disciples whom I met in Capernaum and who were sent out from Jerusalem - the meaning of that teaching is the greatest humility, meekness and self-denial, without which such qualities of the mind no true and pure love for God and fellowman are imaginable.

<sup>14</sup> But someone who can still be hurt or offended by the weaknesses of his fellowmen, has still not penetrated to the true point of life, where the Lord wants to say or could say about him: 'Look, this is a man after My heart.'

<sup>15</sup> I have told you now honestly my opinion, and this because you forced me to it. Now you can again make your remarks, if you can make some against it."

<sup>16</sup> Judas Iscariot felt very hurt because of those very clever words of the innkeeper and did at first not know what he should answer him.

<sup>17</sup> Only after a while he said: "Yes, yes, you will be right, for you have really penetrated deeply in the spirit of the teaching. But if the Lord would now say to you: 'You are a devil', how would such

testimony from His mouth taste to you?"

<sup>18</sup> The innkeeper said: "Friend, if the Lord would give such testimony of me, I would say to Him in my heart: 'Oh Lord and Master of life, I thank You, completely crushed by Your glory, that You have shown me what kind of great sinner I still am in Your eyes. But I ask You: be merciful and forgiving to me, and drive the devil of pride, lies and deception and miserable selfishness out of me, and fill me with the spirit of true humility, meekness, self-denial, true love for You and unselfish love for my fellowman.' And I believe that the Lord will certainly not refuse to give me such mercy if out of my fullest life's earnest, I would ask Him for it.

<sup>19</sup> And now I turn to You, oh Lord and Master, and I ask You to rebuke me mercifully if I have said something wrong in the course of my words."

## **- Chapter 99 -**

### **The Lord about Judas Iscariot.**

<sup>1</sup> I said very kindly to the innkeeper: "How could you have said something wrong and therefore unjust since I have put the words in your mouth and in your heart? You have said to this disciple, completely in My Spirit and in My name, frankly and straightly the full truth in his face. It will be good for him if he will take that to heart for his life.

<sup>2</sup> Oh, I know very well that he is learned in the Scripture, and I also know about all his knowledge and experience from other places in which he exceeds by far all My other disciples. But to what advantage is that to him, if he travels around with Me for almost two-and-a-half years, mostly to watch Me closely in everything I do, to see if he can find something which is not according to the Scripture? Because of that, his hidden pride, which he therefore still did not give up, and so also his selfishness and possible pursuit of profit, is always nourished anew. That is why he stays as he is, and he does not allow anyone to rebuke him completely and truthfully to improve his life, because he always thinks within himself: 'What do you, poor and ignorant fishers want to teach me, while I am learned in the Scripture?'

<sup>3</sup> But I say: in itself it is very good to be learned in the Scripture, but to Me, someone who knows only little of the Scripture but who lives and acts in faith according to it, is much more dear to Me than someone who is very learned in the Scripture, who only criticizes the Scripture, who hardly and finally does not believe in it at all, and therefore does not live and act according to the Scripture, but only according to the advice of his worldly reason.

<sup>4</sup> Once a person has blown himself up by the vanity of his great knowledge, is as blind in the spirit as all those extremely wise Jews and Pharisees and scribes in Jerusalem. Even so much so that in bright daylight, he cannot see the forest for the trees, thus who is still searching it, and while he is standing in the middle of it, he asks: 'Yes, but where is that forest that I sought and wanted to see?'

<sup>5</sup> And from a spiritual point of view, is it also not the same as with someone who asks in the middle of his life if he is really living, and out of what his life actually consists?

<sup>6</sup> Fool, your skin and your flesh and the outer world that is equal to you, will of course not be able to tell you, because all that is in itself no life, but only a result of life. Go into your inner being by faith, by love, by humility, meekness and true self-denial, and become through that, an independent life with the life from God in you, then you will experience that you are truly alive and what life is.

<sup>7</sup> Indeed, why do people not search for gold in dead rocks? But on a spot where they have discovered traces of that metal, they penetrate into the depths of the mountains and gather great treasures therein. If people do this without fear and restraint to win earthly treasures which are dead as such, and which also bring death to a lot of people, then why are they not doing this in and with themselves to win the gold of life that is hidden in them? They already have the clearest traces of the inner and true gold of life on their skin.

<sup>8</sup> Once a person exists and lives, but who, as an unripe fruit of life is still not aware why he exists and lives, should, in his works, stand in the light from God. By that he should strongly enlighten himself and warm himself in his heart - then by that he will come to an inner liberation and true ripeness of life. Therein he will clearly be aware how and why he exists and lives, and what and who the life in him is."

## - Chapter 100 -

### **Taking the right way to the right goal. The wrong and correct way of the development of the reason.**

<sup>1</sup> As man continues through life, being still blind and unripe in the world, he resembles a stalk of corn that starts its development from the germ. When, through the influence of the sun, it has grown out only a span above the earth's surface, nothing can be seen yet of a fruit-bearing ear, but through the increased influence of the sun, soon the ear becomes visible, which becomes also fuller and more perfect, it blooms and sets the grains of corn, which ripen on the stalk and in the little husks to become the strong and life-bearing grains of wheat which, when they are completely ripe, loosen themselves completely from the stalk and also completely from the little husks, and like that, they are free in it.

<sup>2</sup> Once the grain has become completely ripe, the stalk and the ear die. Why actually? Because all its former outer life has passed into the true inner life of the fruit in the grain. And therein are now also the roots and the stalk that grow up, in every stage of its growth towards perfection up to the complete ripeness. And this not only once, but multiple times - for otherwise a grain that was put into the soil would not be able again to bring forth in ever greater quantities everything that is necessary for the growth and the ripeness of the grain.

<sup>3</sup> Did you ever experience, that in the stiffened cold winter, in the weak light of the sun, the moon and all the stars, a stalk of corn with its ear and grains have grown from the soil to complete ripeness? This is impossible in the winter, just like it is impossible when a person under the numberless different little lights of the so highly praised worldly wisdom, can ever come to the true inner ripeness of life and liberation. The summer of life must come over him, together with the preceding spring. The latter consists of the faith that becomes more and more alive through good deeds, just like the summer, which brings all the fruits to complete ripeness, consists of the ever more powerful love for God and from that, for fellowman.

<sup>4</sup> God, who is in Himself Love, Light and Life, is the true Sun of all life. He who loves God ever more deeply by acting according to His revealed will in everything, penetrates into his inner being, and in this way he will pass into the true summer of the Spirit from God, where he, in the life's light of love and its life's warmth, will come to the true ripeness of life.

<sup>5</sup> Since you hear this now from My mouth, observe it well and act accordingly, then you will come to that true ripeness of life. Did you understand this now, and also you, Judas Iscariot?"

<sup>6</sup> He (Judas) said: "Lord and Master, You have spoken now in clear images. We also have understood them, and everyone knows now, still more convinced than at first, what he should do to attain to the Kingdom of God in himself. Nevertheless, it is still no easy task to move to living power what is still immovably resting and slumbering in man, just like the germ in a grain of seed that should first be put into good soil and die off completely, so that the spirit in the germ, that brings about everything, can awaken and can develop it's own activities according to the intelligence that lives in him. Because from a grain of seed that lies dry in a barn somewhere, will never grow a stalk, an ear and ripe grains, despite the most beautiful spring and most beautiful summer."

<sup>7</sup> I said: "Good, if you know this according to the full truth, then put off your old, material, human Adam and put on the new one out of Me, then the inner man in you will become of itself just as active as the spirit in the germ when the grain, which surrounds it, has perished in the soil, and thus has passed into the spirit of the germ as nourishment and strengthening."

<sup>8</sup> On this, Judas Iscariot said again: "Lord and Master, but how can the old Adam be put off and then a new one be put on? Should the material body first be killed in order to attain to a spiritual life?"

<sup>9</sup> I said: "How can one of My old and most learned disciples come to such a most foolish opinion? Who said that a person should kill his body to become then a pure spiritual man? It is your worldly passions and lusts, that rage and storm in you, which you should subdue with your free will, and strive for the Kingdom of God in yourself in the manner which is most clear to you all, then by that you have put off the old man and put on a new one.

<sup>10</sup> But if you constantly and very secretly adhere in yourself to the outer things and their enticements, and wander around in the limited region of your earthly wisdom and all kinds of experiences that you have gained as a blind person, then it still can happen to you that the evil spirit of the world will capture you completely, and as a pitiful victim, your body and soul will become his prey.

<sup>11</sup> He who wants to come to the inner, true wisdom of the Spirit from God through experiences and according to the opinions of his worldly reason, is terribly mistaken. He will come on byways that are full of abysses, in which, in the night of his spirit, he very quickly and easily can fall and bring himself to ruin completely.

<sup>12</sup> Are there not numberless stars in the sky at night? And still, in their light you cannot read one letter. So also, man cannot decipher the inner scripture of life with the thousandfold shine of his difficultly acquired worldly knowledge and experiences that he has gained.

<sup>13</sup> But as during the day, in the light of the sun, even the smallest letter can be well read, so can man also - when the inner sun of life arose in him by his actions according to My Word - read and understand his inner, true scripture of life, and can see the relations between everything that is in him and which also surrounds him on all sides towards the outside.

<sup>14</sup> To seek only with the weak twilight of the worldly reason, the soul in man cannot even find himself, let alone his connection of life with the body and with the spirit in him. It is true that man should develop his reason of the brains and learn how to think reasonably, but not in the manner of the world, but like the true children of God, as this can be clearly noticed with the pious patriarchs and forefathers. Then the reason of the brains will also soon and easily acquire the intensity of light, compared to which all worldly wisdom is a great darkness.

<sup>15</sup> Just look for instance to the first development of the reason of men like Samuel and David, of Solomon and still another great number of people. Where is there among those who are learned in worldly respect - among the Jews as well as among the heathens - someone who can match those

men in wisdom? So follow what I Myself say to you, then also your brain's understanding will be very well enlightened in all things."

## - Chapter 101 -

### The cause of the need on Earth.

<sup>1</sup> Now the innkeeper said: "Lord and Master, I thank You for this lesson, not only for myself, but also in the name of all those of my house who were healed by You, because through that, we were able to know ourselves and thus also the Kingdom of God in ourselves. What we have to do, we know now better than ever before, and because we know this now, we will also act accordingly, and the world will not bring us on a wrong track anymore. Strengthen our will with Your mercy and love, so that these will always keep up with our understanding of the truth from You until the enlightened goal of our life, because the knowledge of even the most enlightened truth is not enough when it goes together with a weak and lazy will. The will is however the power of love in us. As this is constituted, so is also our will. Therefore, oh Lord, strengthen in us most of all the love for You and our fellowman."

<sup>2</sup> I said: "Your prayer is truthful and correct, and will also be fully answered. However, when a person prays for insignificant and foolish things of this world, he mostly will not be fully heard by Me. So be totally at ease now. In your actions you will also find the full answer to your prayer, as well as all those whom you have included in your prayer. For it is always pleasing to Me when someone, out of pure love, comes to Me with the right prayer. It will never remain unanswered. But the requests and the prayers of people who let themselves be highly honored and praised as the servants of God, and who let themselves truly mercilessly and dearly be paid for their meaningless requests and prayers, will never be answered by Me in the least, because what a person does not do out of pure love for his fellowman, but only to glitter in the eyes of the world, has no meaning for Me.

<sup>3</sup> If you perform a good deed to your fellowman with your right hand, then let it not be noticed by your left hand. God, Who surely sees everything, no matter how much it is hidden, will surely repay you.

<sup>4</sup> When someone gives a loan with his surplus money, he should not lend to those who can pay him a high interest for that, but to those who are really in need, without interest. And if they also cannot pay back his capital, then he should not bear a grudge about this and not take the possessions of the poor who often became poor without their fault, but remit them in all kindness and neighborly love what they owe him. Truly, then I will pay back the capital of such a merciful believer, with high interest and establish for him a great treasure in the Kingdom of Heaven, from which he will eternally be able to live of in great abundance.

<sup>5</sup> Truly, even a drink of fresh water that your love has given to a thirsty person, will be rewarded by Me.

<sup>6</sup> If all the people would live together in this manner, and would live and act according to God's will and advice, which was oftentimes revealed to them, there would never be any need, distress or sadness among them on this Earth. The people are causing all misery themselves by their evil spirit of usury. In is the first place the little ones and the poor who suffer, but after that it comes a thousand times worse over the great and powerful ones, because by their tendency to usury, and their imperiousness that cries to Heaven, they are thieves and robbers of the people and so, at the right time, they can expect their deserved reward from Me.

<sup>7</sup> Just look at all the great kingdoms on your well-known Earth. Where are those former so mighty kings of Babylon, of Nineveh and of Greece, and the mighty Egyptians and their Pharaoh's? They have all withered, and so it will also happen to those great kingdoms in the future, because of their usury and their too great lust for power. Because man's extremely selfish usury and the too great lust for power and the craving for glitter represent the actual Satan, a prince of this world, who, because he does not possess any light of life from the Heavens, is completely Hell himself, and to whom it is indeed allowed to raise himself up to a certain height for the trial of the free will and his love, but when that height has been exceeded, then comes the judgment, and then Satan and Hell will be thrown into the abyss of ruin. Thus, stay all in My teaching, and fight with pure love, good will and all meekness and humility against Hell and against the Satan, then in return you will receive the crown of victory of the eternal life and you will establish already on this Earth, a true Kingdom of God.

<sup>8</sup> So I did also not come into this world to bring the Earth - as it is now - peace and quietness, but the sword to fight against it, and I Myself am, as the eternal Truth, the Sword. That sword I have also given to you for the battle against Hell and it's raging power. Thus, do not fear those who can indeed kill your body, but who cannot damage the soul. And if ever you want to fear someone, then fear the One who possesses all power in Heaven and on the whole material world, and Who, as the only Lord and Master over life, can throw a soul who is filled with sins, into the deepest abyss of Hell and it's eternal death. Did you understand that?"

<sup>9</sup> They all said: "Yes, Lord and Master, but it is sad that we people in this world - which is most certainly already a perfect Hell - must fight for Heaven. Although Heaven has been established in this world already many times among the people, but this always lasted only for a short time. But all too soon the ancient Hell was in force among the people and made them devils. Only a very few, in a hidden corner of the Earth, succeeded in quietness to preserve Heaven and to keep it. Can it really not be different on this Earth? Will this Earth always remain a harvest field of death and an eternal grave of everything that breathes and lives?"

## **- Chapter 102 -**

### **The task of the human soul on Earth.**

<sup>1</sup> I said: "Could anyone live on an earth that does not exist out of all kinds of matter and it's elements? But what is all matter, and what are it's elements? That is the spiritual, which is judged and kept bound by God's almightiness, but which has the ability in itself to live more and more free and thus also more and more independent.

<sup>2</sup> That order of multiple transitions - which you can see in all points of the Earth and which I have already shown you from the smallest to the greatest in great details - is absolutely necessary in order to bring all those numberless initial spirits, which are as it were separated from God by the matter of the worlds, to a completely free life that is as independent as the original primordial life from God.

<sup>3</sup> Up to man, God's love, wisdom and power are entirely taking care that the development of the primordial spiritual life, which is kept bound in a hardened form of worldly matter, will change into an ever-greater completion and continue to develop itself. But with man, who is the keystone of the development of the primordial spiritual life, it has to take place in a different way by necessity. As far as his material body is concerned, it's arrangement is also dependant for the greatest part on God's love, wisdom and power, but not so with the development of the soul and his spirit. To that

soul, understanding has been given, reason, a free reasoning power, a completely free will and the power to act as he thinks it is good and useful.

<sup>4</sup> But so that the soul can know how he should act in order to attain - after the laying off of his body - to the ultimate and divine life, which is without matter and free of every judgment and thus completely freely independent, and can exist before God's face, God shows him the ways on which he should walk to attain as blissful as possible to the ultimate goal of life.

<sup>5</sup> Then it really depends on the free reason and the will of the soul to free himself from all attachments with the old matter that is under judgment, and not to let himself again be captured and devoured by the material worldly lusts.

<sup>6</sup> God's invincible, eternal power is present in matter. It only can be freed in some places by the power of God Himself, according to what is necessary for a higher goal. That is why no other creature can be different or act differently than it has been formed and set by God's power. That is why already the old wise people, who clearly understood the circumstances of God's power in the being of every material creature, said: 'For man, who must become free, it is terrible to fall again into the hands of God's power.'

<sup>7</sup> Now you think within yourselves: 'Yes, but how can man, who is weak, ever avoid the hands of God's power that rules everywhere?' A person, whose soul is still entangled in all kinds of material desires, can certainly not do that, at no time. But that is why God has given man the great capability to acquire God's power himself. Once he has acquired that, then he is also as perfect in everything as the Father in Heaven. Thus, he has become the power of God himself, and this cannot and will not ever conquer, judge or imprison itself.

<sup>8</sup> But of what consists that power of God in man? It consists of the true and pure love for God, of it's all-superior wisdom, and by that of the right love for fellowman, and also of meekness and humility, as well as self-denial against the enticements coming from the world. He who has become strong in all this, has already the power of God in himself, and has become, through the unification of the Spirit of Power from God with the soul, completely one with God, and has by that raised himself above the coercion of time and space, and with that also above every judgment and every death. He has become an independent ruler in and from God, and he should for ever fear no more, as little as God should fear Himself, the 'wrath of God', which is His almighty and all-powerful will of which the unbendable earnest gives every creature it's firmness in time and space, because man has become one with God in the manner that I have clearly explained to you now.

<sup>9</sup> As I am now in the Father and the Father is in Me, so all who will live according to My teaching - which is My will - will be in Me and I will be in him."

**The way mankind has to go to reach the goal.**

<sup>1</sup> Then they all thanked Me again for this lesson.

<sup>2</sup> The innkeeper said: "Oh Lord and Master, Your words have made a deep and thus lasting impression on me, which clearly radiates through my inner being. Oh, what immense depth of Your love and wisdom lies in this. About the wonderful relationship between God and the created beings, it is only the Spirit of God that can give such most clear and precious explanation to humans, who are also His created beings. And from this we can see why God has revealed His will to people and why they have to make it as it were their possession through their actions.

<sup>3</sup> Oh world, oh world, where are you with your so highly praised wisdom. Oh Lord and Master, would it not be possible for You to lay such light in the mind of the people? If all would realize this in themselves, a lot of them would finally stop sinning."

<sup>4</sup> I said: "You surely mean it well with people, but it would still be a completely useless effort. I only have to force the will of men - his will that must be free, because otherwise man would be no man anymore - but if I would do that, man would be already judged and would never be able to raise himself to an independent freedom of life.

<sup>5</sup> And to only enlighten the mind of people, the good cause would even be less served than when they would be taught from the outside by a fellowman who became wise and strong with the help of My teaching. But when already now so many people are not believing in Me while I, in their presence, am not only teaching them but also performing signs which were never done by anyone else before Me, they would trust even less their own mind, with which they cannot perform any signs alone, because their heart and will would not come so easily and fast as you think in complete harmony with what they realize that it is true and good. For even when man with his reason realizes very clearly all the things that are good and true, while his heart is still full of all kinds of worldly things, then it will still cost him a lot of hard struggle with his own world before this will be removed from the heart and it's will, so that man would only love and will what he has discerned to be true and good.

<sup>6</sup> Only when the love, the will and the mind, filled with all truth, have become one in all actions, has man also entered in the rebirth of the Spirit from God in his soul and has stepped into the first degree of God's power in himself, and in that condition, he can already perform signs.

<sup>7</sup> But someone who is often too much filled with the world, cannot come so fast and easy to that condition. And the reason for that, I have already shown you. But without the attainment of that condition, all pure intellectual knowledge is for man only like any other knowledge. For the perfecting of the inner man, it has only very little value and is often rather more harmful than useful. Generally it is better for man if he, tormented by all kinds of objections and doubts, must search for the truth of life, compared to when he would already possess it in his intellect as a sun that suddenly arise, while he by far does not yet possess the power in his love and in his will to act accordingly. That is why, with man, his heart and intellect must be progressively and simultaneously developed and be made stronger, otherwise no man can really make any progress in understanding and act accordingly.

<sup>8</sup> What use would be the use of two strong arms for a man, which are capable for every work, if his feet would be paralyzed with gout? And what would be the use to tighten two oxen to a cart in such a way that one would pull forward and the other pull backward? To two strong man's arms belong also two healthy and strong feet, and for a cart the draft animals must be tightened in front, otherwise there can and will be no progress in the work and the movement of the cart. Therefore,

the manner in which I Myself am bringing the people now the active light of life is surely the best, and after Me you should not do it otherwise.

<sup>9</sup> Have you, My friend, understood this lesson now as clearly as My former lesson with which light you immediately wanted to enlighten the mind of all people?"

<sup>10</sup> The innkeeper said: "Oh yes, Lord and Master, here proves again the eternal true basic principle according to which a good and wise father knows life's necessities better than his children, who are still totally inexperienced in a lot of things. Accept my thanks also for this very important lesson."

## **- Chapter 104 -**

### **The travelers before the inn.**

5.1.1862

<sup>1</sup> I said: "Friend, the third hour of the night has now passed, and soul and body were satiated here, but outside on the road, two poor travelers are camping, because they have no money to seek accommodation in this inn. Let them be brought inside and give them bread and wine, and then a place to sleep, after I will have exchanged a few words with them for your sake."

<sup>2</sup> When the innkeeper heard Me say that, he went immediately outside with the chief helper. But together with the two men he also saw a woman and a child, and he sent the helper to Me to ask Me if he also should bring in the woman and the child.

<sup>3</sup> I said: "A man and a woman are one body, but the second man is the brother of the woman. Therefore, the innkeeper should take them all in."

<sup>4</sup> Then the helper went away and informed the innkeeper, and he brought them all into the room and gave them bread and wine.

<sup>5</sup> When the four people had strengthened themselves, I said to the man who was with the woman and the child, a twelve-year-old girl: "Listen, as far as your ancestry is concerned, you are a Jew, but during the time of the Babylonian captivity - of course of your forefathers - you escaped, together with two hundred men, woman and children completely to the far India.

<sup>6</sup> Your forefathers traveled for more than fifty days, and they finally found in the widely extended mountain ranges, a secluded valley that was rich with tender pastures, all kinds of fruit trees which were unknown to them, and herds of goats and gazelles. Springs and brooks, and also noble fishes did not lack in the mentioned valley.

<sup>7</sup> Your forefathers, who fed themselves with fruits and roots during the long journey, examined the valley, which in all directions was as long as many hours of traveling, and they found everything that was needed for a living. And they found no people or any kind of dwelling huts of which they could have concluded that people already had inhabited it.

<sup>8</sup> After they had examined the valley, your forefather, who was one of the oldest of the two hundred who escaped, said: 'All glory and honor to God the Lord. He also has built this valley and has planted the fields with all kinds of grass and herbs and roots and trees that carry many fruits, and we ate already some of them and they did not harm us. And this beautiful valley is also rich with all kinds of gentle animals that are not afraid of us because, they probably were never chased by

animals of prey and still less by hunters who are eager for a catch. We certainly are the first people who came into this valley.

<sup>9</sup> We will build habitations for ourselves here and will be able to live together very peacefully. Together we will take care of the necessary livelihood, and always thank God the Lord for the kindness, and give honor only to Him, for He has led us in such a wonderful way to this beautiful valley.

<sup>10</sup> When formerly He led our fathers out of Egypt through the desert to Canaan, many who left Egypt did not come into the Promised Land, and those who came into it, had first to endure many struggles and afflictions - but with His help, we fortunately escaped the godless tyranny of Nebuchadnezzar and we all safely reached this faraway valley that is surrounded on all sides by such high mountains that they cannot be climbed over. We ourselves came here only through a very narrow and hardly passable cleft that we can easily block in such a way that also there no-one can pass through to come to us. Then we will no more have to fear the proud and loveless kings of the Earth.

<sup>11</sup> But we ourselves always want to and will strictly observe among ourselves God's commandments that are well known to us, without ever being neglectful, and thankfully remember every day of our life that God let us find this valley. We will also count the days, and appoint the seventh day as the Sabbath, and give all honor to God on that day. In this valley we surely will never see the Ark of the Covenant, which we do not know where it is, but instead of that we want to build a new ark in our heart for God by keeping His holy commandments. And by our love for Him, we will bring Him an offering that will be more pleasing to Him than the burnt offerings of the priests who have stoned the prophets and who fattened themselves with the tithes and rich offerings.'

<sup>12</sup> When your forefather had finished this good speech to the others, they all fell on their face to the ground and praised God for almost a full hour, and prayed to Him for His further help, love and mercy.

<sup>13</sup> And God was truly well pleased with those fugitives, and gave your forefathers wisdom, and then they found in that valley many things that were necessary to provide for themselves better for their livelihood. They already had taken a few necessary equipment and tools on the back of their pack-animals that they took along and with which in the beginning they could build the necessary huts and storerooms. God's Spirit showed them all the rest, and with a little effort on their side, He also provided them with all this.

<sup>14</sup> In the short time of a few years they were already provided with all kinds of things, they possessed big flocks of the most noble mountain goats with fine wool, and gazelles and lama's and a great quantity of rare and tame fowls and roes and deer, which they all knew how to tame and make good use of them.

<sup>15</sup> And now you have expanded and you became a people, and you are prosperous in earthly respect. However, you began to look too much after earthly profit, and that is why you have already lost much of your inner wisdom.

<sup>16</sup> After what I have told you now in full truth, you surely will have noticed that I know very well all your life's conditions, and I could tell you still a lot more about your country and life's conditions, but now it is your turn to say for which reason you have come out of your faraway morning land. But speak the pure truth without restraint, because out of My words you surely will have concluded that with Me you cannot escape with a lie or with veiled words."

**The Indo-Jews report about the goal of their trip.**

<sup>1</sup> Then the married man began to speak and said in well understandable Hebrew: "Oh Friend, who has informed You so well about our country which is known to only very few foreigners up to this time? You have spoken the full truth, and this is indeed our situation, but how did You discover our secrets that are so well hidden?"

<sup>2</sup> I said: "Do not bother about that for the moment, but be cheerful and tell what I have asked you."

<sup>3</sup> Then the one who was married spoke again and said (the Indo-Jew): "Dear, our still completely unknown Friend, look, we really have a blessed mountainous country, which could feed twice as many people and animals as it is feeding at this moment, but Satan has also planted self-interest and selfishness in our country. The elders, who want to be the wise men and the leaders of the people, have divided the country among themselves and have made the people their servants. And so there are in our country now about seven hundred patriarchs of whom almost everyone has about ten thousand subordinate servants of both genders in their service.

<sup>4</sup> But even with us there is already mutual envy, and by that also discord and persecutions, and thus also little wars, because everyone wants to be the most wise and also the most rich and the most prominent one, and it already happened several times in our days that they almost came to the point that the serving people would choose among the seven hundred patriarchs a very wise man to be king. But the people are still smart and said: 'God alone is the Lord and King of us all. He has led us out of the terrible imprisonment of the heathens to this beautiful land. Should we now become as unfaithful and disobedient to Him as did before our fathers during the time of Samuel, the last judge? Let this be far from us.

<sup>5</sup> Must God bring over us also the justified complaint through the mouth of a prophet, by saying to us with a voice of thunder: 'Look, this people has committed already very great sins against Me, as many as there is grass on the Earth and sand in the sea, and to these sins they still add the greatest of all by being dissatisfied with My really good and wise Fatherly rulership and to desire impetuously a king, just like the heathens have done.' Oh, let this be far from us. We prefer to serve you still for another hundred years as good workers and cultivate the big pieces of land that you have acquired unjustly, in return for the agreed salary, than to choose a king from among you.

<sup>6</sup> However, it is also written that later, God will send a King from the Heavens to all the Jews. And our wise men have already discovered His star and went to search for Him by following the path of the star. When they will come back we surely will hear from them what the situation is concerning the coming of the great King of all the Jews.'

<sup>7</sup> Friend, that assembly of the people for the election of a king out of the seven hundred patriarchs took place, according to our calendar, thirty years ago, and the people abstained all the more from choosing a king, because after one year, our wise men came back again and told us very truthfully and very extensively how and where they found the newly born King of the Jews, and with what kind of unheard-of miracles His birth and His existence on Earth were announced and glorified.

<sup>8</sup> Thanks to this message, which was also believed by our seven hundred patriarchs - although some with a sour face - another election of a king was omitted. However, since that time already more than thirty years have passed, and scouts were sent out several times to this place to hear about the King of all the Jews, no matter where in the world He might be living. Even our three old astronomers came back here a couple of years ago. If they went back home again with good news we do not know, since our homeland is now already much bigger than when we possessed it for the first time, and now, often a few years are needed before the whole and very big nation can hear

the kind of messages that came from the outside into the country where the people are now living far away from each other.

<sup>9</sup> So maybe the three wise men already went back with very good news. But because of the reason we mentioned, which is faithful and true, we still were not able to hear what kind of news those three, who left again, brought to our country. Besides, the ever-increasing imperiousness of our patriarchs filled us with all kinds of worries. It really seems as if the hearing of the good news about the new King of Heaven of all the Jews, became suspicious to them, and that they have strictly forbidden the wise men to give such news to the people. And so we secretly started our long journey in order to try to inquire about the situation here in our old native country concerning the new King.

<sup>10</sup> Our trip was difficult, because we could only take a small amount of gold with us, and also only a few precious stones that we are using as a way of exchange. On that long trip, we partly had to keep ourselves alive with the roots that are known to us, and partly thanks to the common hospitality of the people in some places. But all these inconveniences did not prevent us to go and seek the One who can and will help us out of all need, as it is written in the prophets.

<sup>11</sup> Despite all our inconveniences and privations, we have now arrived in the old homeland of the Jews that was given back to them after forty years, but which is now again under the rulership of gentiles who are called Romans. And now we also hope in full trust that we did not undertake our long trip in vain. Of course, we do not have gold, silver or precious stones with which they used to honor kings, but we have a sincere heart that loves the great King of Heaven of all the Jews more than everything else, and this He will not refuse. And with this we want to honor and praise Him our whole life.

<sup>12</sup> But now another thing, dear and extremely wise and all-knowing Friend - you are with many in this dining room and seem to be extremely familiar with all circumstances of the people on the whole wide Earth. Then you surely will also know where the great King is staying. Can He be found in Jerusalem, or in Bethlehem where He was born according to the message of our three wise men - who also possess the noble title 'kings of astronomy' - or in another city of the once so great and mighty Jewish kingdom, and how and when? Because then we can directly go there tomorrow and search for Him."

<sup>13</sup> I said: "Friend, your surely did not make your trip in vain. However, neither in Jerusalem, nor in Bethlehem or in another city that is full of pride, you will find Him - your new King of the Jews - resident, because He always travels poorly, without any outer worldly glitter, from one place to another, letting the people know about the Kingdom of God and it's justice. But where you do not expect it, He will be and will accept you with open arms and heart.

<sup>14</sup> The offering of honor that you want to give Him and have in fact already given, will truly be more dear to Him than all that which people in the world consider as extremely precious treasures, and who are forcibly trying to pull them to themselves. For what counts with Him, is only a pure, loving, humble heart that is filled with the greatest meekness. But the treasures of the world are an abomination in His eyes and are only valuable when they are used for true neighborly love. But where they are used as nourishment for human stinginess, for human pride and imperiousness, and seduce people to laziness, gluttony, revelry, harlotry, robbery, murder and still many other sins, they are an abomination that deserve total damnation in the eyes of Him who is Lord over everything in Heaven as well as on Earth.

<sup>15</sup> His throne is pure love, and His light that shines over everything is the eternal, living truth. To the one who believes in Him, loves Him above all and keeps His commandments, He gives, out of Himself, the eternal life.

<sup>16</sup> Look, this is how the new King of the Jews and also of the gentiles is, and He always gladly and surely let Himself be found by people who search for Him with true love in their heart. And since you are searching for Him in this manner, you will also certainly find Him, for He Himself will unexpectedly come to meet you."

<sup>17</sup> The married man said: "Oh, dear, very wise Friend, from our faces You surely can read how glad You have made us with Your testimony and description of that great King. For this is how He has to be according to the prediction of the old wise men. But You must already very often and very much have had dealings with Him, because You seem to know Him so thoroughly. How does He personally look like? Would You not like to give us a short description about this?"

<sup>18</sup> I said: "Look, meanwhile our innkeeper let some good fishes be prepared for you. Go now first to sit at your table and eat them. After that we will continue our conversation."

<sup>19</sup> Then the four did cheerfully what I had advised them to do.

## **- Chapter 106 -**

### **The dream of the little girl.**

<sup>1</sup> When the fishes were eaten, the spokesman said to the innkeeper: "Oh dear friend, you have now given us a real strengthening for our body, but it will not be easy to pay you."

<sup>2</sup> The innkeeper said: "My dear tribesmen, you should not worry about that, and when you will return home, it will also be taken care of that you will not have to go with empty bags on your return journey. So be cheerful and have no fear or unnecessary worries."

<sup>3</sup> The twelve-year-old girl who was now also strengthened with food and drink, took also courage to speak and said to her father: "Listen, father, three days ago, when we were also fortunate to find a friend of people with the innkeeper of an inn, I had a predictive dream. However, as usual you said that dreams of children are meaningless, but in that dream I saw this room, and also that we were accepted in this inn in an extremely friendly way. But I saw in my dream still a lot more, which you, when I wanted to tell you, did not want to hear, and after which you ordered me to be silent, but I have the feeling now that my dream will completely come true."

<sup>4</sup> Then the father said to his daughter: "Well then, what more have you dreamed which will come true here? Now I give you permission to tell us your whole dream."

<sup>5</sup> Then the girl said: "I will not relate the whole dream but only the main thing, and this is the following: in my dream I also saw that big table and the same men sitting around it. And look, One of them was now precisely the new King of Heaven for Whose sake we have undertaken our trip. I also could point Him out to you, but I have now heard a voice in myself that commanded me not to do so, and I have to obey that voice. But because everything in my dream comes true here, it might also come true that we will find here the One Whom we want to find most of all."

<sup>6</sup> The father was very surprised and said: "My dear child, there could be something true about your dream, but it would be very daring to believe the story of your dream immediately and unconditionally, because this is something which is very important and holy. We have to proceed critically and carefully. Thus I will go again to that very wise Man with whom I spoke before and who is obviously a prophet. It will be faster to hear from Him more about the King of Heaven of all the Jews. I asked Him already before to describe that holy King. If He will give that to me, it will not

be too difficult to trace Him down and also to recognize Him."

<sup>7</sup> Now also the woman said to her husband: "Listen, my husband, the innocent and pure mind of a child is often closer to God than ours, which has become impure by many passions, and so it sees and recognizes God's presence before ours. With their sharp eyes, children are often much more capable in searching and finding than we, the elderly. But you are in many things too severe and too critical, and I have experienced already several times that in the course of time, you admitted that something was true and good which we have told you already since the beginning that it was true and good. Who knows, the same may happen to you also this time."

<sup>8</sup> The man said: "This time I would want you to be right. But now us two men will go to that wise Man and will ask once more to give a personal description of that great King to whom all power in Heaven and on this whole Earth is given."

<sup>9</sup> After this conversation that was always softly spoken, so that we would not hear anything, the two men got up, went again with great respect to Me and asked Me for a personal description of the great King.

<sup>10</sup> With a friendly face I said to the married man: "Although you have spoken softly about the King, and made an opinion about the dream of your daughter, I still could hear every syllable very well. You would like to hear from Me a personal description of the King, because you think that by that, when you will meet the King somewhere, you will recognize Him immediately to give Him honor.

<sup>11</sup> But I say to you: for those who truly want to know Him, the new King of the Jews has to be recognized especially in the spirit and in all truth, and then they soon will also easily recognize Him personally. But your daughter wanted to describe to you from her dream that she had three days ago not far from Damascus, what the King looks like in person. Why actually did you not want to listen to that?"

<sup>12</sup> The man said: "Dear, very wise Friend, because with me, as well as with my parents and grandparents, always the wise education principle was practiced that children should surely hear what is good and true, but that they only should speak when something was asked of them, so that they would not become thoughtless chatterers, because to think much and to act accordingly, is wiser than much chattering and by that to do little. That is why I did not want that dream to be related by my child to me immediately so that she can practice and strengthen herself in patience and self-denial, which is especially needed with the female gender who are hardly capable of controlling their tongue."

<sup>13</sup> I said: "Although you are right in this, but because your young daughter has already an extremely silent character, you well could have made a little exception on your fixed rule, because children who are so virtuously well educated are usually much closer to the inner truth of life than grown-up people who have cramped their brains by their tireless investigation of worldly wisdom, after which they finally cannot see the forest for the trees anymore. This is also very much the case with you, for you did not want to dishonor the old name of your tribe - which is not a reproach - but you certainly will also have noticed that a too much sharpened knife will always become more quickly blunt than a well-enough sharpened knife - although a little more blunt. But no matter how, let now your young daughter come here and let her find among us the One whom she has recognized as the new King of the Jews."

<sup>14</sup> The man, as well as his brother-in-law became completely shy and said: "Oh best, incomprehensible and extremely wise Friend, is that holy great King perhaps really one of you?"

<sup>15</sup> I said: "That will soon be apparent, but do now what I have advised you to do."

<sup>16</sup> After these words, the man went away and brought his young daughter to Me.

## - Chapter 107 -

### The girl recognizes the Lord.

<sup>1</sup> When the girl stood with great respect before Me, I very kindly asked her: "Well now, My lovely daughter, tell Me who of us at this table looks most of all like the One you saw in your dream three days ago as the great King of all the Jews and as the Lord of Heaven and Earth."

<sup>2</sup> The little girl said: "Oh Lord, You are putting me, poor girl, heavily to the test."

<sup>3</sup> I said: "Why do you call this a heavy test, My little daughter?"

<sup>4</sup> The young daughter said: "Oh Lord, if someone else would ask me, I easily could give him the answer, but it is difficult for me to say, because it is precisely You who ask me - You Who are Yourself the One who I have seen in my dream as the great and above all mighty King, not only of the Jews, but of all people.

<sup>5</sup> But because I have to speak now before You, You Who are the almighty Lord and ruler from eternity to eternity over all Heavens and worlds, I therefore say now openly: You Yourself, oh Lord, are the One. You are the One Whom I have seen in the shining sun. Countless armies of the most blissful angels were around You and highly praised Your most glorious name.

<sup>6</sup> And I asked a wise person, who stood close to me, what Your name was.

<sup>7</sup> And the wise person said: 'Since the eternal primordial beginning, not one angel was able to pronounce the name of the Most High, for His name is as infinitely great as the infinite space of His creatures of which the Earth that you inhabit is only like the most insignificant dust-particle compared to the whole big Earth itself. But the eternal God, Creator and Father came Himself, out of immense love for you, His children, into your flesh, so that you all can completely come close to Him, and by that He also has given a name to Himself which every person on this Earth and also every angel can feel and pronounce. And that most holy name is: Father, Love, Truth and Life, but as the Son of Man, His name is Jesus.'

<sup>8</sup> Then I saw suns and globes without number in large rows floating before You, and they all were full of the most beautiful created beings like us, and also other wonderful things, and no matter where You were looking in the depths of the endless space, I immediately saw again new, big and beautiful creations coming into existence. Oh Lord, oh Love, oh Father, oh my King Jesus. How endlessly big, mighty and above all holy and glorious You are in Yourself from eternity to eternity. no-one is like You in eternity. Oh, forgive me for the weakness of my tongue, for it is not able to speak out Your praise and Your honor in a more dignified manner."

<sup>9</sup> Then the girl sank down on her knees and glorified and praised Me quietly in her heart while she was crying from sheer love.

<sup>10</sup> When her father, her uncle and also her mother heard that, they also fell on their knees and began to loudly worship Me.

<sup>11</sup> But I said: "Stand up, My beloved children, for the Father does not want to be worshipped as the heathens worship an idol, but He simply and solely wants to be truthfully loved. For because of your love for Him, He allowed that you would find Him here. I am the One you sought. But stand up now and be happy and cheerful. Come now and sit at this table and quench yourselves with the wine with which I will fill your cups. You, little daughter of the loveliest kind, come with your mother to sit at My right hand, and you two men, come to sit at My left hand. We still have an hour until midnight, and we still will discuss with each other about very important things."

<sup>12</sup> When I had said that, the four got up from the ground with deep respect and said: "Oh, incomprehensible great Love, oh Lord, King and Father Jesus, let us take place again at that little table where we sat before, for we feel too unworthy to be very close to You now."

<sup>13</sup> I said: "Once I have said something, so it must remain. Am I not present everywhere in spirit? Where do you want to hide so that the light of My eyes would not find you? So be cheerful and happy, because I allowed you to find Me. Because now, also I am, just like you, a human being of flesh and blood on this Earth, and I am as a Friend and Brother among you."

<sup>14</sup> After I spoke to them like this, the four finally came and sat with Me. The young girl did not avert her eyes from Me and began to almost completely shine from sheer love for Me, which was even noticed by My disciples.

<sup>15</sup> I said to the innkeeper: "Bring four clean and completely empty cups, for I truly want to give these four friends of Mine a true strengthening with My wine. Because for My sake they have suffered with all patience, and together with that, still with true heroic courage for many days every inconvenience that poor people have to suffer on such long trips, and that is why they will be indemnified and rewarded here."

<sup>16</sup> Then the innkeeper left and brought four clean empty cups and put them before the four poor guests.

<sup>17</sup> When the cups stood before them I said, while I was looking at the young girl: "You, My lovely little daughter, have seen in your dream how in the endless space new creations came into existence to where the light from My eyes was directed. And look now, I will let the light from My eyes penetrate into your cups that were empty until now, then they will immediately be filled with the purest wine from the Heavens. Then drink this wine out of love for Me - then by that you will receive the power and the strength which will give you the right courage to talk with Me. And what I will say to you, you will easily be able to bear and remember, and then you will also be able to proclaim My name to your brothers in your country."

<sup>18</sup> Then I looked to the empty cups and at the same moment they were filled with the best and purest wine about which the four were extremely surprised.

<sup>19</sup> When the four cups, that were now filled with the best wine, stood in front of the four, I said to them: "Now be not afraid or shy, and drink the new wine that has been created for you. For as My word and will awakens the whole man and brings him to life, so it is the same with this wine that is equal to My word and will. It will awaken you to receive the eternal life of your souls. So drink."

<sup>20</sup> When I spoke to them like that, the four took their cups very respectfully in their hands and drank the wine to the last drop, because it was so tasteful to them. When the wine came into their body, the exaggerated respect for Me disappeared and changed into love, and that only gave them the right courage to speak with Me openly, like children who speak openly and frankly with their parents.

**The power of the spirit.**

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<sup>1</sup> The little girl was then the first to ask Me: "Oh Lord and Master and highest King full of godly might and power, how was it actually possible for You to create this truly heavenly wine in the cups, purely out of nothing - and also so suddenly, that it could not be seen how it came into the cups? Of course I know that nothing is impossible for God's power and that God has created all that existed and still continues to create. But when He creates, God always follows a certain order. That means that in order to achieve something perfect, one thing always precedes the other, and then the main thing always appears as a result of often many preceding processes, which is also according to all truth.

<sup>2</sup> Yes, the wine that comes from the grapevine is no less of a miracle. However, with the development of the wine from the grapevine there are a lot of preceding processes until the full ripeness of the grape. But here with the actual creation of the very best wine into the cups, there was no process, but You wanted it, and immediately the cups were full of wine. How is that actually possible?"

<sup>3</sup> I said: "Listen, My lovely little daughter, although you are only twelve years old, your mind have reached about forty years of well-educated development. Hardly anyone has come to Me with such a question. Yes, My lovely little daughter, the question that you have asked here is very clear and understandable, but the answer that I have to give on that, will certainly not appear as clear and understandable to you all. But because you have asked it, you will also receive the answer from Me.

<sup>4</sup> Look, the wine that is gradually prepared by the grapevine is just as much a miracle as this wine that I suddenly created here before you. I also could continuously create all the other things like the clouds and the rain in the air, and like I also have created here now before you the strengthening wine out of the air, in which all elements that are needed for the wine are already present, as well as everything that is needed for the existence of all the other created things. Man cannot see this with his physical eyes, but only the spirit can see it, separate it and unite it, and then accomplish it suddenly or - in order to put the human mind, the love and the patience to the test, and also to awaken the activity of man and to give no chance to man's laziness - step by step, in the manner that is known to you. But it is always only one and the same Spirit that is able to accomplish everything in one or the other way, because it is ultimately the very beginning of everything and will also always be, because all that exists is basically only the might, power, love, wisdom and will of the Spirit.

<sup>5</sup> Also every person possesses such a spirit, which will only be active in man when he will know God's will completely and will be active according to that will, and unite his spirit with the soul in man by way of the pure love for God, and from that for his fellowman, and that soul becomes himself through that, the pure love and the will of God. Once this has taken place in man, then he is also like God in this, and he can also accomplish things, which no other human being with his purely outer reason can understand.

<sup>6</sup> But now you are by the Source to hear God's will and to come to know it for your life. If you act according to that will - which depends on your completely free will - you will by that acquire the almighty will of God and thus be able to accomplish everything.

<sup>7</sup> However, in God's will lives also the highest wisdom. Therefore, he can and will also accomplish nothing that would be contrary to God's wisdom. So whoever has acquired God's will by acting

accordingly, has also acquired God's wisdom without which the will could accomplish nothing. And so, someone who acts according to God's will, is full of the true light of life and full of wisdom, which is alive through the love for God and fellowman. And see now, My dearest little daughter, here you have now a completely sincere and all-containing truth on the question that you have asked Me, and tell Me now if you have also understood it."

<sup>8</sup> The young daughter, who was well-educated and well instructed, said: "Oh, above all great and mighty King, Lord and Master, I have the feeling that I have understood the right meaning of Your words, but I only will be capable to penetrate to the clear depth of this truth, which can only be understood by a very pure spirit, when also I will come to the point that my soul will be one with the spirit, as You said. Thank You, oh Lord and Master, for Your very wise lesson."

<sup>9</sup> I said: "You have spoken very well now, and I say that you will reach that point sooner than you think, in which, as I have told you, you will be perfect and like God, because you already have the right love for Me and so also the right love for your fellowman. That love is the only and most sure active way that unifies the spirit with the soul, because that love in the soul is actually already the Spirit of God. Let it grow strong through good deeds, then you surely will soon be convinced of it's wonderful might and power in you and also outside of you."

<sup>10</sup> The one who wants to search and to fathom God with his reason, will have a difficult task and will hardly come even one step forward, but the one who searches God with the love in his heart, will soon find Him and will easily reach his true destiny of life. Do you understand that?"

<sup>11</sup> The little girl said: "Oh great Lord and Master, that I have well understood now, for it suddenly became illuminated in myself, and I also understand now more clearly than before the answer that You gave to my question. So I now also understand my dream, and I realize that it was only Your Spirit that put it in my soul, for otherwise, out of myself, I would never be able to have such a clear view in the eternal inestimable depths of Your creations."

<sup>12</sup> Now I said to the parents of the little girl: "This child will become a light for you. And when she, out of My Spirit in her, will announce certain things to you, then do not behave like three days ago near Damascus. - But now your cups should be filled once more, and you also should empty them for the second time."

<sup>13</sup> Then the woman said: "Oh Lord, this is not necessary, for we are already satiated and strengthened more than enough."

<sup>14</sup> I said: "Woman, do not interfere with what I do for you all. Yes, in the wine that the grapevine gives you, there is also for man a sedating and soiling spirit, which does not make the soul lighter, but darker - but in the wine that I am giving you here from the Heavens, is the spirit of the true and living love and wisdom, for this is actually My word and My will. Therefore, you also should drink it without any fear or restraint, so that you will receive the strength to proclaim in My name My word and My will to the other people in your country."

<sup>15</sup> When I had said that, the four asked Me to fill the cups once more with the miracle-wine. And I looked at the cups, just like before, and immediately they were filled with the best and purest wine. Then I said to the four that they should empty the cups, and this they did with taste and with pleasure.

<sup>16</sup> After they also this time had finished the wine, they felt more and brighter and more open of heart, and the married man began to speak very wisely, so that also My disciples were very surprised about it, and some of them made the remark among themselves: "Look, with a few sips of wonder wine a couple of times He made those people from India wise and initiated in the whole teaching. Why does He also not do that with the other people?"

<sup>17</sup> I said: "Why do you mind when I do what I want? If I know to give every plant the right nourishment and to every animal the food that it suits well, then I also will know how I have to provide and give this or that person his spiritual food. You are always around Me and hear and see everything, but be also attentive as to how I treat people and how I teach each one of them according to the nature of their soul, and do likewise, then you will have good results. But these four are only with Me until tomorrow noon, and still they have to become a tool for Me. And because their souls are very capable for it, I make them competent faster for this function, as I also made it possible for the seventy-two disciples in Emmaus. If you understand this, then be satisfied."

<sup>18</sup> Then the disciples became quiet again. And I continued to instruct the four still further about the Kingdom of God.

<sup>19</sup> After I gave the four good instruction about the Kingdom of God in man on this Earth, and also told them what it will bring about, and also that My kingship and My Kingdom are not of this world, I told the innkeeper that he should show the four a place to rest, since it was already an hour after midnight. The innkeeper did that immediately and the four went to rest. We however, as happened oftentimes, were still sitting at our table and rested there until sunrise. Also the innkeeper rested beside us at a small table.

<sup>20</sup> In the morning, the innkeeper was as usual already awake an hour before sunrise, and he arranged everything before the sun rose, because it was Sabbath, and then from sunrise until sunset, all servile work ended. So he also let the morning meal be prepared before sunrise, so that it also would be consumed before then, for in that respect he was a strict Jew.

## **- Chapter 109 -**

### **The true sanctification of the Sabbath.**

<sup>1</sup> Since I knew his weakness, I put him to the test - so I slept with My disciples until sunrise, which made the Sabbath-consciousness of the innkeeper restless.

<sup>2</sup> After the sun had completely risen, I left the table with My disciples and went outside, what I mostly used to do in any other place.

<sup>3</sup> However, the innkeeper came directly after Me, greeted Me very respectfully, as also the disciples, and asked Me: "Oh Lord and Master, what must be done now? It is the Sabbath today. The morning meal was already prepared before sunrise. Do You also want to take it after sunrise, and should I also give food to the four from India in the daytime?"

<sup>4</sup> I said: "Oh My dear friend, look, on other occasions you are in all respects really a wise man, but what concerns the celebration of the Sabbath, you are still like the blind Pharisees who keep the letter of the law, but who never knew about it's spirit. If you give feed to your sheep, oxen, cows, calves, donkeys and goats, just like on a working day - which is certainly also a servile work - then why must humans fast? Does God consider humans less than your domestic animals? Besides, I am today, as well as eternities ago, also Lord over the Sabbath, as well as over every other day, which are, just like the Sabbath, a day of the Lord. Should I then not do on a Sabbath the same as on any other day?"

<sup>5</sup> Who let the sun rise? Who let the grass grow? Who let the winds blow and who let the clouds pass by? Who drives the water in the wells, brooks, rivers and streams? Who brings the sea into

movement from one end of the Earth to the other? Who drives your blood in the veins, and the heart in the chest - mind you - also on the Sabbath?

<sup>6</sup> If I would rest on a Sabbath, even for one moment, would all of creation not go to ruin?

<sup>7</sup> Look, to perform works of true neighborly love means to Me: to truly serve God and man, which is certainly more important than celebrating the Sabbath in laziness. Therefore, perform good works also on the Sabbath, then you will celebrate the Sabbath in the manner that is most pleasing to Me, the Lord.

<sup>8</sup> And now we will return to the dining hall to partake of the morning meal, and the four Indo-Jews, who have their Sabbath only the day after tomorrow, should do the same."

<sup>9</sup> When the innkeeper heard Me saying that, he realized immediately the great foolishness of the external celebration of the Sabbath and let the morning meal be set on the table. And we went to the dining hall, sat at the table and very cheerfully partook of the morning meal.

<sup>10</sup> Now came also the four Indo-Jews, and I told them to sit at our table to share the morning meal with us, which they also did with great pleasure, for they did not know that in Galilee, as well as in the whole Jewish land, the Sabbath was celebrated on that day.

<sup>11</sup> After we had taken the morning meal, the Sabbath-shouter came through the streets of the little city Kana, who called the people, great and small, young and old, to go to the synagogue. Now the four were frightened because they heard now that today it was the true, ancient Jewish Sabbath, and they had taken a morning meal after sunrise.

<sup>12</sup> But I said: "I am the Lord, also over the Sabbath. If I truly do not count this as a sin to you, then why should you burden your conscience?"

<sup>13</sup> The man said: "We thank You, oh Lord, for Your word of mercy that comforts our hearts tremendously, for if we would have sinned now before You, then You certainly would have told us and rebuked us. However, how is it possible that it is not a sin in Your eyes what was called a sin according to the law of Moses? Then why did Moses give such laws as if from God to the people?"

<sup>14</sup> I said: "Otherwise you are a truly wise man and well acquainted with the Scripture of Moses. The letter you know indeed, and the word is not foreign to you, but the true spirit, which makes everything alive, and is hidden in the word, is still foreign to you, just like it became strange to all the Jews a long time before the Babylonian captivity. That is why you still hold on to the dead bark, but the essence and the activity of the living marrow within the tree, is strange to you. If you damage the old bark of a tree, it will bring no visible damage to the life of the tree, but if you damage the marrow of a tree, that will be a sin against the life of the tree, because the tree will wither after that and will thus die.

<sup>15</sup> Look, under the Pharaohs in Egypt, the Israelites became lazy, and gluttons like the animals. They almost completely forgot the God of Abraham, Isaac and Jacob and they thought highly of the idols of the Egyptians. Only a few remained loyal to the one, true God, and they prayed to God that He would save His people from the hard bondage and unscrupulous tyranny of the Egyptians. And God did so through Moses, as you well know.

<sup>16</sup> However, for forty years in the desert, with the daily visible help of Jehovah, Moses had much trouble with the degenerated people to lift them up by means of wise teachings and suitable laws unto that state in which man should live according to God's order. A degenerated people needed also laws that prescribed to man when, what, how much and how often they should eat and drink on a day, and how they should clothe themselves and cleanse their body.

<sup>17</sup> Also the people were very inclined to laziness and did not want to do any work on any day, and Moses gave them only the seventh day to celebrate and to rest, and on that day they were instructed by the leaders about God, His order, His will and His guidance, and they were seriously warned not to rebel against the laws.

<sup>18</sup> But once man, out of his own free will, acquires God's order and becomes active in all that is good, true and right, it can be no sin to him when he as a completely healthy human being will not take any more medicines that a sick person has to take. Therefore, also you, who are a god-fearing and righteous man, you will not sin against the celebration of the Sabbath when you will take food and drink, always with measure, also after sunrise, at noon time and also, when you are hungry, before sunset, and when you will do good to your fellowman just like on a working day. Do as I do, then you will do what is right and live.

<sup>19</sup> To what advantage is it for the celebration of the Sabbath when the Jews are excessively stuffing themselves with food and drink, often already three hours before sunrise, and this so much so that during the whole Sabbath, they can hardly walk or stand? And after sunset, they again begin to revel and guzzle until midnight, and so they cannot do any work the next working day. Know that such celebration of the Sabbath is in My eyes an abomination. However, if you keep the Sabbath in the manner that I have shown you, then this is My will and thus certainly pleasing to Me. Therefore, remember always: the letter of the law kills, it is only the inner spirit of love and truth that makes you alive."

<sup>20</sup> When the man heard Me saying that, he and the three others thanked Me for this lesson, and they all became cheerful.

<sup>21</sup> Then the innkeeper asked Me if he had to go to the synagogue with his family or if he also could stay at home.

<sup>22</sup> I said: "Who is more, I or the synagogue? Let your personnel go there and send an offering to the rabbi, which is more dear to him than your presence, but you better stay home, because soon a caravan from Persia will come here and will give you much work to do."

<sup>23</sup> The innkeeper said: "Oh Lord and Master, now that today is a New Moon Sabbath, this is very inconvenient, because we innkeepers have a strict law that forbids us to take in a Jew, let alone a stranger, into the inns on this kind of Sabbath."

<sup>24</sup> I said: "It is good in My eyes when you do good, as I have said to you, and also before to the people from India, but if you are unnecessarily afraid of the chief of the synagogue, then send to him through your chief servant, an offering of exemption, then he gladly will give you that permission."

<sup>25</sup> The innkeeper did so, and the chief servant brought to him immediately a card of exemption, valid for three Sabbaths. And the innkeeper was very glad about that, because the caravan gave him a hundredfold profit compared to what he paid for the card.

<sup>26</sup> Then the innkeeper asked Me: "Lord and Master, is it right what the chief of the synagogue did? By paying an offering for an exemption to break the Sabbath, which is to him an extremely great and most punishable sin, he allows me to commit this sin with my whole family, and this without any worry, as if I never had to fear any punishment for that."

<sup>27</sup> I said: "Friend, if, according to his conscience and in the light of his faith, the chief really thinks that the breaking of the Sabbath is a sin, then the sin will be on his account, because for money he let others commit it. But if he has no faith and still pretends before the people that he believes firmly and has no doubt that he considers it as an extremely punishable sin according to the Scripture - which he says for the sake of appearances - giving severe sermons of punishment

about it, then he is not only an equally frequent breaker of the Sabbath as those many to whom, for money, he gave permission to commit a sin, but he also commits by that the still much greater sin of lying, hypocrisy and greediness, because he gave up his faith for the sake of his greed.

<sup>28</sup> But the one who, like you now, has received permission to, so-called profane the Sabbath, can all the more be encouraged to do good works on the Sabbath, because it is My will to celebrate the Sabbath in this manner."

<sup>29</sup> When the innkeeper heard that from Me, he immediately told his personnel that they should make all the necessary things ready to serve a big caravan.

<sup>30</sup> And everybody went to work, and this all the more zealously because the first line of the caravan did already arrive in front of the inn.

## **- Chapter 110 -**

### **The group from Persia in the inn.**

<sup>1</sup> A few neighbors, who were strongly attached to the observance of the Sabbath, noticed however that the personnel of the innkeeper were as busy as on a working day, and therefore they came to the innkeeper and said: "You do not seem to know that today it is a New Moon Sabbath?"

<sup>2</sup> The innkeeper said: "Clean up first before your house doors. I have already cleaned up mine. Here is the proof of my exemption that I bought from the chief in return for an offering, and you should not further worry about me."

<sup>3</sup> After these words, the neighbors left again, and the personnel waited for the caravan that was already passing through the little city. When they arrived all together with their camels and all kinds of goods in the big courtyard and the helpers of the innkeeper had gave sufficient feed for the animals, an interpreter came to tell the innkeeper what kind of food he should prepare for the arrived businessmen from Persia.

<sup>4</sup> But the innkeeper said: "I certainly will serve you with what is in my power, but you have asked me some drinks and special food which I as a Jew have not known until now, and these things I do not have. But you can have meat as we are eating it, very pure and tastefully prepared, fine wheat bread, honey, milk and cheese, as well as very noble fishes from the Lake of Galilee, which is not far away from here."

<sup>5</sup> On these words, the interpreter went to his lords and told them with what they could be served in this inn, and they were satisfied with that.

<sup>6</sup> Soon after that, they entered a second, bigger dining hall, where the tables and a sufficient number of chairs and benches were already set in the best of order. Soon they all took a seat and ordered immediately bread, wine and salt, which was then also served as soon as possible. And they all praised the wine and the bread, and acknowledged that they never had eaten such good bread or drank such fine and tasty wine.

<sup>7</sup> At first the innkeeper did not understand the unanimous praise of the many Persian businessmen, and he said to Me: "Lord and Master, these kind of caravans from the far Morning Land often arrived here, and they all have found everything well in order, but I really cannot remember that they praised my bread and wine in such an extreme way as this time. Did You, oh Lord and Master,

perhaps perform a new sign again?"

<sup>8</sup> While I was in the company of the four people from India, instructing them in many things, I said: "Go to your bread storeroom and to your wine cellar and check it out."

<sup>9</sup> Then the innkeeper went to check it out and found in the bread storeroom and also in the wine cellar a big provision, and his wife found also such a big provision in the storeroom and the big fish tank. He came back, thanked Me with all his heart and then said: "But Lord and Master, what did I do for You to deserve this, that You have found me worthy now for already the second time to receive such great favor?"

<sup>10</sup> I said: "For the one who will, just like you, treat the strangers always well, righteously, fair and full of mercy, who will take up the poor, and who will not close his heart and door to anyone, I will also not close My heart. And My heart is the true entrance gate to the Kingdom of Heaven which is the eternal, most blissful life of the soul. And I know that you have always acted like that. Know therefore, that I also will treat you as you will treat your fellow brothers in My name. And what is valid to you as a real promise from My mouth and heart, is, at all times of the Earth, also valid for everyone who will be in everything the same as you are.

<sup>11</sup> Oh, I very well know that, as an innkeeper of an inn, your provisions were often very low and that your otherwise virtuous wife criticized you bitterly, because in her opinion you were too cheap for the strangers and you were too good and too merciful to the poor. But you said: the one who thinks of, and acts righteously and fairly to his fellowmen will never be forsaken by God, and the prayers of the one who has been really merciful to the poor, will always be heard and so he will find mercy.

<sup>12</sup> Look, since this was how you thought in your heart for already a long time before you recognized Me personally, and also acted that way according to your capability, I came now to you already for the second time, and I do for you what you have done to your many fellowmen for My sake, because the one who does something to the poor in My name, while he is also righteous and fair to the strangers, he has done it for My sake, and I will reward him already here, and multiple times in the other life. And now you will easily understand who it was who blessed your supplies so abundantly, and why."

<sup>13</sup> When the innkeeper heard this from My mouth, he thanked Me again, went to the kitchen to tell that also to his wife who was very busy. She also came immediately to Me in the hall and thanked Me for the great mercy and compassion that I had shown to them.

<sup>14</sup> And I said to the woman: "You also, be of the same heart as your husband, then from now on you will stay healthy in body and soul. In the future you will no more have to suffer any need. But go now and continue your work."

<sup>15</sup> The woman thanked Me once more and went then quickly to the kitchen where she still had many things to do.

**The Lord heals the sick trade leader of the businessmen.**

<sup>1</sup> Then a couple of Persians with the interpreter came to us and wanted to speak to the innkeeper.

<sup>2</sup> The innkeeper asked them very politely what their request was.

<sup>3</sup> And the interpreter said: "Dear friend, we already took up accommodation here a few times and we always have found in you a righteous, fair and thus also rare friend of men. That is why we have visited you also this time on our business trip to Tyre. We were always satisfied about you, and also you will never have any reason to complain about us. This time however, coming here on our trip, we were visited by misfortune by an inscrutable decree of a god, which will have very bad results for the business that we do here for the sake of our family members at home.

<sup>4</sup> Although we did not lose any of our treasures and goods that we took along, but what is in fact almost worse than the kind of loss I just mentioned, is the fact that our most important and best trade leader became sick. He already complained during a couple of days that from time to time he is overtaken by unusual pains in his stomach and also in his head. When he satiated himself now with your bread and wine, he had these pains again, and this time alarmingly much more severe. Is there perhaps a doctor here who could help our trade leader? Truly, he will be rewarded like a king. But if the good man cannot be helped immediately - as is often the case with these kinds of sicknesses - then we would like to ask you if we could entrust our suffering friend to your care here. And if we will return here in a few days, what you can most certainly believe, we will reward you tenfold for everything that you needed for the treatment of our friend."

<sup>5</sup> The innkeeper said: "Dear friends, you really did not have to use so many words for that, because I will immediately take care of everything. Although there is in my house now a very first and best Doctor who could heal the sick man instantly forever, but of those who seek His help, He wants complete faith without any doubting, according to our old Jewish tradition. However, you only believe in certain gods that were invented by man who can never help anyone, and not in the one, true and living God of the Jews, Who is the only One who is almighty and who also can and wants to help everyone who asks Him. So I do not know if the mentioned Doctor in my house will want to help your sick friend."

<sup>6</sup> The interpreter said: "Friend, you are very mistaken about us if you think that we are the same idol worshippers like our old forefathers during the Babylonian domination. We also know the only true God of the Jews, and worship Him quietly in our heart. Only for the sake of appearances, for the blind world, we enter now and then still an old pagan idol-temple and admire in it the hardly imaginable foolishness and blindness of the people. We also have already oftentimes prayed quietly in our heart to the one, only true God to let arise also in our Morning Land a true light of life, because we languished already long enough in the deepest night of life, which we can of course only know because we have business-dealings with many nations, and in this manner we have acquired many comforting truths, but our prayers were in vain.

<sup>7</sup> For a blind-born person, the personal eternal night is certainly no trouble, and he has no desire for the light of which he does not know its value, but the one who was able to see and then became blind, will certainly miss the light in a painful manner. And this is the way we feel also, since we became seeing for already a long time while we at home must walk around as if blindfolded.

<sup>8</sup> From this you can certainly conclude that your light is not strange to us. And since you can now figure out that we Persians are also capable to believe in your manner - and your Doctor who can certainly help our sick friend by way of faith, will find no fault with us - you surely can ask Him on our behalf to take care of our friend."

<sup>9</sup> The innkeeper said: "It certainly will be as you told me, but the Doctor who I recommended, is a wonderful discerning Man. He can look into the deepest inner being of men. He knows even the most secret thoughts and knows precisely what kind of heart and mind someone has. But He is also so powerful in His will, that even all elements and all powers of nature must obey to it. If you like Him that way, while He possesses such qualities, I surely want to present Him to you."

<sup>10</sup> The interpreter said: "With such qualities, we certainly will all like Him very much, and at the same time He is as we have wished for. So you can present Him to us now all the more reassured, being certain that in the view of our good conduct, we have no fear of Him, and we will do everything He wants from us."

<sup>11</sup> Now I Myself said to the interpreter: "Friends, let us save the innkeeper the trouble to present to you that Doctor who can do everything. I Myself am the One, and for your sake I have stayed here, for I knew already a long time beforehand that you would need Me. I announced your arrival already an hour ago, so that you would find provision today according to your needs, because it is even a New Moon Sabbath on which day no Jew may do anything without the permission of a priest."

<sup>12</sup> And so I also know that your loyal and experienced trade-leader was taken care of in a badly equipped inn already three days ago near the Euphrates and has greatly spoiled his stomach with a bad fish and an even worse wine, and if I would not have known this as I know this now, he would have died shortly after. Only My power and might, which has been completely unknown to you until now has saved him up to this hour and will keep him sound and well if you will believe in Me and in the power and might of the one, only true God of the Jews."

<sup>13</sup> The interpreter said: "Oh wonderful Master in the highest and most important art and science on Earth. Through Your words we became now completely convinced in our heart that there is hardly anything impossible for You, and thus we believe also firmly and without any doubt that You certainly and without failing will help our friend if You want it. And in our comforting conviction that You will help our friend, we ask You to kindly determine for us beforehand, which offering we can pay You for that."

<sup>14</sup> I said: "This will be far from Me, because for My livelihood and that of My disciples, I do not and never will need any human offerings. But let us now go to your sick friend, then we will see if and how he can be helped."

<sup>15</sup> That was the greatest wish of the three Persians, and they brought Me to the sick person who was twisting like a half-trampled worm and crawled and bent over from pain, and cried for help or for death.

<sup>16</sup> When I walked to him, I immediately put My right hand on his stomach pit and the terrible cramp left him forever. So on that same moment he became healthy as never before, because already since birth he suffered from a weak stomach, but now his stomach was also healed from his old weakness, and the sick man became completely healthy.

- Chapter 112 -

**The Lord's assignment to the Persians.**

<sup>1</sup> After he stood up from his couch, being now completely healthy, he walked very friendly to Me and said: "Oh most wonderful Doctor on the whole Earth, firstly my very great thanks to You and to your God who has put such a miraculous healing power in Your hands with which You have freed me from my totally desperate pains. Now, ask all my much gold and also other valuable things as reward for Your art and effort, and it will be Yours."

<sup>2</sup> I said: "I do not need all this at no time, for if gold would be important to Me, I also could not have helped you. I only look at a loyal heart that loves God above all and his fellowmen like himself. Wherever I see that, also with a gentile, I help everyone who needs My help. So you can keep your gold for other good purposes that are pleasing to God, namely for true neighborly love.

<sup>3</sup> But when you travel, you should beware of spoiled fishes, and let only those fishes be prepared for you, which you have seen before, being still fresh and alive and swimming in clean water, because all spoiled meat, especially that of fish, is harmful for the physical health of man. Remember this for the well-being of your body.

<sup>4</sup> But now I will say something else to all of you, which is much more important than the complete health of your body, and that is the complete health of your souls. You can receive it and keep it for eternal life, if you precisely will keep the laws that some of you know well, despite the fact that you are not circumcised. Then your hearts will be circumcised, which is in God's eyes endlessly much more valuable than the circumcision that you know of the Jews, whose heart is nevertheless for the greatest part uncircumcised.

<sup>5</sup> In about three years, counted from now on, some of My disciples will also come to you in your country, and they will announce to you the coming of the Kingdom of God and it's justice to all people on this Earth. Receive them instead of Me, and believe their words, then you will by that receive the light, for which you as the better ones, are longing for already a long time, namely the light of the one, only true God and Father of all the Jews, as well as all men on this Earth, and by that, also the eternal life of your soul. This is the only thing I ask from you now as reward for the love that I gave to your loyal leader.

<sup>6</sup> And when after a few days you will come in Tyre and Sidon, then try to meet the old supreme governor of the city, whom you also know. Tell him what happened to you here and send him My greetings. He will then disclose to you many things about Me, for he knows Me already since My childhood and loves Me more than his life.

<sup>7</sup> You will also meet there a wonderful young man. He will give you much exalted wisdom if you pay attention to him. (This is Raphael who stayed from time to time visibly at the palace of Cyrenius).

<sup>8</sup> And be now happy and cheerful, and think about Me in the name of Jehovah of the Jews, then you will be spared from every trouble, as far as your body and your soul is concerned."

<sup>9</sup> Then I left the Persians after they promised Me very truthfully to observe everything I asked from them in loving words, and this obviously only for the great benefit of their own life.

<sup>10</sup> The interpreter and the healed one escorted Me and the innkeeper to our smaller dining hall, and they thanked Me once again for the love and mercy that was shown to them, as they expressed themselves.

<sup>11</sup> But I answered them: "Why do you speak here about a shown love and mercy to you? Do you not know that only the kings of the Earth distribute this as they please?"

<sup>12</sup> The interpreter said: "Oh dear Friend, do not speak about the mercy of a king. The greatest mercy of a king, which he, in his arrogance, will now and then give to a blind favorite one of the throne, is not even a drop of dew compared to the whole sea of mercy that You have given us. You, Friend, are with Your divine quality more than all ever-so-proud kings of the Earth who think to be mighty. Because by Your word and will You can give back the complete health of a sick person, but when kings become sick, they cannot help themselves, let alone another sick person. They surely can wound and kill, but to heal the wounded and even to awaken the dead to life again, this they cannot do. That is why the greatest mercy of a king to a person is not worth mentioning compared to this one true mercy that You have shown us, because Your mercy went together with Your love and true compassion, but to the mercy of a king precedes usually the greatest pride and inner contempt for poor mankind. Woe the one who has received a great mercy from a king, because if he then will not always crawl before the king as an obedient worm, his mercy will become his greatest calamity. That is why we never desired the mercy of a king, but from You, we ask You not to leave us with Your true mercy."

<sup>13</sup> I said: "If this is the feeling in your heart, then also My mercy that you have recognized will never again be separated from you. Who stays in My love through his love, in him will also be My love through his love for Me, and thus also My mercy that only consists of My love."

<sup>14</sup> The two thanked Me once more for this promise, bowed deeply before Me and went then fully encouraged to their companions who were greatly astonished about My healing art.

## **- Chapter 113 -**

### **The Lord leaves Kana.**

<sup>1</sup> When the two joined them, they talked a lot about Me and gave their opinion, but what was most striking to one of them, was My unselfishness.

<sup>2</sup> And the interpreter said: "Friends, he who can do everything like that wonder-Doctor, does really not need the treasures of the world, since He possesses with His divine qualities endlessly much more noble treasures. And it has been a well-known typical quality of all truly great and wise men on Earth that they despise the perishable goods of this world. So we should not be surprised here when this Man does also not have any love for the treasures of this world. I also would not have any if I would possess His truly divine qualities. However, our innkeeper, who in fact has always been very good and fair - and it is thanks to him in the first place that we were able to come to know the wonder-Doctor - should be indemnified by us instead of that extremely unselfish Doctor."

<sup>3</sup> They all agreed to that, and they determined an amount of ten pounds of gold and a hundred pounds of silver above the amount of the normal service - namely two silver coins per person - inclusive the service of the personnel and the pack animals.

<sup>4</sup> The caravan stayed only until after noontime and continued then its trip in a cheerful mood and filled with the best of expectations to the places where they had to do business.

<sup>5</sup> I said to the innkeeper: "I stayed with you for some time now, which was fruitful for Me and also for you. Instead of Me, you were greatly blessed by the Persians. Therefore, remember also in My name those who are really poor, as you have always done without any special earthly means, then

My blessing will not leave you.

<sup>6</sup> When the local priests will ask you after sunset what kind of people you have received, you can mention My name, and when they will ask you what I have said and done, then tell them: 'Nothing but good things.' When they will ask you more questions, then do not go into detail, because this adulterous kind of people does not deserve to have part in the Kingdom of God. Keep it to yourself, for your house and for the poor of spirit. At a good opportunity you can proclaim to them the gospel, which I have entrusted to you, then in this manner you will perfectly feed in My name, those who are hungry, quench the thirsty ones, clothe the naked and release those who are imprisoned, by which you will find later, in the other life in My Kingdom, a great reward.

<sup>7</sup> But I will leave now immediately with My disciples. So do not let them prepare a midday meal for us. Do not tell the Persians right away that I have left, but when they will ask you about Me, then tell them that I went somewhere else to heal sick people. Whereto, that you cannot tell them, for I will also not tell you, because I have My reasons for that. Now do what I have told you. I will actively remain with you with My full blessing, as well as with everyone who acts according to My teaching, who believes in Me and who loves the Father in Me above all."

<sup>8</sup> After I had said that to the innkeeper, he wanted to call his whole family together to receive My blessing and to thank Me for the healing.

<sup>9</sup> But I did not allow that and said: "As once the whole people of Israel was blessed in Abraham, so also is your family blessed through you. So let this be. It would only cause unnecessary sensation."

<sup>10</sup> When the innkeeper heard what I said, he was completely satisfied, thanked Me once more for everything, and I gave the disciples the sign to leave.

<sup>11</sup> Very quietly we went immediately outside through a backdoor, so that we would not cause a sensation, and traveled quickly along a footpath towards Kis.

## **- Chapter 114 -**

### **The Lord meets Philopold.**

22.1.1862

<sup>1</sup> When we left Kana, it was still an hour-and-a-half before noon, and because we now and then used our fast way of traveling we arrived exactly at noontime at the Lake of Galilee, not too far from the big tollhouse where our Mathew was formerly a scribe in the service of the Romans. From there it was also not too far from Kis - and, as known, there was also a big tollhouse.

<sup>2</sup> When we arrived at the lake, we sat down, rested for an hour and looked at the waves that were strongly moving. And the disciples wanted to go fishing.

<sup>3</sup> Peter said: "Too bad we do not have any nets now. Otherwise we quickly could make a good catch."

<sup>4</sup> I said: "Do you not think about the Sabbath today? He who is hungry may also fish on a Sabbath, if he was not able to acquire a provision the day before, but if it is not necessary, every Jew should keep the old law, so that the little ones would not take offence at him.

<sup>5</sup> It is My teaching and My will to do good also on a Sabbath, but to catch fish in the lake on a

Sabbath without necessity, is neither correct according to the law, neither according to My teaching. So leave your desire for fishing. I have made you fishers of man, and when your time will soon come, you also will be able to work on the Sabbaths."

<sup>6</sup> While I was talking like that, several Greeks came along, who were watching us from a certain distance. They guessed among themselves who we were.

<sup>7</sup> Some of them said: "These are Jewish fishermen who celebrate their Sabbath today."

<sup>8</sup> But others said: "They also could be Greeks, for we also can see Greeks among them who do not have to celebrate the Sabbath of the Jews if they do not want to do this of their free will."

<sup>9</sup> Then they took courage and came to us.

<sup>10</sup> When they came close to us, one of them asked us at once: "What are you actually doing here on a Sabbath on which most Jews are usually meeting in one or the other synagogue? Or are you perhaps Greeks? Then why are several of you wearing Jewish clothes?"

<sup>11</sup> I said: "All this is of no concern to you, for you are not yet ripe to hear from Me the words of life, and so I will not talk much to you.

<sup>12</sup> You are servants of Kisjonah in Kis. Go therefore ahead of us to Kis and tell Kisjonah that the Lord with His disciples will come to him. Then Kisjonah will surely tell you who we are. You can go now, and do not disturb us any longer in our rest and meditation."

<sup>13</sup> Then the Greeks became frightened, left us quickly and hastily continued their way.

<sup>14</sup> When they were out of our sight, we also got up and continued walking along the shore. After about two hours we came close to the village Kis. Now we left the shore and walked on the large road on which, at a certain distance from us, walked a man who was in deep thought. He did not notice at all that we were coming closer to him and continued his walk. Only after I came very close to him, he looked around him and was considerably frightened when he noticed that we, who were many, were so close to him.

<sup>15</sup> I announced Myself to him and said: "Philopold, do you not recognize Me? And since early this morning you thought about nothing else except about Me in your heart."

<sup>16</sup> Now Philopold looked at Me very surprised, and from happiness he hugged Me. At first, he hardly could speak, but My love and friendliness gave him soon the necessary courage, and we spoke for an hour with each other about many things. The disciples were very glad about that, and when the now completely happy Philopold inquired from them about the things I told him, they gave him a true testimony.

<sup>17</sup> We remained for more than an hour on the spot where I had awakened Philopold out of his dream. He continuously came with new questions to ask Me, which I gladly answered him. And we would have stayed longer on that spot if friend Kisjonah, who received the message from the Greeks of My coming, would not have hurried to Me with open arms with a couple of his friends.

<sup>18</sup> It is obvious that I made Kisjonah very happy with that unexpected visit, and so it is not necessary to give a more detailed description of it. In short, we left that spot and went very cheerfully and happy to the big house of our friend, while it was still more than an hour before sunset, and Kisjonah ordered his servants immediately to take care of an excellent evening meal.

<sup>19</sup> During that time, also the mother of My body lived in Kis, together with Joel, a son of Joseph, in a house that Kisjonah arranged for her. And Kisjonah asked Me if he had to inform her of My

presence.

<sup>20</sup> But I said to him: "Just let it be for the moment, for I Myself will go to her tonight, with you and with John and Jacob, and will bring her, together with her friends to this place for the evening meal. But for the time being, let them bring us some bread and wine, because My disciples are already hungry and thirsty."

<sup>21</sup> This was done immediately and we refreshed ourselves while I related many of My trips and it's results.

<sup>22</sup> Kisjonah, his friend and also his children were greatly surprised about what My trips had accomplished.

<sup>23</sup> Our Philopold said continuously: "Yes, great is the Lord, the Lion of Judah, and full of glory is His name. Only the Lord can do such things. The truth from the Heavens from Your mouth, proclaimed to the people and proven by miracles that are only possible to God, may well convert the stones and make them seeing."

<sup>24</sup> They all praised Philopold's statement, and Kisjonah said to My disciples, who were also greatly praising the words of Philopold: "Yes, dear friends, Philopold is the teacher of us all. He made many things clear to us, which seemed a mystery to us, despite all the things we have heard and seen ourselves. That is why he is also our most beloved and most honored friend, and will always be."

<sup>25</sup> I said: "That is also why I gave him to you and enlightened him, and you will do well if, in My name, you will keep this wise man from Kane in Samaria. In the future he will still be able to perform greater things than up to now."

<sup>26</sup> In the course of these conversations, Peter said to Me: "Lord, when we left Kana today, You first have blessed the Persians and also the innkeeper and his whole house in word and deed, but, at least outwardly, You seemed to have forgotten the four Indo-Jews, although they made a long trip for Your sake."

<sup>27</sup> I said: "What does that concern you? When we left, they were not present, since they went away to visit the synagogue. But still, I excellently provided for them. They left Kana today after the midday meal and will arrive here in an hour, and then your supposed carelessness can still be corrected. Therefore, you can be completely at ease. Besides, regarding their return, they were more than enough provided with everything by the innkeeper and by the Persians. And all this through My hidden care, and that is more valuable than an external goodbye."

<sup>28</sup> Peter was satisfied with that, and they all rejoiced that they also could see that family in Kis, speak to them and treat them well.

<sup>29</sup> Kisjonah even immediately wanted to send messengers to them and asked Me to describe them and what they looked like. This I also told him, together with the remark that they would come on four mules that were given to them by the innkeeper to make their trip home easier.

<sup>30</sup> With that description, Kisjonah sent two messengers on the way that I indicated to him, in order to meet them, together with the instruction that they would not accept any payment of toll money from that family. Immediately the messengers went on the indicated road to meet the four, who, after an hour, arrived safe and sound in Kis, about which Kisjonah, Philopold, My disciples and also all the other friends of Kisjonah were very glad.

### The country of the Indo-Jews.

<sup>1</sup> The four came to us in the big hall, and when they saw Me, they immediately fell at My feet from joy and love, and thanked Me with tears in their eyes for all the great blessings and good deeds that My love had given to them. But I told them to stand up and to take place at our table and refresh themselves with bread and wine, which they also did.

<sup>2</sup> Kisjonah and our Philopold enquire immediately about their homeland, and asked how one could get there.

<sup>3</sup> The man said very friendly: "Our country is very far away from here and you would search for it in vain, because before you can reach those very high mountains, you must cross a lot of other high mountains because of the four big rivers that you have to leave behind you in order to reach those mountains which really surround our big country on all sides, so much so that not even an eagle can go over the mountain tops that are sticking out above all the clouds. You also could come closer to the mountains of our country by passing through the lowlands if there were no rivers, over which man have still not built bridges, and namely not over the three last ones. Only the Euphrates has a kind of bridge at the place where it is still narrow, but the other rivers will probably not have any. At least, we do not know any - also because we never explored the course of the rivers too far. Then when you come to that river, you should follow it for a long time, almost until it's source in order to cross over. And this, my friends, makes the way to our country difficult and long and it takes a lot of time.

<sup>4</sup> And if you finally, after much trouble and discomfort, come close to our country, then you still can wander around for a year, or still much longer, while you still cannot find an entrance. Only Jehovah knows this, and the one to whom the Spirit of Jehovah wants to reveal it. And so, no-one was able to discover us until now, no matter how many people there may be on the big Earth. And this is thanks to the protection of Jehovah. However, if we want, we ourselves can go to the people who live in the lowlands to also now and then barter with them. But they cannot come to us, except if we ourselves would take them to us, which we are not doing and will also never do.

<sup>5</sup> And so, our country is also a secret on Earth, and You, oh Lord and Master, will also mercifully protect it from now on, in such a way that it will not ever be discovered by any of all the godless enemies, and we will never waver in our faithfulness from ancient times."

<sup>6</sup> I said: "Keep My love, than this will keep you and your country. But so that you will also know in what kind of country you live, I will tell you. So listen to Me.

<sup>7</sup> Look, your country is the old Eden where Adam and Eve were created, but who had to leave it after the sin, and until you came there, it was never discovered or inhabited by a human being. And so it will also not be discovered in the future by anyone if you will persevere in My love."

<sup>8</sup> After My explanation, there was a real rejoicing, and the four began to cry from sheer joy.

<sup>9</sup> But I calmed them down and said: "Do not imagine anything because of that, because soil is soil, and land remains land. From now on, there will be no more earthly Eden, but only an Eden in the heart of man. Therefore, all of you, strive only for that, and protect it against the enemy whose name is 'worldly mentality', for this is the source of all vices and the decline of all human happiness."

<sup>10</sup> They all agreed with Me and praised the wisdom of God in Me.

### The joyful meal with Kisjonah.

<sup>1</sup> Then I said to Kisjonah: "Friend, now we will go to Mary. Let those who I mentioned earlier go with us.

<sup>2</sup> We stood up and went to Mary.

<sup>3</sup> When we came to her, she was very glad. However, she could help but to mention her need about the great distress and the big worries that she often had to endure because of Me.

<sup>4</sup> I comforted her and said: "If you know already since My conception why I have come in the flesh through your body into this world, then how can you still worry if I do the will of the Father who is in Heaven? But come with us now, with all those who are with you. In the house of our friend, you will hear many things about what I have done among the people."

<sup>5</sup> Then Maria stood up, together with her friends and Joel, and she followed Me, escorted by Jacob and John to whom she asked all kinds of things on the way, which gave her the most comforting information.

<sup>6</sup> Now we came into the house of Kisjonah, in which meanwhile the big dining hall, and in it the big table, were royally decorated, and they all were surprised that the personnel of Kisjonah were able to do this in such a short time.

<sup>7</sup> Mary was especially pleased with that, and she asked Me: "Son, how do You like this special attention of our dear friend Kisjonah?"

<sup>8</sup> I said: "I only feel great joy about his heart, which is pure, good and noble, but the glitter of gold, silver and precious stones has no value for Me. But because it pleases this friend to honor Me in this way, his joy should also not be taken away from him."

<sup>9</sup> Mary completely agreed with these words of Mine. The food and the wine were already waiting for us on the table, and so we sat down in good order at the table and we ate and drank.

<sup>10</sup> Mary was sitting at My right hand and Joel at My left. Directly at the right side of Mary sat Kisjonah, Philopold, Jacob and John, and on My left the four Indo-Jews. After them sat the friends of Kisjonah and the friends of Mary, and then all My disciples. And so, as already said, the big table was set in the best order.

<sup>11</sup> First there were the well-prepared noble fishes from the Lake of Galilee of which I ate a few, as well as Mary, who was experienced in preparing fish herself and was extremely praising the good preparation of the fishes. But there were also some fried chicken, two fat lambs and a complete calf, set on the table well-prepared, and fruit of the very best kind, which the disciples and also the other guests were really enjoying. But I only choose the fishes, although Mary thought that I should taste a bit of everything.

<sup>12</sup> But I said: "Everyone should eat whatever his stomach needs. I satiated Myself with the fishes, and My body does not need more in this world. But do not pay attention to Me, and eat whatever is tasteful to you."

<sup>13</sup> Then Mary took again a fish with Me and ate it with bread and some wine. The four strangers really enjoyed the taste of everything, as well as My disciples. Only the disciples of John who traveled with Me, did the same as I.

<sup>14</sup> Finally Kisjonah himself said to Me: "Lord and Master, why do You actually not take also some of the other food? You know that everything I have is fresh, clean and excellently prepared."

<sup>15</sup> I said: "My dear friend, do not worry about Me. It is sufficient that I take care of all of you and keep watch. Be glad now, since I am still walking visibly among you. Soon the time will come that I will only be in your midst in the spirit of faith and love, and then you will no more be that cheerful and happy on this Earth and you will have to endure many things because of My name. Now the whole of God's Kingdom is in Me and with you, but then you will have to seek, find and keep it within yourselves. So be happy and cheerful. I eat only fishes now because they are most of all similar to present mankind, concerning their discernment. In Me they must come to life, to the spiritual life and it's light."

<sup>16</sup> One of the friends of Kisjonah said: "But Lord and Master, how can the fishes be compared to people? I suppose that a fish is and remains the dumbest of all animals. A worm that crawls around on the ground seems already to have more intelligence than the most noble fish."

<sup>17</sup> I said: "Although you are not completely wrong in this, but still, people are for the very greatest part now still dumber than the fishes in the water."

<sup>18</sup> If you want to have an abundant catch now, then you will fish at night by the light of torches. From this you can conclude - at least in natural respect - that fishes certainly do not shun the light since they gather in great quantities on the spot where they perceive a light.

<sup>19</sup> I am the Light of all light and I am the Life of all life. But look now at the people, then you will be surprised about the small number of those who are swimming towards Me with faith and love, in the water of their worldly mentality and let them be captured by Me into the Kingdom of God. That is why I compare only those few people with fish - My favorite dish - who recognize Me as the true Light of the world and as the Sun of Heaven, swim towards Me and let them be captured for the eternal life. Do you understand this image?"

<sup>20</sup> The friend said: "Yes, Lord and Master, now I do understand it, and You always do things according to Your unchangeable order, which is also a gospel for everyone who has a greater possibility to observe You than we have. But still, a strong awakened spirit is surely needed to understand such gospel."

<sup>21</sup> I said: "Everything can easily and surely be accomplished if the right means are at hand, and which are also used in the right way. So also, man can quickly and easily completely awaken the spirit within him if he has the right means for it, and which he will also use in the right way. And that right way is the true, pure and active love for God and thus also for fellowman."

<sup>22</sup> However, he who wants to love God, must first believe that there is a God who exists, Who, since He Himself is completely Love, is the eternal initial foundation of all things in the whole of infinity.

<sup>23</sup> How can man come to such belief? The surest way is by means of the revelations, by listening to God's word and by knowing the will of the eternal Love.

<sup>24</sup> If man wants to know that will, he must completely make his will subordinate to the will of the eternal love and highest wisdom in God and must allow himself to be digested by God's will as a well prepared meal, just like these fishes. Then he will be completely permeated by God's Spirit, and from that, he will appear as a newly created being for eternal life.

<sup>25</sup> Whoever accomplishes that in himself, awakens in him, by using the right means in the right way, the spirit of life and wisdom, and he will then also find a well-understandable gospel in the nature of the Earth and of all creatures on it, as well as in the moon, the sun and the stars.

<sup>26</sup> If you friend, want to be completely awakened in the spirit, then follow My advice. Then soon everything that seems now still worrying and at some places doubtful to you, will become clear."

<sup>27</sup> Then Mary said: "My son, what a great teaching have You already given to the people in foreign parts, but You still have thought little about us people here at home."

<sup>28</sup> I said: "Mary, was I not amongst you home-people since My childhood until My thirtieth year? Did I not teach you very often about Me, also confirming My words with all kinds of signs? Did I also not come to Nazareth later, and did I not teach there and performed signs? But what did the blind home-people there in and around Nazareth say?"

<sup>29</sup> Look, they said: 'From where does He have such wisdom? Surely, that is the son of the carpenter whom we know. How can a prophet come from him?'

<sup>30</sup> And see, because this is how the home-people here thought about Me, judging Me and did also not believe Me, I also did not stay here with the home-people, but I went to the foreign parts. For this is what I said at that time, and am still saying it again: a prophet is never less appreciated than in his homeland, and least of all in the place where he spent his childhood.

<sup>31</sup> But among those of the home-people who believed in Me, they are still with Me, and will also stay with Me everywhere. But in Nazareth, I Myself will no more teach or perform signs. My disciples will do that later in My name.

<sup>32</sup> However, for you, I have already taken care, for time and for eternity. When I will return from where I came, I will prepare a home for you all, where eternally you will no more be tormented by distress or unnecessary worries, because where I will be, there you also will be with Me - if you did not let yourselves be caught by the world."

<sup>33</sup> On these words of Mine, Mary did not say anything anymore, but she kept them in her heart.

## **- Chapter 117 -**

### **Temple-servants from Jerusalem in search of the Lord.**

<sup>1</sup> Then a servant came into the hall and said to Kisjonah: "A few temple-servants from Jerusalem have arrived here and they ask for accommodation. What must we do?"

<sup>2</sup> When our Kisjonah heard this, he was unwilling and said: "Ah, one is never at peace, day nor night, because of those people who are extremely disturbing to me. They have nothing else to do except to travel from one place to another to annoy people with their pride, overconfidence and by their insatiable greed, often in an unbearable manner. Lord and Master, do You not have a terrible windstorm that can chase these annoying guests to another place?"

<sup>3</sup> I said: "Do not worry about those five temple-servants, and you can just accommodate them. If they want to come here to us, then do not refuse them, for I, and we all, are not afraid of them. Give them what they will ask of you, so that they will have no reason to speak evil of us. They do not know Me, and we soon will discuss a few things with them about Me. They must hear the truth."

<sup>4</sup> When Kisjonah heard what I said, he became more willing and told the servant to let them in, give them accommodation and serve them according to their wish.

<sup>5</sup> Then the servant went outside and said to them what his lord told him.

<sup>6</sup> Hearing that, the temple-servants became grumpy and asked the servant what kind of important thing the innkeeper had to do in his house to forget what he owed to the priests of God.

<sup>7</sup> The servant said: "There are already a considerable number of guests in the inn, among whom are Greeks, and the innkeeper must give honor to those who came first, and he cannot wait for those he does not know if they will come. In short, since the innkeeper is a Roman citizen, he does not make any difference between the guests. He who does not like that, can look for another inn. But if you want to stay here, you will be reasonably served according to your needs."

<sup>8</sup> Then a Pharisee said very grumpily: "Well, well, sympathizer of Romans and servant of your Roman lord of a tollhouse-inn, just bring us to the big guestroom."

<sup>9</sup> Then the servant brought them to us in the big guestroom, where a table was set for them at the other side of the room.

<sup>10</sup> When they came into the guestroom, Kisjonah stood up anyway, greeted them and brought them to the table that was set for them.

<sup>11</sup> After they were seated they asked our friend who we actually were.

<sup>12</sup> Kisjonah said: "I am the one doing the Roman police-work here. It is sufficient that I know the guests, and regarding the Romans, I must guarantee their honesty. But if you wish to get acquainted with these dear guests of mine, then direct yourselves to them."

<sup>13</sup> When the temple-servants heard that kind of answer from Kisjonah, they did not ask anything anymore and let them give bread, wine and fishes, for they were already hungry and thirsty because they traveled on a Sabbath, and since sunrise they did not eat or drink anything because of the people. At home however, the New Moon Sabbath would not have worried them at all.

<sup>14</sup> Here Mary said to Me with a certain worry: "My beloved son Jesus, I hope that those greatest enemies of Yours will not recognize You, for in Nazareth I had to endure many evil words and judgments from the local chief because of You, and I especially came to this lonely place to be left alone by the chief and his followers. These over there certainly travel in our country to gain information about You and Your works. Two of them seem very familiar to me, and I have seen them in Nazareth a few times because of You."

<sup>15</sup> I said: "Do not worry at all whether they will personally recognize Me or not. This kind will only recognize Me in spirit when I will execute judgment over them. But then their recognition will come too late and will bring about their complete downfall. But let us now also eat and drink, for we still have many fishes, bread and wine."

<sup>16</sup> With this, Mary was reassured again and took some more food and drink.

<sup>17</sup> When the temple-servants had filled their thick bellies, the two Pharisees left their table and came very insolently to us.

<sup>18</sup> One of them, who was a chief and also a scribe, said to us: "You surely will approve that we, servants of God, have come to you according to the old custom, in order to hear some news from you. Everyone of you can of course see right away who and what we are, but we also would like to know from where you came and what you have to do and accomplish here."

<sup>19</sup> Now I said: "Although your request to us is extremely arrogant, which puts aside all good manners, we still want to comply with it if you first tell us what has forced you to undertake a trip, even on a New Moon Sabbath, since you would have accounted that as a great, barely forgivable sin to every other Jew if he would not have bought an exemption from you for a great amount of money. What kind of enormously important reason do you have to break the Sabbath? First tell us that, then we will also tell you something more about us."

<sup>20</sup> The scribe who was somehow touched in his feelings, said: "Friend, we are priests, and according to the divine decree we also have on a Sabbath the fullest right to act in the name of the temple in Jerusalem, because we ourselves are actually the living law of Moses. Besides, it will not be unknown to you concerning that certain Nazarene, who claims to be the promised Messiah and who thereby persecutes the temple, has established for already some time a new sect, and by His signs He deceives the people, great and small, and turns them away from us. We have again received a report that He performs once here then there, and He teaches, does very exceptional signs, and everywhere He sets the people against the temple. And that is why we had to use the Sabbath, according to the divine decree in the temple, to know where that seducer of the people is staying and what He is doing. Now you know why we undertook a trip also on a Sabbath, and thus you can also tell us now from where you came and what reason you have for your trip. Because you obviously are also travelers, which we can tell from your tanned faces and hands."

<sup>21</sup> I said: "And what must you do with the Nazarene if you find Him somewhere?"

<sup>22</sup> The scribe said: "What we must do? First observe him, then grab him and then hand him over to justice."

<sup>23</sup> Kisjonah said: "So, and further nothing? Do you actually know that the Nazarene is also a Friend of the Romans, and that also the gentiles believe in Him? Do you know that He heals all sick people by the power of His will, that He commands the elements and awakens the dead? If all the people recognize in Him the promised Messiah and love Him and honor Him, then why not you? Are you perhaps wiser than Him and mightier than His will?"

<sup>24</sup> The scribe said: "Are you perhaps also already enchanted by that Nazarene?"

<sup>25</sup> Kisjonah said: "Certainly not me, for I became only wise by Him, because only by Him I came to know the truth and the life. But you are enchanted by your insatiable greed and imperiousness, and you are blind and deaf. That is why you do not recognize the Nazarene, and in your powerlessness you persecute the One who is all-powerful.

<sup>26</sup> Although He is most patient and tolerant, and He can bear a lot of things from you, but only a very short time-span is remaining before His patience with you will have an end. That time will very soon be over, and then, woe to you, stubborn persecutors of the greatest Friend of man. Then judgment will break loose over you, of which some time ago you have seen the most undeceiving signs at night against the firmament. I, Kisjonah, now a Roman, who is not afraid of you, am telling you this very straightforwardly."

<sup>27</sup> Then the two Pharisees were very surprised, and the scribe said: "Well now, you may be right. You can easily talk about the value, the dignity and the character of the Nazarene, because you definitely know him personally and you probably were in contact with him several times. But we do not know him at all, and until now we have not been in contact with him. What we know about him, we only know through the spies who were sent to him, and from everywhere the reports are exactly the same about the fact that he always was very hostile regarding the temple. But let us know where we can find him, then we will speak with him ourselves, test him and see what kind of person he is."

<sup>28</sup> Kisjonah said: "You lie when you say that you do not know Him personally, for I myself know for sure that He repeatedly taught the people in Jerusalem, and also confirmed His teaching by purely divine signs. At that time, gentiles were converted, but you temple-servants picked up stones and wanted to stone Him. If this is so, then how can you say that you do not know him personally?"

<sup>29</sup> The two said: "We surely heard about it when we came home from Damascus where we had work to do, but that is why we never had the opportunity to know the so famous, but in the temple extremely infamous, Nazarene personally. But because our trips certainly made us more world travelers and more clever compared to all those who are constantly sitting in the temple, the big council in the temple quickly chose us as the most suitable spies to inquire about the Nazarene - in return of a good reward - and to immediately send a report to the temple regarding where He is staying and His activities. Under these surely difficult circumstances we were sent out already several times by the temple. We even came a few times in Nazareth and knew there his mother and brothers, but the one whom we sought, we have not seen until now. So we did not tell an untruth when we said that we do not know him personally and were never able to be in contact with him.

<sup>30</sup> So tell us where we can meet, hear and observe him, then we will be able to tell according to our own experience to what extent the great accusations of the temple against him are true or false and maliciously invented. We are scribes and know everything that is written in the prophets about the coming Messiah. Therefore, we do not accept of course so easily a new teaching like the people who are mostly inexperienced in the Scripture and who are already very badly spoiled by the gentiles."

<sup>31</sup> Now I said again: "But whose fault is it that the people are so badly instructed in the Scripture? Look, this is your own fault. You withhold the Word of God from the people - and instead of that, you torment them with your rules that the people have to accept as God's word. Is it then surprising that the people seek and also find protection from you with the gentiles?"

<sup>32</sup> Now if God has fulfilled His promise, and His anointed One teaches now again the pure word and does miracles by it's power, like the prophets did, is that against the temple - if the temple would be the way it has to be according to the rules? If you are scribes, then determine for yourselves how far the temple has drawn away from the pure word of God through it's actions.

<sup>33</sup> I say to you: the gentiles are now much closer to God's throne than the temple with it's extremely selfish and imperious rules. Where is now the old Ark of the Covenant, where the always green staff of Aaron, where the manna, and where the showbreads that are eaten away by the moths already a long time ago?

<sup>34</sup> Although you still show such things to the people and hold long speeches about it, but your inner self loudly tells you: 'We are deceiving the people and are forced to deceive them, so that they would not rise, overtake us and destroy us.'

<sup>35</sup> Look, this is then also the most important reason why you persecute with glowing zeal the One who is sent into this world by God, and you fear and hate Him even more than death, which will not spare you."

**Conversation between the temple-servants and the Lord.**

30.1.1862

<sup>1</sup> The scribe said: "Friend, how do you know all that?"

<sup>2</sup> I said: "You just said that you are very experienced world travelers. But where is it written that one of us is not also a very experienced world traveler? How often did you not show for money the whole institution of the temple to strangers? How could that be kept silent?"

<sup>3</sup> Formerly, only in case of extreme necessity the high priest was allowed to enter into the most holy place, and this usually only two, at the most four times a year. And now, for money, the most holy place has become a showbooth for strangers, and all kinds of business are done in the temple, and great deceit is committed, which is known now by everyone. So how can you be surprised if also one of us knows about it, and that the anointed One of God knows completely clearly about all those profanities and deceits?

<sup>4</sup> Is the temple, which is now criticized from the true mouth of God, still the same as during the time of Solomon? Oh, not at all. The old, sacred house of prayer has become a robber's den and a murderous pit.

<sup>5</sup> Look, this is the condition of the temple, as everyone knows, and for the anointed One of God, it is not at all necessary anymore to speak to the people about your godliness to make the temple suspicious and to downgrade it. And all the better people know about it already for a long time, and they complain bitterly about it to the anointed One of God. If this is the situation, do you perhaps think that He will praise it and reject the people who complain and cry? No, truly not. He, Who is the most righteous amongst the righteous, will eternally never do that.

<sup>6</sup> If you would meet that Nazarene whom you hate so much, and He would tell you exactly what I have told you now, then what would you answer Him?"

<sup>7</sup> The scribe said: "Yes, Friend, if one has to stay with the truth, then little could be answered in favor of the temple. The only thing that one should nevertheless consider is that not we, nor many of us, are those who have changed and deformed the ancient, good and true rules of the temple as they are changed and deformed now, but already for a long time only the leaders, chiefs and the most mighty in the temple. What can we subordinate ones do except to comply with what the temple, of which we live, prescribes to us? We have been made young wolves, and must howl together with the old wolves in order not to be torn apart and devoured by them.

<sup>8</sup> To teach the pure truth and also to act according to it would be the best, the most beautiful and most wonderful among mankind on Earth. But what can be done if for the sake of the truth, all imaginable persecutions, punishments and even the death on the cross can be inflicted? If this is the situation, then one has to become a persecutor of the truth in order to live, because, without ever having willed it, one has to live in the world.

<sup>9</sup> But God is almighty and also extremely wise. Since the very beginning, He has arranged everything well and wisely. Then why did He allow after some time that humans, who certainly are His most outstanding created beings, sank now so very deeply from their original purity and dignity?"

<sup>10</sup> If the anointed One is so mighty in word, will and action, and all elements obey Him, then with all the might and power that He possesses, He must be able to act against the present misbehavior of

the temple and destroy it completely."

<sup>11</sup> I said: "You are a scribe and you reason about divine things and arrangements even darker than a blind person about the colors that become visible to the eye by the light.

<sup>12</sup> Of course, man was not placed into this world by his own will, but by the one of the almighty God. However, God, as the eternal and most pure Love Himself, is extremely good and wise, and He knows why He has created man and has placed him into this world for only a short time for testing and strengthening the free will that was given to him.

<sup>13</sup> In order for man to be aware why he was created and placed into this world, God has faithfully revealed all this to him at all times and gave him also such laws of life to reach without fail the goal that was set before him if he would keep those laws, which is very well possible.

<sup>14</sup> But when did God ever command man to make the greatest possible misuse of his free will and to harm himself by that?

<sup>15</sup> If God has the most perfect, best intentions with man, namely to give him an eternally free, and thus similar to Him, blissful happy life's existence, then why does powerless man resist against this noble intention of God - while he cannot forbid the eternal Lord to create - and this in a manner as if he is lord over the very wise and good will of Jehovah? If you feel in yourself that you must live in this world, then why do you also not feel with a thankful heart why God has placed you in this world, since He has faithfully revealed His will to you?

<sup>16</sup> Now if man feels what kind of evil he has done to himself by his proud stubbornness against the revealed and well known will of God, and if God has come now Himself according to His prediction in the Son of Man in full truth to degenerated mankind to guide and to bring them to the old way of life with all love and the greatest patience - which He proves by his teaching and deeds - then why do you abhor Him and do you not want to let yourselves be helped by Him?

<sup>17</sup> This is certainly not God's fault, but only your own, because of your insatiable greed and your truly satanic lust for power - even over God. Yes, if God would be as hard, loveless and fully impatient as you are, He would not only have made a definite end to the temple and it's evil servants, but also to this whole Earth. But He suffers your blindness and it's resulting wickedness, and admonishes you all to return to the enlightened way of life.

<sup>18</sup> But you do not want that and persist not only in your old vices of all kind, but you even increase them from day to day, and God Himself, Who wants to help you now, you persecute, in a way that can be clearly seen and recognized by everyone. Is God perhaps also to blame if you disgust His eternal love and truth, which you want to punish in your blindness and wickedness?

<sup>19</sup> Yes, yes, by your laws of falsehood you still will nail the eternal truth to the cross. But then the measure of your wickedness and hardness will become full, and then the judgment will come over you and give you the reward that you yourself want to receive from God because of your wickedness, and which He, because of His love, patience and mercy, is still withholding from you until now, because He did not place any soul, not even the one of the wicked high priest, for the sake of destruction into this world.

<sup>20</sup> Look, this is how we all think. Why do you also not think likewise, completely in God's true order of life?"

<sup>21</sup> The scribe did not know anymore what he could object to My words. After a while he said: "Yes, yes, Friend, You certainly are a Galilean by birth, and You seem to be very impressed with the famous Nazarene. You are of course completely right, but what can we do, we who are dependent on all kinds of worldly laws?"

<sup>22</sup> If we leave the temple, we will have to search everywhere for our necessary livelihood just like the birds, and if we stay in the temple we must tolerate its rules and precepts, and we must, at least for the sake of appearance, do what we are commanded to do. The prophets have certainly always done the will of God, which they knew well, but their life in this world was certainly not commendable, and besides, their life on this Earth mostly ended with all kinds of hard persecutions.

<sup>23</sup> If the life of man, even under the happiest life's conditions, is already many times worse than a bird in the sky, then what will this earthly happiness of those people look like, who are despised and persecuted by the people of the world?"

<sup>24</sup> I said: "It always looks extremely good with the life's happiness of those who are enthusiastic about God, for they know in themselves why they were placed into this world. And if they suffer, they know very clearly why. Also, they are not afraid for the death of the body, because they already have, feel and see in all clearness the eternal life of the soul in themselves, and in this life, also the power and the might of the Spirit of God in them, through which they possess eternal life and divine wisdom.

<sup>25</sup> But on the other hand, what has man in him who guzzles in all worldly pleasures? About what is he finally aware? Of death, after which no life wants to appear to him. And finally despair is his lot. What actually means the earthly suffering of a person who is enthusiastic about God compared to his happy separation from this world, and what means the very short good life of a worldly person compared to his unhappy separation from this world? Now compare yourself who of those two people in the world is the happiest.

<sup>26</sup> What does man, who possesses the wisdom from God, actually lose, when he is despised by the blind worldly fools, and is persecuted in one way or another, and is finally even killed? He does not just lose anything, but gains by it, because by his patience, he more and more will be closely connected with the Spirit of God, and thus he also becomes more truthfully aware in himself of the blissful, eternal life.

<sup>27</sup> But what do the worldly people gain who despise and persecute the wise person who received his wisdom from God? Eternal death and its judgment. If the temple cannot offer you anything better than the satisfaction of your body - if you serve its evil purposes - then you are truly very pitiful people, and a blind beggar in the street is better off than you."

<sup>28</sup> When the two heard this from Me, they were even more surprised, and neither now knew what to answer Me.

<sup>29</sup> The scribe praised My intelligence, told me that I was right in everything and finally said to Me: "Friend, I will keep a counsel tonight with the others, and the result of that will certainly be that we will entirely give up persecuting of the Nazarene, but we will nevertheless try to personally make acquaintance with Him. And what He will advise us, we will do. Because from You we have now tasted His truly divine wisdom and we are now already completely different people. What kind of impression will He then make upon us. Tomorrow we will continue this."

<sup>30</sup> Then the two said good-bye, returned to their table and went soon to rest. We stayed however awake for well over an hour and talked with each other about these My persecutors. And Kisjonah and Mary were very glad that these temple-servants did not recognize Me, and that they changed their mind.

<sup>31</sup> When the Pharisees came into their dormitory, they very seriously deliberated as to what they should do in the future. And they all agreed that they should meet Me somewhere and should let them be advised by Me as to what direction their life had to take in the future.

<sup>32</sup> Now we also went to rest, but not in a separate bedroom - with the exception of Mary for whom Kisjonah had taken special care - but as it was often the case, we stayed at our table, which was of course cleared first.

## - Chapter 119 -

### **The Lord calls the three archangels Michael, Gabriel and Raphael.**

<sup>1</sup> Early in the morning, that was very pure, we stood up from our good resting chairs and went outside, more precisely to the nearby shore of the lake. Kisjonah, Philopold and also the four Indo-Jews were with us. Mary remained still in the house to rest, and, accompanied by Joel, she came only when the sun had almost risen.

<sup>2</sup> On such occasion I said: "Since I will physically not walk on this place anymore during this time of My earthly life, you will see with your eyes being fulfilled what is written about Me: 'And you will see angels ascending and descending between Heaven and Earth, and they will serve Him.'

<sup>3</sup> My disciples have seen this already often, but here I most of all let it happen for the sake of the four Indo-Jews.

<sup>4</sup> First I called the spirit Michael, who as a clear lightning descended out of the visible Heaven to the Earth, so that they all were very frightened. Michael stood before Me in all his majesty, shining stronger than the sun, and nobody except Me could bear the glow of his light.

<sup>5</sup> I said to him: "John, cover yourself with a shadow, so that My friends can see you, recognize and speak to you."

<sup>6</sup> Then he covered himself with a shadow, and full of love and respect he stood before Me and said: "Look, brothers, this is the Lamb who takes away from you the sin of the world, and prepares for you the way to eternal life. Believe in Him and love Him above all, for He is the very Eternal Beginning and the very Eternal End, the Alpha and the Omega, the First and the Last, besides Him there is no God."

<sup>7</sup> When the angel had pronounced these words with a very lovely voice, he bowed deep before Me and highly praised My name.

<sup>8</sup> Then also all the others fell down before Me and glorified and praised Me just like the angel.

<sup>9</sup> I commanded them all to stand up and said to them: "Be natural, for I am a Man now just like you, and through your faith in Me and through your love for Me I am in you, just like you are in Me. Therefore, be natural."

<sup>10</sup> Then they all stood up again, and John went to his former disciples and spoke with them about things that would happen after Me, to the Jews and to the people of the Earth, because of their unbelief, and he stayed the whole day with us in the visible human form of John who was well-recognized by all.

<sup>11</sup> After him I called the archangel Gabriel. He came immediately, just like Michael-John, but covered himself directly with a shadow, gave Me the honor and went directly to Mary and spoke with her about his mission with her, and she became filled with humble happiness and bliss. Then Gabriel, who appeared in the form and person of the forefather Jared, went also to My disciples

and spoke with them about the first Adamic times and about the revelations of that time to the children of the height and also to the children of the world. And also he stayed visibly with us until the evening.

<sup>12</sup> After him, I called Raphael. Also he appeared directly in the same manner as the first two, covered himself with a shadow, gave Me the honor and went to the four Indo-Jews in the form and person of Enoch, and spoke very friendly with them about Me, and that he was the one who, on My command, had freed them from the Babylonian captivity and brought them to the land, which, with the exception of Adam and Eve, was not inhabited before by a human being.

<sup>13</sup> The little daughter was very surprised about the figure of Raphael and said: "Oh, lovely messenger from the lightened heights of God, I have seen and also spoken to you oftentimes in my dreams, but when I wanted to talk about it to my parents, they did not want to believe it and called me a fantasy dreamer. But now they can see you in person with their eyes, and will now surely believe that I have seen the full, light truth in my dreams."

<sup>14</sup> And the parents praised Me because I had given them such a devout daughter.

<sup>15</sup> This event of the arrival of the three angels lasted for about an hour.

<sup>16</sup> Kisjonah who was almost completely confused from joy, asked Me: "Oh Lord and Master, how many of such spirits are actually living in Your Heavens?"

<sup>17</sup> I said to him: "Oh My dear friend, the number of such spirits in My Kingdom is endless, for what would a limited number be for an eternal, and, in His Spirit of love and wisdom, infinite God? Look on a clear night at the stars that are numberless for you - you already know what they are. Also on these, humans are procreated and born. And out of them, also spirits are awakened for an eternal life and eternal activity. If you yourself will be like a perfected spirit in My Kingdom, you will see it all yourself, and because of that, your happiness will nevermore have an end.

<sup>18</sup> I say to you: no eye has ever seen, no ear has heard and no sense organ has felt what is awaiting in Heaven for those who love God above all and keep His commandments.

<sup>19</sup> Although in man's life, from his birth until the falling away of his body, he is afflicted with a lot of tribulations and all kinds of distress, but if he lives according to the known order of God, and by that receives in himself, already on this Earth, the clear awareness of life of what is waiting for him in the other, true life, he will suffer with all patience and perseverance all those ever-so-bitter trials that are only allowed to him to awaken the Spirit of God in his soul, and he will moreover be very joyful.

<sup>20</sup> Take Me as an example. I know what kind of suffering is shortly waiting for Me on this Earth, but My extremely great love for you people, yes, for My children, softens it for Me. Let also your many sufferings and many sorrows that you, My children, have to endure in this life also be softened by the love for the One who lives in Me, then by that you also will, just like Me, be good-tempered, joyful and have a cheerful mind.

<sup>21</sup> Look, these three angel-spirits, who will stay with us today until sunset, had to endure many things on this Earth. And now they are extremely happy and they will never in eternity have to suffer again. It is however their greatest happiness if they can give people on this Earth a real service of love in My name, although besides that, they have to command numberless suns and globes in the endless space.

<sup>22</sup> So you also, show love to people already now on this Earth for the sake of My name, then you also will enjoy a great happiness, because there is much more happiness in giving than receiving."

<sup>23</sup> When Kisjonah heard this from My mouth, he thanked Me for this lesson and promised Me most fervently that above all he would take My words very actively to heart.

<sup>24</sup> Then a servant came out of the house to us at the shore of the lake to inform us that the morning meal was ready.

## - Chapter 120 -

### The temple-servants' opinion about the three archangels.

<sup>1</sup> Kisjonah asked to the servant what the temple-servants were doing, who arrived late the day before.

<sup>2</sup> The servant answered: "They are already waiting in the hall for you and the Lord and Master, and they want to ask you where He is staying, and also to the Lord and Master Himself, whom they do not know. They also enquired from us but they did not receive an answer, and then they did not ask us any further."

<sup>3</sup> Kisjonah praised the servant for that, and we went to the morning meal. And also the three spirits were with us.

<sup>4</sup> When we entered the hall, the temple-servants came to meet us at once, greeted Me and Kisjonah, and they immediately wanted to know where the Nazarene was staying.

<sup>5</sup> But Kisjonah said: "It is now time for the morning meal. After that, we will talk about it. But if you will not be too blind and deaf, you surely will be able to conclude from our words where the great Lord and Master is staying."

<sup>6</sup> With this, the temple-servants were satisfied and we went to sit in good order at the table. And now in such a way that Gabriel-Jared came to sit next to Maria, Michael-John in the midst of his disciples and Raphael-Enoch in the midst of the four Indo-Jews. We began to eat and to drink, and again the strangers noticed that the three spirits ate ten times as much as another guest at the table. Most of all, the temple-servants, who were carefully watching us from their table, noticed that the three apparently young men could eat so many fishes.

<sup>7</sup> One of them could not resist coming to our table and asking Kisjonah what kind of young men they were who could eat so much and with such great speed.

<sup>8</sup> Kisjonah said: "Go and ask it to them yourself. I am only especially glad about their great appetite, because for me it proves that the fishes are well prepared, and also that my wine is pure and good, as well as my home-bread. But as I said: ask more to these dear young men yourself."

<sup>9</sup> Then the scribe went to Raphael and asked him which country's child he was, and if everyone in his homeland were such big eaters.

<sup>10</sup> Raphael said: "Our eating attracted your attention - why did our coming not attract your attention?"

<sup>11</sup> The scribe said: "How could it attract our attention? Because you all came into this hall like the others."

<sup>12</sup> Raphael said: "When we arrived, you were on the terrace of the roof and you were looking at the

lake when a very bright lightning shot out of the sky to the Earth between the people who stood along the shore, and you thought: 'Oh, those must be great sinners for God, because God let even a lightning shoot out of the most clear sky in their midst at an unusual time of the year. Look, with that first lightning, about which you were extremely surprised and which really made you start to think, that young man arrived who is sitting there between the seven men, who were his disciples not so long ago. Then soon a second lightning shot from the sky between the group of your supposed great sinners. Again it did not harm anyone, and you said: 'God rebukes the sinners.' And look, with this second lightning arrived that young man who is now very amicably sitting there next to a very honorable woman. And I arrived with the third lightning.

<sup>13</sup> So our nature is pure fire from the Heavens. However, the fire can eat more than a human being, and thus it should not surprise you too much that we, three guests from the Heavens, can eat more than a weak human being of this world."

<sup>14</sup> When the scribe heard this from the mouth of Raphael, he did not know what he should answer to that, for he thought that the young man wanted to make fun of him, because he could not believe what Raphael told him. However, he then looked more closely to the three, went again to his followers and told them what he heard about the three young men.

<sup>15</sup> One of them said: "We will wait until the friendly company of Kisjonah has finished the morning meal, then we will seriously ask where the famous Nazarene is staying. If they want to tell us that, we will immediately travel to that place where He can be found, and then we will turn our back on these half-Romans, for whom we are a thorn in the flesh ."

<sup>16</sup> But another said: "It is true that you are more learned in the Scripture than one of us, but I believe that with my sharp sight, I have discovered more than you. I am of the opinion that the famous Nazarene is in that group."

<sup>17</sup> And one of those three young men looks very well like that preacher in the desert, who, as they say, was beheaded about two years ago in the prison of Herod, which we can of course not know so well in time and fact, because we were in Damascus at that time. But before we went to that city, I have seen him in the small desert at the Jordan, where he taught, and those who were converted to him, he baptized with the water of the river, and gave a new name to those who were baptized by him.

<sup>18</sup> Of course he looked older at that time and he was very thin, but it is also possible that he was not beheaded - as the rumor goes - and Herod would have beheaded a slave who looked somewhat like that baptizer, to do the will of Herodias, and would have set him free with the order to go with his disciples in strange clothing to the gentiles. There he must have given up his severe life, took better food and looks here now very young.

<sup>19</sup> But if he is there, then the Nazarene will also not be far away from Him, for he preached all the time about the full arrival of the Messiah. And with his truly gentile appetite he surely could look a few years younger now compared to what he looked like in the desert when he did not eat anything else than grasshoppers with wild honey."

<sup>20</sup> The scribe said to the speaker: "Your observation is really very remarkable, but then what do you think about the three flashes of lightning, which we all saw from the terrace on the roof shooting down from the sky, precisely into that group that was then along the shore and which is now enjoying the morning meal, precisely composed of three more young men? We did not see anyone joining that group, except at the end only one house-servant who called the group for the morning meal. Also yesterday we did not see any of these three young men. From where did they come to the group?"

<sup>21</sup> The speaker said: "They could have joined them this early morning."

<sup>22</sup> The scribe said: "If that would be the case, then our servants, who were on guard, would have reported this to us - because according to our instructions, they had to watch closely who was coming, and from which direction, and who went outside of the house, with who, and whereto. But our servants could not tell us if someone had arrived early in the morning. They also did not notice anyone early in the morning, namely none of the three young men, coming out of the house and see them going with the group to the shore of the lake. But they did see almost an hour later the woman with a man and, as already stated, the last one was the house servant, going to the group. And so it is really the question from where the three young men had come."

<sup>23</sup> The speaker, who wanted to consider the three young men as natural human beings, said: "Is it then not possible that the three young men had already spent the night at the shore and were only met there and taken up by the group in the morning?"

<sup>24</sup> Then the scribe said again: "Then our servants would have noticed something and reported to it us, for as you know, also three of our servants watched the shore until this group left the house early in the morning, going to the shore where our servants still met them, which we have seen from the terrace of the roof with our own eyes. So no matter how we think and talk, those three young men, who eat so much, are in any case an extraordinary and straight miraculous appearance. For I am certainly not a man who lightly believes in miracles, but those three, who are now present in that somewhat mysterious company, seem an unmistakable miracle to me. Who and what is behind them is of course completely another question. After the meal we surely will discover it."

<sup>25</sup> With these words of the scribe, also the others agreed, and they waited with great desire for the end of our morning meal, which also happened soon.

## - Chapter 121 -

### The Lord explains the thirteenth chapter of Ezekiel.

<sup>1</sup> When we left the table the scribe came immediately to us and said to Me: "Wise Friend, think about what You have promised me yesterday evening."

<sup>2</sup> I said: "You are on the right way, but still, it is a wonder that you are still so blind while you have received already so much light. Although yesterday evening, you halfway began to believe the truth about what I told you concerning the Nazarene, but you and your companions still think in your heart: 'No matter what, we want to meet the Nazarene once personally and then seriously examine Him. If we will find in Him what we have heard in Kis about Him, then we will choose His side, but if we will not find that completely so, then according to our assignment, we will put our hands on Him right away and bring Him to justice.'

<sup>3</sup> Therefore, you belong to those false prophets, together with the high priest and with all your false prophets like the elders, scribes, Pharisees and Levites in Jerusalem and also in the synagogues everywhere in the whole of the Jewish land, of whom the Lord said through the prophet Ezekiel:

<sup>4</sup> 'Child of men, prophesy against the prophets of Israel and speak to those who prophesy from their own heart and understanding: Hear the word of the Lord. This is what the Lord Lord says: Woe to the foolish prophets who follow their own spirit without ever having had a vision or heard a call.

<sup>5</sup> Oh Israel, the prophets to whom you adhere are as foxes in the desert. They do not come out of their holes (out of fear to be captured) and they also do not line up as a barrier around the (threatened) house of Israel, and they are not in the battle on the day of the Lord (time of trial of the true faith). Their so-called visions are nothing and their prophecies are only lies. Yes, they say very boldly: 'The lord has said it' - and still, they know very clearly in themselves that He has never called nor sent them, and they only strive with furious efforts to keep their things (for their worldly well-being).

<sup>6</sup> (Say it, all of you false prophets:) Is it not so, that your so-called visions are nothing and that your prophecies are only lies? And still you say to the people: 'The Lord has said it' - while I have never spoken to you, as you very well know.

<sup>7</sup> That is why the Lord says further: Because you proclaim things to the people that do not result in anything, and prophecy lies to the people, I will come Myself to you (to reveal your tricks to the people), says the Lord. And My hand will come over those prophets who proclaim things that do not result in anything and prophecy lies. They will not be at the assembly of My people and will not be written down in the number of the house of Israel, nor come into the land Israel. And you will experience that I am the Lord Lord, (and that is why My hand will come over them) because they deceive My people and say to them: 'Peace (be with you)', while there is no peace.

<sup>8</sup> If the people will still (in My name) build a wall, they come and whitewash it with their loose chalk (outer appearance of piety for the sake of their earthly gain). Say to those who whitewash with their loose chalk: your white chalk will soon fall off the wall, because there will be pouring rain, and heavy hail will come down, by which the white chalk will fall off, and a mighty whirlwind will break it loose. (With 'pouring rain' the pure Word of God should be understood - with 'heavy hail' it's firm truth, with 'mighty whirlwind' the might of the truth). See, together with the white chalk, also the decayed wall will fall down. Then what does it mean when they will say to you: 'Where is now that which you have whitewashed?'

<sup>9</sup> But this is what the Lord Lord says: In a whirlwind I will let fall down everything (that is false) into ruin in My wrath, send a pouring rain in My anger, and heavy hail in My wrath. These will overturn everything. In this manner I will overturn the wall, which you have whitewashed with loose chalk, and throw it down to the ground, and when it will lie smashed on the ground, it's false foundation will be seen, and by that, it's false prophets will be destroyed and they will experience that I am the Lord. In this way I will let loose My wrath on the wall and on those who have whitewashed it with loose chalk, and I will say to you: There is no more wall here, or anyone who is whitewashing it. These are the prophets of Israel who prophesy in Jerusalem and proclaim peace, while there is no peace (among themselves), says the Lord Lord.

<sup>10</sup> And you, child of man (Ezekiel), turn your face also against the daughters of your people, who also prophesy in their heart. And prophesy against them and say: 'This is what the Lord Lord says: Woe unto you who make cushions for the people to put under their arms and pillows to put under their heads, both for young and old, in order to catch their souls. And when you caught the souls among My people, you promise them the eternal life. In this way you profane Me among the people for a handful of barley and a piece of bread, because you condemn to death instead of to life those souls who should not die. And those souls who should not live anyway (because of their godless way of life) you condemn to life by your lies among My people who like to hear lies.

<sup>11</sup> Therefore, this is what the Lord Lord says: I will attack your cushions (like a lion), by which you catch the souls and falsely ensnare them. I will tear them away from your arms, and free the souls whom you falsely want to ensnare and whom you have captured for death. Likewise I will tear up your pillows and save My people from your hands, in such a way that you will no more capture them. And so you will experience that I am the Lord. I want to do it and will do it, because you falsely sadden the hearts of the righteous whom I Myself have never saddened. And instead of

that, you strengthen the hands of the godless, so that they will not repent of their evil nature and would come to life by that. Therefore, you will never more proclaim useless teachings or prophecy. Thus I will pull My people out of your hands, and you will experience that I alone am the Lord.'

<sup>12</sup> Look, My friend, this is how the Lord has spoken through the mouth of the prophet to the false prophets. And what He has said is now completely being fulfilled before your eyes. And who the false prophets are in this time, worse than ever before, I do not have to tell you again, because I have described them to you more than enough.

<sup>13</sup> 'But' - you are asking yourself - 'then who are those daughters of Israel who also prophesy falsely and make cushions under the arms and pillows under the head for the people?' These are the rules that you made, which provide you now not only with barley and bread, but abundantly with all imaginable treasures.

<sup>14</sup> So that the people should not have to keep the laws of life among each other themselves, you have made it easier for them by your rules by lying to them, saying that you had visions and that the Lord Lord revealed to you that the people should rather bring you great offerings and that this was much more pleasing to God than to keep uncomfortable laws yourself. And the people themselves, who was made blind by you, and who anyway prefer to be lazy than to be active themselves, gladly believed that.

<sup>15</sup> But by doing so, you have turned the people away from God and thus also from the life of the souls from Him and so also from the life of the souls from Him and blocked the doors to the kingdom of God, so that no man may attain the eternal life of his soul.

<sup>16</sup> Or do you perhaps have no rules according to which a person can buy himself completely free from keeping God's commandments through rich offerings - namely brought to the temple - for a certain number of years for the future? Then he can lie, steal, rob, kill, commit harlotry, adultery and violate the Sabbath as much as he wants and can, without committing a sin.

<sup>17</sup> Is this then not a miserable and very loose layer of white chalk to the wall that was built by God for the protection of His people by which the wall finally became useless itself and has to be brought down now, together with the chalk, and must be built again?

<sup>18</sup> Can such teachings and false prophecies of yours not be compared to those daughters who prophesy from their evil heart and say: 'Here you have soft cushions as a comfortable support for your arms, with which you can rest well, and moreover soft pillows for your head, so that you can sleep without worries, instead of thinking and searching with difficulty what is right in the eyes of God and man according to those difficult laws?'

<sup>19</sup> Do you think that God would have allowed His people be dominated by the gentiles if they had not become godless by totally false prophecies and teachings and rules, in such a way that they would have destroyed themselves completely unto the last human being already a long time ago if the gentiles would not have prevented it with their strict and clever state-laws?

<sup>20</sup> But God has seen the great misery of His poor people who here and there did still not completely forget about Him, and He brought the gentiles in the Promised Land to protect the people. Otherwise they would have fallen completely victim to your selfish, evil arbitrariness.

<sup>21</sup> How can you say to the people that God is much too holy and exalted to be concerned about the ways of the people, and that He therefore only reveals His will to the highest arch-angels, and then again only to you by means of all kinds of visions and inner prophecies? And in this manner the people can only hear His will from you as prophets who were appointed by God.

<sup>22</sup> I say to you: you became as rotten as the cedars on the mountain Zion. Therefore the axe is laid

at the root. You will be cut down and be thrown into the fire of My anger and wrath and be burned to ashes, says the Lord Lord, Who now wants to and will save His people.

<sup>23</sup> However, what the Lord is doing now out of His very own power, that He will always do when an institution of Pharisees will be developed in the same manner as it was developed in Jerusalem.

<sup>24</sup> How many times did God not give warnings to Jerusalem by the mouth of the true prophets? But what did the temple-servants do? Instead of being concerned about it, they have stoned and strangled the prophets, and they declared to the people that those prophets who speak against the temple are messengers of the devil of devils and therefore have to be removed from the Earth.

<sup>25</sup> And in this way you have killed a lot of prophets up to Zechariah, and the latest also John by your intervention. And their innocent blood that was spilled, will come as a punishment over you and your children until the end of times.

<sup>26</sup> You will be scattered as chaff to all parts of the world. You will no more be a nation, and as subordinate slaves, you will have to serve the gentiles, to whom the light is given, which will be taken away from you. And as the Jews were once the most important people on Earth, so they soon will be the least and most despised. Because with the many prophets, whose graves they are now also whitewashing with their loose chalk for the sake of the people, they still did not kill enough, they also want to do it now to the Lord Himself, capture Him and kill Him. The Lord will also allow that to happen. However, not for the salvation of the false prophets but for their judgment. And so, He Himself will be the mighty whirlwind that will tear them all apart and sling them into all the puddles of the Earth.

<sup>27</sup> And what the Lord will do with the Pharisees, He will also do with every institution of Pharisees that in a similar way as with you, will develop somewhere on the whole Earth.

<sup>28</sup> I have now spoken enough, and you can speak now and say how you have liked the taste of the truth."

<sup>29</sup> Then the scribe said: "My very truthful and wise Friend, I and also all my companions and servants can absolutely not say that you are wrong, for this is now literally the situation with the temple as you have explained it to us now. But what can we do against it? Let come over the temple what the prophet Ezekiel has prophesied. But although we were sent out by the temple for that reason, we will nevermore put our hands on the anointed of God, for we very well have come to know Him now from your mouth. We want to completely abandon our worldly dignity and follow His teaching, which we can completely and truthfully assure you and all your companions.

<sup>30</sup> But allow me, poor sinner, to make to you a very simple but nevertheless for us very meaningful remark. And this is the following: Look, in the course of Your true sermon for penance to us, I had more and more the impression, because of Your zeal, that You are either a very important disciple of the One who spoke as Lord Lord to Ezekiel, or that You are that One Yourself for whom we were sent out to search. And if it is You, then allow us to change clothes and then to stay with You and follow You."

<sup>31</sup> I said: "If you believe, you may also stay. The result will show you if you have found in Me the right person. But the salvation does not depend on the outer man, but it comes from the spirit of eternal love and truth that lives in man.

<sup>32</sup> The outer man will leave this Earth like all other humans, and will not stay with man, but his spirit will stay until the end of times.

<sup>33</sup> If you want to adhere to My Spirit, then stay, but if you want to adhere to My person, then you may leave again as you have come."

<sup>34</sup> The scribe said: "Lord Lord and Master in Your Spirit, not to Your person but we only want to adhere to Your Spirit, because Your person serves in the first place only Yourself, as this is the case with everyone , but Your Spirit can serve every person who conforms himself to It."

<sup>35</sup> I said: "Then stay and believe. For happy is the one who believes, and lives and acts according to the truth that he has understood."

## - Chapter 122 -

### **The temple-servants receive Greek clothing.**

<sup>1</sup> These words of Mine made the completely converted temple-servants extremely happy and cheerful, and they turned now to Kisjonah with the request if he maybe could provide them with Greek clothing.

<sup>2</sup> But Kisjonah said: "Dear friends, this will now be somewhat difficult because we have no tailor in our village. There are tailors in Kana, but I suppose you do not want to travel to that place now?"

<sup>3</sup> I said to Raphael: "Provide these seven temple-servants and also their servants with Greek clothing, for they must be made strong for the repentance of the Greeks in Africa."

<sup>4</sup> When I had said this aloud to Raphael, he went to the temple servant and said: "That what He wants, who has ordered me to give you new clothing like the Greeks in Africa are wearing, you will receive. For that reason I will go to a town in Egypt, where there are more than enough manufactured clothing for sale, and then you can put them on."

<sup>5</sup> The temple-servants said: "Oh lovely and above all helpful young man, then we will have to wait here for a long time before you will have brought us these clothing completely out of Egypt."

<sup>6</sup> Raphael said: "In an earthly human manner this would indeed be so, but since I am no earthly human being anymore, my thought is here and there, and because I am my thought myself, I am as fast as my thought. And look, I have already accomplished the work for you that the Lord has commissioned me to do. I went there already and am also already here again. Go now to your room and change clothing."

<sup>7</sup> The scribe said: "How could you have been in Egypt, for we did not miss you for one moment? That would surely be a miracle above all miracles."

<sup>8</sup> Raphael said: "For you certainly, but not for me. But go and convince yourself. Only after that, we can talk a little about it."

<sup>9</sup> Then they went into their room and found there everything what our Raphael had said to them, about which they were extremely amazed.

<sup>10</sup> They soon came back to us as Egyptians - regarding their clothing - and also their servants, and they glorified and praised Me. And the scribe said to Me: "The fact that You, oh Lord and Master, are the One whom all the Jews are expecting, we do not have to believe anymore, for we are fully convinced about it now. But now we also would gladly like to receive an explanation about the three young men of whom one of them has provided us in a very miraculous way with Egyptian clothing. For if they are blissful spirits, then how can they have a body that we can see and touch. And if their body is the same as ours, then how can it move so fast in such an inconceivable

manner and bring the many clothing for us and our servants from the faraway land of Ham?"

<sup>11</sup> I said: "My dear friends, have you then not read what is written in the Scripture, namely that in that time angels will ascend and descend and visibly serve Me and man? And look, in this manner, the Scripture is now also being fulfilled before your eyes.

<sup>12</sup> But even if the high counsel of the temple would see that, then they still would not believe it, so that they would become blissful. Therefore, what Ezekiel has prophesied will also come over them.

<sup>13</sup> However, speak about this matter now with the angel who provided you with new clothing. I will go outside now for a while with the innkeeper and his friend Philopold and give Myself in this manner a little rest from My work."

<sup>14</sup> The temple-servants were completely satisfied with that and they joined Raphael immediately who showed and explained many things to them, as he already did before on the Mount of Olives.

<sup>15</sup> Before I left the room with the aforementioned two, Mary came to Me to ask if she also should go with us.

<sup>16</sup> But I said that she may stay in the hall with the brothers where she would hear and see many things.

<sup>17</sup> She stayed and had a conversation with the angel Gabriel about Heavenly secrets of life.

<sup>18</sup> Then also Judas Iscariot came to Me and asked Me how long I would stay in Kis altogether.

<sup>19</sup> I said: "seven whole days, and since you asked Me to visit your family, you can already take the road."

<sup>20</sup> When Judas Iscariot heard Me saying that, he also took the road immediately.

<sup>21</sup> When this disciple was gone, the other disciples said: "That must be a clever spirit who inspired him to that. And we are glad that he will be gone for several days.

<sup>22</sup> I asked the other disciples if they perhaps also would like to visit their wives and children.

<sup>23</sup> But they said: "Lord, our wives and children are already excellently provided for by You, and therefore we stay here where at each moment we can gain many things for our soul and spirit."

<sup>24</sup> I said: "Then stay, and when someone will come and ask for Me, then teach him and tell him that he should wait until I come back with My friends."

<sup>25</sup> On this, also the four indo-Jews asked Me if they could stay longer in Kis because of Me.

<sup>26</sup> I said: "As long as you want. If your heart desires that, then it is good for you to stay here."

<sup>27</sup> Only then I went outside with My two friends, and on a little hill near the Lake of Galilee, we spoke about different things on Earth and also on the stars, as well as about the inner arrangement of the Earth and of the other stars, about which the two friends were greatly delighted.

## - Chapter 123 -

### Samaritans seek the Lord.

9.2.1862

<sup>1</sup> After we had spoken with each other on our hill for about 1 hour, a few Samaritans came to the village Kis and enquire from several people, asking if they knew where I was.

<sup>2</sup> One of the servants of Kisjonah said that I was in this village with My disciples since the evening before and that I was probably staying in the residential house.

<sup>3</sup> The Samaritans were extremely glad and cheerful because of that, for they heard already many things about Me, and also that I traveled through Samaria only a few days ago. But they still were not fortunate to see and speak to Me anywhere. At once they let themselves be guided by the servant to the house, and they had a burning desire to finally see Me, speak to Me and hear Me.

<sup>4</sup> When they entered the big hall, they greeted all those who were present and they right away asked the first one they could find as to where I was staying and who the great Master was, being in all the fullness of His divine might and power.

<sup>5</sup> Thomas, to whom it was asked, said: "Friends, at this moment the Lord and Master is not among us physically, but in spirit, He is. What do you want Him to do for you?"

<sup>6</sup> The Samaritans said: "Friends, we have His teaching, and we strictly live and act according to it, and some of us have found in them already the all life-awakening power of this teaching, and they glorify and praise God because He so unmistakably took care of His people. And there are many among us who, just like we, would like to see and hear the great Master personally, as long as He is still walking around on this Earth, but they do not have the opportunity and also not the means to travel after Him. That is why they delegated us to seek Him in the name of us all and pass on to Him the gratitude that is due to Him and to give Him the honor that is only due to Him. Therefore we came here, and we will not leave this village before we have greeted in Him the Lord and Master of all masters."

<sup>7</sup> Thomas said: "Then be patient for awhile. It will not take long before He will come."

<sup>8</sup> They went and sat at the table, ordered some bread and wine and listened to the conversations that our Raphael had with the seven temple-servants and also with the four Indo-Jews, and they were surprised about the great wisdom of the so-called young man.

<sup>9</sup> Gabriel and John spoke however again softly with the disciples. Despite their always moderate lifestyle, the bread and wine was very tasteful to the Samaritans. So they ordered more bread and wine, ate and drank and became very cheerful by that.

<sup>10</sup> They also saw that following the explanations that he gave about different things to the seven temple-servants and the four Indo-Jews, Raphael performed also many miracles like he already had done before in Jerusalem in the presence of Jews and gentiles on the Mount of Olives, although now not to such a great extent. And they asked each other who that young man might be, who spoke as wise as Solomon and who did miracles like Moses. Some of them thought that he was a relative of Mine, others however thought that he was a very good disciple of Mine. With this divided opinion, they were satisfied for the moment.

<sup>11</sup> And Raphael explained to his aforementioned listeners the whole Earth, the moon, the sun, the other planets, then also the comets, the fixed stars with their planets, the nature of the central suns

and finally also of the shell-globes, it's numberless quantities in the endless space of creation, and the nature of the Great Man of Creation, in only a few words that were easy to understand. And he illustrated his explanations with images that he immediately let appear in the area of the hall, which of course largely contributed for the listeners to understand the explanations more easily and faster.

<sup>12</sup> This was however too much for our Samaritans for a person of whom they thought that he was only a very good disciple of Mine, and one of them left the table, went to Thomas and asked him: "Friend, forgive me that I take the liberty to ask you about that young man. Who - what - is he actually, and where does he come from? The words of his mouth are wiser than those of Solomon, and moreover, he performs miracles like Moses did before in Egypt and in the desert."

<sup>13</sup> On this, Thomas said: "Friend, just be patient until the Lord Himself will come. Then not only will everything become clear to you about these young men, but you will come to know even greater things. And you can imagine that around the Lord all kinds of important heavenly might and powers are gathered and influence us humans in a teaching and life-awakening manner, because the Lord is the center of all there is and lives, of all might and power, as well as of all love, truth and wisdom.

<sup>14</sup> If you believe in the Lord, you will also understand that such beings are continuously and always around Him, from time to time visibly - for people who are concentrated on the physical, maybe not always visibly, but perceptible anyway - and they obey His will, for they themselves are His always and eternal active will.

<sup>15</sup> Moreover, it is written: 'In that time you will see the powers of the Heavens coming down to the Earth. These will serve Him and the people who are of good will. The sun, the moon and all the stars will bow down before His glory.' Yes, friend, if these heavenly beings would not open our eyes for us blind people about the numberless miracles of God's Heaven, then who else can open our eyes?

<sup>16</sup> Whoever wants to love God, must also know how miraculous He also is in His works. It is true that we humans are in the midst of sheer miracles of God, and we ourselves are actually the greatest miracle. If we look at ourselves, how we are born, then we see that we are weak, helpless, speechless and without any thought. If a child would not be taken care of for a long time, he would be in a much worse condition than even the most pitiful animal. Only after the loving care of the parents the child becomes a human being.

<sup>17</sup> If you go back to the first man - how could he ever have become intelligent, filled with reason and also other and higher knowledge if God would not have educated him by higher, heavenly beings and have revealed Himself to him? If God the Lord Himself would not instruct us now in all things, and show us how far we already have drawn away from the truth, the human beings would become so wild, that they would be far under the level of the animals.

<sup>18</sup> Look at those temple-Jews, the Pharisees and scribes. How were they in the time of the first judges, and also still in the time of the first kings, and how are they now? They are blind in all things, dumb and above all full of pride in all possible evilness, and they hate those who bring back the light of the true life from the Heavens, and not one of them believes in the Lord, but they only hate and persecute Him wherever and no matter how he wants and can do it.

<sup>19</sup> And look, this is certainly already a high degree of an evil degeneration and wildness of man. But now, if the teachers of the people have already reached such a high level of wildness, then from where must the people obtain a higher wisdom if the Lord Himself would not take care of the people and enlighten them now in all things through teaching and signs?

<sup>20</sup> So you can see now this young man explaining the starry sky to the blind people through words

and miraculous signs whom he can very easily do in the name of the Lord, so that the dark and evil superstition will disappear from their hearts, and the light of the truth will enlighten them. If you deeply think about this, the nature of that young man will soon become clear to you."

## - Chapter 124 -

### Difficulty to instruct the people.

<sup>1</sup> When the Samaritan heard what Thomas said, he thanked him for this instruction and walked back to the table of his companions who had their eyes and ears wide open for what our Raphael said and did, and they were greatly amazed about the dark superstition of the people of what they thought about the moon, the sun and the other stars, and how they transmitted their nonsense also to the other people.

<sup>2</sup> And the one who was instructed by Thomas, said: "Oh my dear friends, we still remained with the old teaching of Moses, and on good grounds we have despised the foolishnesses of the temple that became too great - and for that reason, we freed ourselves from it entirely, but about the things this young man is explaining to the guests now in words that are easy to understand, also we up to now have not been less blind than the temple-servants in Jerusalem, and so we cannot thank the Lord enough that He permitted us to arrive here at the right moment to attend this truly heavenly teaching.

<sup>3</sup> They say that also Moses has written in the desert his own book in well understandable words, but apparently it became lost already since the Babylonian captivity, and later, when the Greeks and the Romans conquered and destroyed the Babylonian kingdom, those memorable books fell also into the hands of the conquerors. And so, also we possess only some bits and pieces of the old Mosaic wisdom.

<sup>4</sup> But still, I have spoken several times with our rabbi about the stars in the sky, and he told me many things about what he acquired through verbal transmission. I insisted several times that he also should speak to the people about these things, but he was of the opinion that the people was still too deeply stuck in superstition, which they acquired before among the Jews, and that more powerful and mightier teachers were needed to wipe out the old superstition with the people. Now we see someone who is a mighty teacher, also in these things, and we understand now also very well what those shining celestial globes in the endlessly wide space of creation are and why they were created. When we will come home, we will also tell our neighbors without any fear or shyness about it, and then in this manner, the old superstition must be destroyed."

<sup>5</sup> On this, someone else said: "Brother, your intention is simply good, and if the people who have a paradisiacal life, would - if they would possess the truth, far away from every superstition - but nothing is more difficult than to wipe out from the mind of man his superstition that he has sucked up since his childhood, by which his fantasy forms with little effort all kinds of fantastically sounding and amusing illusions. That is why it will not be an easy deal for us to accomplish this with our neighbors. So we will only seriously plan something after we will have talked about it with the Lord Himself. He surely will tell us what we should do. For the moment, let us give all our attention to what the wonderful young man says and does, for this is really very exceptional when on his command, all kinds of shining little balls appear in the air of the hall and turn and move in all directions."

<sup>6</sup> After these clever words, Raphael let it happen that the graphical image of the Earth with the well-recognizable moon would come very near our Samaritans, and they all looked at it with great

attention.

<sup>7</sup> The chief spokesman said: "So, this is the true shape of our Earth and that little one, that of the moon. Well, that of the moon is easier to understand than that of the Earth, because if the Earth is inhabited all around - at the bottom as well as at the top - then how can the water stay on the fixed surface of the Earth, and how can the animals and humans at the bottom of the Earth stay on it without falling off into the eternal deep space? Besides, the Earth turns around its own axis in about twenty-five hours through which day and night exist, and so the side above and under are continuously alternating. That is why it is all the more difficult to understand that the water and all the other free bodies are not falling off the Earth.

<sup>8</sup> Friend, you certainly were not wrong when you talked just now about the difficulty to wipe out the old superstition among the people, for it will still take a lot of struggle before the people will understand that our Earth is and exists as we can see it now before us. And now I very well can see the reason why our old rabbi - although he possessed much hidden knowledge concerning the true shape and nature of the Earth - did not want to talk to the people about these things, and always said that worthy souls beyond the grave would receive a true light about everything.

<sup>9</sup> But now I would like to hear from that young man myself how the water and all those free bodies at the bottom of the Earth, can stay on its fixed surface without falling off."

## - Chapter 125 -

### **The importance of possessing the right knowledge about the nature.**

<sup>1</sup> Then Raphael went with the Pharisees and the four Indo-Jews to our Samaritans who were eager to learn, and said: "You are eager to understand why the water and the free bodies cannot fall off the Earth as you would expect, but remain attached to its fixed surface?"

<sup>2</sup> Just consider an apple that hangs on a tree, and just look how often all kinds of insects crawl over the top and the bottom, and how in the morning it is surrounded by many thousands of little dew-drops. Who holds all this to the apple in such a way that no little animal or little dew drop falls from it, except when the little animals themselves are flying away from it and the little dew drops vaporize during the day because of the warm air?

<sup>3</sup> Or take an apple and strew dust on it. Then the dust, which for your eyes consists of sheer greatly minimized free bodies, are also kept by the apple on top and on the bottom, and do not get off from the apple by themselves. If you want to eat the apple, you will first have to clean it with some difficulty from the dust.

<sup>4</sup> Look, that apple, which is comparatively a bigger and more solid body, possesses a power in itself that attracts the many smaller and lighter bodies, in such a way that they cannot remove themselves from it, except when they are removed from it by a proportional power from the outside.

<sup>5</sup> But what is an apple as a body compared to the big body of the Earth? Look, that also possesses such a power in itself that can attract the water to itself, and also all the other free bodies, and retain them in such a way that not even a sun-particle can remove itself from it. That power increases with the size and the weight of the bodies, and their action reaches much further than the surface of the Earth. So also the moon is retained by this Earth, in such a way that it would fall on the Earth if it would not be prevented by its central point of gravity that makes it rotate around the Earth.

<sup>6</sup> Understand well what I am explaining to you now about the Earth, for he who really wants to know God, must also know Him in the extremely wise arrangements of His works.

<sup>7</sup> And the one who has only wrong, fundamentally mistaken and untrue opinions and concepts about the arrangements of God's works, can impossibly ever receive a clear, correct and true knowledge of God. And he who does not know God according to the truth, can also not really love and honor Him, and do completely His will. Then it becomes dark in his soul, which therefore will cling to matter and he will stick to it, because he lost the inner light of the truth. The lack of knowledge of the true arrangements of God's works has therefore always been the cause of idolatry, of superstition and heathendom, and finally of complete godlessness, like it now exists among most of the Jews, Pharisees and the gentiles.

<sup>8</sup> The poor people is kept on the one hand through force, and on the other hand through deceit in all kinds of blind superstition, and they live and act according to all kinds of false teachings and rules, so that the lazy and completely unbelieving rulers can all the more revel and fatten themselves at their expense.

<sup>9</sup> However, God the Lord will only look at such misbehavior for a certain time, and meanwhile, He always proclaims admonitions to the people through seers and prophets who are especially awakened for that. If the people and their leaders will not care about that, then He will come with His judgment, and He sweeps away the filth from the Earth. And this happens always when the greatest dumbness has united itself completely and almost everywhere with the selfish evilness that violates all neighborly love. For as long as dumbness is the only ruler, it still can easily be changed into light through wise education, although not completely in general - and God is patient with pure dumbness.

<sup>10</sup> But once the first mentioned evilness has put itself at the top of the deepest dumbness, and resists with all pride and violence against the penetration of the eternal light of truth and life, then that is the end of God's patience, and He comes with His judgment - then woe to the apostates!

<sup>11</sup> Thus know God always, according to the full truth, in His works as they are, and in it's extremely wise arrangements, then no dumbness, and still less it's evilness, will be able to take root in you. So I explain to you now the visible works of God, so that you will possess the full light in every respect. Remember it and keep it faithfully, and let it shine for your mourning brothers and sisters. For when this light will once again decrease among the people, then also the ancient heathendom will rise again, and still worse than ever before. Remember this well, all of you."

<sup>12</sup> Then they all thanked Raphael for his teaching. He returned to his former place and explained there all kinds of things and appearances in, on and above the Earth.

<sup>13</sup> Also the Samaritans listened with great attention to his teachings, and very much enjoyed that they now could understand and perceive things that before were still as inconceivable to them as the foundation of their own life.

<sup>14</sup> Also Mary listened with great attention to the teachings of Raphael and was extremely impressed by it's wisdom. Gabriel and John-Michael explained it to her and the disciples still more deeply and more spiritual than Raphael did and also could do with his listeners, because they were still not enlightened in the things of the spirit.

<sup>15</sup> When Raphael finished his teaching towards noon, I, Kisjonah and Philopold came again into the house, and the seven Pharisees with their servants, the four Indo-Jews and also My disciples expressed their joy and gratitude to Me because I had permitted them to be taught about such great and important things by the three angels.

### The Samaritans admire the appearance of the Lord.

<sup>1</sup> When the Samaritans heard all this with great attention, sitting at their table, the chief spokesman said: "Friends, so this is the Lord Himself, as a visible human being among man. What a glorious stature. What a heavenly-soft fire of love radiates from His eyes, what wisdom radiates from His high forehead, and of what words must His lovely mouth be capable of.

<sup>2</sup> If you only look at His truly exalted, glorious human stature with the right attention, you cannot doubt for one moment that in such a noble human form, as has never existed before, must live a Spirit to which everything is possible, whatever He wants. Who is the one among us who has the courage to approach Him and to speak to Him? I, as a sinful human being, do not have it - and you certainly even less."

<sup>3</sup> Another one said: "Your opinion is completely correct. Even if I would not know that He is the Lord, then His too exalted, noble stature would already fill me with such great awe, that my courage would paralyze me and would make my tongue immovable. Therefore, let us stay very calmly at our table and listen quietly to what He will say to someone. Only to Him all our love, all honor and all praise.

<sup>4</sup> For we only wanted to see Him and, if possible, also hear Him. This is the reason why we came here. By His permission, we unmistakably received the mercy we all desired for so fervently. What else can we ask for? Now if we also can hear Him, we will very quietly pay our bill to a servant and will then immediately go on our way back with a happy and grateful heart, for here I really begin to feel uncomfortable because of the sheer majesty and holiness. I just do not understand how the other people dare to approach Him without any fear and even dare to talk to Him as to any other human being. More than human courage is needed for that. And as far as I can hear, they also talk to Him about very casual things and circumstances of this world."

<sup>5</sup> The first one said again: "Friend, this is really remarkable. What does He care about how the fishes and the lambs will be prepared for the midday meal? And still, that is what they all talk about. Remarkable. That young man just taught all of us about very important and great things, but now that the Lord Himself is present they all talk about the preparation of the midday meal as if this is now the greatest and most important matter, and the Lord speaks about it with apparent satisfaction to the innkeeper who is well-known to us, and his wife and with the other woman who was sitting amongst the disciples before. But yes, it is not necessary to always talk simply and solely about divine, exalted things. When they finished ordering the meal, then surely other things and matters will be discussed."

<sup>6</sup> When we were done talking about the amount and quality of preparation of the midday meal, Kisjonah asked Me what the best way and time was for fishing.

<sup>7</sup> We went and sat at the table, ordered in the mean time some bread and wine, and I taught Kisjonah when and how at a certain time one or the other kind of fish could be captured and how they should be stored and prepared, so that they can be best digested for the health of the body, and then also be best savored, about which our Kisjonah was very glad.

<sup>8</sup> But our Samaritans, who sat in a corner of the hall at their own table, were seriously irritated about Kisjonah, and one of them said: "Does this tax collector and innkeeper, who is already so unimaginably rich, not know anything else to talk about than about the easiest and surest way to become even more rich? And the Lord explains it to him very kindly and very extensively. But what can we do about it? What is pleasing to the Lord, may not bother us. It is still indescribably much better than when He is pleased to inflict to one or the other person all kinds of terrible diseases,

which He does not do seldom, about which a true Jew may never complain, but has to bear them with all possible patience and in full dedication to God's will. In short, the Lord is and remains the Lord, and all men are nothing compared to Him."

<sup>9</sup> All his companions agreed with him and behaved again very quietly and with great respect in their corner.

## - Chapter 127 -

### **About eating different kinds of flesh and fruits.**

<sup>1</sup> Then the Indo-Jews asked Me if a Jew was allowed, in case of necessity - as was the case in their country, and if they are well prepared - to eat the flesh of also other, not really unclean animals, which are not mentioned in the book of Moses to be fit for human consumption.

<sup>2</sup> And I explained it to them and said that in case of necessity, the flesh of almost every animal can be eaten, but without blood, and every animal should be prepared in it's own manner, as I had extensively described on other occasions.

<sup>3</sup> And Kisjonah and the Indo-Jews were very glad that I had in a certain way abolished the old rules of Moses regarding the eating of flesh.

<sup>4</sup> However, this was somehow strange to the sevn Pharisees, and the scribe said: "Lord and Master, You certainly are the only One Who have the undisputable right to give laws to man and to abolish them also as You please. But still, it is also written that the one who violates one law, violates the whole law, because one law is the foundation of the other law, and thus also of all laws. How should we understand this?"

<sup>5</sup> I said: "If it was not a matter of conscience to you to abolish almost all the rules of Moses and put instead of that your worldly and selfish laws, while you were never Lord and Master who possesses all power in Heaven and on Earth, then how can you ask Me if the law has not been violated if I advise and allow you in case of necessity under certain conditions of preparation to eat the flesh of also other animals that Moses did not allow the Jews to eat?"

<sup>6</sup> That which comes into man through the mouth by a correct and efficient preparation to alleviate his hunger will never spoil him, but that which comes from the heart out of the mouth, clothed in words or thoughts - like lies, malicious slander, perjury, dirty and obscene language, cursing, gossip, violation of someone's honor, temptation to harlotry and adultery, and seductive speeches for all kinds of sins and vices - that is what really spoils the whole man. But that which comes into man by a good and efficient preparation as food for the body, and which also is removed from the body through the natural way, that, as already said, does not spoil man.

<sup>7</sup> But I still did not say that you should do it that way, but only that you can do it in this and that way in case of necessity, and by that I did not abolish any rule of Moses.

<sup>8</sup> Did not David, the man after God's heart, take the showbreads that apart from the high priest no-one was allowed to eat, and satiated himself with it when he was hungry? Did he abolish Moses by that?

<sup>9</sup> If you want to be My disciples, then let in future not your heart be seized anymore by such senseless thoughts, and finally be completely captured by them."

<sup>10</sup> When the seven heard what I said, they realized their blindness, thanked Me for this clarification and did not ask Me such things anymore.

<sup>11</sup> Our Samaritans who also listened to all this with great attention and who were strict followers of the Mosaic teaching, did at first not agree among themselves that I allowed the four Indo-Jews to also eat the flesh of other animals, being prepared in such and such way, but when they heard what I replied to the blind question of the seven temple-servants who had changed their clothes, they agreed with Me and praised My wisdom among each other.

<sup>12</sup> The chief spokesman said: "Now we have heard from His mouth what can be done in case of necessity, without committing a sin. What He says to this or that person, is also valid for us, similar to the laws of Moses, which are actually not exclusively given to the Israelites, but to all people on Earth, and to which every human being should conform himself when he really comes to know them. And now we have heard from His mouth what someone can and may do in case of necessity regarding the nourishment of his body, and we will also conform ourselves to that in case of necessity.

<sup>13</sup> Of course our rabbi's will not be very pleased with that and they will shake their head, because they teach that a real orthodox Jew must rather pine away than to satiate himself with an unclean food that is not, according to Moses, blessed by God. But by these words of the Lord, the old nonsense will have to give way for the most pure understanding, which lightens up as a morning sun from these words, and every intelligent Samaritan will therefore praise the love and wisdom of the Lord his life long.

<sup>14</sup> Now if only someone would ask the Lord if in times of need, also the different fruits and herbs and roots that the soil often produces in great quantities, may be eaten when they are prepared in a certain manner, in order to satisfy his hunger with that."

<sup>15</sup> When the Samaritan had spoken out this wish, Kisjonah had the idea to ask Me concerning the different herbs and fruits of the trees and the soil - which kind of these, apart from those that were used until then, could be used to nourish man in case of necessity, and how these had to be prepared.

<sup>16</sup> And I named the herbs, the roots and also the fruits of the trees, and many shrubs and also various beans, and showed them also in clear words how all that should be planted, gathered and stored up, and finally how all that should be prepared and can be savored by man, for which they all could not thank Me enough.

## - Chapter 128 -

### The meal with Kisjonah.

<sup>1</sup> Since this explanation and teaching lasted for almost an hour, the midday meal had been prepared during that time and was put on the table, and we contentedly partook of it.

<sup>2</sup> At the same time the same well prepared food was put on the table of the Samaritans, and besides that, also bread and wine in the right measure.

<sup>3</sup> When the Samaritans saw this, they asked the table-servants who had ordered this without asking first if they wanted to have a midday meal, of what it had to consist and for what price, for they hardly had enough money to pay for such an excellent meal.

<sup>4</sup> The servants said: "We did this by order of our employer, and you can eat the meal without any worries, because you also are hospitably treated as free guests."

<sup>5</sup> Then the Samaritans thanked Me and Kisjonah aloud.

<sup>6</sup> And he kindly answered them: "Strengthen and satiate yourselves cheerfully my dear guests and friends, and be without any worry."

<sup>7</sup> Then they thanked Me and Kisjonah once again for such great kindness. They ate and drank and were soon in a good and cheerful mood.

<sup>8</sup> Little was spoken during the meal, but when the meal was coming to an end and the Samaritans could not stop admiring the three young men at our table, seeing that they considerably ate much more food than we did, their spokesman said: "You are all as surprised as I am about the great appetite of the three young men at the table of the Lord. However, I have noticed something that probably has not attracted your attention as much as it did mine. Look, what very much attracted my attention, was this: I saw that all food the three put to their mouths, dissolves and vaporizes already before their mouth in such a way that not even the smallest crumb came into the mouth of the three young men.

<sup>9</sup> I saw this clearly and distinctly, and I suspect that the three young men, being very exceptional spiritual beings, are first, by their inner power, transforming the material food for the body into it's spiritual element and only after that absorb it in one or the other manner that suits them, joining it with their being. Because just look, the gnawed-off bones of the lambs and calves that are not eaten, are before the plates of the other guests, but with those three you can see nothing of this, although they put several times big pieces with bones to their mouth, as well of the lambs and the three well-fried calves.

<sup>10</sup> What I have noticed here with the three, proves to me that they are not physical, but must be purely spiritual beings, and that they retain their body only for our eyes as long as the Lord permits it for the sake of the people and as He wants it. Am I right or not?"

<sup>11</sup> Another one said: "Yes, yes, you certainly made a very good observation, and your opinion of this matter is completely correct. And since this is certainly so, it is also clear that this one young man who previously showed us the starry sky and our Earth and their outer and inner form and characteristics while he created them from the air together with the stars, is filled with the spiritual power of the Lord and does not need any material food to maintain his immortal body. But if he eats something before our eyes for the sake of appearances, then he immediately transforms it in it's spiritual element by which he possibly can show himself to us in a material body.

<sup>12</sup> For I myself am already a long time ago of the opinion that all matter in itself is also completely spiritual and becomes visible in all kinds of forms and tangible for our external sense-organs by the wisdom and almightiness of God. And the pure and mighty spirits from God will probably only see matter according to the full inner truth as it is, and not as it appears before our dull sense-organs.

<sup>13</sup> Yes, yes we live now in the midst of miracle upon miracle, and still, the blindness of the soul does not want to leave man. Along with the greatest, most living lights from the Heavens, the dark superstition and also the complete unbelief continue to make progress, and the powers of the Heavens are not capable of destroying them. But if there cannot be any light among the people, now that they can see and taste the highest truths and it's miracles close to the primary source, then how dark will it again become among the people if they only will be informed from mouth to mouth about what is happening now before our eyes? Will they firmly believe those pure stories that are handed over while they do not believe now what is and happens before their eyes? It is difficult and hard for me to believe that.

<sup>14</sup> Yes, surely in every time there will be people who will be enlightened by God, who will go around as lights for the other people. But will the many blind ones and worldly scientists pay attention to them? They will call them fools, and if possible, they will very quickly persecute them.

<sup>15</sup> Oh, it will not be easy for the spreaders of this teaching that comes now truly physically to us from the Heavens - even if they would be equipped with the power of these three young men. For they will insult them, calling them exaggerated swindlers, and moreover magicians from the school of the Essenes, and thus also liars, cheaters and agitators of the people, and they will persecute and torture them.

<sup>16</sup> This is my opinion, because the brighter the sunshine of a day, the more painfully darker is often the night that follows in which dark thunderclouds densely cover the starry sky. But all honor to the Lord, because we were worthy to experience this very bright day and walk in it before the eyes of the Lord."

<sup>17</sup> They all said: "Yes, all glory and honor to the Lord only for this, and His love and mercy remains from now on with all people who have a good heart and a good will."

## **- Chapter 129 -**

### **To fear and to love God.**

<sup>1</sup> Then I stood up from My chair and went to the table of the Samaritans who also quickly stood up from their chairs and said with deep awe to Me: "Oh Lord, Lord, we are sinners and are not worthy that You Yourself come to our table, but speak only one word over us, so that we may become strong in Your light."

<sup>2</sup> I said: "You can leave out this too great awe for Me, and grow instead of that, into the right and true love for Me, for it means much more and it is greater to love God above all than to fear Him above all. An exaggerated fear for God, drives man ever further away from God and is finally the bad seed out of which in due time will grow paganism with the whole pagan service of idols, superstition and finally, complete unbelief.

<sup>3</sup> But with full love, man comes ever closer to God, he trusts Him more and more and longs for Him, and thus he is more and more filled with the Spirit of God, because the constantly increasing and trusting love in God, is the true and living Spirit of God in man and the spirit of the eternal life in the

soul. Therefore, a sinner who repents out of love for God is closer to Him and is more dear to Him than ninety-nine very God-fearing persons who never sinned against a law, and thus, being righteous, never needed to do penance.

<sup>4</sup> Just consider a child who has a great fear for his parents because they may have punished him a few times too severely because of his childish naughtiness. Such a child will indeed obey his parents, but not so much out of love, but rather out of fear for the punishment that he can expect if he would sin again against the will of the parents. The presence of his parents will after some time also be unpleasant to such a child, and he will try to free himself out of the situation that is unpleasant to him by leaving the parental house and search his luck, his rest and his comfort in the faraway foreign regions. And he only will come back in remorse to his parents with fear and trembling, if he found the opposite of what he thought to find in the foreign regions.

<sup>5</sup> The same parents have another child who is not so afraid of them, but instead of that, he loves them more and more, does not bother so much about a few admonishments, and will do away with his faults and do their will, thus not out of an ever-increasing fear for the severity of his parents, but out of his own ever increasing love for them.

<sup>6</sup> Who of the two children do you think will be the most beloved one of the parents?"

<sup>7</sup> The spokesman said: "Of course the child who has less fear for his parents, but who instead of that has more love and a childish trust in them."

<sup>8</sup> I said: "Your opinion is correct and you have given Me a right answer. So you also should be as a child who has more love than fear for his parents. And so love God as the eternal Father of all people, more than that you fear Him as a relentless judge, then you also will not have so much fear or feel shyness for My presence with you as was the case until now.

<sup>9</sup> You can believe Me that God loves also the very fearful children, but what concerns the childish, fearless trust towards Him, there are often very crooked ways that have to be walked upon. Without that trust, a soul can never become completely equal to God and be happy and independently free in God, and along those mentioned crooked ways, a soul can hardly attain to that. Only great need can bring such children on the right way back to the loving house of his parents.

<sup>10</sup> Since the children only become worse instead of better by the chastisements that come from above, those chastisements happen only seldom, and only when all loving attempts have failed on the blind stubbornness of man. That is why God has always such great patience with the arrogance of men, so that by constant punishments, they would not be driven even more away from Him than what they are already doing themselves.

<sup>11</sup> And once God had to visit man with the chastising rod in His hand, then He presents in His other hand - although somewhat veiled - His heart to them, so that they would see that God the Father, even if He already has the chastising rod in His hand, still comes to meet them with all love, as this is now also the case before your eyes.

<sup>12</sup> But I still add something to this, and all of you remember this well: he who is too fearful in a certain work that he probably will make a mistake by which the work will suffer damage regarding the goal that has to be reached, will also not seldom make great mistakes. But he who works with pleasure and love, without a too great fear to possibly make a mistake, will make good progress in his work, and probably not many meaningful mistakes will be discovered, because the right love with the right trust is not blind as the pagan worldly-wise think, but it sees much sharper than the sharpest worldly reason with its too fearful conscious.

<sup>13</sup> Although love has made a mistake here and there, then it quickly and easily can correct it by itself, but when the reason with its fear has made a mistake, then it loses all trust in itself and often

does not find any means by which the mistake can be completely corrected.

<sup>14</sup> By that I do not want to tell you that a man should put his reason and his conscience completely aside - far from it. But he who let himself be completely mastered by the reason and an exaggerated fearful fright to make mistakes, and to straightly doubt in the much better work of love and it's trust, is certainly blind and foolish to a high degree.

<sup>15</sup> If you have understood this now well, you will also easily be able to bear My presence, and then you will not have the wish in yourselves to leave this place as fast as possible out of sheer fear and shyness for Me."

<sup>16</sup> After My friendly lesson the Samaritans changed completely. They thanked Me for this teaching and became very trusting.

<sup>17</sup> And the chief spokesman said: "Oh Lord and Master of all things and all life. Only a great love for You has brought us here, because we heard that here or in Nazareth, reliable information could be received about where You were staying, and so we traveled to this place with great confidence. Well now, instead of the information that we expected - namely where You are staying - we have met You directly, to our great surprise, and this surprise filled us with a very great fear for Your endless glory. But now You have changed our certainly not unreasonable and also not unjustified fear at once into a trusting love. And therefore we will stay here as long as You will stay here, and we will follow You - if You want - wherever You will go, for we also would gladly like to be Your disciples and spreaders of Your living word."

<sup>18</sup> I said: "That is also why I wanted you to search for Me, for I know you very well and also your spirit. But now, continue to eat and drink. After that, we will continue with our discussion."

<sup>19</sup> They all were satisfied with that, and they now continued to eat and drink without any shyness, and I returned to My place.

## **- Chapter 130 -**

### **Gabriel's testimony about Mary.**

19.2.1862

<sup>1</sup> When I sat again on My place amongst My disciples, they praised the Samaritans and their zeal.

<sup>2</sup> Also Mary, who was like Joseph a strict Jew, and had a great esteem for the temple - although in My time not as much as before - was surprised about the old, faithful Jewish attitude and about the strong faith of the Samaritans, and she finally said: "If these would guard and lead the temple - which is unfortunately not so - the old ark would again be filled with the Spirit of the Lord for the salvation of Jerusalem and for all the Jews, and the angels would nourish the virgins in the temple with heavenly food, as this still happened about thirty years ago with the pious Simeon and the gray Anna who had to take care of the virgins of the temple. But since the time that the pious Zachariah was strangled because of the envy of the Pharisees when he came to sanctify the offerings to God with prayer and fragrance, the old ark went to ruin and the Spirit of the Lord disappeared. It is true that a new ark was constructed, but the Spirit of the Lord will never return in there again, but it is rather the spirit of lie, deceit, envy, jealousy and slander, pride and malicious lust for power that lives there.

<sup>3</sup> But with the Samaritans over whom many thousands of the most terrible curses were sent by the temple, lives the Spirit of the Lord, as this became clear now, and it will not leave them as long as they will remain the way they are now. Even I myself was not pleased with them before because they separated themselves from the temple, but from now on, I want to count them as my friends, and their Garizim stands high above the temple of Solomon."

<sup>4</sup> They all praised Mary's words, and a Samaritan came to us and said: 'Listen, friends of the Lord, who is this lovely woman who has prophesied now with a highly spiritual sense?'

<sup>5</sup> And Gabriel, who sat next to Mary, said: "This is the woman of whom it is written: 'Look, a virgin will give birth to a Son. His name will be Emmanuel, and in Him, God will truly be with us.'

<sup>6</sup> Now look at the Lord in our midst. He is Emmanuel, thus the one and only true God with us. And now you also know who this woman is. Go and tell it also to your friends."

<sup>7</sup> Then the Samaritan bowed, went to his companions and told them. And they all stood up, came to us and greeted Mary with a speech that was full of solemn words.

<sup>8</sup> But Mary said to them: "I was and am only a chosen virgin of the Lord, and what I became, was His will. So do not praise me, but give always only honor to God. Do whatever the Son of the Most High will say, Who is one with Him."

<sup>9</sup> Then they greeted Mary once more and thanked Me and Kisjonah for the good midday meal. Only after their words of thanks they asked Me what they should do now.

<sup>10</sup> I said: "You can still rest now for a short time, as we will do. After that you will hear what you can do till the evening."

<sup>11</sup> Then they went to their table again and discussed with each other some passages from the prophets in which it was stated about the woman who would give birth to a Son before Whose name and might every knee will bow.

<sup>12</sup> After having rested at our table for a while, I stood up and said: "It is not good for man to spend a day without activity. Therefore, we also will exchange our rest until the evening for real activity.

<sup>13</sup> Look, the fish tanks of our friend Kisjonah became almost empty now, and that is why we will go fishing and will fill all his tanks with fishes. We all will participate in this work."

## **- Chapter 131 -**

### **The rich catch.**

<sup>1</sup> Kisjonah thought that this was a good idea, because he really had already a shortage, especially of noble fishes.

<sup>2</sup> But a few of his present servants and helpers said: "Today in the daytime, the fishing will not be so successful, because firstly most of the fishing barges and boats that can still be used have sailed out somewhere in the lake already three days ago for fishing. They took almost all the equipment along with them which are necessary for fishing, and they did not come back yet - which is understandable, since in this time it is always bad for fishing, and secondly the lake is now too wild, and then the fishes go to the deep and avoid the shallow places along the shore. From where do we have to obtain now the suitable boats with which we can dare to go out on the wildly surging

water?"

<sup>3</sup> I said: "Do what I say, and we will not have undertaken an unsuccessful work."

<sup>4</sup> Then everybody stood up, also the Samaritans, and we went outside to the nearby shore of the lake.

<sup>5</sup> When we came to the shore that was hit by big waves, Kisjonah, and also Philopold said to Me: "Lord and Master, My helpers made in natural respect a very true remark. Without good ships and without suitable strong nets not much can be accomplished in a natural way. For You, oh Lord, of course nothing is impossible, but we people can only accomplish something with great difficulty when the opportunity and the circumstances for it are favorable and present."

<sup>6</sup> I said: "Exactly under these circumstances that are most unfavorable for fishing I take you outside to show you the power of living faith. Take the old nets that are hanging there over the fences along the shore, and climb into the two old boats that are here at the shore, throw the nets into the water and have faith, then we will receive in a short time a big quantity of the best fishes."

<sup>7</sup> The old boats were however for half filled with water and the helpers and also My disciples scooped out the water that had come in, and filled up some leaks with cloths to make the boats useable in case of need. And the Samaritans hastily repaired the damaged nets as good as possible, and in this manner in case of need, a fishing tool was made. And some of the helpers brought a necessary number of containers to put the fish in that was caught, so that they could be brought to the big tank.

<sup>8</sup> When everything was made ready that far, a few of My disciples with the helpers stepped into the rather large boats, pushed them a little away from the shore and let the net that was spread out, sink into the water between the two boats, and after a few moments it was already so filled with the most noble fishes that the helpers were frightened, for they could not bring the net to the shore because of the heavy weight, and they cried for help. Then the Samaritans stepped into the water that was barely half a man's height deep where the boats were, and they helped the disciples and the helpers to bring the fishes to the shore. About a hundred people were busy for more than an hour before all the fishes were brought into the containers intended for that.

<sup>9</sup> When the fishes were brought to their place, I said to Kisjonah, who just like Philopold could not stop being surprised about this extremely rich catch: "If you want to fill this old net once more with all kinds of fishes that live in the water of the lake, then let the net sink into the water just like the first time, because now it is the best time for fishing. For when the sun comes close to the horizon, the fishes will come in this time and in the water of this lake, closer to the shores."

<sup>10</sup> Kisjonah said: "Oh Lord and Master, with this one catch I am already more than satisfied, but if You want it and if with Your mercy the work will not be too heavy for the men, the net can be spread out once more."

<sup>11</sup> The helpers, the disciples and also the Samaritans said to Kisjonah: "Oh dear friend, not only one time, but still several times we will lay the net into water if it is all right with the Lord and with you, for with this kind of gain, the work is certainly well worth the trouble."

<sup>12</sup> I said: "Well then, do once more what you have done before, but when you made the catch this time, you should sort out the different kinds in such a way that you separate the predatory fishes - which you will catch this time also in the net - from the noble fishes, and then put them into a separate container, because the predatory fishes are harmful to the noble fishes, as the wolves are harmful to the sheep."

<sup>13</sup> Kisjonah said: "Lord, I thank You for this advice. Until now my helpers and fishermen have sorted

out the fishes and said: 'What lives together in the lake, can also live together in the container.' But I noticed already several times that the predatory fishes and the softer noble fishes have difficulty getting along with each other, but my men did not want to admit that. But now that they have heard it from Your mouth, they will do it the more clever way in the future, to their and my advantage."

<sup>14</sup> Everyone said: "Yes, what the Lord says we will also do, for only He is familiar with and knows everything in detail."

<sup>15</sup> Then the disciples and the helpers climbed once again into the two boats and threw just like before the net into the water. Within a few moments it was again overly full, but now with different kinds of fishes, so that our Samaritans went again into the water and had to help the fishermen to bring the overly full net to the shore.

<sup>16</sup> When the net was brought again to the shore, they took out the fishes and sorted them, of which the greatest part consisted now of predatory fishes, and a big container was filled with them. And also the different kinds of noble fishes were sorted and every kind was put into a separate container.

<sup>17</sup> Then the net was taken out again of the water and hanged over the fence to let it dry, and the two boats were fastened to the shore. While we were fishing, the sun had reached the horizon, and Kisjonah thought that we could go into the house now because at this time of autumn it often became quite cold at the water because of the heavily blowing winds after sunset.

<sup>18</sup> I said: "Friend, do not worry about that, because like everything, also the warmth and the coldness lie in My hand. We will wait here for the return of your ships and see what kind of gain they will bring you."

<sup>19</sup> Kisjonah said: "Lord and Master, I do not expect too much from that, because the day before the Sabbath they left in the direction of Jesaira. They probably will have worked little there. Yesterday it was Sabbath, thus a full day of rest. Today it is the day after the Sabbath, also a day on which not much work is done. So a miracle must have happened if my fourteen ships will bring any gain. Besides, I do not see any ship that I know coming from any direction to this shore."

<sup>20</sup> I said: "Friend, although you think very logically, your thinking is from time to time still stronger than your faith. Look there, where the three angels were during the time that we were fishing, in the company of the woman who gave birth to My body. Look, they became invisible when the sun had set completely, and they helped your ships to be filled with all kinds of good fish. And before you have looked back seven times, your fourteen ships will become visible. Every ship will bring a hundred fishes."

<sup>21</sup> After I had said that to Kisjonah, the ships became visible in the first twilight, and it took only half an hour before the ships were at the shore.

<sup>22</sup> The chief skipper came immediately out of his ship, greeted us and was extremely glad when he also saw Me in the group, for he knew Me from before, and said: "Yes, now everything is clear to me. When we searched the bays beyond Jesaira the day before yesterday, because there is always the most of fish, we did not find even one fish, because a hard south wind drove them to the deep. In short, we worked until late at night with torches, but it all was completely in vain. Yesterday it was Sabbath, then we were not allowed to work, today we were at work from already very early in the morning and we fished about nine hours without interruption, but also without any result. When I saw that all our work and efforts were in vain, I gave the signal to sail back home again.

<sup>23</sup> But when we made ourselves ready on the signal that I gave to sail home, three fine young men appeared at the shore. They wanted me to allow them to come on my ship. I also accepted them

without the least of objection. When I asked them to where they wanted to sail, they said: 'We did not come to sail with you somewhere on this lake, but to help you with fishing, for you have fished for almost two days and did not have any catch. Let therefore your nets sink once more into the water, then you will have a good catch.' We did that, the work went very easily, and within a few moments our nets were filled with all kinds of the most beautiful fishes.

<sup>24</sup> But how did we have to put so many fishes in such a short time into the containers? The three young men helped us, and before we knew it, all the fishes were put into the containers. After that, the three suddenly disappeared, and a hard wind came to our ships that blew us in this direction.

<sup>25</sup> When I saw this shore that I know well, and could already distinguish that there were quite a few people present, I said to my skippers: 'The great Savior from Nazareth must be in Kis, because the three young men who provided us with the fishes in such a miraculous way, were unmistakably three mighty spirits who are always ready to serve Him. The great Savior and Master loves our lord and has performed a sign on his ships through His serving spirits to his advantage.'

<sup>26</sup> Now when I went ashore, I quickly saw that my assumption was true. And now I thank You, oh great Son of God and Master of all masters, for the invaluable good deed that You have shown to us. To You we give the honor, and all the honor to God in the highest of all heights.

<sup>27</sup> But now we have to take care of the fishes, now that there is still some light."

<sup>28</sup> I said: "You can do that. Put them into the tank, everyone according to their kind. Do not put the several predatory fishes among the noble fishes, but put them into the tank that is prepared for them. Then you can go to rest."

<sup>29</sup> When the servants had lifted the containers with the fishes out of the ships, Kisjonah looked at them, and he was extremely surprised about the number and the noble kind of fishes of which there was not one that weighed less than five pounds.

<sup>30</sup> On this I said: "Let us now go back home, since we have spent also this day in a good way for the benefit and the well-being of men. And you, friend Kisjonah, let a simple evening meal be prepared for us."

<sup>31</sup> Then we went immediately into the house, and much was discussed about the events of the day.

## - Chapter 132 -

### **The Lord indicates how His teaching should be proclaimed.**

<sup>1</sup> I spoke with the four Indo-Jews about many things, and gave them indications how they should tell their fellow countrymen about what they had seen and heard, so that it would bear fruit for the attainment of the eternal life of the soul. Then I lay on the hands on the two men and gave them, through the laying on of hands in My name, the power to heal the sick and free those who are possessed by evil spirits. The four thanked Me with all their heart for this mercy and praised My goodness.

<sup>2</sup> Also the seven temple-servants asked Me if I also would like to give them this mercy so that could bring more easily the people in the land of Ham with My help to the knowledge of the one, only true God and to the faith in Me and My word.

<sup>3</sup> I said: "For you there is still time, but these four are leaving already tomorrow very early in the morning and that is why I give them already tonight the power to heal the sick. Besides, they are already longer with Me than you and they are instructed in everything so that they know now precisely what they have to do, and their souls are pure and without sin, and the power that is given to them will stay in them. Your souls however, are still afflicted with many weaknesses of which you firstly have to get rid of by true self-denial, because the power that I would give you would not stay in you, because in order that My mercy would stay in a vessel, it must be lasting, strong, good and pure. However, you soon will attain to that when it is the right time in you and for you."

<sup>4</sup> The seven were satisfied with that and thanked Me for this lesson and promise. Then they went to their places and took some bread and wine. Now also the Samaritans came to Me and asked Me if it would be advisable, in this time of extreme superstition, to proclaim to their brothers, besides the gospel for soul and spirit, also the gospel that they heard from the young man and which they had understood well, about the things and appearances in the great world of nature, and give them a correct light about all the foolishnesses in which people from time to time became more and more entangled, which was namely caused by the selfish and greedy priests who succeeded in bringing the blind people away from every truth by all kinds of newly imagined deceitful arts and by empty words of fantasy and teachings.

<sup>5</sup> I said: "My dear friends, when you will start to teach and to form the people in My name, then say first: 'The true peace be with you, for the Kingdom of God has come near to you.'

<sup>6</sup> Then teach them what the Kingdom of God consists of and what man should do to attain to the Kingdom of God already on this Earth and still more in the beyond. This you all know very well because firstly I Myself and then also several disciples who were sent out by Me have already proclaimed My teaching in clear words to you.

<sup>7</sup> After you have purified and cleansed the hearts and souls of people in this manner, then you also can explain to them the things in the natural world to bring their reason back into the state of the original truth and to cleanse their mind of all superstition. This is all the more necessary, because a person who has wrong understandings about the works that are created by God, can also never really come to know God, and thus also not himself and also not his fellowman.

<sup>8</sup> And wherever this knowledge will lack, also the desired true love for God will lack, and also the love for fellowman. Because if someone does not love his fellowman whom he can see as a being like himself, then how will he love God whom he cannot see with the eyes of his body?

<sup>9</sup> Man can only see God with the eyes of his spirit - only through the pure and true way of understanding in the created things and in His loving and wise order in this - and will then also love Him above all. And he who will love God above all, will know from this love, also himself and his fellowman, and will love and respect God's likeness in his fellowman as in himself.

<sup>10</sup> But it is a correct and true assumption of you that one should carefully work towards it, so that finally all superstition will disappear with the people, for as long as there is still a little spark of imagined belief that will burden the human mind, man will not be free, and through this little spark, he can fall into many big errors. That is why only the complete, pure truth can make man completely free and thus also here and in the beyond completely happy and blissful.

<sup>11</sup> The Kingdom of God that has come into this world in Me, is the most pure and most perfect truth, as I am also the Way, the Truth and the Life Myself, of which I certainly have given you already more than enough proof everywhere, and which is known and also firmly believed now already by many thousands of people, Jews and gentiles from all world-regions.

<sup>12</sup> However, remember well that it is always easier to tell a person something about one or the other matter regarding his knowledge than to move his mind towards a firm, undoubting faith. That is why you also should strive much more to establish a living faith than to strive for sheer knowledge, for in knowledge alone there is no life, but rather in the pure and living faith through the works of love.

<sup>13</sup> Knowledge, no matter how pure, is a reflection of things and their order in this world, which is, as it is now, perishable, just like all the things in, on and above it, but the things of faith are a true light from the Heavens. They are lively belonging to the mind, the soul and his spirit, are immortal and imperishable.

<sup>14</sup> I say to you all: this sky that is visible to you, consisting of the moon, the sun and all the stars, will once perish, but My words and the one who believes them, will not perish, but will exist eternally.

<sup>15</sup> With this I do not want to say that for the sake of the living faith with the people you have to exclude what is called pure science, because man can only believe something when he has heard or known about it. Once man has received a pure, trustworthy and true information and well-tested knowledge about a good and true matter, then he should not be satisfied with the pure knowledge, but absorb it in his living faith and act according to it's basic principles. If he will do that, the pure science will produce for him also true, living and imperishable fruits. That is why you who are now listening very carefully to My words, will also only completely understand that these are God's words if you will entirely live and act according to it.

<sup>16</sup> I know the Samaritans well, and their various good qualities are not unknown to me, but among them there are also many misunderstandings to which they often hold on more persistently than the gentiles hold on to theirs. That is why you also will have to go through many hard struggles for the sake of My name and My teaching. Because the worldly reason of man does not understand the inner things of the spirit and of the living truth and considers those who tell them about it as fools, and they persecute them also wherever they can. But you should not care about that and teach the truth as it is laid into your heart and mouth by Me, then you finally will gather many good fruits for My Kingdom, and your reward will later in My Kingdom, not be insignificant.

<sup>17</sup> Do not listen to the threats and dark words of your rabbis who greatly boast about their hidden wisdom that contains little truth, but hold on to what you have heard from Me, then you will turn many rabbis towards Me.

<sup>18</sup> But if you will let yourselves be intimidated by them, you will, with the best of will, accomplish very little which is good and relevant. With this, I have told you now everything what you should do in My name to spread My Kingdom also among you in a most blessed way.

<sup>19</sup> Soon you will hear many things from the world. The Shepherd will be killed and the sheep will be scattered out of fear. Then do not take offence at Me. Be not discouraged and unstable in your faith, for even when I will leave this world physically, then I still will stay with My followers in the spirit until the end of the world, and I will always faithfully reveal Myself to those who love Me and keep My commandments.

<sup>20</sup> I will not leave you behind as orphans in this world, but where only two or three will come together in My name, there I will be in their midst, and what you then will ask the Father in My name - who is in Me as I am in Him - will also be given to you.

<sup>21</sup> Therefore, let not your mind become sad and fearful when you will hear that I, the Lord Himself, have let Myself be humiliated by the world and have gone over, out of this world into My Heaven by means of the most narrow and most thorny way. For look, all this must happen like that, so that the measure of the evil world will become full, and the judgment that is predicted to it, will come over it.

<sup>22</sup> I am saying this now to you beforehand, so that you, when you will hear about it, will not be

confused about that, or will even take offence at Me. For if you really want to be My disciples and spreaders of My Kingdom on Earth, you also must become firm in everything and never be unstable."

## - Chapter 133 -

### **The Lord let the Indo-Jews return to their own country.**

<sup>1</sup> After I had finished this speech to the Samaritans, the evening meal, which was already prepared, was put in platters on the table. The seven temple-servants sat at a table that was prepared for them, and the Samaritans at the table that was set for them in the corner of the hall, and then we all partook of the meal that mostly consisted of very well-prepared fishes, and drank the wine.

<sup>2</sup> When the meal was finished after an hour, and the wine had made the tongues looser, two Samaritans came to Me, and they first thanked Me aloud with well chosen words in the name of everyone for the teaching that was given to them. After that, one of them asked Me if they also, as My disciples, would be able to perform signs in My name in case of need.

<sup>3</sup> I said to him: "That will firstly depend on the strength of your faith, and secondly, I have already given to you all the very clear and completely true assurance that everything will be given to you what you will ask the Father in My name. What other assurance can I still give you?"

<sup>4</sup> When the two heard that, they bowed deeply before Me and went again to their companions.

<sup>5</sup> After this short discussion after which nothing happened that was of great importance, we went to rest, and we slept until the morning, but this time on good resting beds.

<sup>6</sup> After that, I still spent seven days in Kis with My disciples. Also the seven Pharisees stayed with their servants. And besides them, also the Samaritans - and My disciples instructed them completely in My teaching. Only the four Indo-Jews left early in the morning again to their country on another way that was much shorter.

<sup>7</sup> To take care that they should not get lost, I awakened beforehand the already strongly developed inner sight of the girl, and said that she should be the guide of the three, with which they agreed. After the morning meal, they left before sunrise after they first had thanked Me with all their heart for the teaching and for the mercy that was given to them and because they were abundantly provided by Kisjonah and also by the seven temple-servants, who possessed much gold.

<sup>8</sup> What I then did during those seven days in Kis I will briefly mention, so that there will be no gaps in the story about My deeds on Earth.

<sup>9</sup> I spend six days with Kisjonah and Philopold, once in Kane (a border city) in Samaria, then again in Kis, by which opportunity I instructed the people who came to us, and healed various diseases. I also talked about many natural things with My two companions, and taught them.

<sup>10</sup> The seventh day I first strengthened the seven Pharisees and also their servants of which every Pharisee had seven, and send them to Upper-Egypt passing through Tyre where they had to report to Cyrenius in My name. He gave them a covering letter and provided them with a means of transport across the water to Egypt.

<sup>11</sup> When the Pharisees were in this manner easily sent on their way, I turned to the Samaritans,

whose number was thirty, strengthened them and sent them to their own country to open up the eyes and the ears of all those who were still blind and deaf there. They then left.

<sup>12</sup> When I prepared Myself towards noon in order to travel on, Kisjonah, our Philopold and also Mary asked Me to stay until the next morning.

<sup>13</sup> I said: "Love should never be resisted. So although I will not stay with you until tomorrow because before everything else I have to fulfill the will of the One who sent Me into this world, I am willing to stay with you until the afternoon. And thus, friend Kisjonah, you still can let a midday meal be prepared for us."

<sup>14</sup> Kisjonah did this of course with the greatest pleasure in the world.

<sup>15</sup> We sat at the table, took bread and wine and strengthened ourselves.

## - Chapter 134 -

### The Lord relates about His temptation in the desert. (Matt 4:1-11)

<sup>1</sup> Now the wise Philopold asked Me: "Lord and Master, full of love, wisdom and power, we have truly heard so many things from Your godly mouth of what You have done. However, about Your first deeds, when You left Your parental house, we know nothing at all. I talked with Mary, the mother of Your body, and also with Joel and Your other physical earthly brothers about Your whole youth. And what I have heard - about Your wonderful arrival on this Earth in the body of Mary until Your thirtieth year of life - I faithfully wrote down in the Greek language and scripture in a memorial book, without adding or leaving out anything.

<sup>2</sup> So I also - of course in bits and pieces - added everything that I once experienced myself at Your side here, and from what I heard from reliable eye and ear witnesses from many other parts and places, and I wrote it down in a separate book. But from Your thirtieth year, or from the day You left Nazareth until about almost three months, I was not able to hear from anyone where You were during that very first time and what You have done.

<sup>3</sup> It is true that from the moment that You let Yourself be baptized by John in the river Jordan with water, I know a few things, as well as about the calling of Your first disciples, but - as I said - about the just mentioned very first time I was not able, despite all my efforts, to know one syllable about where You stayed or about Your deeds.

<sup>4</sup> As a quiet describer of Your whole earthly life and deeds it is very important to me that also something is made known to me about Your life and Your deeds during that first time of Your work as Teacher, about which also Your elder disciples can tell nothing. And this can actually be done by no-one else except You, oh Lord and Master. If it would be convenient for You to reveal to me a few things about this, for me it would mean a great and extremely valuable mercy from You."

<sup>5</sup> I said: "I know your good zeal for Me, and I praise you as a real friend of My heart, but about that initial time I really do not like to tell more than what I have already done - a time in which I was guided by the Spirit of the Father in Me to a desert at the Jordan, where I fasted for forty days and nourished Myself by necessity with roots and wild honey, and where - when My body became very hungry after forty days of fasting in this way - I was tempted three times by an evil spirit, a devil of the first degree. And it would not make a hair's breadth of difference for the salvation of their soul if people would know more about it."

<sup>6</sup> Philopold said: "But Lord and Master, how could You let Yourself be tempted by an arch-devil, and how was he able to approach You even a little bit? Because between You and a devil there is such a great gap that is set by Your wisdom and might over which an evil spirit can eternally never come across. Who was that extremely daring spirit actually? Oh Lord and Master, now that You have told me already so much, tell me something more and more precisely about it."

<sup>7</sup> I said: "Although there are no originally created arch-devils as you imagine, still, everything in the material world is in it's original element as if an originally created arch-devil, and therefore it is the same if one says that he is tempted by the world or the material lusts of the flesh, or by this or that arch-devil. And therefore, he who let himself be captured too much by the world and it's flesh, his soul is also a personal devil and continues to live after the death of his body in a constant connection with the evil, still unfermented matter-spirits, and his striving remains then evil like his love, and he tries to continually satisfy his evil love."

<sup>8</sup> Those kind of devils can of course not come across the immeasurable gap between Me and them, but since I Myself have come now into this world which is full of judgment and thus full of devils, I have, from the deepest depth of My mercy, built a bridge over the mentioned gap by accepting for a certain time a fleshly body, without which bridge no human being of this Earth could ever attain to the true and full blissfulness. So it is obvious that a devil, just like a man, no matter how evil he is, can approach Me over this bridge and can also tempt Me in his complete blindness and can persecute Me in the most terrible way, although they can accomplish nothing against My might, but can only ruin himself more and more. This you surely will realize.

<sup>9</sup> And look, friend, so it was also possible for a devil to tempt Me during that time you mentioned.

<sup>10</sup> But so that you will know something more about this event, which sounds of course somewhat strange to you, I will tell you briefly the way and manner of the temptation. So listen.

<sup>11</sup> When I had fasted for about three weeks in the desert in order to entirely turn away from everything and everyone, and to bring My body in everything more in accordance with Myself than was possible during the time that I, as a carpenter, was often together with My foster father Joseph and his sons from his first marriage, and when I, living only by roots and wild honey from the desert, became very hungry, and I felt a strong desire in My body to eat bread, the tempter came in the appearance of a serious and worldly-wise magician, standing before Me and said: 'Lord and Master, I know You, and know that You, concerning Your body, are God's Son. Why do You torment Yourself with hunger in this miserable desert while all treasures of all the worlds and Heavens are at Your service? But if You do not want to use them, because for the sake of the poor people You also wanted to become a human being to be a shining example of extreme abstinence and soberness - thus in order to make them more equal to You - then You still can make bread out of these many stones here, which You surely can do, while no-one can see You here, and just eat until You are completely satisfied.'

<sup>12</sup> But I said very seriously: 'Listen, you who dare to tempt Me, your Lord from eternity - My body is now also a human being, troubled with the same needs of all human beings in this world, but know and understand that man does not live so much from the bread of this Earth but much more from every word that comes out of the mouth of God. Also for you all, the bridge to pass over to eternal life would be possible. But you rather should humiliate yourselves now and ask Me to forgive your sins, then you would be helped.'

<sup>13</sup> After My words, the tempter left Me for a few days, as if he wanted to take my admonition to heart and finally conform himself to it. But this was not so. Soon he came again to Me and said: 'Lord and Master, You know that I am full of pride and lust for power, but I want - now that You are humiliating Yourself in this desert - to learn the right humility from You. So let Yourself be placed now on the highest peak of the temple, which is very easy for us, then I will continue to talk with

You.'

<sup>14</sup> I said: 'I will not allow to be placed there by your powerlessness, but I Myself want it so. And we are already on the spot. And now you can continue to talk.'

<sup>15</sup> When I had said that to the tempter, he said to Me: 'Lord and Master, if, what concerns Your body, You are really God's Son, then let Yourself fall down from this height, then God will certainly command His angels to carry You on their mighty hands, so that not one part of the body will be hit by a stone.'

<sup>16</sup> Then I said to the tempter: 'You should indeed humiliate yourself before Me, your God and Lord, but not I for you by jumping into this depth. With this you will eternally not accomplish any humility and improvement. This attempt of yours was truly useless, so go away.'

<sup>17</sup> Then the tempter left Me and, carried by My power, I was again instantly in My desert where it was however not so pleasant to live.

<sup>18</sup> But after a few days, the tempter appeared once more before Me. And I asked him: 'What do you want from Me now for the third time, you incorrigible devil?'

<sup>19</sup> The tempter said: 'Lord and Master, go with me now to a high mountain. There I want to learn humility from You and improve myself.'

<sup>20</sup> And I went with him on a high mountain and said: 'What do you want here from Me now?'

<sup>21</sup> The tempter said: 'Lord and Master, humiliate Yourself first before Me and after that, I will humiliate myself before You. Look, all these beautiful and rich countries I will give You, if You first will bow down Your knees before me and worship me.'

<sup>22</sup> Then I said: 'Now I have had enough of you! Go away from Me now, Satan! For it is written: 'You shall worship God, Your Lord, only, and serve Him and not tempt Him!'

<sup>23</sup> Then the tempter left Me forever, and instead of that, legions of angels came from the Heavens to Me, and they served Me.

<sup>24</sup> And so I left the desert, soon took a few disciples to Me and let Myself be baptized by John in the river Jordan. From then on I took the other disciples, who were mostly fishermen, and traveled with them from one place to another.

<sup>25</sup> And now, friend Philopold, you have what you still lacked. If My elder disciples want also to write this down, they can do that also."

<sup>26</sup> My Mathew wrote this also down in Kis, because he was more skillful in writing than the other disciples who could write.

**The departure from Kis to Jesaira.**

28.2.1862

<sup>1</sup> When all this was done fast and easy, the midday meal was also ready. We partook of it and then prepared ourselves immediately for departure. Kisjonah, Mary, Joel and Philopold wanted to escort Me to the place I intended to visit next.

<sup>2</sup> I said: "Then let us go by boat to Jesaira. What must happen there will depend on the free will of the people over there. And now let us depart."

<sup>3</sup> Upon this, we went to the shore, escorted by all the personnel of Kisjonah, boarded two ships, and with a favorable wind, which made it much easier for the rowers, we navigated into the direction of Jesaira, which place we reached after a couple of hours.

<sup>4</sup> When we came on the shore, Kisjonah said to Me: "Oh Lord and Master, it seems to me that at this opportunity You lost that one disciple, Judas Iscariot, who is still very worldly inclined. Because when he left he asked You how long You would stay with me, so that he could come back on time, but he did not come. Perhaps he thought that one or the other beneficial money trading was more important than You?"

<sup>5</sup> I said: "The latter is the case indeed, but he soon will come after us, for he arrived in Kis almost an hour after our departure. He heard whereto we went, immediately hired a ship and will catch up with us here before an hour will have passed. But when he comes, then do not pay much attention to him, although he would like to tell you many things. Say to him: 'Spare yourself unnecessary talking, because the Lord knows everything.' Then he soon will become quiet."

<sup>6</sup> When I had said that to Kisjonah all My disciples became almost indignant and said: "But so we will never get rid of that annoying man."

<sup>7</sup> I said: "What I am bearing, you should bear also. In this world, there is no other way. The body is for the soul also a big and often oppressive burden, but nevertheless he must bear it, no matter how troublesome it is, especially at a higher age.

<sup>8</sup> Just look at an ever so carefully maintained field of corn, and see if you will not find any weed at all between the corns. As I had to suffer the first tempter in the desert - and only when he left Me completely, the angels came to Me and strengthened My body - we must now, until the end of My earthly time, also suffer the second tempter.

<sup>9</sup> I have told you already clearly at a certain occasion that one of you is a devil, and in yourselves you understood who I meant. But nevertheless, for this reason I never said to him that he should go away, because also the devil has his free will, which will not be taken away from him. If he wants to come with us, he is free to do so, but if he wants to stay away, then he also may stay away. However, whether he will leave or stay, we will not look at him with disapproving eyes."

<sup>10</sup> All My disciples took these words of Mine to heart, and we went to the village, more precisely to the innkeeper with whom I had already taken accommodation.

<sup>11</sup> When we came near the house, the innkeeper, his wife and his children saw and recognized us and hurried to meet us with great joy.

<sup>12</sup> When the innkeeper had come to Me, he bowed deeply before Me and said: "Oh good Lord and Master, how often did I ask and desire for You, the greatest salvation of all righteous people, and

how often did I have the fervent desire to still in my life, see You, speak to You and accommodate You one more time in my house. But this greatest mercy from You did not want to be my share. How great is my happiness now, now that You finally found me worthy of this mercy, I cannot express with words. But now that You, oh beloved Lord and Master, have come to me, You surely will like to spend a few days with me? I gladly will do everything to make Your stay, and for all Your certainly more than blessed friends, as pleasant as possible."

<sup>13</sup> I said: "Friend, where I find hearts like yours, I like to stay. You can be very sure about that. And if I cannot always stay in a place physically, I still will always stay there with My Spirit with those people who love Me, like you love Me. But today and tomorrow I will also stay physically with you. However, the day after tomorrow, early in the morning, I must travel on, for there are still many people who wait for Me, that I would help them. But let a very simple evening meal be prepared now for all of us, which however is still not urgent, because the sun is still quite far above the horizon."

<sup>14</sup> After these words of Mine, the innkeeper told his wife immediately what she had to do.

<sup>15</sup> The wife thanked Me for this assignment but still asked Me if she could take Mary immediately into the house with her, whom the woman knew well for already a long time, because she gladly wanted to talk about different things with her, since for already a long time, she did not have the joy to see and to speak with the most worthy of mothers.

<sup>16</sup> I said: "Dear woman, also the mother of Mine has her free will, and I cannot say to her: 'Do this' or 'do that'. If she wants, she certainly can please you with this, because what she does, is always well done, and I always have a great pleasure in what she wills and what she does."

<sup>17</sup> Then the woman went to Mary and asked her to give her this pleasure, and Mary went immediately with the woman into the house and helped her with the preparation of a good evening meal.

<sup>18</sup> But we went to lie down near the shore in the grass and looked how a few fishermen were struggling to catch fish, but could catch almost none into their net.

<sup>19</sup> Kisjonah saw that also and said to Me: "Oh Lord and Master, this is precisely how it must have happened to our fishermen two days ago, or actually the day before the Sabbath, and yesterday, the day after the Sabbath, until finally Your mercy came to them and filled their nets with fishes."

<sup>20</sup> The innkeeper said: "Dear, old friend, I have seen your fishermen and felt really pity for them. But finally three beautiful young men came to the shore, and precisely to that spot, and asked if they could step into a ship. Then a ship that was close to them navigated to the shore, took the young men aboard and navigated then again to the other ships. Then the three young men said to the fishermen that they should let their nets down one more time into the water, and the result was completely miraculous. Now these special young men would be again a desirable appearance for these fishermen. But if the young men navigated with your fishermen to Kis, friend Kisjonah, or if they disappeared like a dream, I cannot tell you. Anyway, after the fishing I did not see anyone of them on one or the other ship. I wonder who those three young men were."

<sup>21</sup> Kisjonah said: "My friend, where the Lord is personally present, also His heavenly servants are not far away, equipped with all power. Those three young men were also with me in the house yesterday from early morning until sunset, and they instructed the disciples of the Lord in all kinds of things, and also other people who had come to me and who were of good will. However at the same moment, when they suddenly left us in the evening, you certainly must have seen them here how they were helpful to my fishermen with the abundant catch. And it was the Lord who wanted all to happen this way, because without His will, not one of your hairs can be touched and no sparrow

can lift itself up and fly away from the roof."

<sup>22</sup> The innkeeper said: "Now you have spoken according to my heart. When yesterday I told my people at home about the three young men, everyone said with almost one voice: 'If here and there exceptional things come to pass and are happening, then we soon can expect a visit from the Lord. May He give us the mercy to find us worthy for His visit.' And I finally said: 'Amen, the will of the Lord be done. May He come, come soon and deliver us from all evil.' And look, He is now among us."

<sup>23</sup> Now the innkeeper began to cry from happiness and could not speak for a while. But I strengthened him, after which he recovered his natural peace of mind and could speak again.

## - Chapter 136 -

### **The Lord and the poor fisherman.**

<sup>1</sup> The pitiful fishermen saw us also, and one of them stepped into a boat, came to us and looked at us in order to know what kind of people we were. When he saw the innkeeper among us, he thought within himself that they were acquaintances of him. He did not inquire any further and wanted to return to the fishermen.

<sup>2</sup> But I said to him: "Friend, come to us completely ashore, then I will tell you something very special."

<sup>3</sup> Then the skipper turned around, bumped into the shore, tied up the boat with a rope to a mooring, stepped with a firm courage towards Me and asked Me: "Good man, here I am. What kind of special thing You have to tell me? Speak, because I have not much time to wait long, since the day is already coming to an end and we did not catch much fish for the whole day."

<sup>4</sup> I said: "If you would believe in Me, I could help you and your companions to have an abundant catch. But then you should come to Me tomorrow and follow Me."

<sup>5</sup> The fisherman said: "Good man, why should I now have to believe in you, and what should I believe from you? Because I cannot remember to have seen you somewhere, and so I do not know who you are. First make yourself known to me, then I will believe you. But if I will come to you tomorrow and will follow you wherever you will go, that depends not on me but on the one for whose livelihood I must take care. So what is it, what should I believe from you?"

<sup>6</sup> I said: "Have you still not heard anything about that Man who arose in Nazareth and who brings now the eternal Kingdom of God to all people, and who also gives it out of His own power to all those who believe in Him and who want to accept His teaching as a complete pure, living Word from God?"

<sup>7</sup> The skipper said: "Good man, I have heard already many things about the great Savior Jesus of Nazareth, and I also believe in Him, although I still did not see Him anywhere. If You are perhaps the One, then tell me, then I will bow before You and worship You, because with that Savior, God the Lord is as it were visibly united in one person, as I heard from people who came in contact with Him and who also became His disciples."

<sup>8</sup> I said: "If you then believe in Jesus of Nazareth, and that the fullness of God's Spirit lives bodily in Him, then return comforted to your fishermen and throw your net one more time into the water, and

if you then will have an abundant catch, there will be a light within you out of which you easily will be able to determine who I am. Then still today, you will come to Me and let yourself be baptized by Me with the Spirit of truth and of life. But do not ask now anything more, but do what I have advised you."

<sup>9</sup> Then the fisherman bowed before Me, stepped quickly into his boat, navigated skillfully back to his companions who already prepared themselves to gather in their nets, and he told them what I had advised them to do.

<sup>10</sup> Then they all shouted aloud, so that we on the shore could hear it: "Hail to the One who has advised this to you! It is He Himself in whom we believe! What He has advised to you, we will do! Hosanna, the high Son of David, who came to save us in the name of the Lord! And now, with good luck in His name! Let us throw out the nets!"

<sup>11</sup> Then they threw out their nets, and within a few moments, they were filled with so many fishes, that the nets could hardly contain them, and the fishermen - about twenty men - needed more than 1 hour to bring over all the fishes from the nets into the containers.

<sup>12</sup> When their work was done, they shouted from joy, and they praised God who really had exalted His name in the Son of David. And with their abundant catch, they navigated to their little village that was located nearby the place Jesaira.

<sup>13</sup> When they came home with their abundant catch, and their relatives saw the big quantity of fishes with which they came home, there was no end to their astonishment. And the relatives said: "Listen, you never caught so many fishes - not even in the most favorable time - and most of them are noble fishes. There must have been a miracle that was performed for you by one or the other pious person who is very pleasing to God, like there seem to be many now since the great Savior of Nazareth is traveling around and who teaches with divine power and voice, the truth to the people."

<sup>14</sup> The fishermen agreed with their relatives and told them how it happened. And also the relatives glorified and praised God, because He had given such a power to a human being.

<sup>15</sup> But the fisherman who before came in a boat ashore to us, said: "Listen, this Man Jesus of Nazareth is not like a prophet who only can say and do what is given and allowed to Him by God's Spirit, but He is someone in whom the fullness of God's Spirit, power and might lives physically, for He does not say like the prophets: 'The Lord has spoken to me: Open your mouth and tell the people My will and speak so to those who have forgotten Me' - and do this and that. For our Jesus says: 'I am the Lord and you are all brothers, and none of you should exalt himself above the other.' And to the sick ones, He says: 'I want it, be healed' - and then the sick person is healed in one moment. He who was blind, can see sharper than an eagle, and he who was lame, jumps like a deer. And when He says to a dead person: 'Stand up and walk', then the dead person rises with a completely new life and walks around very cheerfully and with joy.

<sup>16</sup> Look, this and still much more is witnessed now by thousands of people who have seen it with their own eyes and have heard it with their own ears, and that is why I believe that in the Man Jesus of Nazareth lives the fullness of God's Spirit. But many, many thousands of people take offence that He is a visible human being, and they call Him a great prophet from the tribe of David who he himself, in the spirit, called Him his Lord.

<sup>17</sup> But if it is written in the Scripture that God has created man in His image and that Abraham has seen God in the form of a man, just like Jacob-Israel, then why should anyone be offended now at the full manly form of the Lord Jesus of Nazareth and not completely believe that in Him lives the same Lord who called Moses on Mount Sinai and who gave him the laws for Israel?

<sup>18</sup> But because I completely believe without any doubt that this is indeed the case with Jesus of Nazareth, I will go now without delay on my way and go quickly to Jesaira where He stays personally with the innkeeper whom you all know very well because of his piousness. There I want to know Him still better for the first time personally - and if I come back, I will not hide anything from you."

<sup>19</sup> Also a few other fishermen said: "Also we want to know Him personally. And since we have given our word to Him, shouting loudly from the ship, that we will go to Him still tonight instead of very early in the morning, we will go with you to Jesaira. But let us take several of the most beautiful and best noble fishes with us that the innkeeper should prepare for the Lord."

<sup>20</sup> That was pleasing to everyone, and after the complete sunset in the first twilight, twelve fishermen - each one of them loaded with three fishes - went directly on their way, and they arrived easily and quickly with us in Jesaira.

## - Chapter 137 -

### Contemplation in the evening.

<sup>1</sup> When they came to us, we were still outside, where we spoke about different things with one another.

<sup>2</sup> The skipper was the first who walked to Me, bowed deeply and said: "Oh Lord and Master, forgive me my great blindness, that I did not recognize You immediately when I wanted to turn around and when You mercifully called me to come ashore. And forgive me also that I came with my companions already this evening and not tomorrow, early in the morning as You told me. And moreover, please do not mind that we poor fishermen have followed the urge of our heart and have taken the liberty to bring along for You only a small offering from the great blessing that You have visibly given to us with the abundant catch of fishes. See, here are the most valuable fishes of this lake."

<sup>3</sup> I said: "I am much more pleased with your hearts than with the fishes that you have brought here for Me as an offering, but where the heart is united with the offering, the offering is also pleasing to Me. Let us therefore eat these fishes together tonight. Give them to the innkeeper, and he will know how they have to be prepared."

<sup>4</sup> Then the innkeeper called immediately a few of his servants and let the fishes be brought to the kitchen, about which the wife of the innkeeper was extremely surprised. Those thirty-six fishes were also very welcome to her because she did not have such big and noble fishes in her tanks. Mary, who was also working in the kitchen, was very joyful about this completely unexpected gift.

<sup>5</sup> Now we also left the lawn and went to a beautiful, spacious terrace that was located on a little hill at the lake, and from where there was really a splendid view over the lake and also over the surrounding landscape.

<sup>6</sup> Although it was now already quite late in the evening - but this did not matter because since the moon was already for three quarters in full light and because there was still some light from the late twilight - the peaceful view could still be called very beautiful. And they all praised the good idea of the innkeeper to let such a beautiful, spacious terrace be built on our little hill.

<sup>7</sup> On this terrace, they all looked at nature for a while that became more and more quiet, and the

skipper made the following very good remark about this: "If with man - when he has come into the years of his life about which he says that he does not like them - the evening of his soul would look like this natural evening, then he certainly would be pleased about it. But this is almost never the case, because man spends his old age in all kinds of sorrow, worries, weaknesses, sicknesses and in an ever increasing fear for the certain death of his body. And against this fear, his weak faith and his still weaker hope in a continuance of life of the soul somewhere in the beyond - which is up to now still not really known - gives him very little certainty. Or the man who can afford it because of his wealth, throws himself especially on his old age with all lust into all kinds of worldly pleasures in order to chase away the fear and fright for death that is troublesome above all to him. And when sicknesses, against which no healing herb can achieve anything, will take him into their grip, and he can very clearly see his coming end, then it storms all the more in his soul. And so the evening of the soul of an old person can be very seldom compared - and in our time almost not at all - with this truly more than beautiful natural evening. Oh dear Lord and Master, please tell us if it will always be like that with man forever."

<sup>8</sup> I said: "In order to give man a quiet evening of the soul, I Myself as Lord over life and death have come into this world. The one who believes in Me and always lives and acts according to My teaching, and who thus seeks God's Kingdom in himself, where he undoubtedly will certainly find it, his soul will have a much more quiet and more splendid evening of life than we can see and feel this natural evening before us now.

<sup>9</sup> Why is the evening of the soul with man often so extremely stormy and miserable? Because man have separated themselves almost completely from God, the primordial Source of all existence and life and of all light and all truth. And instead of that, they have turned with all their senses and strivings towards the world and it's matter that is kept in judgment and death.

<sup>10</sup> If man will just like you turn away completely from the world and return to Me again in full faith and in all love, they will find in Me the quiet and blissful evening of the soul. But without that, the evening of the soul with man in the future, will become still more stormy and terrible than anyone has ever experienced and felt until now. Because from now on, man will not be able to say anymore: 'Who has ever seen God and spoken with Him, and who can guarantee to us the full truth of what is written in the Scripture' - because I Myself as the Lord am speaking now to man, well recognizable and visible to everyone, and I am showing them the truth of life, which is the fundamental truth of all truth. He who has accepted this in himself, will really have no fear for the death of his body, for he will not see nor feel death, even if he has to die physically a hundred times."

<sup>11</sup> The really wise skipper said: "Oh dear Lord and Master, we thank You from the deepest bottom of our life for this lesson that greatly comforts our hearts. In You we do believe, in You we do hope, and we want to and will also love You above all. But now that I am still talking, please allow me mercifully, oh Lord and Master, to bother You with still another question."

<sup>12</sup> I said: "Friend, I surely know what you still want to ask Me, but for the sake of the others, ask your question to Me anyway, but aloud, openly and freely, so that they also will be able to hear and understand what it is about."

### Contacting good spirits.

<sup>1</sup> Then the skipper said: "Oh dear Lord and Master, why is it actually not permitted to souls of deceased people to at least come to their relatives in visible form - especially when these are endangered to be swallowed up by the world - and warn them against the world and let them see the beyond. By that, the belief in the continuance of life of the soul after the death of the body would stay more truthful and firm with the people. And in this way it would be based on their own experience, and through such belief, people would also believe more easily and surely in a God Whom I suppose cannot at each moment see and speak to each person like we now?"

<sup>2</sup> What is actually the use to proclaim to man a future life of the soul after the death of the body when we cannot really convince him about it?

<sup>3</sup> The priests, who believe very little themselves or mostly nothing at all, have therefore turned to all kinds of deceitful arts for a long time already, to keep the simple, blind people in real superstition, so that they would only work for them and bring them all kinds of offerings, so that they can fatten themselves without any tiring effort. If someone, who already went to the other side, would always appear to the people and would teach them about the real situation, then the priests would certainly not be able to establish a superstition in the people and maintain it by their deceits."

<sup>4</sup> I said: "Friend, that what you, in your opinion, would like to exist, has been always the case with every nation - as long as they lived according the always faithfully revealed will of God. But when the people let themselves gradually be captured too much by the lusts of the world and their flesh, also their spiritual sight darkened, and the people began to despise, fear and escape the admonitions of the beyond. And so they lost their ability - in an awakened state of mind - to be in contact with the souls who continue to live and work in the big beyond. Only the better people were visited and taught in clear dreams by the blissful inhabitants of the beyond, and this partly for their own personal benefit and partly also for the benefit of other people who were standing at the brim of a too deep abyss of destruction, and by that they were mostly saved.

<sup>5</sup> Just go to a really worldly person and tell him that this or that spirit has appeared to you and has told you this or that, do you perhaps think that this worldly person will believe you? Oh, absolutely not. He will laugh at you and call you a fool and a dumb fanatic.

<sup>6</sup> When on Mount Sinai the laws were given to Moses among all kinds of signs of My full presence, the people were dancing in the valley around a golden calf. Why did they not heed Me? Look, the cause was their worldly attitude. Now I Myself am visibly acting in this world - but why does the worldly people not believe in Me? Look, the reason is again their worldly attitude. And that evil attitude drives the priests so much so that they persecute Me, yes they even want to grab and kill Me like an ordinary criminal, as they already have tried several times.

<sup>7</sup> Did not an angel appear to Zachariah and to all who were in the temple, visibly and audibly, when Zachariah was offering and praying in the temple? And for that he was strangled by the worldly Pharisees who are lusting for power. This was also the fate of many wise men and prophets who came to meet the worldly attitude of man with the most lightened truth.

<sup>8</sup> The praiseworthy wish that you expressed in your question has always been permitted, and the simple people of the first times, who were morally still pure and unspoiled, were taught by pure spirits in all things because they were continuously in contact with them. The spirits showed the people how they could dig up the metals from the Earth and how they could make all kinds of useful instruments and tools by means of the fire, of which they also learned from the spirits how they had to produce that. Because from whom else could the first people - who, concerning their

insight, were still completely like children - learn it other than from those beings who are filled with wisdom, to whom everything is clear from God's light in them?

<sup>9</sup> Let those for whom this is not clear just imagine a newly born child who would receive from his parents only physical care but not the least resemblance of education. Not from the parents, neither from anyone else. Although he will grow up, but in using his limbs he will be much dumber than the most stupid animal in nature.

<sup>10</sup> Now imagine a faraway country on this Earth that is inhabited with such people without teaching and education. In a thousand years they hardly will come to an intellect, and they will not even have another language than the animals in the forests and in the wilderness, as there are such men on Earth in this time, who really exist and who will still exist for a long time as proof for the fact that man without education and learning cannot know nor discover anything out of himself.

<sup>11</sup> But when people now possess all kinds of knowledge and skills, which they learn now of course from each other, then logically it must also be true that they had to be taught - at least in the first basic principles - by higher spirits who have knowledge of all things.

<sup>12</sup> Yes, the first people, who were also called 'children of God', were at first taught from the Heavens in everything. But people became aware that they had become wise and intelligent, and because of that, they became vain, arrogant and proud, and because of that, also more and more focused on the world, and selfish. They did not need the teaching from the Heavens anymore and were even ashamed of that, and they were hostile against those who reminded them.

<sup>13</sup> They established schools themselves and appointed all kinds of teachers and priests who slowly had more and more only their own worldly benefit in mind instead of the benefit of the people who in their blindness considered them as some kind of gods, and worshipped them, and who are still now very often worshipping them as that.

<sup>14</sup> When this is now happening before the eyes of everyone, and worldly man does not believe anything anymore which is purely spiritual, then is it surprising that the pure spirits are less and less appearing to the worldly-minded people? Oh friend, the permission is still the same as ever, only men are not the same as before, who were in constant contact with the pure spirits from the Heavens.

<sup>15</sup> If man will become again pure and spiritual according to My teaching, then they also will come again into communication and contact with the spirits or souls of people who have left this world. But for worldly-minded people, such contact can actually have no use, because they do not believe in it and they call it foolishness of the one who dares to remind them to the possibility of it.

<sup>16</sup> You yourself had already such visions and appearances, but were they useful to you? You say by yourself: 'Very little, because I myself did not believe that they were real and true, and considered them just like the other worldly people to be the result of a vivid imagination and a product of my fantasy.'

<sup>17</sup> But if you yourself, who are a rather pure human being, have already this kind of opinion about such occurrences, then what will the opinion be of the totally wrong and completely worldly-minded people?

<sup>18</sup> So it is completely senseless when such people say: 'Yes, if for instance my deceased father would come back as a visible spirit and would say to me: 'Look, it is so and so' - then I would believe it.' But now the spirit of his father comes, during the day, or at night in a clear dream, and he teaches his son. The son considers his vision then as a product of his fantasy and often believes even less than before. Then what was it good for and what was the use of that desired appearance of his father from the beyond?

<sup>19</sup> So if the very greatest part of man has to experience now at their departure from this world a very stormy evening of the soul that is mixed with all possible doubts, then no-one else is to blame except themselves. If you, friend, have understood this, you certainly will not ask Me such a question anymore."

<sup>20</sup> After these words they all thanked Me for this true explanation about this, which was easy to understand for everyone.

## - Chapter 139 -

### **Explanation of the Lord about the planet Mars.**

<sup>1</sup> Then we continued viewing the surroundings, and our skipper, who had exceptionally sharp eyes, saw a ship at a certain distance that navigated to our direction, and he asked Me: "Oh Lord and Master, who can bring that ship so late in the evening to this place?"

<sup>2</sup> I said: "It brings one of My disciples. But do not talk much to him when he will be with us, for he also is someone who prefers a pound of yellow earth, which they call gold, then the whole Heaven with the treasures of the spirit and of eternal life."

<sup>3</sup> The disciples understood Me, as well as our Kisjonah and Philopold, but the innkeeper and the twelve fishermen did not quite understand what I meant with that. However, no-one asked Me anything further because a servant came now to us to tell us that the evening meal was ready.

<sup>4</sup> We stood up immediately from our seats that were placed on the terrace, and we went home where the tables with bread, wine and excellently prepared fishes were waiting for us in a very spacious hall. So we went to sit down immediately at the table and partook of the meal.

<sup>5</sup> After we had strengthened ourselves with food and drink, and had talked with each other about all kinds of useful things, in which also Mary was very actively involved, our Judas Iscariot came to us in the hall and excused himself to Me that he had not been able to follow us earlier.

<sup>6</sup> I said: "Your worldly businesses are of no concern to Me. Do you then still not know why I have come into this world? He who adheres to the world and loves it, will sooner or later - but always certainly - receive the reward that the world keeps always ready for it's friends, and that reward is called 'death'.

<sup>7</sup> However, My Kingdom is not of this world, and he who adheres to Me will not receive death as reward, but eternal life in My Kingdom. My other disciples, except for a few, have also a wife and children at home, and still, they stayed with Me for the sake of the Kingdom of God. Then why did you go to your family, as if your concern for them is greater than that for Me? Write this into your worldly heart."

<sup>8</sup> Although these words of Mine were not so pleasing to the worldly-minded disciple, he nevertheless controlled himself and thanked Me for the admonition. And I said to the innkeeper that he should give him something to eat and to drink at another table. The innkeeper did that immediately, and the disciple sat down and took bread and wine. However, he did not receive any fishes because there were no more available and the disciple had already had his fill with fishes in Kis.

<sup>9</sup> Then we sat very cheerfully at our table, and I Myself instructed the twelve fishermen in My

teaching about the Kingdom of God in man and made all this clear and understandable to them from the Scripture.

<sup>10</sup> When I was busy like this for about two hours with the twelve fishermen, and had finished My teaching for that day and evening, a servant came almost out of breath from the house to us in the hall and said: "Dear lords, I was working on the terrace and looked into the direction of the sunrise. There I discovered an extremely big star that stands very close to the horizon. its light is red like blood, but also so strong that you cannot look at it for a long time. I never saw this kind of star before. What will this star mean? The Lord and Savior of Nazareth, whose wisdom is, as they say, superior to that of Solomon, will certainly know best what that star means."

<sup>11</sup> I said: "My dear friend, you have not been a servant of this house for a long time, since you have not come to know the Lord Savior of Nazareth better yet. But it is also understandable that you still do not know your Lord Savior of Nazareth better, because before you were for a longer time a servant of a Pharisee in Capernaum. But where is your star that made you so afraid?"

<sup>12</sup> Now the servant said somewhat shyly: "Yes, in that case the lords should come outside for a while, because from this hall you cannot see it because the windows are not directed to the sunrise, but are just towards the other side."

<sup>13</sup> I said: "Then we will go outside for a while to see what kind of star made you so afraid."

<sup>14</sup> Then we walked outside and immediately saw the red, big star in the east, which was now standing already higher above the horizon, by which the red color had greatly changed, although the light was exceptionally strong.

<sup>15</sup> Now I asked all those who were present and also looked at the star with somewhat anxious eyes: "Now, what do you think about this star? Do you know it or not? For you, My disciple Andreas, this star should truly not be strange because you are an astronomer."

<sup>16</sup> Andreas said: "Truly, Lord and Master, the constellation wherein it stands I do know, it is the Lion, as this constellation is already called of old, but the star I do not know. The color looks like that of the planet Mars, as it is called by the gentiles, but the size does not correspond with the named planet."

<sup>17</sup> I said: "And still, it is the planet that you just named. That it looks much bigger this year than usual, is because it is now positioned the closest to the Earth. The changeable position of all the planets in relation to the sun and also in relation to each other, has already been shown and explained to you on suitable occasions many times, and it also was shown to you that the planets can really come close to each other and also draw away from each other, depending on how they were in a certain position through their orbit around the sun. And you still do not understand such completely natural phenomena, and by that you even become afraid in your mind, by which fear it very easily can become receptive to all kinds of superstition of the gentiles.

<sup>18</sup> Look, as already said, this planet is now located the closest to the Earth, and also to the sun, for the reasons that have been explained to you. And for this reason it looks quite bigger than when it is located far from the Earth, like every object that is closer by, will also express and show itself to be bigger than from a greater distance. Do you understand this now?"

<sup>19</sup> Andreas now said: "Lord and Master, now this matter is again completely clear to me, and certainly also to all the others, and from now on we will no more break our head with a fearful mind on such occurrences.

<sup>20</sup> But since this star has brought us outside anyway, I gladly would like to briefly hear from Your mouth how most of the nations known to us, have come to believe that this star inflicts war among

the nations, especially when it shows itself bigger to the human eye, just like now because of it's nearness - for which reason it then also received the name of the pagan god of war, and many gentiles are also considering it to be the god of war himself and therefore also fear it."

<sup>21</sup> I said: "Do you still not know that all those extremely cunning priests of every people - who in their blindness, which is also a work of such priests, consider them servants and friends of the gods - know how to make use of all exceptional phenomena, and namely those at the firmament, to instill great fear and fright in them, partly through their words and partly through their deceitful arts in order to force them to bring greater offerings and other penances? Look, this also is a work of the priests, and over the course of time, also the kings of the Earth mostly originated from them.

<sup>22</sup> This star, because of it's heavier atmosphere as celestial body, has a somewhat redder color than a planet with a less heavy atmosphere. And it's alternate strong and heavy light intensity - but always with a reddish light - brought the priests soon upon the idea to call it a star of war before the people. If it was seen bigger, then coming wars were predicted to the people, and they started to give offerings.

<sup>23</sup> But if here and there among the people there was someone who told the people that the priests only wanted to exploit this opportunity and that the star as such was a completely harmless planet, and the people believed that wise man and brought little or no offerings at all to the priests, then the priests were very skilled to bring about enmities between the nations and let them be inflamed to war. These were then fought with the greatest bitterness and cruelty. Then the people ran in crowds to the priests in their temples and offered to the gods to make them milder. When at such malicious opportunities the priests had made a great profit, they tried to make the rulers milder again and the war was soon ended.

<sup>24</sup> If you have understood this now, then you also will perceive how our planet was honored to be considered as the god of the wars. But now we will leave this star alone. We go home and there we will go to rest."

## **- Chapter 140 -**

### **The courageous skipper.**

6.3.1862

<sup>1</sup> When we came into our hall again, the innkeeper asked Me where he could prepare a good resting bed for Me.

<sup>2</sup> But I said: "Look, friend, he who wants to have a bed, give him one, but I will rest tonight on My chair. Your chairs are more suitable to Me for resting than a bed."

<sup>3</sup> As I took My nightly rest now on My chair, My disciples did also not want any beds, but, like most of the time, they sat on their chairs besides Me. Only Mary and Joel took two beds in a side-room.

<sup>4</sup> The twelve fishermen returned home again, to their nearby little village, with the intention to bring again fishes in the morning for Me and My disciples - but then a greater quantity, because through My words and teachings they were very well-instructed and did not know what to do from sheer gratitude. All the way back to their little village, they shouted loudly from joy over Me, and could not stop speaking to their companions at home about the deep and pure, godly truths that they had heard from My mouth. Their companions and relatives asked them if I perhaps also had performed

a few signs or wonders.

<sup>5</sup> The skipper said: "What signs, what wonders? The word and the teaching of the Lord, which is the eternal, living truth that is full of light from His eternal Heavens, is in itself already the greatest sign and wonder, because before Him no-one has ever spoken and taught as He speaks and teaches. Tomorrow I will still learn a lot of things from Him, which are still totally unknown to me, for he who does not become wise at His side and filled with the eternal life of the soul, stays eternally more dead than a masonry block.

<sup>6</sup> I will make this now the most important task of my life to proclaim His honor, His divinity and His truly holiest name out loud, because the dumbness and evilness of all worldly people has left me now entirely. Who will stand before me with the lie when I will throw the truth as a burning thorn bush into his face? Just like before when the shepherd David slung a stone to the proud forehead of the giant Goliath, which threw him to the ground.

<sup>7</sup> Woe to the hypocritical Pharisee who thinks that he can teach me something differently. I will tell and show him, on which step towards Hell he is standing and what kind of reward awaits him there."

<sup>8</sup> All his companions were surprised about the courage of the skipper, but said anyway that it would be more clever not to make immediately in the beginning such loud commotion, so that the evil Pharisees would not be made more hostile against the Savior and His disciples as they were already now.

<sup>9</sup> But the skipper said: "If in future we still will hold back against the greatest enemies of the people and the truth, only out of fear for their evilness, then there never will be light among the people on this Earth. Therefore, with real courage, the truth should openly be thrown in their face, and we only have to really show these cunning cowards our teeth and claws just like a lion, then they soon will crawl back into their dark holes."

<sup>10</sup> The skipper continued his speech in this way for a while, until he was overtaken by sleep and he allowed himself a short rest. But in the morning, he was completely strengthened and the first one to be on his feet. And his first thought was about Me. He glorified and praised Me with all his heart.

<sup>11</sup> When he saw that his companions were still sleeping, he woke them up and said: "Friends, let us go quickly, so that we can arrive with our fishes still before sunrise, because this day we can receive the eternal life for our souls and also for the souls of still many other people."

<sup>12</sup> They all quickly got up from their resting places, went to the fish tanks, took out about a hundred of the most beautiful and best fishes and carried them to Jesaira.

<sup>13</sup> This time, also the eight fishermen who stayed home the evening before, went with them and helped them to bring the fishes to Jesaira in containers that they put on a cart, which they pulled and pushed themselves.

<sup>14</sup> When they arrived easily and quickly in Jesaira, most of the disciples were still sleeping. Only I, Peter, Andreas, Jacob, John, Kisjonah, Philopold and the innkeeper and several of his servants were already on their feet, and outside we looked at the lively scenes of the early morning.

<sup>15</sup> When the fishermen saw Me, they immediately rejoiced and thanked Me already from some distance that I had considered them worthy to see and speak to them also on this day.

<sup>16</sup> When they were very close to us with their cart, they asked Me once more if I would mercifully agree to accept their small offering.

<sup>17</sup> I said to them: "The word that I said to you yesterday at a similar occasion, is also valid for today and from now on into all eternity. Give the fishes to the innkeeper. He will know how to use them."

<sup>18</sup> Then they gave the fishes to the innkeeper, and the skipper made it clear to the innkeeper that he should not be scanty with the fishes, because their fish tanks were so full with the best kind, that they did not have to go out for a hundred days for a new catch.

<sup>19</sup> Then the servants of Kisjonah took the fishes and brought them to the big guest kitchen where there was a rather big container to keep the fishes, made of cedar wood, which was constructed by My foster father Joseph even before I was born and of which the innkeeper took good care, because his father let it be constructed in the year when he died shortly after.

<sup>20</sup> The father of the innkeeper was a pious and very righteous man, and was therefore also an intimate friend of Joseph who had often some good work to do with the father of our innkeeper, and he also stayed a friend of the son as long as he lived. That is why the innkeeper was always very fond of My family.

<sup>21</sup> Only Myself they did not know so well in this house, and I was not so much appreciated there because I was always very quiet and made nothing of Myself.

<sup>22</sup> These things may serve to know this house in Jesaira somewhat better, of which however - take note - like many other places at the Lake of Galilee, not a trace can be found anymore for already more than a thousand years, because the many wars and migrations with which these lands were often afflicted, destroyed and devastated everything. And now back to ourselves.

## **- Chapter 141 -**

### **The nature of the beyond.**

<sup>1</sup> When the fishes were brought to their place, I went with the former-mentioned friends and with the twenty fishermen to the terrace that we already know, and there we waited for the sunrise. The morning was completely pure and clear because a wind, blowing from the south, blew away the vapors of the lake and also of the surrounding mountains, and therefore, on all sides there was a beautiful view, which was especially praised by our fishermen.

<sup>2</sup> When our skipper was completely delighted by the beautiful view of the environment, he said: "Oh Lord and Master, what are all Your works beautiful and wonderful. The one who looks at them with a pure mind, must certainly experience much pleasure and joy, and this all the more if he feels in himself that they are never lost for his soul who lives forever. What do You think, oh dear Lord and Master, of this my opinion, which is maybe still very immature?"

<sup>3</sup> I said: "Your opinion is very good and also true, because a perfect soul who is born again in My Spirit of love and truth, will not only not lose anything when his body will fall away - except it's heaviness and burden that bounds him to this material world - but will gain unspeakably more by it. For truly I say to you: no physical eye has ever seen, no ear ever heard and no human sense-organ has ever felt all the happiness that awaits in the big beyond for those who love Me and live and act according to My teaching. I do not need to tell you more"

<sup>4</sup> Now the skipper said again: "Oh dear Lord and Master, where is actually that big, extremely beautiful beyond, where a perfect soul after the death of his body is received? Is it above all the stars, or in the midst of the stars, or in the free airspace where the clouds are floating?"

<sup>5</sup> I said: "My friend, you still are asking questions now in a very earthly, human manner, which however can also not be different with you. Look, the most blissful beyond is the true Kingdom of God, which is mainly inwardly in man, actually in the deepest inward part of his soul. From there, it is then also above the stars, everywhere in the endless space, in all directions, thus also in and under the stars, in the free airspace, on and in this Earth, and thus also everywhere, wherever you can think. Because everything that you see and feel on this world, is also present in a similar way in the spiritual world, without which nothing material would exist nor could exist.

<sup>6</sup> Because look, this Earth, the moon, the sun and all those numberless stars, which are also merely big celestial bodies, and where just like on this Earth, all kinds of beings and creatures are living, are in fact also only purely spiritual, because they are only, by God's will, detained expressions of His thoughts, ideas and visions in Himself. If God would push out such an idea outside the reach of His will and would not want to keep it fixed in His vision, then it also would not be there - which God is able to do if He would want that in His eternal order. But God wants that everything, just like He Himself, will exist forever, even though under many changings which are determined by God in such a way that everything will change from the first condition, in which all matter exists that are fixed by God's will, into a free and as it were independent condition which is spiritual and divine.

<sup>7</sup> When you will be perfected in the Spirit of God in your soul, you will be able to see and use everything in yourself on a small scale what God has in Himself in the most endless measure. And then you will see and understand - indescribably much more clearly than now with your obscure and imperfect sense-organs - the Earth as it is now and as it was in all former periods of existence and as it will be in the future periods until it's material end, and after that, eternally further in it's unchangeable spiritual and purest state. And also the moon, the sun and all those endlessly many other celestial bodies from the smallest to the greatest. That is why the sense-organs were given to man in an obscure and imperfect form, to make it necessary for him to continuously think and search inwardly, because for the soul, who is related to the original light of God, there is nothing more disturbing and unbearable than the obscurity and unclarity of everything that he can only perceive with his obscure and imperfect sense-organs of the body and of which he hardly can distinguish the outer layer.

<sup>8</sup> So the soul wants continuously to know the full truth, and thinks and asks and seeks then also unceasingly. And this activity of the soul, results in a continuous increase of the awakening and strengthening of the inner spiritual ability regarding the seeing, hearing and observing, as well as the feeling and experiencing.

<sup>9</sup> If the soul would come directly into this world with a completely awakened inner awareness, he would immediately fall back into the greatest possible laziness and passivity, which would mean the same as if he would possess no life.

<sup>10</sup> But life's happiness consists most of all of activity, and so it is more useful for the soul to exercise himself in all kinds of activities instead of being continuously in a condition in which he can very clearly observe the inner life in all directions.

<sup>11</sup> If you will think about all this well, you will by that already attain to a great clarity in yourself and understand many things which you were not able to understand up to now."

## - Chapter 142 -

### The activity of the soul.

<sup>1</sup> Upon that, another fisherman said: "Oh Lord and Master, You said that when a soul enters into this world, it would not be useful to him to possess directly a complete inner clearness, because - and this we very well can understand now - he would fall back into great laziness and complete passivity, for when someone has lost something valuable, he will certainly search for it until he will perhaps find it again. And in this way the soul seeks the clear inner light that was lost by his obscure outer sense organs. But when he has found that greatest treasure of life again, what will happen to his further activity? Because when man has fortunately found back that which he had lost, then his seeking, and thus his activity, will cease. When a soul has found again completely that which he sought by his active seeking, then most probably he will fall back again into complete laziness and passivity. But in that case, he would be as it were dead again, and that would in no way be beneficial for his blissfulness. In this respect, oh Lord and Master, it is still not completely clear to me."

<sup>2</sup> I said: "Friend, since the true blissfulness of life does not consist of clear visioning and understanding, but only of the activity of love that should increase more and more, every soul should first make this his only life-element, for he otherwise can never attain to the inner clearness of life, because the activity of love is an inner fire of life, which must become a bright light-giving flame through his increasing activity.

<sup>3</sup> However, when this life-element in the soul is completely awakened in such a way that the soul self becomes this life-element - which means to say that the whole man is born anew and thus born again in the spirit - then the soul also stays active in the highest possible degree, despite his inner clearness which is a result of the activity of love that has raised to the highest possible level. And his blissfulness and clearness will increase according to the degree of his love-activity and not according to the degree of his clearness, to which at no time he can attain without the activity of love, because God has determined since eternity that no spirit and no human soul can ever attain to the light without the corresponding activity.

<sup>4</sup> How do people in this material world kindle light? Look, they rub wood against wood or stone against stone, until fire sparks will come off. The fire sparks fall on lightly flammable material that maintain the glow. Once that glow is sufficiently present, and flammable objects come in contact with it - like wood, straw or a certain lightly flammable resin mixed with sulfur and naphtha - then soon a bright flame will flare up and it will become light in itself and around it into all directions.

<sup>5</sup> Could there ever have been any glow without that preceding activity, and from that, a shining flame which shows the highest degree of activity itself through it's visible active movement?

<sup>6</sup> Look, in this way, already the dead material world shows that - in order to make fire and light - a certain activity must precede. Thus, to the light of the soul's life must all the more precede a certain activity. By this, love will be awakened, which is the life-element, and only from then on, the light of the soul will exist from it's increased activity, and this is the wisdom, which recognizes, evaluates and orders itself and all things out of itself.

<sup>7</sup> Look, friend, this is how things are concerning the life of the soul and his inner clear ability to recognize himself, and so you should not be afraid that a blessed soul will ever become lazy and passive as a result of his divine wisdom, because the wisdom of a soul here, and still more in the beyond, will always be the result of his activity. If this would or could cease, then with the soul, also his wisdom and his inner clearness of life would cease. Did you understand this now?"

### The activity of the spirits.

<sup>1</sup> The fisherman said: "Yes, Lord and Master, it is now completely clear to me, but now I moreover would like to know of what actually does the activity of a perfect soul in the big beyond mainly consist. On this hard Earth, there are of course for men many thousands of different things to do if he wants to stay alive, but then what has to be done in the big spiritual beyond? Do they also plow, sow and reap there for the sake of their livelihood?"

<sup>2</sup> I said: "Oh yes, friend, plowing, sowing and reaping, but of course in a different manner and in a different sense from what happens in this material world.

<sup>3</sup> Look, without the great activity of the spirits, namely of the perfect spirits, nothing would exist on any globe. Not only nothing would grow and no living being would walk on the face of the Earth, but also there would have never been a sun or globe that would have existed, and would certainly not continue to exist.

<sup>4</sup> Although men plow the soil and sow the seed in it's furrows, it is but the spirits' work to accomplish the germination, the growing and the ripening of the fruit. From this, you surely will understand that namely for the perfect spirits, there is a lot of work and a lot to do for your visible world here on this Earth, as well as on all the other celestial bodies. And even more for the sake of the right development of the soul and the perfection of people, already on this side, and still much more after that on the other side, because there are always much more, often extremely imperfect souls coming to the big beyond than perfect ones, especially from this Earth. The imperfect, bad souls would soon spoil this whole Earth with the help of the unfermented nature-spirits, so much so that no grass, no bush, no tree would grow on it, and no animal and no human being would be able to exist anymore.

<sup>5</sup> Only through the love, the wisdom and the might of the perfect spirits, the bad, imperfect souls on the other side are hindered in this, they are continually and progressively developed - and if possible, they are also brought closer, step by step, to the Kingdom of God.

<sup>6</sup> How the perfect spirits can accomplish all that, can however not be expressed into words, but when you yourselves will be born anew and reborn, it will be clear and understandable to you how the spirits are working and accomplishing things. Did you also understand that?"

<sup>7</sup> Now the same fisherman said again: "Yes, dear Lord and Master, and I thank You for Your extremely great patience with us weak and still very stupid people. Oh, it certainly will still take a long time before we, who are living among sheer wonders, will understand these wonders. We see and enjoy the water and do not know in the least what it is. So we also see the fire and it's light and feel the glow and it's warmth, but do not know in the least what it is or it's actual cause of existence. But no matter how, we are now already extremely glad and cheerful because we have received the infallible way to the full and living truth by Your extremely great mercy and love. Oh dear Lord and Master, help us also with Your mercy, so that we will never become tired, weak and lazy by walking this road unto the bright goal."

<sup>8</sup> I said: "He who believes and who has the right will, will also reach what he seriously strives for. And also you will soon and easily reach the goal, since at My side you zealously have already gone half the way."

<sup>9</sup> When I had satisfied the fishermen completely with My teaching, they thanked Me again, withdrew and talked among each other about what they had heard, and they imprinted it firmly into their memory.

### The meaning of the predictions of the Lord.

<sup>1</sup> But I talked with our innkeeper, Philopold and Kisjonah about many things, and also about the future of the whole Jewish country.

<sup>2</sup> When the disciples heard Me talking about the dark future of the country, they said among themselves: "Sometimes you really do not know what to think about Him. We do not want to say anything against His parables in which there is always a deeper spiritual basic meaning and which He always explained to us when we did not understand them, but when in His teaching - which has to be established among the people in already ten years' time, and which can and will change people into lambs - He always speaks about a future that is still more miserable than the present time, then one often does not know what to think about it.

<sup>3</sup> Besides, He also said repeatedly that without God's will, not even one hair can be touched and not one sparrow can fall off the roof. If nothing can happen without His will, then surely there can be no miserable future without His will. And even less so when - as already said - people must be changed into lambs by His teaching, which is an active Word of God and which is talking about nothing as often and penetrating than about the love for God and fellowman, and also about humility, reconciliation, self-denial and mercy.

<sup>4</sup> If people must indeed become like that, as - to our best knowledge - several thousands of people became like that in a short time, then how can He always make predictions about a future that is still more miserable than no matter what time in the past and in this already extremely miserable present time now? Who can understand that? We absolutely do not understand it.

<sup>5</sup> He assumedly wants to have it that way for one or the other secret reason that is only known to Him. Otherwise we completely cannot understand how He can make such predictions about an extremely miserable future that is the result of His teaching, which now at the time that it exists far in Asia, even among the Moors in deep Egypt and which is also spread already in Europe among the Romans and the Greeks among many thousands of people who really believe in Him and who can always confirm it's lightening truth through signs.

<sup>6</sup> Yes, if these extreme conditions in the future that are predicted by Him must be the result of the pure divine teaching, and the Kingdom of God will take on such lamentable form among the people, then it surely will be much better not to proclaim such teaching among the people at all, so that they will not become even worse devils than they are already for the greatest part now."

<sup>7</sup> I did of course hear all those remarks from My disciples and said to them: "How can you still be offended at My predictions about the future? Did I not announce them to you already several times and have also completely truthfully shown to you what - because of the free will of man - the cause of the extremely bad future will be. And you well grasped, realized and understood it, and were not offended. Then why were you irritated now because of that, and how can you say that the future, when My gospel will be known, can only become as bad as I want it, for a reason that is only known to Me?"

<sup>8</sup> Oh, oh, how very shortsighted all of you still are. Indeed, without My will not one hair on the head of man can be touched, no sparrow can fall off the roof and no-one can change the size and form of his body, or make the day longer or shorter, for all these things are directly under the power of My will, which is also one and the same in all of the numberless many angels of My eternal and endless Heavens. But here on this globe, where everyone must first go through the test of the freedom of his will, it is quite different concerning the almightiness of My will in the moral and mental sphere of human life, as I have oftentimes already shown you.

<sup>9</sup> And did I not say: in a world where man cannot become one of the worst devils, he also cannot become a true child of God? That is why I Myself reveal now directly My will to you humans, so that you will make it as your own and become in everything completely like I am.

<sup>10</sup> And if this is now so, and can impossibly be otherwise - which you basically should clearly realize now - then how can you be offended when I also announce to these our friends what it will look like in the future as a result of the hardness and blindness of people who just like the many Pharisees do not want to turn to the light of life, but persecute it with all the anger of Hell?

<sup>11</sup> We have truly spread now the teaching of the Kingdom of God far and wide, from sunrise to sunset and from noon to midnight among many people, and many are already basking themselves in the light from the Heavens, but still, this first spreading is still very small and is the property of only small families and communities. That is why it does not stir up too great sensation with all those many worldly mighty and above all imperious enemies of the light. And until now, they did not yet undertake many things against it.

<sup>12</sup> But just let the light be more widely spread, so that the priests can notice that their temples are no more filled with people on certain feast days and great offering days, but become more and more empty, then you will see with what kind of nameless anger they will rise against My teaching and it's followers.

<sup>13</sup> Although My teaching is in itself the true peace of a soul who lives and acts according to it - yes, it is the blissful peace of Heaven in the whole man - but for the devils of Hell who, in human form on this Earth, will storm among the people with lies and cheating, it is a double-edged and flaming sword, a war and a great destruction. That is why the Kingdom of God on Earth will suffer great force, as this is already partly happening now, and those who want to have it, will also have to pull it to themselves with force.

<sup>14</sup> And look, the struggle that is predicted by Me because of the preservation of the free will of man, which is the arm of their love and thus of their life, is inevitable, because we do not first want to wipe away the people - who are wrong and evil and whose number is extremely great - from the face of the Earth by a flood for the sake of the teaching from the Heavens, since this teaching is actually given for the sake of those who are sick, deaf and blind, and those who are troubled with all kinds of afflictions, and not for the sake of those who are healthy. Then it can be easily understood that in time, great battles and wars will spread over the face of the Earth, and mainly and firstly over the old kingdom of the Jews, where the teaching originated, and this with such great devastations, that one will not be able to recognize anymore where one or the other city was located, where the vineyards, the fruitful lands and rich fruit orchards, pastures and fields have been. It will be changed into a desert and will never be transformed again into the Promised Land where once the honey and the milk were flowing.

<sup>15</sup> The fact that I am telling you beforehand has it's reason: that you can prepare and arm yourselves against it betimes. Because when you know when the thief is coming, it is easy to resist him, but if you do not know whether he will come, and when and how, during the day or at night when everyone is in deep sleep, then it is easy for the thief to come into the house and to take his loot. Therefore, walk always in the light of the inner day, and stay awake in My truth that is revealed to you, then you will be able to withstand the struggle with the enemy.

<sup>16</sup> Are you now still full of offense, now that I have shown this to you as clear as the sunlight?"

### **The humility of the workers in the vineyard of the Lord.**

<sup>1</sup> Now Peter said: "Oh lord and Master, we were actually not offended just now, and we will even be less offended since we realize now that we can never prevent what You, in all Your almightiness, do not want and wish to prevent. And what can still be done with Your continuous help, will also happen, for we always want to offer our life against the enemies of the truth. And before I fall, then, in case of need, a thousand enemies of the truth and the life will fall. For we do not only want to be teachers in Your name, but also heroes, and with the word and the sword, we want to fight against the adversaries and enemies of the truth. With Your name in our heart, and as our shield, we will conquer the whole world. But never leave us with Your mercy."

<sup>2</sup> I said: "If you stay in Me, I will also stay in you. However, without Me you can do nothing.

<sup>3</sup> And if you are with Me, and have done everything in My name, then say in yourselves: 'Look, oh Lord, how we, while working in Your vineyard, are still standing before You as lazy and useless helpers.' For truly: he who exalts himself, will be humiliated, but he who humiliates himself, will be exalted.

<sup>4</sup> Besides, you will call no-one 'Lord' - for only one is your Lord and Master, and this is I. Also, you will call no-one 'Father', for only one is your Father, namely He who lives in Heaven. So you also should call no-one good and holy, for only God is good and holy.

<sup>5</sup> You are all brothers and sisters among each other. The one among you, who wants to be the first and the most important, should be the helper and servant of all. For in My Kingdom, the most humble, the smallest and apparently the least, is actually the most important and the greatest in all wisdom and power.

<sup>6</sup> Now you know what you should do and what you always have to heed in order to keep Me and My power and might in yourselves and work with it. Do it always in this way, then you will also stay in Me and I in you."

<sup>7</sup> Now our skipper came to Me and said: "Oh, dear Lord and Master, You said that one should not call anyone 'father', because only God is the Father of all people. I can indeed see that You are completely right. Only, I do not know how I should understand what is written in the law of Moses and how it can be explained when Moses says: 'Honor your father and mother, so that you will live long and that it will go well with you on Earth.' Here Moses, the great and mighty prophet of Jehovah, calls the one who begets children, 'father'. And there is also: 'our fathers Abraham, Isaac and Jacob'. Now if we as children call our begetter 'father', are we then committing a sin against You, according to what You have said, oh Lord?"

<sup>8</sup> I said: "The word in itself is not important, but only it's inner meaning. Therefore, children can without any problem call their begetter 'father', and the one who gave birth to them 'mother', because children cannot grasp the spirit of the word. But you can grasp now the inner spirit of the word, and know that the eternal supreme, pure love in My heart for you humans, whom I educate to become My children and am eternally raising them, is the only true Father. Thus, friend, understand well, only in this spiritual sense of the word you should call no-one 'Father'.

<sup>9</sup> Remember also, that every purely external word, as well as a letter, is in itself dead and can awaken no-one. Only the inner spirit in the word - whether it is spoken out or written down in letters - makes everyone alive who thinks, acts and lives according to it's inner, living meaning. However, the one who only believes, acts and lives according to the outer meaning of the word, like the Pharisees, remains dead, like also the letter of the word in itself is dead. This to reassure you."

<sup>10</sup> The fishermen and all the others thanked Me for this explanation that I added, and they thought deeply about everything I had said and explained to them here this morning still before sunrise.

<sup>11</sup> As the sun now rose with a strong red color above the horizon, surrounded by rosy shimmering little clouds, which was a beautiful view, the innkeeper said: "Although such morning is a nice and beautiful view, it is a pity that after such rose colored morning there is almost never a rose colored evening that follows. Already of old it is said: 'Roses in the morning, dirt in the evening'. Lord and Master, will these morning roses bring us dirt this evening?"

<sup>12</sup> I said: "As long as I am among you, you can let go of the old sayings of the astrologers, although they are indeed confirmed here and there, because the One who is Lord of the morning, is also Lord of the evening. If you have understood this, you do not have to be afraid for the dirt of the evening."

<sup>13</sup> When I had said that to him, he became glad, for he was never a friend of dirty evenings.

## - Chapter 146 -

### **The Lord visits the poor fishermen of the bay.**

16.3.1862

<sup>1</sup> A messenger came now from the house to tell us that the morning meal was waiting for us. Then we left the terrace and went immediately inside. There we sat at the table in the order that is already known, and the twenty fishermen sat at the table that was set for them. And, strengthened by the beautiful morning, we partook very cheerfully of the extremely well prepared morning meal.

<sup>2</sup> When we had finished the meal after half an hour, the innkeeper asked Me what I would do until noon.

<sup>3</sup> I said: "It is free to ask, but also to answer. Although it is not always in My order to determine beforehand what I will do, for it all depends on the One who lives in Me, and I, who am now also only a man of flesh and blood, having an immortal soul, have to listen to that Spirit in Me. Only after He has said to Me: 'Go here or there, do this or that', then also My flesh and blood will know it. But this time the Father has already spoken to Me, and I know what I should do, and so I also can tell you.

<sup>4</sup> Look, not far from here, in the direction of Caesarea-Philippi, the Lake of Galilee has one of it's largest bays, through which however a big ship can hardly navigate. But smaller boats can reach it's rather widely extended shores, which you do not know yet. On those shores is located a small fishing village, leaning against a steep mountain, and it's Greek inhabitants feed themselves mostly with fishes and with the milk of a few goats. They always sell the possible surplus of their fishes in Caesarea-Philippi, and in return for that, they take salt, bread and a few tools which they need for their small housekeeping and for their work.

<sup>5</sup> I had already visited these fishermen before when they still were in a poor spiritual and physical condition, because spiritually they still belonged to the school of the Greek so-called 'worldly-wise dogs', and physically they inhabited the most miserable huts that they built on the bare rocks of the mountain. When I visited them, I greatly lifted them up concerning their physical condition, but especially from their spiritual sphere.

<sup>6</sup> And look, those fishermen, whom I am describing to you now, are the ones we are going to visit. So provide us with a number of small and light boats with which we can navigate into the bay. In one hour and a little more we can easily reach the mentioned village. If you wish, then see to it that we quickly can sail off. You will have great joy about those fishermen whom you still do not know up to now. A couple of hours after noon, we will be back here again in Jesaira."

<sup>7</sup> When I had said that to the innkeeper, Kisjonah said to Me: "Lord and Master, three good ships of mine are laying in the port. Can we not use those, to spare our innkeeper the trouble to gather the right number of small boats with his neighbors, since he is not sufficiently provided with seaworthy boats?"

<sup>8</sup> I said: "Friend, where the lake is deep, we can use your ships anyway, but when we come to the shallow bay that is fully overgrown with much reeds and cane, your ships cannot give us the service that we want anymore."

<sup>9</sup> Kisjonah said: "Also to each of my ships there are four little boats hanging, which can be used if necessary. Besides, my faith in You and Your power is so strong that I cannot have the least of doubt that in Your presence we can navigate into the shallow bay with my ships."

<sup>10</sup> I said: "Yes, if the faith of you all is so, then we can try the short sea trip with your ships."

<sup>11</sup> After I had said that, we all stood up and went immediately to Kisjonah's ships, and he gave instructions to his present skippers as to what they had to do. When they heard that they had to sail into the bay with the reed, they shrugged their shoulders, indicating that it would not succeed.

<sup>12</sup> Nevertheless, we stepped into the three ships and sailed off quickly. Mary stayed in Jesaira because she heard that we would be back a couple of hours after noon, and she discussed about many things with the woman of the innkeeper who was a close relative of the first wife of Joseph.

<sup>13</sup> Already after half an hour we reached the fateful bay, and the skippers said: "Now we must retract the rudder and take the pushing sticks."

<sup>14</sup> Kisjonah said: "Listen, the Lord is close to us and He is with us. Do what He will tell you, for His power can do more than your pushing sticks."

<sup>15</sup> When the skippers heard this from Kisjonah, they turned to Me and asked Me what they should do now.

<sup>16</sup> And I said: "Then turn the rudder backwards, then we will see if a good wind will push us through the reeds."

<sup>17</sup> Then the skippers did what I had instructed them to do, and very suddenly a hard wind came from the east that made high waves in the bay and blew with these waves also our ships very fast over and through the reed into the bay. In this way, we reached quickly and easily our place of destination. They all admired the charm of the little village as it looked like during that time, and which was only known to Me and My old disciples. We went ashore at once and looked for the inhabitants.

<sup>18</sup> When we came at the first house, there was nobody home. And this was also the case with the other houses. They were locked, and there was no-one in a house or in a goat's stable.

<sup>19</sup> Then several disciples said among each other: "He knows the most secret thoughts of man, and already several times He precisely predicted the far future for us and many other people. Then why did He not know this time that the inhabitants of this little village are not at home? Strange, really strange. If He really did not know it, He could have saved us and Himself this sea-trip. But if He

knew, and He only made this trip to test our faith, then He should know that we all believe doubtlessly in Him, and are on His side, otherwise we would not have followed Him everywhere for almost two-and-a-half years. Then what is a new testing of our faith good for?"

<sup>20</sup> Also our Kisjonah asked Me: "Lord and Master, what are we doing now in this little village that is maybe since long deserted by the inhabitants? Let us step into our ships again and sail back to Jesaira. For what must we do here?"

<sup>21</sup> I said: "You are all still somewhat of little faith. If I would not have known that all the inhabitants of this little village are at home exactly today, then I also would not have searched for them in vain. Because yesterday they had a good catch with the help of My will, which they did not know, and they want to bring part of the fishes to the market in Caesarea-Philippi, the city that has recovered itself rather well again. But they are home and we also would have met them in their houses, but when they saw our ships, they all hastily well hid themselves out of fear in the woods towards midnight, because they were convinced that they had been discovered and betrayed by someone, and that now ships of Herod were coming to bring them to ruin.

<sup>22</sup> There behind a rock they have placed a guard with sharp eyes, and he already saw that we are neither from Herod nor are Pharisees. And those guards are already leaving their place now and they soon will come close enough to us to convince themselves with more certainty as to who we are. After that, they will tell the hidden inhabitants of this little village that we are no enemies, and then the inhabitants will soon be with us and express their very great joy because I visited them."

## - Chapter 147 -

### The fishermen greet the Lord.

<sup>1</sup> It soon happened as I had predicted. It did not take long before they all came out of their hiding place, and I called them with a loud voice to come to Me.

<sup>2</sup> They all recognized My voice immediately and shouted: "That is the great Savior of Nazareth, filled with all the power of Jehovah. Let us go quickly to Him."

<sup>3</sup> They came rushing to us and greeted Me with solemn, kind words, which were also united with their heart. And they thanked Me for all the good deeds which they greatly enjoyed, and were still enjoying since My first visit. Then they asked Me to continue to remember them and their children, which I also promised to them, as long as they would faithfully and actively persevere in My teaching.

<sup>4</sup> Then they took us to their habitations and let us see it's very useful arrangement, as well as their fishing tools, their storerooms for the fishes, and also their flocks, consisting of goats and sheep. They also raised chickens and ducks and geese. And as they were originally Greeks, they liked the two last-named kinds of fowl very much. They also showed us their very big beehives that gave them much good honey, which could easily be sold for much money in Caesarea-Philippi. In short, this little people, who were formerly spiritually and physically extremely poor, improved themselves in a time of about one-and-a-half years, in such a way that they were now quite wealthy.

<sup>5</sup> One of the inhabitants was a smith who knew how to make all kinds of useful and practical tools from iron and also from other metals. He also offered these tools for sale during the already mentioned opportunity, except for a few spears and lances, which were left with this little people at My first visit. Kisjonah bought these weapons for one pound of gold, together with still several kinds

of other tools, which he could use well for his big business.

<sup>6</sup> Kisjonah asked the leader of this small community to visit him in Kis where they would talk about and settle a few things with each other for the benefit of this little village. The leader promised to do that, and he also did it soon after he returned from Jesaira, which he came to know now for the first time, because the innkeeper invited him to sail with us to Jesaira. Also our innkeeper bought different kinds of tools here from the smith.

<sup>7</sup> When the leader had briefly described to Kisjonah, Philopold and the innkeeper what this region looked like before My first arrival and how it flourished suddenly by My word, especially the innkeeper was surprised, to whom this seemed more unusual than to the two first-mentioned ones who had seen already greater signs of Me.

<sup>8</sup> Then the inhabitants wanted to treat us with all kinds of things, but I said to them: "My dear friends, this is not the reason why we came here, and we will soon leave and go back again, for I still have to settle a number of things in Jesaira. However, I have come to you now with My disciples and friends, because you faithfully kept My teaching and have become true gems of My will.

<sup>9</sup> Since you became that way, it was also time to introduce you to other people who should learn from you and acquire your true firmness of faith. And since you are also good speakers, you may from now on at certain opportunities speak with other people about Me and My Kingdom on Earth and show them the way of life.

<sup>10</sup> He who will live according to My teaching and will act like you, and who does not say and think within himself: 'Look, this time the Lord has spoken again completely like a simple man, and not much of the Kingdom of God can be discovered in this' - will also attain to that to which you have already attained, and he will be able to say, just like you: 'Now I do not live anymore, but the Lord lives in me.'

<sup>11</sup> So remain faithful to Me, also in your descendants, then I will stay in you. Do in My name what I have advised you to do now, at a right opportunity that you very easily and soon will recognize. But do not throw My pearls to the pigs of pure worldly people.

<sup>12</sup> But tell Me now, leader of this small, but for Me still great community, why you actually hid yourselves in the bushes of that wood when you saw our three ships navigating into the bay. Did you then not think about the power that was given to you by Me as a result of your unwavering faith?"

<sup>13</sup> The leader said: "Oh Lord and Master full of God's supreme might and power, look, that was very strange. Already several times since You were here, big and smaller ships have tried to navigate into this bay that is always richly provided with fish and overgrown with reeds and cane, but no-one succeeded to penetrate even a hand's breadth over the borderline of reeds, for with the might of Your living word and will we drove them all directly far back into the lake. But this time Your word and will in our heart did not help us, for the reason that I very well understand now.

<sup>14</sup> When we saw these three ships, we immediately forbade them in Your name to navigate into this bay, but the ships did not stop, but penetrated unstopably ever deeper into our bay. Then we all became really afraid, and we could do nothing else except to flee and to hide ourselves in the bushes of the wood and in the big cave, that has an entrance behind the wood which can hardly be noticed and which is so spacious inside that many thousands of people can easily stay there.

<sup>15</sup> Nevertheless, we put out a guard who had to tell us who would come to land from the three ships, who did not want to obey to the power of Your word and will in us, and what they would do. But the guard announced to us soon that those who had come to land were no Romans or subjects

of Herod, but a group of friendly-looking people, consisting of Jews and Greeks, and who did not try to forcefully enter our houses.

<sup>16</sup> After that message, we felt lighter in our heart, and we advised the guard to convince himself more closely as to who those men were who had come to land. We received an even better message. Only after that, we dared to come into the light. We then heard Your call, which we know well, and hurried to You, the Father and Lord of all existence and life.

<sup>17</sup> Now it became of course clear to us why the three ships did not want to obey us, for although Your word and will in us are truly miraculously powerful, they will still eternally not equal Your very own will and resist it. And we certainly thought too little about it this time. We did not consult Your Spirit in us properly, to know if we had to command the ships in Your name or not. If this time, like on other occasions, we had asked for advice, then it also would have been clear to us who were coming on the ships. But because we did not do that, we had to pay for that with our fear and by running away. Is it not so, Lord and Master?"

<sup>18</sup> I said: "Yes, it is so, and by this experience, you became wiser again. But make yourselves ready now to leave, leader, and sail with us to Jesaira."

## - Chapter 148 -

### **Love, meekness and patience are better than justified zeal.**

<sup>1</sup> After these words, the leader prepared himself, stepped into the ship where I was on with My old disciples and the other three friends, and he navigated with us to Jesaira. We quickly and easily came into the mentioned village where a well-prepared midday meal was already waiting for us. Only two hours had passed since noontime, and thus it was still the normal time on which we usually ate for the noontime.

<sup>2</sup> Our leader was surprised about the beautiful wheat bread, and even more about the good wine and the excellently prepared noble fishes. After we partook of the meal, we went again to the already known terrace, about which also our leader could not stop praising the very beautiful view.

<sup>3</sup> After he had looked into all directions around him, he said: "This is remarkable. Our little village is located only two hours from here at the same lake, but what a difference between here and there. Here the surroundings abound in charming and attractive beauty, and at my place it looks more awful than charming. Although around our village it looks now, thanks to Your mercy, oh Lord, very reasonable, but a panoramic view that refreshes the mind, is completely lacking. Our bay, which cannot be called exactly small, is on both sides so much closed in at the entrance by the rather high and steep mountains that are located before it, that from the roof of our habitations and also from the mountains behind us - as far as they can be climbed upon with the greatest difficulty because of their steepness - we cannot even see the high sea, let alone anything else, because the mountains are stretching out at the right side in a half circle further into the big lake and are completely obstructing our view.

<sup>4</sup> But instead of that, our region has another good quality compared to this one. Here, one is certainly more drawn to the love for the world than in our true desert, and the love for the world is not suitable to awaken the divine Spirit in man. Once it is awakened, then of course also such a view, as this one, will certainly harm no-one any more."

<sup>5</sup> When the leader of the bay had spoken really wisely about this region, he asked who those

twenty simple men were, who also visited the bay with us, but who until now did not speak a word to anyone, except among themselves. And I described them to him, which made him very glad.

<sup>6</sup> Then I let the skipper come to him. He spoke with him and was surprised about his eloquence and about his earnest and great courage.

<sup>7</sup> Then he stood up, he amicably held out his hand to the skipper and also to all his companions, and said: "With such men in the group, many things for the salvation of mankind can be realized. Truly, he who still fears man of this world is, especially in this time, not fit to spread the Kingdom of God, where force upon force has to be used to open up the gates for the truth and give entrance to it.

<sup>8</sup> Now we should no more work in secret, but step courageously with the light from the eternal Heavens of God also to the kings and princes of this world, and show them that they are also human beings, who, as they are now, will not live forever, but can expect the judgment and the eternal death in the big world of the beyond. Yes, yes, you are right: as a burning fire one should sling the truth into the face of worldly people, and fight with a flaming sword against the priests of the lie, of dark superstition and deceit, otherwise the Earth will always remain a valley of tears and a grave of death, not only for their bodies, but also for their souls."

<sup>9</sup> Now I said: "You are right, I praise your zeal - but together with your justified zeal, remember also the following: there is always a greater power in the wisdom of the human spirit than in his fist, and where earnest in itself can perform little or nothing, love with it's patience and meekness will do wonders. The full earnest in your own heart and it's courage controls yourself. However, your weapon against people should always consist only of love, meekness and patience. Then you will achieve more on this way on which I Myself am going before man, than with sheer zeal of fire and it's earnest that is as hard as diamond.

<sup>10</sup> You really should not be afraid of worldly people, who in their anger can indeed kill the body, but can do nothing further anymore to your soul. Therefore, fear only the One who is a true Lord over life and death since eternity.

<sup>11</sup> But if you see that with love and the right wisdom you can achieve nothing with people who went too much into the dark, then turn your back on them and go away from there, and you certainly will find again people with whom you will be able to do good things in My name.

<sup>12</sup> You should confess Me before all people, because I also confess you before My Father, but you should not force Me on the dark, worldly people, and should also not throw My pearls to those who are worldly pigs. For I say to you: My Word is only a true fertilizer of life for the wheat, and My teaching is a true fertilizer for the noble grapes of the vineyard - but for the weeds of the Earth, I do not have any fertilizer of life, for it is only to be trampled upon and burned, and to fertilize the common soil of the Earth with it's ashes.

<sup>13</sup> He who is on the Earth for life will be awakened to life by My Word, but he who is here for death by his own will and firm stubbornness, will also pass into death. He who wants to stand up for life from the grave of his matter, may stand up, but he who wants to fall, may fall.

<sup>14</sup> To preach the gospel to the devils, would mean to pour oil on fire. So be always clever as serpents, but together with that, also as meek as doves, then in this manner you will be very skilful workers in My vineyard of life."

<sup>15</sup> When I had said that to the fiery zealots, there was a complete change in their mind, and they thanked Me from the deepest of their heart for this lesson.

**The Lord predicts the end of His time on Earth.**

<sup>1</sup> Much was still spoken after that, until the evening, about the Earth, its form, about the sun, the moon and the stars and about the other phenomena of the Earth's nature, which brought about great joy to everyone.

<sup>2</sup> The chief from the bay said: "Oh Lord and Master, all praise to You, all honor, all love and all thanks, because You have revealed this to us, and now we know about the big house - which is called Earth, and on which we are temporarily living - what it looks like and how it is made. Because the ignorance of those things was mostly the source of evil superstition, and as a result of that, an almost inexhaustible source of nourishment for the lazy and slow pagan priests who worship idols. But with Your help, it will soon be different."

<sup>3</sup> Now a servant came, inviting us for the evening meal, for the sun had already set a couple of hours ago. So we stood up immediately from our seats on the terrace and went to the house to partake of the evening meal.

<sup>4</sup> After the evening meal we still stayed awake until midnight, and during that time, on My request, My John explained many things to the twenty fishermen and the leader of the bay. Close to midnight we went to rest, and already before sunrise we were on our feet.

<sup>5</sup> The fishermen went home, but they came back to Jesaira very early in the morning with a load of the best fishes, which were also immediately prepared for the morning meal.

<sup>6</sup> As usual I went outside before sunrise, together with all who were with Me in this village. On the beautiful terrace I laid My hands upon the twenty fishermen, the chief of the bay, the innkeeper, Kisjonah and Philopold, and filled them with the power to heal all kinds of diseases in My name, and I gave them the right to spread My teaching among the people, and that among the blind Jews and the gentiles.

<sup>7</sup> They all thanked Me from the deepest of their heart for this calling, and they went then with Me for the morning meal.

<sup>8</sup> During the morning meal, Mary said to Me: "My most beloved son, You have done so many signs everywhere, but here You did not show anything of Your truly divine power. Perform a sign here also, before You travel on."

<sup>9</sup> I said: "Woman, talk to the fishermen, then they will tell you if I did not perform any sign here. But I did not come into this world for the sake of signs, but for the sake of the truth and the life of the soul, so that everyone who believes in the Son of Man, will have eternal life in him.

<sup>10</sup> No-one will be saved because of My signs, but rather everyone who believes in Me and who lives and acts according to My teaching. Besides, I have given now the power to My friends to do good to the poor, suffering people in My name, and this is a greater sign than when I would now create a world before your eyes.

<sup>11</sup> However, at the end of My time on this Earth, which will be during the coming time of Passover in Jerusalem, I will perform a very great sign for all people, by which many will receive eternal life, but a lot of them will come to judgment and eternal death. The one who will then not be offended at Me, will receive the life of the soul."

<sup>12</sup> Mary said: "Of what will that last great sign consist? So that also I can come to Jerusalem to see

Your greatest sign, performed by You."

<sup>13</sup> I said: "Woman, you surely will come to Jerusalem and see the last and greatest sign that I will perform, but by that you will feel no joy, but a great sadness in your pure heart. I will be betrayed, caught by the Pharisees and be handed over to justice. And concerning My body, it will be killed on the cross as a common criminal, but on the third day I will - out of My own power and might - arise again. I will come to all My friends and brothers and give them the power to forgive people their sins in My name and to awaken the dead to life. Look, woman, of this the last and greatest sign will consist that I will perform in My body."

<sup>14</sup> Mary, and all the other friends with her, said: "But Lord and Master, You surely will not let this happen to You?"

<sup>15</sup> I said: "Only I know the will of the Father in Me, and My soul knows what I have to do. The one who will not be offended at Me, will just like Me overcome death and penetrate into eternal life.

<sup>16</sup> The one who loves the life of this body because of the world, will lose the life of this soul. But the one who, for My sake, does not love it, will keep it forever in My Kingdom."

<sup>17</sup> After these words of Mine, all those who were present, became sad and they thought about it, as to what would be the result of that.

<sup>18</sup> And I said: "Why are you sad about that? Do you perhaps think that I will leave you after the death of My body? Oh, certainly not. Only then I will really stay with those who are Mine until the end of times on this Earth, and I will keep open, for everyone who believes in Me, the gates to the eternal life in My Heavens. Although My sheep will be scattered when I will be killed as their Shepherd, but I Myself will then gather them again, and then there will be only one flock and one Shepherd forever. But the goats and the wolves in sheep's clothing will be removed and delivered to judgment and the eternal death of matter."

<sup>19</sup> When I had finished this short speech, a Voice sounded in the space of the hall, and the words sounded like this: "This Jesus of flesh and blood is My beloved Son, whom the whole of humanity should glorify. He is the incarnated expression of My love, My wisdom and My will. I am in Him and He is in Me. We are completely one. He who sees and hears Him, sees and hears also Me. And he who will do My will, will have eternal life in himself."

<sup>20</sup> After these words they all fell down before Me and wanted to worship Me.

<sup>21</sup> But I said to them all: "Stand up from the ground, for in this kind of expressions of honor I am not pleased, but rather in your love and in the fact that you loyally and actively persevere in My teaching.

<sup>22</sup> Peace be with you all. But not the kind of peace like the world has and gives, but the inner peace of the heart, of the soul in My love, which is the eternal life. Amen."

<sup>23</sup> After these words of Mine, they all go up, thanked Me for this comfort and became cheerful again.

**The trip from Kis to Marcus at Caesarea-Philippi.**

<sup>1</sup> Then I said to Kisjonah: "Friend, let now again your three ships be ready for a further trip, for I want to travel to the old Marcus who lives near the city of Caesarea-Philippi, and strengthen him, for he suffers already for half a year from a fever."

<sup>2</sup> Kisjonah gave then also immediately instructions to his skippers as to what they should do. And the ships were prepared immediately for the further trip.

<sup>3</sup> The twenty fishermen asked Me if one or the other could accompany Me to the indicated place, as well as Mary and Joel and the chief from the bay.

<sup>4</sup> I said to the fishermen: "Do as you like, but it is sufficient if the skipper and still another companion will sail together as witnesses to the few places which I will visit at the Lake of Galilee. And also Mary and Joel and the leader from the bay can accompany Me. So then, let us leave now."

<sup>5</sup> Also the innkeeper asked Me if he and his eldest son could accompany Me.

<sup>6</sup> I said: "You also have a completely free will. So do as you feel in your heart."

<sup>7</sup> After these words of Mine, also the innkeeper hastily prepared himself to leave.

<sup>8</sup> Then we boarded the ship and sailed off into the direction of Caesarea-Philippi.

<sup>9</sup> After we had sailed for almost an hour, a couple of ships from near Tiberias that were heavily loaded with salt and grain came in our direction. And because the wind, that was favorable to us, was against them, they had great difficulties and were afraid to sink.

<sup>10</sup> They pleaded with us to help them.

<sup>11</sup> And I said: "Why have you loaded your two ships so heavily? Next time do not let yourselves be tempted by pursuit of profit, and let also your neighbors earn something, then you will not have to go through such danger and trouble with your ships. But there are now a couple of empty ships coming. Load half of your goods into them and divide then your profit in Capernaum with them, then you will arrive there without any damage. But if you will be miserly in Capernaum, it will be up to you as to how you will return to Tiberias.

<sup>12</sup> The skippers promised this to Me. The two empty ships came along and I told them what to do in exchange for half of the profit in Capernaum. And it soon happened as I had said.

<sup>13</sup> Then the skippers of the four ships thanked Me, and they navigated, despite the headwind, in the direction of Capernaum.

<sup>14</sup> But we sailed to the place of our destination with a favorable wind, which made the rowing very easy for our skippers, and we reached it soon.

<sup>15</sup> When we came into the village of Marcus, we met many guests who made use with good results of the powerful healing springs here.

<sup>16</sup> The servants of Marcus came quickly to the shore and informed us that if we also wanted to make use of the healing springs we probably would not find accommodation, since all spaces were completely full with guests from all countries. Besides, their lord was sick, and so it was now

difficult to speak with him, because exactly today it was his day of fever.

<sup>17</sup> I said: "You are new servants in this house and you do not know Me - but Marcus, the owner, and his whole house knows Me. Therefore, go to your lord and say to him: 'The Lord and Master has arrived with His disciples and His friends. He must get out of bed and come to Me, then he soon will be healed from his fever. Go and tell him that.'"

<sup>18</sup> The servants went and told Marcus and his wife and children. When they heard that, there was a great rejoicing among them, and they all hurried outside to come to Me as quickly as possible.

<sup>19</sup> When the old Marcus saw Me, he stretched out his arms and said with a loud voice: "Oh Lord and Master, full of divine love and mercy, with what kind of great desire did we all wait for You, because You certainly would visit us in our need, as You promised us then when You were here, for the salvation and well-being of us and many other people. And now that my real need has almost reached it's highest point, You also came to help me and also my wife, who just as I, has already become old and weak and tired, and to strengthen again my whole house in the faith in You and in Your teaching. Oh, we all thank You in advance for the more than great mercy, because You have found us worthy to visit us."

<sup>20</sup> I said: "Do not be so much excited, dear friend, for you know that I can also very well hear and excellently understand the inner language of the heart. But before anything else, you and your wife, be now completely healthy of body.

<sup>21</sup> But next time, do not eat anymore fish that rotted in the water, and let a slaughtered fish not remain for half an hour without salt, thyme and caraway. Then prepare it in the Jewish manner that is known to you, and you will be spared from all kinds of fever. Do the same with the flesh of animals. And do also not eat any rotting fruit and no moldy bread."

<sup>22</sup> After these words of Mine, the old Marcus and his wife and children became completely healthy and strong, and they all thanked Me with many tears of joy in their eyes for the healing of their body and for the advice given to them.

## - Chapter 151 -

### **Marcus gives news about the successful healings in his bath resort.**

<sup>1</sup> Then I said to Marcus: "Your new servants, who still do not know Me, informed Me at My arrival that we probably will not find accommodation here because of your many bath guests. What do you say about that?"

<sup>2</sup> Marcus said: "Oh Lord and Master. Not find accommodation with me? Even if there would come a hundred times more disciples and friends with You as in this case now, then I still will and could excellently accommodate them for years. My new servants - and there are many now - do not like to work, and so they always cause problems when there are new guests coming to seek accommodation. But then, if the guests hand out money beforehand, then there is soon no lack of accommodation. And this seems to also have happened with You.

<sup>3</sup> But I will give those lazy servants a pretty good preaching, so that they will know what they have to do next time with the guests who frequently seek their physical well-being here. And besides that, they visibly have also very often found the well-being of their soul in this institution, which You, oh Lord and Master, have only created for the well-being of the people. For I and my children and

elder servants have always taken care to make You known to all the guests as the most wonderful Master of this institution, in such a way that they only could find the true well-being of their body and their soul by the living faith in You.

<sup>4</sup> Gentiles as well as Jews believed our words, but those who did not believe, left the institution as they had come. And that were mostly Pharisees from Jerusalem and also from many other places and regions. They did not believe what we very truthfully told them. They berated what we were preaching and they were offended because they could say nothing against us because we are Romans, and they left the institution again, exactly as they had come.

<sup>5</sup> But it is really remarkable with people. They have seen hundreds of people who have accepted here the fullest faith in You and were by that completely healed of all their afflictions and infirmities, and still, they said that it was purely deceit and a multiple blasphemy when one could only be healed in this institution by having faith in You. If the springs could not heal with their healing power that was given to them by God, then a healing by having faith in You, was purely the work of Satan. And whoever was healed in this manner, had, according to them, multiple times sold their soul to the devil.

<sup>6</sup> I did not make much effort anymore with these people, especially this year. I did not accept them anymore when they came. And when they asked for the reason, I said to them the same as my new servants have said to You at Your arrival, and then they had to leave.

<sup>7</sup> There was even an investigation a couple of months ago, coming from Capernaum - most probably because the Pharisees, scribes and rabbi's, together with their chief, had lodged a complaint with the Roman commander. But I really got well away with it - of course only with Your help - for at that same time, the institution was so full with Romans and Greeks, that it really would have been difficult for me to accept one more person in the institution.

<sup>8</sup> The Romans who led the investigation had to spend their nights for eight days upon the hill that is well known to You. More precisely on the new big terrace that was built in Your honor. Since in this manner the mentioned Jewish priests could not do anything against me - according to the Roman decree: 'Ultra posse nemo tenetur' (nobody is held beyond his ability) - they no more visited this institution at all, and that is why no such individuals are present now in this institution, which will certainly not be unpleasant to You, oh Lord and Master.

<sup>9</sup> And so I have told You now everything that seemed the most important to me, and this openly for the sake of Your disciples and friends, because they are not all-knowing like You. And would You like now, oh Lord and Master, show the blissful mercy to my house with Your entrance - and immediately an abundant and good meal will be prepared. Wine and bread are certainly not lacking in My house.

<sup>10</sup> I said: "I also came to you because I want to stay a couple of days in your house. But do not make Me known today and tomorrow to the present guests here. When someone will recognize Me, without your action, I surely will answer him.

<sup>11</sup> And here you also can see the mother of My body. Your wife and children will learn from her how to prepare healthy food. And let us now enter into your house that you have expanded, and we will take some bread and wine."

<sup>12</sup> Then we went into the house, went to sit at the tables and took some bread and wine. Mary went immediately into conversation with the family of Marcus, but I introduced them all to him who were now with Me and who still did not know our Marcus. He asked several things to them and understood from their answers that they were filled with My Spirit. That filled him with joy, and he related many things to them about the signs and events that happened when I had been here for

the first time.

<sup>13</sup> And so, a couple of hours went by like a couple of pleasant moments. During that time, the meal was prepared. It was brought to the very large hall and put on the tables. We partook of it at once, went then to the well-known hill, and went up to the new terrace, which the innkeeper from Jesaira could not admire and praise enough. There was enough room for everyone - even for ten times as many people as we were, and still more.

<sup>14</sup> Now Kisjonah asked Marcus if this terrace was also often visited by the resort guests, and at what time.

<sup>15</sup> Marcus said: "I suppose you do not want to meet strange people here. Do not worry about that. Just look to that very big, beautiful garden down there, how it is crowded with resort guests. In the direction of the lake you can see several big, beautiful terraces with a view on the lake, and there are always many people. The guests always enjoy themselves in the garden, and you seldom will see anyone outside of the garden. And this terrace on this mountain, which is not exactly low, is even less visited by the guests, despite the beautiful view we have from here into all directions. For when they arrive here in a sick condition they do not like to climb upon this mountain, and when they are healed, they prefer to travel home immediately. That is why this spot is only seldom visited by foreign guests, and thus it is only for my joy and that of my family. So we are very safe and will not be troubled by strangers."

<sup>16</sup> Our Kisjonah and also all the others were satisfied with this.

<sup>17</sup> Now they all admired the beautiful view, and Marcus described to them all places, regions and mountains, and he entertained the group in this manner for more than an hour.

<sup>18</sup> Also I related now and then about what had happened in earlier times in this region, and so the whole widely extended surrounding was topographically and historically analyzed.

<sup>19</sup> When the sun was setting, we saw a well-recognizable Roman ship navigating towards our village, and everyone asked Me who was brought by the ship.

<sup>20</sup> I said: "You do not have to be all-knowing to know that. Where there is a place that is known for it's healings, then that is also where the sick will go to. These are a few Greeks and Romans. Just let them come, because the one who believingly will seek for healing, will also find it."

<sup>21</sup> After a while, the ship came to the shore and brought ten Romans and seven Greeks who were accepted without any difficulty and were immediately accommodated into the health resort by the servants who almost did not want to accept us before.

<sup>22</sup> We still stayed for a whole hour after sunset on the mountain, and My disciples related to Marcus many things about My travels, teachings and deeds, and Marcus and all the others really enjoyed those stories. When the stories were ended we went down to the house again, took a light evening meal and went then to rest.

**The disciples ask the Lord about the reason of His joy over nature.**

27.3.1862

<sup>1</sup> In the morning before sunrise we were outside again at the shore of the lake, with some resort guests who were almost healed and who enjoyed the play of the waves on the vast clear water surface.

<sup>2</sup> A few disciples asked Me: "Lord and Master, since the time that we are around You, we notice that You are always going outside more than an hour before sunrise, also during the winter, and You enjoy, just like we men, the phenomena of the world's nature. But since You know everything visually what is not only on and within this Earth but also what is and happens in the whole of infinity, what there was and happened and will be and will happen, we already thought many times about it how it is possible that You still can have pleasure in the things and phenomena on only a small place on this Earth."

<sup>3</sup> I said: "This was again a really humanly blind question of yours. If I would not have a greater and deeper pleasure than you in the things and phenomena, also in this material nature, then very soon there would not be a little point present anymore of this whole Earth with everything on, in and above it.

<sup>4</sup> For all that exists is My eternal love, incarnated before your eyes. How could I not be pleased in My love, which is since eternity everything in all?

<sup>5</sup> However, the fact that I like to be outside already early in the morning, and also often until late at night, has a double reason. For firstly you should learn from it that also in the soul of man, the spiritual morning, just like of this Earth, has to wake up early, and that I also will be sooner present on such an early morning in man than when the sun in him will have already completely risen. And I will rejoice just as much about the ever lighter morning of life as I visibly have rejoiced before you - as a real example for you - about every natural morning.

<sup>6</sup> Secondly, from My continual early morning visits, you should learn the activity and the right zeal. Also in this respect you should be like Me, and you should well remind the people about this to whom you will proclaim My gospel. For only through the right zeal and through an early activity can man attain to the true Kingdom of God in himself, and will then also be able to keep it for eternity.

<sup>7</sup> That I also like to spend the evening outside, is to show you in the first place that man should also be active in the evening of his earthly life in order to make his inner light of life stronger. For the one who will go to rest too soon in laziness and who will, in his house, give in to careless sleep, will easily experience that thieves are breaking in with him, and rob him of his treasures. But the one, who will stay awake long, will not so easily be overtaken by such disaster.

<sup>8</sup> The other and second reason why I like to spend the evenings outside, is the following: from this you can conclude that a free rest in the evening will only become a real bliss if one has been fully active during the whole day, from the early morning till the evening.

<sup>9</sup> If you have understood what I have told you now well, then remain in that light, and from now on do not ask anymore so easily about things which should be clear to you by itself. If you have well understood this, then also act accordingly, because by only understanding it, you cannot awaken the true Kingdom of God in yourselves."

<sup>10</sup> When the disciples, and also all the others, heard that, they thanked Me for My patience with

them and asked Me also for patience in the future.

<sup>11</sup> And I said: "Every person who has much love, has also much patience. And I have the most, highest and purest love for you, and thus I certainly have also the greatest patience with you. The one who stays in Me by his love for Me, in him I will stay also, for I Myself am his love and patience."

<sup>12</sup> Now two resort guests came close to Me and asked to the innkeeper Marcus, who stood next to Me, who I was, for they heard that I had spoken wisely and thought that I was a philosopher. They were two Greeks who were followers of the teaching of Pythagoras.

<sup>13</sup> Marcus said to him: "Here is unspeakably much more than the Greek philosopher Pythagoras. Pythagoras could not make the blind see and the deaf hear. However, He can do this out of His very own power, and He can awake even a dead person to life. And this is certainly endlessly much more than Pythagoras."

<sup>14</sup> Then the two wanted to begin a conversation with Me, but a servant came to invite us for the morning meal. And the two Greeks followed us to the house and waited until I would again come out of the house, for they wanted to know Me better at any price.

<sup>15</sup> This time we stayed for more than an hour for the morning meal, and this was a long time for our two Greeks. However, they did not dare to enter the house, since, as well educated men, they considered this to be improper, but they asked one time to the one and then again to the other servant whether they did not know Me better.

<sup>16</sup> But the servants received instruction from Marcus not to make Me known before time, for if it were necessary, I would determine that time Myself for that. And so the two Greeks could not know anything further about Me than what Marcus had said to them before, even when they presented a generous tip to one of the servants.

<sup>17</sup> Finally we were ready with our meal, which lasted longer this time because our Mary related several events from her and also from My childhood, which were also faithfully written down by Matthew in a special book.

### The Lord and the two Greeks.

<sup>1</sup> Now we went outside again, and just as I stepped out of the door, the two Greeks bowed down immediately before Me and asked Me to tell something more about Myself.

<sup>2</sup> But I said to them: "Why should I tell you something more about Myself? For you are rock solid adherents of Pythagoras and partly also of Aristotle, and the word alone you do not believe, and if I would perform a sign before your eyes, you will say: 'Ah, he is one from the school of the Essenes.' So you can see that My testimony about Myself would not have a great or useful value for you, and therefore for the time being it will be almost wiser to keep silent before you than to speak."

<sup>3</sup> The two Greeks said: "Master, You have spoken correctly and truthfully, and since You have so sharply characterized us with a few words, we have now already very clearly seen that You can very well see in the inside of man. And even for the most clever philosopher it would be difficult to pretend even a little bit before You. But since we have concluded this already from Your few words, and have therefore no reason not to trust Your words, You can, if You want, tell us something more about Yourself, for a word from the mouth of a truly great wise man, is more valuable for the life of many thousand times thousand people, than all the treasures of the Earth that cannot strengthen or comfort them in the end of their days.

<sup>4</sup> The word of a wise man becomes a permanent possession of the human heart, and once the evening of life is really dawning, and man comes into the days that are no more pleasant to him, then that word becomes a light full of comfort and true inner power of life, and thus the most truthful and most inner friend of everyone. And therefore, we would gladly like to hear a few words from Your mouth about Yourself, for we are already beforehand fully convinced that our hearts will find a great comfort and a good, true strengthening in Your words."

<sup>5</sup> I said: "If you believe that, then come with us to the terrace on the mountain, there we will speak with each other some more."

<sup>6</sup> The two Greeks said: "Master, although this rocky mountain is not high, but it is very steep, and healthy lungs and rather healthy feet are needed to reach the terrace on the mountain without great effort. We are - all praise to the God of the Jews - in this institution already on the way of improvement, but our chest and our feet are still not really all right. That is why it finally will be a bit difficult for us to reach the terrace on the mountain. Would You not rather spend a short time here for our sake, where it is flat, wherefore we certainly will be grateful to You according to our means."

<sup>7</sup> I said: "Dear friends, I alone know why I only on the mountain want to speak with you, and then you will know it also. So do not be afraid for this hill, for your little effort will be changed into a real comfort."

<sup>8</sup> On these words of Mine, the two Greeks decided to go with us onto the mountain anyway, and when we came on top at the terrace, the two were surprised that they had reached that height with hardly noticeable trouble or effort, and this while they could very easily breathe, and they thought that the emanation of also this mountain, as well as the healing springs that proceeded from it's interior, had a very beneficial influence on the body of man. They thought that to such mountains should be given some kind of godly honor, and it's tops should be decorated with one or even several temples that are dedicated to the gods, because people thought, and also believed, that such mountains with their healing springs were especially visited and repeatedly blessed by the immortal gods for the healing of suffering and mortal mankind in their affliction.

<sup>9</sup> The one said further: "It surely will be quite different, but most of the people who were thrown into

the world without ever being instructed by someone about the reason for their existence, think differently. The sight of the sky, with the sun, the moon, the countless stars, and the sight of all of Earth's nature, stimulated them to all kinds of supernatural assumptions through their own always lively fantasy, to which also very lively dreams of certain people must have contributed, which can of course only be the result of a very lively imagination. And so, doctrines about higher, supernatural beings were certainly the result of assumptions and dreams that were later transformed by spiritual poets into all kinds of personalities and who were illustrated to the people by artful sculptors.

<sup>10</sup> After that, came skillful orators and magicians, from who the present, almost invincible priesthood with it's temples and oracles originated, which keeps the common people into a blind belief in the mighty gods - in whom no priest believes anymore - and this no more for the sake of the gods, but for the sake of the kings and princes, so that they would not stand up against their tormentors and would bring them to ruin.

<sup>11</sup> But no matter how with these gods, I am of the opinion that even the most blind belief in one or more higher beings, is always still better than no belief at all, and a mountain or a hill that is decorated with a temple is more constructive to the human mind than a wild plain that gives little nourishment to the imagination of man.

<sup>12</sup> With this I do not want to edify idolatry as a reality compared to an extremely wise man like you, great Master, but I do not despise it because it gives the desired comfort to numberless masses of people during their bitter life on this Earth in all distress, and finally even in the always painful moment of their death. And in this respect I fully agree with the wise Aristotle, without doing away in the least of the much more edifying religion.

<sup>13</sup> And so, I and my friend have now completely revealed ourselves before you, and I believe now that you also, great Master, can reveal yourself a little more to us. But let your own will guide you, as also ours is guiding us.

<sup>14</sup> Look, I just would like to add one more thing from our old Greek wisdom to what is already said: we are truly wise men in our own manner, because we always keep in mind that we will soon die. We only try to attain to such kind of happiness on this Earth that death would not be a terror to us, but would be a comforting, true refreshment for the heart. That is why the word from the mouth of a great wise man is more valuable to us than all the treasures of the Earth, for it can also become a comforting light in our heart when the light of the world will be extinguished for our eyes.

<sup>15</sup> So be so kind, very wise Master, to give such a word to us two, then you yourself will be happier in knowing that you have made two unhappy people happy."

### The spiritual search of the Greeks.

<sup>1</sup> I said: "Listen, My dear friends, although your wish is very praiseworthy, it is still somewhat selfish. For when you were still young, healthy and strong men, and were not thinking of a bitter death like now at your age, the world with all its treasures meant everything to you. And at that time you were only striving for the perishable earthly goods that you have gathered in great quantities by your way of living. Besides, you also did not despise all kinds of worldly amusement, and you participated and enjoyed whatever the world could offer you and which was pleasing and desirable. At that time you thought only little about one or the other God or one or the other philosopher, neither about a word that could strengthen and enlighten your heart.

<sup>2</sup> But when you were close to fifty years old, and the life's powers of your body became weaker, and you saw many good friends and acquaintances depart from this life, and some of them under much bitter pain and torment, you became more serious and asked yourselves: 'How long will we still last? Is there really another life after this life, according to the doctrine of our priests, better or still worse, or is there none? Who in the world can give us a conclusive and certain proof on this?'

<sup>3</sup> Other people, who did not look at life so seriously, and who were also less worried about the misery of dying than you, told you: 'Read Plato, Aristotle, Pythagoras. Then it will be clear to you what life is like on the other side.'

<sup>4</sup> That is what you did with great zeal, but it still was not clear to you. You turned to the oracles, which could satisfy you even less. Besides that, you came to know that the true wisdom could in that respect be found with the Essenes and in the Scriptures and books of the old Jews. That is why you traveled to Essaea. There you also did not really find what you had hoped for. After that, you acquired the Scriptures of the Jews, read those throughout, but this could also not make you wiser because you could not understand them. The only thing you gained by it, is that it made you give up your belief in many gods and made you believe in the possibility of the existence of only one God.

<sup>5</sup> During your search, which lasts now almost twenty years, since you are almost seventy, you became weak and tired and you caught all kinds of sicknesses of the soul and the body. You went to all kinds of health resorts, and also this one here, about which you heard many commendable things, to obtain your physical health back again, so that you could search again the nature of life with a clear mind.

<sup>6</sup> On My advice you have now climbed this mountain with us, and as you admitted yourself, you feel much better now than before, down below. And because you are better, you want to hear from My mouth, that which you, in your ever increasing affliction, did not succeed to know in full clarity for twenty full years, and this despite all your efforts.

<sup>7</sup> Yes, he who is old and seeks very seriously what he easily could have found with much less effort when he was young - if the world with all its sensual pleasure and frivolity would not have hindered him - will still find it, but only after he has cleansed his soul of all material dross and spots.

<sup>8</sup> Suppose man - also when he is very old - would always feel as youthful and in perfect health, being joyful and cheerful, then, what you began to search already twenty years ago, would be, and stay, as indifferent to him as it was to you when you were young. But the age that becomes more and more difficult, and the end of life that comes ever closer, forces the soul, who loves life, to worry about the further nature of life, and will ask now and then about the things concerning the blind faith of the people.

<sup>9</sup> The dark and doubtful answers that he receives during his seeking purify him by the fear for the death of the body that has awakened in him, which is caused by the love for the world that keeps him imprisoned and that makes him blind and deaf. He starts to despise and to escape the things of this world, which were once so tasteful to him, and purifies himself by that of what imprisoned him in the judgment and the death of matter.

<sup>10</sup> But if the soul, also when he is old, would be able to make the perishable matter of his body young again by one or the other secret healing medicine, then he once more would very pleasantly continue to rest in his walking grave and would not be concerned about his own life. But God, out of His eternal love, has arranged this earthly life - which serves for the trial of the free will - exactly in such a way that man has to become older, weaker and more tired, and especially him who in his youth was too much attached to the matter of this temporary world, so that finally also his soul, who was kept imprisoned by death, can lift himself up to the sure, eternal life.

<sup>11</sup> Once the soul, with the help of his hidden Creator and Lord, has detached himself from the judgment of matter and has found himself in his inner light of life through his active striving, then he also has become lord over his matter and its death, which he does not fear as much as before, and he is not that much concerned anymore about the age and weakness of his body, for he himself has become healthy, strong, and full of comfort in himself.

<sup>12</sup> This is what you have sought, and what you have also found here. For he who will seriously seek, will also find that which was sought. To him who knocks at the door, will be opened for at the right time, and to him who asks, will also be given that which was asked.

<sup>13</sup> But to know how you have now finally found here what you fearfully have sought for so long, will only later become clear and understandable to you. Now it is again your turn to say openly to us how you have understood what I have told you. Because a house that has to be reconstructed cannot be finished before the ground, which must support the house, has received its full strength. If you want, you can speak now."

<sup>14</sup> Here, the two old Greeks were so much surprised about this, that they really did not know how they should begin to speak.

## **- Chapter 155 -**

### **The Greeks have questions about the omniscience of the Lord.**

<sup>1</sup> Only after a while, one of them spoke as follows: "Oh extremely wise master, as you have explained, very truly and correctly, we came to know many things during those miserable twenty years, but even the most trustworthy oracles did not know anything about our youth, and just as less about our way of living. But you, whom we have come to meet so very unexpectedly for the first time in our life, have explained our way of living so completely truthfully as if you were with us already since our youth. But how is that possible to you? Did you read that from our faces? How, how was that possible to you?"

<sup>2</sup> I said: "Do not worry about that now, for even if I would tell you directly, then you would not understand it. However, when you will become more awake in your spirit, you will understand in yourself how it is very easy for Me to tell every person openly what he has thought, said, wanted to do and did every moment since his birth. For no-one can hide himself before Me. But we will not further talk about this for the moment, and you may continue to speak."

<sup>3</sup> Then said one of the Greeks: "Extremely wise master, we visited many schools. We have been in all of Egypt, and with our money we let them show us everything in the cities. We also let them initiate us in a lot of old mysteries of ancient wisdom, but in no school we have found a master who could completely truthfully say about himself what you have said just now about yourself. And yet, considering your outer appearance, you are also only a man, who only learned his wisdom and secret art in a school before.

<sup>4</sup> But where in the world is that school? And if there is no such school on the whole Earth, then you unmistakably must be a god, who alone can do the things that you mentioned, as we know by the different religions about the capabilities and qualities of the existing gods.

<sup>5</sup> But for a man to know about someone - whom he has never seen before and from whom he also cannot know what his name is and in which city, or on which island, or in which part of the mainland he was born, and to say who he is, what he has, how he has lived and acted - that is endlessly much more than the magic that was no matter how secretly hidden. Do you perhaps also know our names, our place of birth and our women and children?"

<sup>6</sup> I said: "If I know the one thing, I certainly also know the other. But if I would have told you your names and places of birth, and also your wives and children, then you would have thought by that: 'Yes, that he easily can know from our traveling papers, which we had to show at our arrival in order to be accepted in this institution, because everything is strictly arranged according to the laws of Rome.'

<sup>7</sup> But what I told you is not stated in your traveling papers, and so this is more memorable than when I immediately would have greeted you as citizens of Melita with your names Polycarp and Eolit. And if I moreover would have told you that your wives, who are still alive, are from Athens, and that you, Polycarp, have eight children - three boys and five girls - and Eolit twelve - five boys and seven girls - this is stated in your traveling papers which I possibly could have read. But what I told you is not stated in your traveling papers, and therefore I also could not have known it from your papers. And I still know a lot more, which however I do not wish to tell you yet.

<sup>8</sup> However, the school where I could have learned it - this according to your way of thinking - exists nowhere on the whole world, for I Myself am the Master and the School.

<sup>9</sup> The one who learns it from Me and who comes with Me in the school of life, by believing in the one, only true God and by the love for Him, and through that by the love for fellowman, and who will then live and act according to My teaching, is a good disciple of My school. It is the only real and true school of life for everyone who wants to join that school and who wants therein to persevere unshakably until the end of his earthly life. Only in this school he will find the eternal life of the soul in the beyond, and death and judgment of matter will leave him.

<sup>10</sup> The one who joins this school, and acts according to it's teaching, will then also experience in himself how and why only I am the Master and the School Myself.

<sup>11</sup> However, in this school, one cannot be half in and half out, but before anything else, he should strive only for the Kingdom of God and for it's justice, which is all inside of man and nowhere else with some splendor outside of man. And do not worry about the things and treasures of this world, while they have no value for the life of the soul of man, because they are quite as perishable as the most beautiful shining dewdrop that is blown away already by a breeze. For that which a true disciple of My school needs for his timely livelihood, will moreover be given to him as a free gift.

<sup>12</sup> Look at the birds in the sky, the animals in the forest and those in the water. They do not sow and do not reap, and still they are all provided with everything they need. And if God takes care of the animals, then He certainly will take care even much more of people who believe in Him and love

Him above all.

<sup>13</sup> So you also - to give you an example - can look at the grass and the many flowers in the field. Truly, they are more beautifully decorated and dressed than king Solomon has ever been in his greatest splendor.

<sup>14</sup> And if God - who is the only true Father of all people - takes care in this manner of the plants in the field, that are still there today, but the following day are mowed, dried and are then partly burned in the ovens and partly fed to the domestic animals, then He all the more will take care of His children, so that they do not have to walk naked on the Earth. Because someone, who is a real disciple of My school, will certainly be better than all the grass and all other plants on the whole Earth.

<sup>15</sup> Therefore, a true disciple of My school should not worry about the next day, about what he will eat and drink, and with what he will clothe his body. Because that is what the heathens do, who are no disciples of My school. My true disciples will surely be taken care of, for what they need most of all.

<sup>16</sup> Now you know out of which school I have taken My wisdom. But around Me you can already see a considerable number of My disciples. They also can tell you that this is how it is concerning My Mastership and School, and that it is not different from what I have now pointed out to you."

<sup>17</sup> Now the two Greeks made big eyes, turned to one of My disciples, more precisely to John who seemed the most friendly to them, asking if it was indeed so concerning these things which were still not very clear to them.

## **- Chapter 156 -**

### **The opinion of the Greeks about the only true God.**

<sup>1</sup> John said: "Yes, dear friends, so it is indeed, even it is still not completely clear to you, but it will become more clear to you when you will join that school in yourselves by the faith in the one, only true God and by the pure love for Him and your fellowman.

<sup>2</sup> However, for this school, there is no house on the whole Earth, no temple and no Egyptian pyramid, for it exists only from the knowledge of the inner truth out of God, and besides that, from the faithful action according to that known truth.

<sup>3</sup> You have searched for the truth for a long time and have now also found it. Now you know what man should do to become, to be and to stay a true disciple of the school of the inner life. However, knowing and realizing alone is by far still not sufficient to be yourself a disciple of this inner school of life out of God in man. Only the free action, coming from the free will according to the known truth, will make man a true, real disciple in his own inner school of life."

<sup>4</sup> When the two heard this from John, they thought by themselves: 'Strange. This disciple speaks just like his Master, and he also says that we have finally found the truth which we sought for a long time. This is really very praiseworthy, however, we can detect in ourselves only very little of that truth. We also should act according to that truth, but how is that possible when the truth itself is still very dark to us?

<sup>5</sup> We only should believe in the one and only true God, love Him very purely above all, and our

fellowmen also. Yes, that should now not exactly be one of the most difficult tasks of life, but who and where is that only true God?

<sup>6</sup> To just coincidentally imagine yourself one or the other only true god and then also to believe firmly and without doubting in that being that is imagined as one god, to love that thought above all, and from that, also your fellowman, that is somehow a strange demand. If every person would do that, then everyone will also have his own god, which would then result in as many only true gods as there are human beings who are living, have lived and still will live on this good Earth. And that will then be even worse than our belief in many gods, for we know what we observe, and no-one can say to the other: 'Look, the Zeus or the Apollo in whom I believe and which I observe, is better than yours.'

<sup>7</sup> This teaching must in time inevitably result in such evil among the people that every person, who is somehow naturally wise, will clearly prefer his own god above the one from another person who is naturally less talented, and then the old wars of the gods will appear again.

<sup>8</sup> Thus, that one and only true God must then be shown to man with the greatest certainty and clarity as if existing outside of man, and all people must only believe in that God and love Him purely above all - otherwise, in the end, no-one will benefit at all from that teaching.

<sup>9</sup> And we think that this must also be the God of the Jews, in whom the more experienced Jews do not seem to believe too firmly. But then we should receive a light about that God. Otherwise also the God of the Jews will not be one hair better than our Zeus, whom we also have never seen yet."

## - Chapter 157 -

### **The teaching of the Lord about the one, only true God.**

<sup>1</sup> While the two Greeks were still having these thoughts, I interrupted them and said the following to them: "My friends, after the words of My disciple John, you let strange thoughts come up in yourselves. If it would be as you think, you finally would be right. But concerning the one, only true God, it is quite different than what you have thought, and therefore your opinion is very incorrect.

<sup>2</sup> You want to receive a light and full clarity about the God of the Jews, and that is a very reasonable desire of yours. However, you have read the books of Moses where it is written with great certainty and much clarity about who that one, only true God is, in whom only man should believe and besides whom they should not have any strange gods.

<sup>3</sup> That one, only true God has revealed Himself - as well as the fact that He exists - to Moses on the mountain Sinai. And He did not only perform great visible signs for all the present Israelites, but He also gave them extremely wise commandments and rules with which they could be a very happy people if they would strictly follow them. Because, with this, they not only would have had God completely visibly before them - with Whom they could, and were allowed to, freely and openly speak as real children to their Father concerning all their requests and needs. But He has also always greatly enlightened to them the way to the eternal life of the soul, and has kept open the great world in the beyond with it's blessed inhabitants, what thousands of people can still testify of in this very dark time, and about which a lot of old prophets and seers have spoken and written.

<sup>4</sup> Now if this is so and not different, then why, under such happy conditions of life which were often confirmed by a lot of the most infallible personal experiences, did they not remain in that belief and in the best and most living order by loving God above all as their dear Father?

<sup>5</sup> Look, the reason was self-love and love for the world that became more and more predominant with a lot of people, and from which they finally have never again turned away, despite many warnings and also often severe chastising.

<sup>6</sup> Thus they sank down into the old judgment of matter of the world and its lecherous flesh, lost the ancient, inner light of life of their souls - so much so that they cannot distinguish anymore their soul from their flesh. They do not know anymore what a soul is, and so it is not clear at all to them that they have a soul, who will live forever.

<sup>7</sup> But if man has lost himself in his most noble part of life, in such a way that he, although still alive and existing, is no more able to discover that he exists, then how can he recognize the Being of God and believe in Him firmly, while he himself has become almost completely dead in his part of life by an excessive love for the world and which should be alive,?

<sup>8</sup> But as it happened with you, before you searched for the lost ancient truth, and as this is still partly happening with you, it happens now with almost numberless many people in a thousand times more terrible way. And truly, if I did not come into this world to show mankind again the way to the eternal life of the soul, then no man could have discovered that way anymore and become blessed, here and in the beyond.

<sup>9</sup> Therefore, I Myself am the Way, the Truth and the eternal Life. The one who believes in Me and lives and acts according to My words, will save his soul from eternal death and the judgment of the world and its matter.

<sup>10</sup> The will of the one, only true God and Father of man, eternally living from His own power, you can come to know through the books of Moses and the prophets. If you strictly will live according to the - say - only ten commandments, then God's Spirit will penetrate you and will enlighten you. In that light you will then not only completely know the one and only true God, and consequently be able to love Him above all, but then He will also reveal Himself to you and raise you to all wisdom and its power.

<sup>11</sup> Then you will no more think that according to My teaching, every man will finally have his own god in his imagination, in whom he should believe without doubt and whom he also should love above all if he wants to attain to the eternal life of the soul. But then you will receive in yourselves the bright awareness that the God Who revealed Himself to you, is one and unchangeably the same who has always faithfully revealed Himself at all times to all those who have lived and acted completely according to His will.

<sup>12</sup> If you understood Me better now than before, then act accordingly. And only when there will be light and when it will become clear in you, you will completely realize that you have found here with Me what you have searched in vain for twenty long years, together with still several of your other companions, and have only found it now here."

- Chapter 158 -

**The Greeks recognize the Lord.  
Purpose and causes of sicknesses.**

<sup>1</sup> Polycarp said on this: "Extremely wise Master, we are extremely thankful for this teaching, and with all our strength we will follow Your advice as strictly as possible, although Moses is difficult to understand for us in many parts of his writings. But based on what You have promised us, we hope to also penetrate into the whole spirit of the writings of Moses and also into those of the other prophets if we follow, on Your advice, the simple ten commandments as strictly as possibly.

<sup>2</sup> But, wise Master, please have the patience and goodness to tell us if You also came by that spiritual way to Your truly divine wisdom and power."

<sup>3</sup> I said: "As a human being of flesh and blood, certainly through no other way, because according to the divine order, there is eternally no other way that exists or can exist. But I, whom you can see here and to whom you can speak, am not the one who gave you that advice, but there is One who lives in Me, Who is higher in all fullness of divine love, wisdom and power, and He is the One who has spoken to you now in this way, as He spoke to Moses and to many other prophets and wise men before, and that is also the One in whom you should believe without doubting and whom you should love above all by acting according to His will that has been faithfully revealed to you.

<sup>4</sup> So in Me, there is also the One who came visibly into this world, Whom you searched and were not able to find in any school nor in any temple.

<sup>5</sup> As I am here now in Myself, being active throughout the whole of infinity, so I will also exist and be active in the spirit in all those who will keep My simple commandments, who believe in Me and who actively will love Me above all.

<sup>6</sup> But those who, although they believe in Me and say 'Lord, Lord', but who are lukewarm in their actions, and careless in their love for their fellowman, I will not live in them and I will not reveal Myself to them, and My power and wisdom will not fill their soul. For since every man has a completely free will, I want that he first comes to Me, completely out of his free will, by acting in everything according to My will that was revealed to him. Then I also will come to him, reveal Myself to him and then fill him with all My wisdom and power by the Holy Spirit of My eternal love that rules everywhere. This is how the Lord spoke before, and also now."

<sup>7</sup> When the two heard this from My mouth, they looked very much surprised, and after having thought deeply about it for a little while, they said: "Very vaguely we already thought that there was something more different about You than only an extremely wise man, for You Yourself showed it to us very clearly when You revealed our whole course of life. Now however, through Your last words it has been as clear as the sunlight that You are completely God in Yourself, in spite of Your body, and actually the same One whom we have sought for so long and were not able to find until now.

<sup>8</sup> But now that we have found You, no power in the world will be able to turn us away from what we do not only believe, but of which we are fully convinced.

<sup>9</sup> But since You, Lord, Lord, are that same only, true, one God in Yourself in whom all people should fully believe and whose will, which was faithfully revealed to them, they should fulfill in very active deeds, we dare to direct to You in full faith our very humble request to make our bodies as healthy as possible, which we will need for the true completion of our souls. For we do believe now that nothing is impossible to You.

<sup>10</sup> However, we do not want this now as a sign for the truth of what we believe from You, but only

because we certainly can be better active with a healthy instrument for the completion of our souls and of our companions than with a sick and weak body. For together with a sick body, suffers also the soul, and has only little desire for a greater activity."

<sup>11</sup> I said: "It will be done according to your faith. But besides what you believe, you should remember that, for the sake of his soul, it is not always beneficial for man to walk around with a completely healthy body. For if his flesh is too healthy, it also becomes easily excited to all kinds of sensual lusts, in which the soul becomes covetous as well, than when his flesh is sickly and weak. And so, a physical sickness is in a certain way a guard before the door of the inner life of the soul.

<sup>12</sup> Nevertheless, you will be completely physically healthy. But be careful that at certain occasions, which are frequent with the Greeks, you will not again fall into your old sins, and by that, also into still worse sicknesses. So keep always the commandments of Moses in mind, in your heart and in your will. Deny yourself, and follow the spirit of My teaching.

<sup>13</sup> I do not want anyone to endure this earthly trial life for the freedom of will with a sick body, but if people will not follow the old advice of My love and My order, but do what they should not do, then they are also the creators themselves of all afflictions of their body and their soul.

<sup>14</sup> And I cannot turn around My order, by which the existence of all things are possible, for the sake of those who are frivolous and who are blind by their own fault. If someone knows that his body is in pain when it is hit or pricked, but who nevertheless will hit and prick it, it is his own fault when his body feels much pain because of that, because for the sake of the absurd foolishness of the people, I will not provide a soul with an insensible body and will also not make it possible that, because of gravity, he could not fall from the roof on the ground. This I say to you also, so that you can keep this in mind."

## **- Chapter 159 -**

### **The practise of neighborly love.**

<sup>1</sup> The two Greeks said: "Oh Lord Lord, we thank You from the deepest of our heart and life for the so wonderful sudden healing of our body, but we ask You also, if we would become weak as a result of our physical health, in no matter what way, and would be attracted by one or the other temptation of the world and our flesh, to always give us the necessary strength to resist with true heroic courage all temptation that can come over us. For we can see now already ourselves that without Your help no man can overcome all dangers and every enemy who lie in wait for them.

<sup>2</sup> It is easy to evade an enemy whom we can see, or to strongly and with full courage step up to him with weapons in the hand and make him harmless. But man has countless many invisible enemies against whom only You, oh Lord, Lord, can always fight with success. Therefore we ask You also for Your help if an invisible enemy would come near to harm us, for such enemies can only be conquered by man with Your almighty power."

<sup>3</sup> I said: "Your opinion is completely true and correct. Without Me, no-one can achieve anything for the salvation of his soul. And even if he has kept the laws that were revealed to him, as if out of his own willpower, then he still should acknowledge in himself that he has been a lazy and slow servant, and give the honor only to God for all the good deeds he has done, then God will always support him and make him strong.

<sup>4</sup> He who will always give the honor to God for all the good things he has done, is pleasing to Him

and is a real helper and servant after His heart. God will not leave the one who will not leave God in his heart, but will protect him with His hand. However, the one who will leave God in his heart and who will pay little or no attention at all to Him, who thinks to be his own lord and act according to his worldly reason, and who will let himself be honored, speaking about his cleverness and noble deeds when he succeeded in something, rewards himself and will not have to expect any reward from God. For all the good and true things that you do, do them in My name, and I will be with you and will support you and make you strong."

<sup>5</sup> Then the two Greeks thanked Me again, as well as Kisjonah, Philopold, the innkeeper from Jesaira, the skipper and the leader of the known fishing village. And all the disciples praised Me, because I disclosed this to the two Greeks.

<sup>6</sup> Now the two asked Me if they could tell their companions, who came with them to this cure resort, about what they had experienced in such wonderful way.

<sup>7</sup> I said: "As long as I am staying here, you should not talk about Me and not make Me known, but what you know about Moses and about the prophets, especially about Isaiah and Ezekiel, and from the psalms of David, you can talk very zealously.

<sup>8</sup> Before I will leave, I Myself will visit the guests of the resort and give them an invitation, asking if they also would like to enter into the Kingdom of God. Only after that, you can further talk with them. Those upon whom you will lay on your hands in My name, will become healthy. But this you should only do after I have first visited the resort. However, today I will not visit the resort yet."

<sup>9</sup> Then the two Greeks stood up, thanked Me again and went to their companions who were already looking for them. However, we stayed until the middle of the day on the mountain and talked with each other about the consequences of faith and the true, pure love for God and fellowman.

<sup>10</sup> Concerning neighborly love, our Marcus asked Me: "Lord and Master, should we also show neighborly love to well-known bad people and squanders who mostly have wasted and reveled away their wealth in an irritating sinful manner, and also to those who are clearly our enemies?"

<sup>11</sup> I said: "In showing neighborly love you should not make any exception, but do good to everyone, because for the one who will make exceptions, I also will make all kinds of exceptions.

<sup>12</sup> When someone is in need and comes to you, then show him neighborly love in a spiritual or also in a material way. However, the spiritual neighborly love should come before the material.

<sup>13</sup> If you have converted a sinner, and he is in need in an earthly way, then help him out of it. If he sins again after that, then rebuke him in love, and do not become his enemy. For with the measure with which you measure in My name, will also in turn be measured to you again.

<sup>14</sup> Judge no-one, then you also will not be judged later. So also, do not condemn or curse anyone, so that you also will not be condemned or cursed later.

<sup>15</sup> Do good to those who do evil to you. By that you will strew glowing coals over their heads and make them your friends. Thus, bless also those who hate and curse you, then they will regret it. Forgive your enemies seven times seventy-seven times. If they will not improve by that, you can present the matter to a worldly judge, and the incorrigible enemy should be put out of the community, because the one who does evil in an incorrigible way should also be chastised, so that his fellowmen would no longer be vexed by him.

<sup>16</sup> So be always submissive to the worldly authority, whether it is mild or severe, for it would have no power if it would not have been given from above because of the many incorrigible sinners.

<sup>17</sup> But you should not submit a complaint for every little thing, and not go to the worldly judges without an urgent necessity, because what you do not wish to come over you, spare this also to your fellowmen as far as this is possible. Only unmistakable thieves and robbers and too severe fornicators and adulterers you may deliver to justice, as well as one who has committed a murder. But you should not become angry because of that, but only do what is necessary. Leave all the rest to Me and the judges.

<sup>18</sup> Look, My friend Marcus, this is My will concerning this point. He who will act accordingly, will also never lack My blessing."

<sup>19</sup> Marcus and all the others thanked Me for this advice.

<sup>20</sup> Now a servant came to tell us that the midday meal was now ready, and we stood up to go home.

## **- Chapter 160 -**

### **The experiences of the Greek doctor and his testimony about the Lord.**

9.4.1862

<sup>1</sup> While we partook of the midday meal with Marcus, the two Greeks spoke with their companions, for when these saw very quickly that their two companions had entered the resort completely healthy, they asked what had happened to them by which they had become so healthy.

<sup>2</sup> The two could however, with the best of will, not keep completely silent about all the things that happened to them in the morning. So they made me known before their companions, but very discreet and reserved, for they thought about what I said to them.

<sup>3</sup> They described Me as a very great wise Man of the Jews who also possessed an extremely great power to completely heal, only by his will, all sicknesses, in such a way that a sick person would become suddenly as healthy as he hardly ever was in his childhood.

<sup>4</sup> When their companions heard this, as well as other things about My wisdom, they wanted to go to Me and ask for the health of their body, but the two Greeks prevented them by telling them that I would maybe visit the cure resort this same afternoon. The companions of the two Greeks were satisfied with this for the moment, but they still wanted only to talk about Me.

<sup>5</sup> One of them, who was a very respected doctor in his own village, and after he heard more about Me from his two companions, made the following remark: "I remember now something about that special Savior and wise man of the Jews. He most probably will be the same about whom I heard many things in Tyre and Sidon. Also many of you must have heard more about Him.

<sup>6</sup> They say that He is a Galilean from Nazareth and the son of a carpenter who gave up the profession of carpentry completely when He was around thirty years old. He drew disciples unto Himself and then started the work as teacher and healer. However, the priests of the Jews persecute Him because the whole people go to Him and believe in Him, for He confirms His teaching with great miracles and other great signs.

<sup>7</sup> Some think that He is a great prophet, others think that he is a new king of the Jews who will drive out the Romans from the Jewish land, which however would not be His plan since He must be a much greater friend of the gentiles than of the Jews who care little about their God. Again others

think that He is a pure Son of God, and some think that He is the ancient Jehovah Himself who clothed Himself with human flesh in order to instruct them about everything and to deliver them from the long night of all their errors.

<sup>8</sup> But no matter how it may be, when He will come to us, we certainly will know Him better, on condition that He is indeed the One about who I - as said - have heard already many things."

<sup>9</sup> Now also the others said: "Yes, you have spoken truly and correctly. We also have heard already many times the strangest things about that Galilean, which sounded of course even more unbelievable than the myths of our gods. That is why we said: If this is true about Him, then He clearly and truly is a God in whom also we Greeks and Romans will believe."

<sup>10</sup> The two Greeks who were already healed, said: "You are right, and you reminded us that we also recently heard about this a couple of times when we - as you know - were searching for the truth. But in His presence we did not think about that, although He hinted at it. Maybe He Himself did not want it, so that we could not remember what we sometimes have heard. That also should be talked about when He will come to the cure resort, although not for our sake but for your sake."

<sup>11</sup> Their companions said: "That, my dear friends, will become apparent if in His presence, there will be a good opportunity for that, and if He will allow us to ask Him. We will be glad and most grateful if He will heal our bodies, and especially our inward parts that have become already so weak because of old age, and have become completely unsuitable for the vital service of our limbs.

<sup>12</sup> It is true that I am a doctor and I have relieved the pain of already many suffering people, but the weaknesses of old age, that we have indeed inflicted for the greatest part on ourselves, cannot be completely healed through our herbs, oils or healing baths like both of you by that man of wonders.

<sup>13</sup> Someone who can do that, only by his will, is clearly more than numberless masses of people who by their will cannot even break the weakest thread of a spider, let alone heal the blood and the inward parts of an old and weak man. So someone who can do that, is compared to other people a god, and this for the very logical reason that he is capable of doing things that can only be expected from the high gods who were never seen by any mortal being.

<sup>14</sup> Although they say that the gods work only invisibly before us men and that numberless many powers of nature and serving spirits are at their disposal, but this is what the people must believe. Nevertheless, no-one has ever looked behind the veil of the threatening Isis. But our Man does divine things before our eyes, and speaks, teaches and even accepts disciples who learn from Him the art to become equal to gods, and maybe also to become as immortal as they are. That is why such Man deserves unarguably to be preferred above all gods who never existed before the eye of man, nor have given him even a half-true testimony of their existence and their works.

<sup>15</sup> But this Man exists, and gives a very true testimony before the eyes of all people of the fact that He is a real, living and truly existing God. And this we do not even have to believe blindly, for we can convince ourselves of it with all our sense organs. Thus, already for this reason, I declare Him to be an only true God, and I sent all the other idols, who existed only in the fantasy and the imagination of man, to the kingdom of the vague and empty fables, for He has made both of you healthy only by His will in such a way that, as far as I know, you have never been healthier before. Therefore, I want to give Him in advance all the honor that is due to a God. Despite my old aches of the stomach and liver, I rejoice to see Him and to walk to Him with a great love and deep respect. Maybe He will also find me worthy for a complete healing, which is very easy for Him."

### The confession of the doctor.

<sup>1</sup> When the doctor, who possessed a clear mind, had finished his speech about Me to his companions, who, with the exception of the two already healed Greeks, shrugged nevertheless their shoulders at certain statements of the doctor, of which I was very well aware, I healed the doctor from all his old afflictions through My will, as completely as the two Greeks before on the mountain. He noticed this immediately, and with the happiest face in the world, he made the following speech: "Listen, friends, the Man whom I exalted as an only true God according to my understanding and full conviction, despite the fact that you frequently shrugged your shoulders, has already accomplished in me the miracle that I desired, without even showing Himself to us. For I feel now suddenly so healthy, and fit and strengthened in all the parts of my body as never before in my already long life.

<sup>2</sup> This was done to me now by this Man, who is entirely the only true God. And compared to Him, all the rest belongs to the dark kingdom of fables. And with this, He has proven to me more clearly than with a thousand newly created suns at the firmament, that my statement is totally true. Because no man - even equipped with all the arts of the magicians who perform oracles - has truly ever known someone's secret wishes, and certainly not without any help, nor has he totally helped a suffering human being with only his will as I am helped now.

<sup>3</sup> Will you also shrug your shoulders when I, who am an experienced doctor in many things, consider that great Man as the one, only true God, who can, wants to, and will help us in everything if we will give Him the honor, and when I consider Him with full conviction as the One whom He indisputably is? Even if He - concerning His to us visible body - comes from Galilee.

<sup>4</sup> You can believe the childish metamorphoses of our invented gods and demigods that are formed in stone, wood and metal, although they have never heard anyone's prayer and have never helped anyone, but with this Man of wonders you make a doubtful face. Why actually, I am asking?"

<sup>5</sup> One of his companions said: "Dear friend - who are very respected by all of us - we know you and know that you are a very righteous man, and you always had a very warm heart for all that is good, true and extraordinary. But we know also from you that you like to search for extremes, downwards as well as upwards, and you rarely make use of the so-called golden middle rule. However, with us it is always: *festina lente* [make haste slowly].

<sup>6</sup> We do not at all reject your statement, and we think now also that your opinion is not mistaken, but all this happened like a flash of lightning to us, and with our also very spoiled stomach and weakened memory, we were not able to digest this as well as you did, who are now completely healthy. Besides, several Greeks and Romans and still many more Jews are listening to us. If we now would loudly rejoice about what we have experienced - about which we quietly also greatly rejoice - we can easily do more harm than good to this matter, which in itself is great and truly divinely wonderful.

<sup>7</sup> So we did actually not shrug our shoulders so much because of what you asserted to us, but more because of your zeal, and by that because of your voice that became too loud now and then, which would soon have attracted too many listeners. Let first this great Man of God Himself come to us and speak with us. Then we also will talk louder. Are we also not right if we prefer the more quiet cleverness to too much noise immediately at the beginning?"

<sup>8</sup> The doctor said in a somewhat lower voice: "Friends, he who has found and recognized the true God, as I have now, should just put his quiet cleverness aside, and show everyone the immeasurable great treasure that he found, so that also the blind ones would want the light of life.

<sup>9</sup> Since I am now very much convinced into the most inward fibers of my body and life of the great truth of my statement, I also do not fear any crowd anymore. No Greek, no Roman and even less a false, pious Jew. Consider all those who are here just like us because of their sicknesses in this new cure resort, were they able to help me in the same miraculous manner as my loudly and openly professed God and Lord has helped me?

<sup>10</sup> But if the almightiness of His will has now so openly been confirmed to me, why should I, who can rely on His help, stay quiet before the powerless people? Should I perhaps be afraid to be called to account by one or the other because of my new confession that is based on a living experience? Truly, for this I would not even be afraid of the emperor.

<sup>11</sup> A tyrant can indeed kill my body, but cannot do anything anymore to the soul. But my God can make the dead alive again, and has our souls in His power. Otherwise He could not know at each moment our most secret thoughts, wishes and desires.

<sup>12</sup> Once someone has found the one, only true and almighty God so obviously true and clear, and who fears the powerless people more than God, is a fool. The one who wants to fear, let him fear God and never humans for his own sake.

<sup>13</sup> Which man can grab and harm me when God's almighty hand holds, covers and protects me? Let all furies and all Jewish devils - if they exist - come over me, and also all devouring animals, vipers and snakes. Will these perhaps be able to fight against God's almightiness?"

## - Chapter 162 -

### **The discussion between the Roman supreme judge and the Greek doctor.**

<sup>1</sup> Now a prominent Roman came, who had listened to the doctor for already some time, and said to him: "Friend, what kind of only true God have you found, for whose almightiness' sake you have declared war before your more modest companions against all ancient gods, all humans, all furies and devils, against the wild devouring animals, vipers and snakes, and in your fantasy perhaps also against the nature-elements? You know the laws of Rome and it's strict and relentless preservation, and I am a Roman supreme judge, and I have my men here. What would you say if I now, despite the almightiness of your new God, of whom you know for sure or hope that He will protect you, would nevertheless let you be grabbed by my servants of justice and would throw you in a miserable dungeon? So justify yourself about your new, only true God, or this will happen to you what I have said."

<sup>2</sup> Full of manly audaciousness, the doctor said: "High judge, you also came here as a sick person, after you first went to all the gods and also to all the doctors, even to me at Melita, and were looking for help for your incurable lung disease. What would you say of someone whom we can see and talk to, who can heal in one moment by the miraculous power of his will, even at a distance, in such a way that you would be as perfectly and permanently healthy as you were never before in your youth?"

<sup>3</sup> Would you make such person equal to us, who cannot help each other anymore, and threaten him with your Roman power of justice? Or would you finally not say to yourself: 'Look, that man is capable of doing what only a God - but never a human being - can do. So He must have in Himself also a perfect divine nature and be a divine Being'?"

<sup>4</sup> Look, we have found such Person. Over there are standing two people who were healed by Him

this morning on the mountain, only by His will. They brought us the good news. I am a doctor in Melita, as you will know because you yourself visited me a year ago because of my widely spread good reputation, and I have well-recognized the incurability of your old affliction, as well as my own bad condition. I have, according to the conviction of my two friends, taken up a complete trust in myself of that true God-Man, and asked Him to help me in the same manner as He helped the two friends, if He still would maybe blissfully come today to this cure resort, as He has promised.

<sup>5</sup> When I had this desire in me in the fullest trust in the most wonderful God's most miraculous power, but I had hardly spoken it out loud to my surrounding and suffering companions, then it went like a flash of lightning through all the fibers of my body, and behold, I was at that same moment so completely healthy as I had hardly ever been before!

<sup>6</sup> That God-Man, high judge, about whom I am telling you now, does therefore not only possess the pure godly quality to heal every sickness by the almightiness of His will, but He also knows from a distance the most secret things that you think and feel in yourself, and He can therefore help you from the greatest distance.

<sup>7</sup> Can the emperor do that also with all his most brave legions, or our dumb Zeus, Apollo or any other god that is highly honored by you? If they could do that, then we certainly would not have entrusted ourselves in our old and last days to this cure resort of which we have heard many famous, wonderful things. Despite all our many prayers and offerings to our gods, we did not improve one hair. On the contrary, we became worse from day to day. And this so highly praised institution, in which you are staying already longer than I, has, according to me, not yet visibly improved your condition.

<sup>8</sup> Now if my new God, who according to my audacious statement, is the only true One and not the one who is invented by the old, selfish and lazy priests, would also help you as suddenly as He has helped me, then what would be your opinion about Him, and what kind of words would you certainly loudly thrust out of your mouth, coming from the deepest of your mind?"

<sup>9</sup> Now the judge said: "Yes, if this is the case, then everything has to be seen in a different perspective. I work in Tyre, and I also have heard already many things about a certain miraculous Savior who travels around in the Jewish land, and also that He spreads a totally new religion among the Jews, who receives a great following and who is therefore persecuted everywhere by the Jewish priests and their chiefs, but whom they nevertheless cannot catch. However, about his, according to you definitely established divinity, I have not heard anything yet.

<sup>10</sup> But no matter how, since He recently is staying in this place and even wants to visit this cure resort, I will at that opportunity also be able to know Him better.

<sup>11</sup> I know from our supreme governor Cyrenius and his subordinate advisors that they think highly of Him, but I do not know whether they also consider Him as a God. This could secretly be so, but they will not talk openly about that, but only among themselves.

<sup>12</sup> Thus, I would advise you now as friend to keep it secret a little longer, and only talk loudly about it when more things will appear among the people of your God of truly divine nature, otherwise you could be in serious trouble, especially with the dark priests.

<sup>13</sup> I myself am now no more a friend of those lazy and moreover always malicious idol-worshippers, for they stole from me many pounds of gold and a lot of pounds of silver, and all this for nothing, completely nothing. But woe the one who would dare to poke into their ancient nests of wasps, hornets and scorpions. I do not have to tell you more."

<sup>14</sup> Then the doctor said with glowing zeal: "Friends, with the sure help of my new and only true God, I dare to speak out loudly the holy, great and living truth to all people, and they will not touch me.

This conviction lives now already deeply in me, although I still did not receive the mercy to see my God and Lord personally. How much greater will be my courage when I will have seen Him and spoken to Him myself. May He quickly come to us now."

## - Chapter 163 -

### The doubts of the judge.

<sup>1</sup> On this, the judge said: "I praise your zeal, and you are happy in your well-founded conviction. And if your Lord and God would also show me the mercy that He showed to you and your two companions, I certainly would speak the same words. But since we are now talking about this matter anyway, I just want to direct your attention to something.

<sup>2</sup> Look, your almighty helper is - concerning his body - also a human being in whom much supernatural power resides which we cannot grasp, and which lived also before in the human being Moses, who was a foster child of a Pharaoh, and which then also lived in many other prophets, as this is known to us from the Scripture of the Jews.

<sup>3</sup> All these exceptional people also performed great things and signs. Nevertheless, they all died bodily. Whereto their souls have gone, no living being knows now with absolute certainty. It is believed indeed, for many valid logical reasons that the souls of many very great and virtuous people live on forever in a happy spiritual kingdom and that very pious people also associated oftentimes with such happy spirits. But I and certainly also you and several of your companions have no experience about this, and in this matter we must be satisfied in just believing it.

<sup>4</sup> If your new God would finally anyway die bodily - in a violent manner among the vengeful hands of His many enemies, or just like any other man in a very natural way - would you then still remain with your assertion?"

<sup>5</sup> The doctor said: "Even stronger and more serious than now, for His body is certainly not His mightiest active essence, but only His, as it were, omnipresent active Spirit that must live forever. For if He would not live forever in the same might and power, then who has created a suitable body for Him by which He can be quite as visibly active now for us blind people as He was active as a pure Spirit since eternity?"

<sup>6</sup> The fact that He helped me from a distance makes it obvious that it is not His to us visible body that is active, but only His Spirit, while His body was not present. So His active power and might are certainly not proceeding from His body, but from His eternal Spirit that is completely present everywhere.

<sup>7</sup> That spirit does not need the actual activity of the body, but if He nevertheless clothed Himself with a visible body, He certainly did it only to make Himself visible, more understandable and more accessible to us humans, who are completely blind in the spheres of the spirit, and to reveal to us His eternal will and it's endless power and might in an understandable manner.

<sup>8</sup> When He will have reached the goal with us, calculated according to His endless wisdom, and undoubtedly out of pure love for us humans, He will not need anymore His body that is now visible to us, and He will dispose of it in the manner that seems right to Him.

<sup>9</sup> If He also will allow His extremely blind and hardened enemies to lay their hands on His body, or that He will lay off His body in another way, will not change anything to my words. For one time He

will be invisible again to us humans - but be still eternally active like He was active since eternity before assuming a body. For if He did not exist before, then no other existence would be imaginable.

<sup>10</sup> That He certainly is a Master and Lord over all existence and life, I conclude from the fact that He must thoroughly and most clearly know about the healthy and sick arrangements of our body, and this into the smallest fibers, so that He then, with the power of His will can bring that which in the course of time became damaged, sick and unusable, into a healthy condition, and usable for the natural life, which I as an old and surely very experienced doctor must certainly understand. For how could one give a suitable means to a sick person to recover his lost health, if he would not first know what is wrong with him, and which part?

<sup>11</sup> But our perception, observation and opinion is and remains, despite all our experience, nevertheless an extremely rough and disordered, clumsy work - because it is impossible for us to see and evaluate the inner relationships of our physical life's machine in its numberless smallest parts. And therefore, with all our good knowledge and will, we are never capable to repair a serious disease, even not with the most powerful and most effective medicines, for we do not see the actual, smallest possible sick spot in that extremely artful life's machine. However, the Creator and eternal Master of that machine can see everything in one glance and knows thus very precisely where the mistake is, and knows, as a result of His eternal all-wisdom, the right means that is present, and must be present, in His Spirit, in order to immediately restore the damaged part again into the right order and activate it.

<sup>12</sup> If you, dear friend, carefully thought about this, you also will realize that I cannot and will not turn away one hair's breadth from my first assertion, even if the body of my God would die a thousand times. For I am more convinced than my now very healthy existence, that His body is not Himself, but only a means to reveal Himself more closely to us humans than would be possible in a pure spiritual way. If He, for instance, would have touched me with His hands, and only after that I would have been completely healed, then maybe I would share your concern. But since - as I told you before - I was healed from a distance, merely by His Spirit, He also will remain, without His body, the One He was since eternity.

<sup>13</sup> Take up my opinion really deeply into your mind as a full truth, and turn to a firm belief in the almightiness of His will. Ask Him to heal also your body, and then you will receive what I have received in miraculous way."

<sup>14</sup> The judge, who was completely amazed about the solid perception of the doctor, said: "I thank you, dear friend, for this teaching of yours. You have changed my mind completely, and I share now completely your opinion. Oh, if your and now also my only true God would also want to help me as He has helped you, I would praise His name only, and this throughout my whole life, and loudly proclaim His honor to everyone. Oh Lord, and now also my only true, almighty and living God, help also me from my already long lasting great suffering. Let Your holy will heal me."

### The healing by faith of the repented judge.

<sup>1</sup> When the judge had openly spoken out these words, which were earnest and filled with a firm, unshakable trust from inside, there was as if a lightning running through his chest, and he became immediately healed, in such a way as he had never been before in his whole life. For already since his birth he was weak, and for that reason - although he was the son of a captain - he did not dedicate himself to military service, but studied the laws of Rome and became a judge.

<sup>2</sup> After he became suddenly and completely healed, he also started to rejoice loudly, and he thanked Me, and also the doctor whose fearless words and deep life's true speech had awakened such faith and trust in him.

<sup>3</sup> After he had quite exhausted himself from sheer praises of honor of My Being that was still very much unknown to him, he turned to the doctor again and said: "Oh you my dear friend now, how can I reward you for the courage that you have shown me and for the truly not little effort you had because of my blindness. And how can I also reward these two companions of yours, who were the first to bring you the message of the personal presence of the great Master and of His true divinity? Tell me, you two dear friends, what did He tell you that one should do to remain sure of His mercy?"

<sup>4</sup> Then our Polycarp said: "Concerning this, He only said: 'Keep the ten commandments of Moses, and love God, the one and only true One above all in this manner, and your fellowman as yourself. Do for them what you in a reasonable manner can expect that they would do for you. Furthermore, you should not let yourselves be tempted by the appealing enticements of the world, then you will stay in Me and I in you, and in this way you will have the eternal life through the Spirit of My love in you, for I Myself am the Way, the Truth and the eternal Life. He who believes in Me and keeps My commandments, is the one who loves Me above all. To him I will come Myself. I will reveal Myself to him and give him eternal life.' Look, this is the essence of His teaching.

<sup>5</sup> We still talked about many things with Him, and He thoroughly instructed us about many great things, about which we cannot talk now because they are so extensive, but we will find a good time for that."

<sup>6</sup> The judge and the doctor thanked Polycarp for this announcement and they took the firm decision to act accordingly their whole life long.

<sup>7</sup> After this second healing, also the other companions believed now completely in Me and asked Me also for the healing of their sick flesh and blood. And they also were suddenly helped, upon which there was almost no end to the jubilation and the praising of My name that was also announced by Polycarp.

<sup>8</sup> That attracted the attention of many resort guests who went to them and asked them what kind of peculiar thing had happened, causing their continuous jubilation.

<sup>9</sup> But the judge said: "We also did not ask you why you are not jubilating. As long as the body is sick and also the soul, one does not like to rejoice, but when body and soul become completely healthy, there is every reason to rejoice."

<sup>10</sup> On this, a rich Jew, whose health had not improved much in this institution, said: "How did you become so quickly healthy in this spot?"

<sup>11</sup> The judge said: "It is not very honorable to you as a Jew to ask us gentiles. You believe in the

one, only true God, and we only began to believe in Him and asked for His help and He did not wait to help us, and for this reason we jubilate our thanks to your God, Who is and will remain now also our God. Why did you not turn in full faith to your God, so that He would help you also as He has unmistakably helped us?"

<sup>12</sup> Completely astonished, the Jew said: "I have not read anywhere in the Scripture that our God has ever helped the uncircumcised gentiles."

<sup>13</sup> The judge said: "And still, we also are alive and received everything from Him, and He let us rule over you. Then how can this be?"

<sup>14</sup> When the Jew and several of his tribesmen heard that, they did not ask anything anymore, turned around and went away.

<sup>15</sup> However, those who were healed were very glad to be rid of these troublesome guests in this manner.

<sup>16</sup> Since I still did not come to the institution, and they were waiting for Me with great desire, they all decided to go and search for Me to give Me honor in the presence of all people. Therefore, they asked a servant of Marcus if I was still in the house of Marcus and if they could meet Me.

<sup>17</sup> The servant said: "The Lord and Master is still in the house for the midday meal and relates wonderful things."

<sup>18</sup> For I related what had happened to these healed ones and what they had said, but the servant who served us before in the house and who was then sent by Marcus to the institution to get something, did not understand that, and therefore he also could not give an answer to the question of the healed ones, for he knew nothing about how the Greeks from Melita and the Roman judge were healed by the power of My will.

<sup>19</sup> Nevertheless, he said to those who asked him if they could come to Me: "I still have a small thing to do here for my lord. After that, I will go back to the house and present your request, and will then right away bring you the answer of the great Lord and Master."

<sup>20</sup> The healed ones were satisfied with that. The servant went away and did what he had to do, came then into the house to us and told Me what the healed ones had asked.

<sup>21</sup> I said to him "Go to My friends who asked you if I still was in the house and if they could come to Me, and tell them the following thing: He who is led to Me through love, may always come to Me, then I will accept him with the love that led him to Me."

<sup>22</sup> After these words of Mine, the servant went again to the institution and told the healed ones, who went then directly with great joy and respect on their way to Marcus' house.

**The healed ones come to the Lord.**

<sup>1</sup> Entering our dining hall, they immediately asked the two Greeks where I was. And those pointed at once in the direction where that "I" was.

<sup>2</sup> Knowing that, they shyly walked to Me, looked with deep respect at Me and did not dare to speak to Me.

<sup>3</sup> However, I looked at them with full love and said in a very natural tone to them: "Why are you now so shy in My presence, My dear friends? Am I perhaps different from there in the institution where I came to you in the spirit and healed you from your afflictions according to your faith and trust? Take courage, come and sit with us at this table and first eat and drink as needed to strengthen your limbs. Only after that, we will continue to talk with each other."

<sup>4</sup> The healed ones did with already more courage what I advised them to do, because My love made their fear disappear more and more. A great number of excellently prepared fishes were on the table, and also bread and wine was not lacking. The healed ones were also already hungry and thirsty. Therefore, My invitation was for them a happy fulfillment of their wish that suited them well. They ate and drank according to their heart's desire and had an ever greater childlike trust in Me and also in My disciples.

<sup>5</sup> Only after they had strengthened themselves at our table according to their need, the Greek Polycarp, who had become now the most courageous, asked Me: "Oh Lord and Master, although You told us on the mountain that You would visit us in the institution - and we have waited - but still, You did not come. There are many in there whose condition is miserable and for whom Your visit would be really necessary."

<sup>6</sup> I said: "Even if I did not come to you with My body, I still came to you with My love and helped those who turned to Me in faith and full trust. And so I kept the promise that I made to you.

<sup>7</sup> Because of the others, I personally had nothing to do in the institution. For they heard already many things about Me, and several among them saw also signs that I performed, even before their eyes. And knowing where to find Me, they still did not search for Me and did not pay attention to the signs, and even less to My words. Then why should I search for them and pay attention to them and care about their afflictions?

<sup>8</sup> However, I still will stay here for several days. The one who will search for Me, will also quickly and easily find Me, as you have quickly and easily found Me.

<sup>9</sup> When this friend of Mine, the doctor from Melita, spoke loudly about Me according to the true understanding from the Heavens, he was listened to by many Jews, but only one Roman - a gentile - came closer and began a conversation with the doctor about that new God, and he soon adopted his faith. The Jews however, soon noticed from the words of the doctor about whom he was talking. Therefore they quickly turned their back to him and did not pay attention to his definite wise words any more. Then why should I pay attention to them?

<sup>10</sup> When later you all loudly glorified Me, another blind Jew came to you who is a rich businessman and money-changer in Capernaum. And when the judge gave him the right answer and noticed by that for Whom that glorification was meant, he also turned his back on you and left you all. But if he has left you, who were with My Spirit, then he also has left Me. And the one who leaves Me, I also will leave, just as long as he repentantly and believingly will turn to Me again."

**The Lord gives rules of conduct for the faithful.**

<sup>1</sup> But you all should remember: when you are gathered in My name - like before in the garden of the institution - then I also will always be active in your midst, with you and in you, just like before in the garden.

<sup>2</sup> The one who will listen to you, will also listen to Me, and I will be merciful to him. And a sick person, who will adhere to Me, will improve when you will lay your hands upon him in My name.

<sup>3</sup> The one who will accept you, will also accept Me in you. And therefore, I will forgive his sins and bless him for this time and for eternity. But the one who will not accept you, will also not accept Me, and his sins will remain in his soul, and My mercy will be far away from him.

<sup>4</sup> When you will go to someone in My name, and he listens carefully to you, and believes also what you tell him about Me, but after accepting My teaching he does not say to you from his heart: 'Stay with me, dear friends, and eat together with me', then do not stay there. For I will also be scanty with My blessing to the one who is scanty with you, while you were not scanty with My Word which is of the greatest value for the life of his soul. Because faith in Me becomes alive and active through the works of love.

<sup>5</sup> The one who will love you for the sake of My name, will also love Me, and I will love him in return, and My blessing will from then on be over him. However, the one who will hate and persecute you, will also hate and persecute Me in you. But it will be in vain that he will kick against the pricks, and will harm himself so terribly that by these wounds, he will come into the death and the ruin of his soul.

<sup>6</sup> For the sake of My name and My Word, you should not ask for yourselves any honor or reward from anyone, but the one who will dishonor you and will harden his heart against you, will do that also against Me, and I will also be like that against him.

<sup>7</sup> What I give to you for nothing, give that also for nothing to others. But that which is offered by the love of enlightened people, accept it, and thank Me for it. For it is only My love in the heart of man who will give it to you. And thus do also not despise the smallest gift.

<sup>8</sup> However, never seek earthly gain using My Name and Word, neither any worldly kingdom. For firstly, My Kingdom is not of this world, and secondly, by receiving the earthly gain that you sought to receive, and having received a kingdom of this world, you would have already received the reward of life for your soul, and then you should not expect any further reward from Me from the Heavens.

<sup>9</sup> There still will be in later times false, imperious prophets who will do the same thing in My name as now the Pharisees and their followers, and they will honor Me in the eyes of the people with all kinds of ceremonies and with gold, silver and noble stones, but through the mouth of those who are awakened by My Spirit I will say to them: 'Look, this miserable people honors Me, the Lord of Life, with the dirt and with the death and the judgment of matter, but their heart is far away from Me.' That is why I also will be far away from such people.

<sup>10</sup> Therefore, you also should in future times not build any temples and altars for Me, for I will never live in the temples that are made by human hands, and I will not let Myself be honored on altars. He who loves Me and who will keep My simple commandments, is My living temple. And his heart, full of love and patience, is the true and living sacrifice-altar to My honor, which is the only thing that is pleasing to Me. All the rest is judgment, death and ruin.

<sup>11</sup> You know that all priests - our Jewish as well as your gentile priests - have now certain external means for sanctification and purification, and they force their followers to accept and use that, and that they threaten, with the most terrible and worst temporary and eternal punishments, those who would not accept the use of the formerly mentioned means and would call them void and completely meaningless. But I say to you: all these things you should ban for all future times, and the one who wants to use, even in My name, such means for the sanctification and purification, I will look at him with wrathful eyes. It is sufficient that you baptize the one who has accepted My teaching in his heart, and give him a name for the sake of order, and then I will strengthen him.

<sup>12</sup> Furthermore, you also can give - if you have - from time to time bread and wine - also in My name and in My love that is in you - to those who actively believe in Me and keep My commandments as a remembrance to Me. When you will keep such meal of love among yourselves, I also will be in your midst, with you and in you, like now in flesh and blood. Because the bread that you will give because of your love for Me, will be the same as My flesh, and the wine the same as My blood that soon will be shed for many. How? That, you will hear later.

<sup>13</sup> That only, should be sufficient to you as an outer sign, which will however only have true value for Me because of the love.

<sup>14</sup> Since I have now instructed you in these important things, we will now stand up from the table and go outside to our mountain. There, still many things will be shown and given to you."

<sup>15</sup> After this speech, they all thanked Me, and we stood up and climbed swiftly up the mountain.

**- Chapter 167 -**  
**The heavyheartedness of the Roman at the beautiful view.**

16.4.1862

<sup>1</sup> When we came on the mountain, the Greeks and the Roman admired the beautiful environment.

<sup>2</sup> The Roman said: "Truly, I have never seen such landscape that is so marvelous into all directions. If we always could stay young, strong and healthy on this precious Earth, and be provided with all the necessary things, then we also could forever rejoice in such environment.

<sup>3</sup> But at the sight of such beautiful landscape, the human mind is often filled with a great heavyheartedness when he always has to think by that: 'only a short time is this joy granted to you, and then you painfully will have to leave it forever.' But what can weak man do against this, except sighing? Because he so quickly will have to leave a life that is often, also on this Earth, very nice and pleasant, and will no more be able to view and enjoy the charms and beauties of such marvelous environments of this Earth. But this is the way You want it, oh Lord and Master, and the poor, powerless human being must comply with the almightiness of Your will."

<sup>4</sup> I said: "Friend, now again, the old, blind Roman and gentile in you has spoken, and despite your exemplary strong and active faith and trust in Me, you have shown that you really are still not initiated in the secrets of the true, inner life of the soul.

<sup>5</sup> Do you perhaps think that the soul will not be able to also view the regions of this Earth without the help of his material body, provided that he is perfected according to My order that is clearly shown to you and that he will leave his heavy body in this way?

<sup>6</sup> Who is it that can see now this landscape, although imperfectly, through the two little windows under your forehead? For sure, only your only living soul. Because the body was only given to him for a short time as an instrument in order to acquire and secure for himself, through the right use of it, the full freedom of life and independence forever. He who feels, hears, sees, smells, tastes, thinks and wills in the body is surely the immortal being of the soul and not the dead body in itself, which apparent life would not be possible without the true life of the soul.

<sup>7</sup> If your soul can see now the beautiful landscapes of this Earth through your body, with all the limitations of his life, and can feel real joy about it, only by viewing the most outer form, he will feel an even greater joy and delight when he will be able to view, evaluate and understand, with his brighter eyes, not only the outer shell of the beings and things, but the whole interior in it's most wonderful connection, action and meaning.

<sup>8</sup> Yes, he who is still so deeply buried in his flesh, so that he will feel as if pulled along into death during the certain death of his body - which is the result of his too great love for the world and the flesh - then man must of course speak as pitifully as you have spoken now, My friend. But once man, in whom the soul is free from the earthly dross according to My teaching and My will, and who became by that more perfect and perfected, will speak quite differently and exaltedly of the view of such environment and landscape.

<sup>9</sup> A natural human being, as you are still now - although you can view now with your eyes, and hear with your ears the Lord and Master of all existence and life - if he becomes heavyhearted at the sight of a beautiful environment, because the feeling of his perishability awoke in him, then this is only very beneficial for his soul. Because that feeling is the immortal Spirit from Me in the soul of every human being, without which he would not possess a life. That Spirit cries out to the soul: 'Do not love the world for the sake of it's outer charms, for they are all subject to death and perishability. Take courage and turn away your lustful eye from that which is nothing in itself. Instead of that, turn inwardly in your deepest inner self to Me, your true existence and eternal life. Then you will not only see and recognize the dead, outer shell of the things and beings, but excellently see and recognize that which is in them and which is active, and how and why, and what ultimate goal they have.'

<sup>10</sup> Tell Me now, friend, if this is so, and can really not be otherwise, does a human being, who has received understanding about his being and existence, have actually any reason to become heavyhearted in himself at the sight of a charming outer form, because he once will have to put off his decaying body?"

## **- Chapter 168 -**

### **The wish of the Roman.**

<sup>1</sup> On this, the Roman, whose mind was already in a much better mood, said: "Master of all life and existence, when someone finds in himself to be in Your eternal clarity of existence and life, and views the big world in the beyond with the same power of light as You, that penetrates everything, then certainly not the least of heavyheartedness will be stirred up in him at the sight of such beautiful environment. But when man is heavyhearted, he cannot be blamed so much, because we humans are shortsighted, especially regarding the inner life of the spirit and the soul. For how can a person, who was born and raised in complete darkness of life, have any notion and perspective about the true, inner being of the life of the soul, because already since his very early childhood he was only involved with matter and it's various forms?"

<sup>2</sup> For sure, by Your mercy, help and great compassion, things will become quite different with me now. But up till now, my body and soul were still so much completely one that it seemed quite impossible to me - as well as for many thousands of other people - that a soul could exist on its own without a body. For I imagined the soul, who thinks in me, as a product of the activity of the heart, the lungs and the other inward organs, for when this activity ends, then ends also the feeling, hearing, seeing, smelling, tasting, observing, thinking, evaluating and acting.

<sup>3</sup> Besides, I myself never noticed anything that, even by far, seemed to be an existence of a soul after the death of the body, although other people told me many things about it. For if I - since I also am a human being - was not able to convince myself of something, I could not just purely believe in it. And so, I really cannot be blamed when the thought about a coming death always stirs up heavyheartedness in me, especially at the sight of a beautiful landscape like this one.

<sup>4</sup> If ever I would have been able to see and speak to my many friends and acquaintances who died already a long time ago, I also would not have been overcome by heavyheartedness at the sight of such beautiful landscape in the manner as this had been the case with me for a long time. My lung disease, which could not be healed by any doctor on Earth, and my old age, which did not give any prospect for a long life anyway, actually contributed to it, and so I became a direct enemy of life, of the beauties of nature and the young, cheerful youth.

<sup>5</sup> Now, during Your visible presence, oh Lord and Master, it is of course quite different, because now I know through Your divine mouth how things are with man after the death of his body, and this took away almost completely my fear and fright for death that tormented me for already such a long time, about which I thank You from the deepest of my heart.

<sup>6</sup> If moreover I could see and speak to someone of my deceased friends - which You, oh Lord and Master of the sensorial and spiritual world can certainly accomplish - then my mind would be even more in order. That You can easily do that, I do not doubt in the least, but if it also would be permissible according to Your wisdom and order, that You only can know, and also the person to whom You told it. If this would be permissible, then I would like to ask You."

<sup>7</sup> I said: "It is possible and also permissible for people who have become already mature for it. Because people who have become already strong in their own spirit cannot harm anymore the still very impure souls if they have to show themselves in this world, but only those who are still immature in their spirit.

<sup>8</sup> All your friends and acquaintances who were separated from the sensorial world, would not be a pleasant appearance if I would show them all to you. Therefore, I only want to present a few somewhat better ones to you. Then you can speak with them yourself about their condition in the beyond.

<sup>9</sup> If you still seriously want this, I am willing to make it possible for you for a short time, then you not only will be able to see and speak to your best friends, but you also will be able to see what the world, in which they live and act, looks like and how it is arranged."

<sup>10</sup> The Roman said: "Oh Lord and Master, please give me this grace."

<sup>11</sup> I said: "Well, so be it, and so it will be done."

**The Roman speaks with his deceased father.**

<sup>1</sup> I hardly had said that when four armed Romans stood before our judge, who were not only visible to him but also to all the others who were present, and they became really scared of them because they looked at them with eyes glowing with anger. At first he did not have the courage to speak to them. Only after I told him that he should speak to those who appeared, he asked one of them - who was his father - if his life really continued after the death of his body, and how.

<sup>2</sup> Then the spirit said with a screeching voice, which was very well known to his son: "Stupid fool of a son, what is this that you disturb our rest, our love and our activity?"

<sup>3</sup> That we continue to exist and have actually never completely died, you surely can see with your eyes full of dirt. We were just preparing a great campaign and we have haste to take advantage of the enemy, and now you want to hinder this glorious heroic deed for my emperor. I just would like to chop you, stupid scoundrel, with my sharp sword into a thousand pieces.

<sup>4</sup> If that dumb magician of Nazareth, to whom your stupidity gives godly honor, would not stand behind you with His abilities, your stupidity would cost you dearly. But delaying is not renouncing. When you will leave your bag of flesh and come to us, you surely will receive the reward for your stupidity."

<sup>5</sup> Very faintheartedly, our Roman said: "How could I have disturbed you in your rest, since you do not seem to have any rest in going to war. And if the Man here next to me is only a dumb magician of Nazareth, then why do you obey His will. Are you as heroes not mightier than He?"

<sup>6</sup> The spirit said: "What do you, dumb stupid, understand of our things. We do what we want and do not allow anyone to give us orders."

<sup>7</sup> The judge said: "If you are that mighty, then why do you stay here and do you not think that the enemy is gaining advantage over you now? Do you then not believe that there is only one almighty God, against Whose will your futile weapons can eternally do nothing?"

<sup>8</sup> The spirit said: "Do you perhaps think that we, perfected people in our big world, which has no beginning and no end, are still as blind as you, moles and blindworms of this dirty Earth that is not much bigger than a hazelnut? Where did there ever exist a God apart from us? We are the gods, and our great emperor is the main god, and I am now also standing in line to become an emperor, because there are now already a great number of emperors with us."

<sup>9</sup> The judge said: "Yes, then finally everyone among you can become an emperor?"

<sup>10</sup> Being completely blown-up by pride, the spirit said: "Know, you stupid, that there will never be an emperor coming out of the common people, because the people are only there to always work and fight for us in the sweat of their face, so that all glory and all good life would only befall indisputably on us. We give laws for the sake of ourselves, and the people have to follow these under the threat of the most severe punishment. If one from the common people would dare to speak even one wrong word against us, he will be punished for high treason by death, for we are the only ones who have the right to slaughter everything that displeases us in the least. We also can kill at will our servable people, and not one sage has the right to ask us if this was justified or unjustified, for only that what we want and do, is right. Everything that goes against that is a punishable crime."

<sup>11</sup> That was a little too much for our judge, and being greatly excited, he said: "Oh you extremely blind souls, how endlessly far away are you from the inner truth of life. How do you want to kill

someone in your world, since death can impossibly exist anymore with you?"

<sup>12</sup> The spirit said: "All the better. If here with us, a common soul, after being torn into pieces, will gather himself and continue to live, then he can be grabbed and be torn up into pieces again."

<sup>13</sup> The judge said: "Then what about the glory of your world?"

<sup>14</sup> The spirit said: "Stupid, open your dirty eyes and see."

<sup>15</sup> Then the judge saw a very dark environment in which all kinds of castles could be seen. Apart from those castles were a big number of dirty huts. And furthermore he saw a crowd of people who looked very poor. He also saw warriors, equipped with all kinds of weapons, and in a greater distance he also saw camps, and outside of these, battles.

<sup>16</sup> Then he asked Me (the judge): "Oh Lord and Master, bring me again into the condition in which I cannot see anymore the souls who live in the beyond, for if all souls have to expect such a condition after the death of their body, it would be a thousand times better for man if he were never created or born."

<sup>17</sup> Then I immediately took away the ability of the Roman to see the lower, dirty world of impure souls. And when the very evil spirits had suddenly left and had become invisible, I asked him: "Well now, friend, did you well recognize your relatives, according to their form, speech and character? How did you like them?"

<sup>18</sup> The Roman and also the doctor said: "Oh Lord and Master, this is certainly more than awful."

<sup>19</sup> Then the Roman continued to speak alone as follows: "I immediately recognized my father, for he was the same extremely proud Roman that he was during his physical life. He who was not an aristocrat, meant less to him than a wandering dog without a master, and I, who was weak, as far as my body was concerned, and thus unsuitable for the military service that he exalted above all, was not his favorite. But still, I had to be someone before whom the whole people had to tremble, and therefore I always was placed in Asia that was always inclined for rebellion, with the assignment to act against the transgressors with the extreme severity of the law, which however I, as a more or less suffering human being, did not do. For I thought to myself: 'You also are human beings just like me, despite the unrestrained pride of my relatives, and you are tormented over and over. I surely want to judge according to justice and fairness, but you will not be tormented with tyrannical severity by me.' And that is why I was always loved by the supreme governor.

<sup>20</sup> When father was still a citizen of this world and came once to Tyre, he asked me with his screeching, imperious voice how many people were already beheaded because of my severe jurisdiction, and how many were already crucified. And I answered him completely according to the truth: 'No-one until now, for luckily there never was a well-founded reason for it yet.'

<sup>21</sup> Then he said to me with eyes that were really glowing from anger: 'You were, are and will remain a stupid fool. If you want to keep up an ever-increasing respect for the law, you still must give an example from time to time, even if no-one has transgressed the law. If there are no criminals, you must take with force the first one you can find, out of the crowd, accuse him of a crime, confirm it by hired witnesses and then do your job, severely and relentlessly. By that, you will incite a true respect for the law in the people, and by that you can acquire great honor with the emperor.'

<sup>22</sup> Then I said: 'But we secretly received from the emperor the order not to torment someone with the too sharp severity of the law when there is not sufficient reason for it. A soldier and commander can act like that indeed, but this can absolutely not be done in the peaceful sphere of the citizens.'

<sup>23</sup> Then father said again, with a despising smile: "You were, are and will remain a stupid fool" -

turned his back on me and left me with apparent haste, and later I never saw him again. A couple of years later I received the message from Rome that he died. And I truly could not mourn for him.

<sup>24</sup> As he was during his physical life, so he is still now, but his idolization of the emperor is much worse.

<sup>25</sup> Oh Lord and Master of all existence and life, will such a soul eternally never improve? Will he never more receive a better understanding - and the crowd of souls in the beyond who conform themselves to him, neither?"

<sup>26</sup> With a friendly face I said: "Friend, with God all things are possible, even if they seem for man on this Earth ever so impossible. However, the 'how' and 'when' you will only understand when My Spirit of eternal love and truth in your soul will reveal it to you personally."

<sup>27</sup> The Roman was satisfied with that, and thought more deeply about what he had seen and what I had said.

## - Chapter 170 -

### **The Lord explains about the situation in the beyond.**

<sup>1</sup> Now the doctor from Melita turned to Me with the words: "Lord and Master, since we all have seen and heard exactly the same thing, was this appearance that was allowed by You, really completely true and not a dreamlike appearance in an awake condition, like I repeatedly experienced with several of my patients, especially in a place where five sick people with fever saw also similar beings in one and the same room. But the beings they saw did by far not correspond, because each patient saw totally different beings. And they heard them also speak in a different language. And I had the impression that the beings that were seen by my feverish patients, corresponded to those in a dream, which is nothing else than only an empty game of the strongly increased fantasy, heated up by the blood that streams faster through the veins.

<sup>2</sup> But during this appearance, that was allowed by You on a clear daylight, no-one of us was suffering from fever, and thus also no fast heart beating and no heated fantasy. And we all heard and saw the same thing, and that is why this appearance, as already mentioned, really seemed to be true.

<sup>3</sup> But now the question is: is that dark and dirty environment that we all saw as the same, still localized on this Earth with all the things that we saw in it, or was it only visible for us as an image that corresponds to a condition - more or less like an image of a dream - based on the unreliable fantasy of the spirits that we saw? And were the other spirits whom we also saw in that environment, souls of people who once had lived on this Earth, or do they also belong to the kingdom of the evil fantasy of the spirits whom we saw close to us? For while we were watching the sad environment in the beyond, it was strange that we also could see the environment of this Earth through it without any obstruction. And at the same time we saw the sad beyond also very clearly from point to point. And finally the question arose by itself: can the spirits, whom we saw, also see our Earth or only their fantasy world?"

<sup>4</sup> I said: "The spirits whom you saw here - and still many thousands of their kind - possess perfect reality. They live in those castles and strongholds, which you saw in that dirty-dark environment. The environment, all the castles and strongholds, the dirty huts, the tents, the poor-looking subordinate spirits and the encampment with the soldiers, are nothing but the bad products of their

evil fantasy, especially the environment and its arrangement. For if you can imagine a thousand spirits as a unit, then the poor spirits, whom you saw, are real for one thousandth part. So for the greatest part they belong to the sphere of the evil, deceitful fantasy of the spirits whom you saw, and for one thousandth part, they still possess more or less a true spiritual reality. Like on Earth, your shadow also belongs to your actual reality. Although a shadow is in the abstract certainly not something that actually exists, but it still would not be there if you yourselves were not there first.

<sup>5</sup> The poor spirits whom you saw are for the greatest part also already in the beyond, but some of them still live physically on this Earth. However, the real spirits, whom you saw, together with their congeners, full of self-love, pride and lust for power, were during their earthly life as rulers in contact with many thousands of subordinate people. And because of that, their images - or in a certain way their shadow-images - were left in a weakened form in the consciousness of their soul.

<sup>6</sup> The evil spirits whom you saw, together with still many others who are completely similar to them, hardly possess the smallest spark of the light of the full truth in them, and can thus also not see or perceive anything of what is truly outside of them. Just like when somebody who is deeply asleep, cannot see or perceive anything of what is in reality around him. That is why they only can see in their inner, extremely weak deceitful light, what is created by their fantasy - coming forth from their evil self-love - and this with the help of the memory that is kept in their consciousness.

<sup>7</sup> What they have created can be seen by every perfected spirit. And if such perfected spirit will now and then, with his will and vision out of My will and light, come in a certain way close to such evil group, or will pay attention to them, then he will know, through the false, imaginary environment - that is immediately and entirely visible to him - of what kind the actual real spirits of a group are and what character they have. And so, such evil spirits can impossibly cover up or hide their inner evilness before the eyes of perfected spirits.

<sup>8</sup> Here in this world, a wolf can show himself in sheep's clothing, but in the other world will be loudly and openly proclaimed to him from the rooftops what he thinks, wants and does in the most inner part of his house.

<sup>9</sup> And since every perfected spirit can do that, he also can - thanks to his wisdom and might - effectively confront, with the most suitable means, all the evil that was planned.

<sup>10</sup> Depending on the power of their evil self-love, such group must often sink down into the deepest ground of the kingdom of evil, and greatly destroy themselves and as if bringing themselves to ruin. Only after that, there is a small possibility to gradually more and more ascend again to the light of the truth.

<sup>11</sup> And this is also what will happen to the spirits whom you saw. However, if there are some among them who will begin to see the uselessness of their strivings through all kinds of corresponding appearances that are allowed by Me, then they also will more easily ascend to the light of the truth."

<sup>12</sup> Now the doctor continued to ask Me: "Oh Lord and Master, how is it actually possible for such evil spirit to greatly destroy himself and bring himself to ruin?"

<sup>13</sup> I said: "Just like in the course of time when all matter will destroy itself, will bring its outer visible form to ruin and then return to its true, primordial element.

<sup>14</sup> For these spirits, that which was created by their evil fantasy, is a firm, material reality. And that which seems to be, will remain as long as the memory of the spirit, and the resultant fantasy, will not be broken up and harmed by the continuously increasing passions. If that happens, then his world with all its castles, strongholds and treasures will also immediately disappear.

<sup>15</sup> It can be compared with someone who has a treasure that is precious above all to him, and has buried it in a certain place, which he remembers well, but because he is ever more burdened by the worry that this treasure could be discovered by someone else, he gradually falls into an ever increasing spiritual confusion. His memory becomes weaker and weaker, and also his remembrance and his fantasy. He moreover falls into a kind of brain-fever, which takes away his whole memory and remembrance, in such a way that he is no more capable to remember his treasure that he had hidden so truthfully and so well. Now what does this treasure still mean to him? Where has it gone? Look, it disappeared out of his existence. And this is what also happens to these spirits with their world.

<sup>16</sup> As man loses in fact everything with the loss of his thoughts and memories - even if it still exist as such - so also a spirit will lose everything that his fantasy had created out of his remembrance that stayed in his consciousness. And such spirit will then be extremely poor and abandoned of everything.

<sup>17</sup> Then only, in such condition, it is possible for a wise spirit to approach him in the most suitable manner. And he will show him and make him understand what is useless, and also the bad and the evil that came by his own free will, and bring him, unnoticed and gradually, to walk on the way of light.

<sup>18</sup> But as fast as you, My friend, imagine it now, such spirit will not attain to the full light. For as soon as he reaches this kind of freer consciousness, so that he will remember several things, his old fantasy will come up again. And with this, he soon will again create a world for himself that corresponds to his old love, and he is pleased with that. So he has to lose his self-created paradise again and understand the unreality of it, after which he can again be placed on a higher level of light.

<sup>19</sup> This happens oftentimes with many spirits like you saw here. Because a wrong love - which, despite all the things that are wrong in it, is the only thing that brings about the self-awareness of a spirit's life - cannot so easily and quickly be transformed into a real, true love through the necessary way of the free will, as you imagine."

## - Chapter 171 -

### **The guidance of human souls unto completion.**

<sup>1</sup> Now you think by yourself: 'Yes but, the divine wisdom and almightiness should be very well capable to do this.' But I say to you: if I would want that, then it also would not have been necessary for Me to ever come Myself in the flesh as a Son of Man on this Earth and as a teacher to teach you people, and it also would not have been necessary in the beginning of times to awake all kinds of wise men and prophets for you.

<sup>2</sup> For if, only through My almightiness, you could have been transformed into children who are like Me in everything, then I certainly would have done that. But since you never could have been transformed into free, independent children who are like Me in everything while being continually kept on the leash of My almightiness, but would always have remained the same as all the other material beings, like the clay, the air, the water, the stones, metals, plants and all kinds of animals, it must be as it is, and not different, which I as Creator of all things and beings can of course see most clearly. For - understand this well - the creation of gods is something quite different than the creation of suns, worlds and all the other beings in the whole endless space of creation. Did you well understand this now?

<sup>3</sup> That is why man comes into this world entirely without any knowledge and science, and he must be taught in everything, while the animals bring already everything they need into the world to maintain their life.

<sup>4</sup> When man comes into this world, he is, concerning his soul, completely separated from God's almightiness, and in every respect he has to rely on his own will and knowledge. Only when he comes to know God through education from his parents and other wise teachers, when he will turn trustingly to Him and beg Him for help and assistance, then begins also the influx from God through all the Heavens. Then the soul of man will pass into ever-increasing knowledge, and from that, ever increasing love for God. He makes his own will subordinate to that of God and unites himself in this manner with the Spirit of God. He thus will become gradually as perfect in and by the Spirit of God within him, as the divine Spirit Itself, and will nevertheless stay completely free and independent in everything, as God as such is eternally perfectly free and independent.

<sup>5</sup> Now with your rather enlightened worldly reason you think: 'But when every perfected soul will become in a certain way as perfect as I am Myself, can this in time not lead to some kind of war of the gods, and who will finally be victorious?'

<sup>6</sup> Look, this can be imaginable with earthly people who are uneducated and oftentimes still greatly afflicted with all kinds of deceitful love for the world and self-love, and it also would be very possible - as worldly history proves very clearly - but in the true Kingdom of God, this is not imaginable and not possible at all. For how could someone engage in a fight with the eternal initial truth in God when he himself stands in the perfect truth of God, and understands that nothing is possible without it?

<sup>7</sup> For if it were possible that for instance an angel-spirit would engage in a fight with an initial godly truth - since it constitutes his being - then he would thereby not fight and battle with God, but only with himself, and would thus harm no-one but himself.

<sup>8</sup> Did you ever experience on Earth that for instance two people who are well knowledgeable in arithmetic, fought against each other because according to the arithmetical system, which is accepted in the whole world, two completely equal units with again two completely equal units result in a total of four unities? Look, all people who can somehow count, completely agree on that, and will with a somehow clear insight certainly never quarrel and fight about that, for also for the sake of their own advantage, they must acknowledge that this arithmetic truth is valid everywhere and every time.

<sup>9</sup> This is also the case with all perfected souls in the Kingdom of God. They all are permeated with one and the same truth, because it comes as light from their love for God and fellowman.

<sup>10</sup> As long as people can quarrel, fight and war among each other, they still are far from the Kingdom of God. And they will not enter it before they have grown unchangeably in all patience, humility, meekness and true neighborly love. But once they are like that, and will thereby, in themselves come to the truth out of God, then all quarrel, fight and war will finish forever, and your war of the gods can eternally never happen. Do you understand that?"

**The Lord calls Raphael to explain the existence of the Kingdom of God.**

<sup>1</sup> The doctor said: "Oh Lord and Master, now everything is clear to me, and we thank You, firstly because You have revealed so clearly the world of the spirits to us, and we know now how the further life of the souls of humans with a worldly attitude will take form and must take form in the big world of the beyond. And secondly we thank You, oh Lord and Master, for Your explanation about the condition of the perfected spirits in God's Kingdom.

<sup>2</sup> It would of course also be desirable to have a look into the nature of the Kingdom of God and see it's already blessed inhabitants. But since Your mercy and love has explained it with such clear words that we almost could simply see it with our eyes, I would consider it too bold to desire from You to show us also the world of the blessed spirits in the beyond. And therefore, we thank You once again for the great mercy that You have abundantly given to us."

<sup>3</sup> I said: "Yes, My friend, to show you the nature of God's Kingdom, in which are located numberless blessed spirits for already long times and eternities that are unimaginable for you, is still not possible for anyone of you. Not until the Kingdom of God will have completely developed and has become a visible truth of light in you.

<sup>4</sup> However, when the Kingdom of God will take form in yourselves, coming to full activity according to My will that was revealed to you, then you will also see it and experience great pleasure about it. But since you all have set out to do My will completely - with the exception of one whom I admonished often and who still cannot give up his greed - I will call a blessed angel here, who has been perfected for already a long time. Then he will explain to you further about the nature of the Kingdom of God."

<sup>5</sup> Then I called aloud: "Raphael, come and serve Me and your brothers!"

<sup>6</sup> I hardly had said that, when Raphael stood there before Me with a serious and friendly face that was truly shining with utter heavenly beauty, and he said: "My Lord and My God. Your will is my existence, my eternal life and my wisdom and power. Allow that these brothers will see Your will as Your Kingdom in me."

<sup>7</sup> When especially the Greeks and our Roman saw Raphael, they were properly speechless, and in their heart they were utterly surprised about the extremely marvelous form of the angel. Moreover, his short speech to Me, full of spirit, truth and life, made such deep impression on their minds, that they really did not know what they now had to do with this perfected angel-spirit.

<sup>8</sup> Also the innkeeper of Jesaira who was still present, the skipper and the leader of the known fishing village were extremely surprised about the very sudden appearance of Raphael, and they also did not know what they had to do about and with him in such a surprisingly short time. For firstly, his very sudden appearance surprised them, and secondly his loveliness was far beyond every notion and imagination they ever had about the greatest beauty of a human form.

<sup>9</sup> They all could not keep their eyes of him, and the doctor said to himself: "No, No, this in itself is already too much bliss in the Kingdom of God. Because by looking at such highly perfected, beautiful human form, a thousand years would go by as fast as a fleeting moment for every human being."

<sup>10</sup> And more of them thought the same.

<sup>11</sup> After being amazed for quite some time, our doctor took courage again and said to Me: "Lord,

Lord and Master, it would be good to be here for eternity, and I for myself would never desire any still higher bliss of life. But since You, by Your endlessly great love and mercy, made appear this as such already completely perfected spirit, as it were in blazing love for us, and since he has spoken aloud in the midst of us all, I would, if possible and permissible, like to speak with him about the nature of the Kingdom of God."

<sup>12</sup> I said: "That is why I called him. You can speak with him now as with one of your companions. Go to him and speak with him."

## - Chapter 173 -

### The nature of the Kingdom of God.

<sup>1</sup> Then our doctor went very cautiously to Raphael - who was in the meantime in discussion with Kisjonah and Philopold about a few things concerning the near future - bowed deeply before him and said: "You who are a high spirit from the Heavens, and blessed friend of the One who is now among us as a human being Who assumed flesh and blood, and who testifies of Himself by His words and by His deeds, that the primordial, everlasting, extremely wise and almighty Spirit of the sole and only God lives in Him, would you like to tell me something about the nature of the Kingdom of God, in such a way that it would be understandable for me, a still imperfect human being."

<sup>2</sup> Raphael said: "Yes, friend, you do not have to stand so shyly before me, for then I cannot reveal that much about the nature of the Kingdom of God. Because a soul who is shy, is actually not capable of absorbing deeper truths in him, neither can he clearly understand them for the benefit of his divine spirit that should become awake in him. So take courage and consider me as your brother who also carried the flesh of this world before. Then we easily will be able to talk with one another."

<sup>3</sup> After these few words, the doctor took more courage and said to Raphael: "Look, now I am already more courageous than before when your sudden appearance by the call of the Lord had greatly surprised me. And now I am ready to hear a correct explanation from you about what the Kingdom of God actually is. Please tell me, high and extremely blessed spirit from the Heavens of the Lord."

<sup>4</sup> Then Raphael said: "Then Listen, my dear friend and brother in the name and love of the Lord. On the one hand you are, as a doctor from Melita who is now healed, a truly wise man, because in the cure resort, when the Lord healed you on your request, you were the first to recognize Him most correctly as the one and only true God, and now your faith is so firmly permeating your whole being, that not one appearance in the world could take you away from it, and this is to the honor of your soul and heart. But since you have recognized the most important and greatest truth of life so quickly in the light of your former gentile darkness, it is now somewhat strange that you did not sooner and easier recognized the nature of the Kingdom of God than you have recognized the Lord from His works, without having seen Him before or having talked to Him.

<sup>5</sup> Because by far, it was not the fact that you had heard about an exceptional Man of Nazareth who was now here, and was able - as they said - to miraculously heal you like many others, that gave you the conviction that it was the Lord Himself who was behind it, but it was your spirit that revealed the greatest and the holiest of all truths to you.

<sup>6</sup> But where is your spirit now that should say to you: 'How can you ask now what the Kingdom of

God is? Why can you not see the forest between the trees? Is the nature of the Kingdom of God in the first place not very clearly there where the Lord Himself is personally present and active?'

<sup>7</sup> When you will have completely set out to do the will of the Lord and will be completely permeated with His Spirit, then at bright daylight, you will be able to see in the Kingdom of God within you, which you can now only vaguely see with the eyes of your body.

<sup>8</sup> Look, and understand, everything you see now in the whole world, represents the nature of the Kingdom of God. You should not think that the Kingdom of God is located in one or the other place. The Kingdom of God is everywhere in the whole eternal infinity, and man who realizes this from the Spirit of the Lord, has the Kingdom of God in him, and he is everywhere in the Kingdom of God and in the full nature thereof, no matter where he is or stays or is active, or if he still is in his body or in his pure soul as a spiritual being.

<sup>9</sup> You are still in your body now, and I am in my pure being as a spiritual person, and we both are located in one and the same truly existent Kingdom of God. The small difference is only that I am forever perfectly and clearly aware of it in myself, but you still imperfectly, and that is why you still cannot see your brothers and sisters who are blessed and purely spiritual for already a long time, except in a clear dream. However, when you will be still more perfect than now, they will not be hidden for your eyes.

<sup>10</sup> That you can see me now, is also because your spirit is already so much awakened that from a distance it has recognized in the God-Man Jesus of Nazareth the only, true, eternal Spirit of God. Otherwise, it would not be so easy for you to see me and speak to me. Do you understand now what the Kingdom of God actually is?"

<sup>11</sup> The doctor was totally amazed about the clear wisdom of Raphael, and said: "Oh lovely, immortal friend and brother. You have now taken away a terrible blindfold from my eyes. Actually, man always sees the least what is put right before his eyes. I truly sought what I had in my hand. I thank you for the light that you gave me. Let me now think about it for a while. Then we will continue this discussion."

<sup>12</sup> Raphael said: "You can do that. Then it will be completely clear in your soul."

## **- Chapter 174 -**

### **The nature of Raphael.**

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<sup>1</sup> Then the doctor went to his companions and spoke with them in a very wise manner about what he heard from Raphael about the existence and the nature of the Kingdom of God.

<sup>2</sup> Raphael spoke again with Kisjonah and Philopold about the future conditions of the Kingdom of God on this Earth and also about the reasons for allowing them.

<sup>3</sup> And I was in conversation with the Roman who could not understand Raphael's sudden appearance, and at first he almost thought within himself that he was the pagan god Apollo, but I quickly dissuaded him from that delusion.

<sup>4</sup> Then also the Roman wanted to talk to Raphael, but he did not want to disturb the conversation of the two formerly mentioned friends.

<sup>5</sup> When the doctor had ended the extensive conversation with his companions about what Raphael had told him, he took courage again, went to Raphael and asked him for a further enlightenment of his soul.

<sup>6</sup> Raphael said to him: "Yes, my dear friend and brother, this cannot be given to you in the same manner as one lightens up a room at night by igniting the lamp and then let it shine for everyone who are staying in that room. For as long as the ignited light is burning, the room will surely be illuminated, but as soon as there is no more oil, the room will be dark again. However, if the room must never more become dark, then more is needed than to ignite just one lamp, filled with a little oil.

<sup>7</sup> In rooms this is a difficult matter, because the times when certain wise men among the people knew the art of making an everlasting fire that would never stop burning, are over. And therefore, in these times, the rooms can only be constantly illuminated at night by filling the lamps inside with enough oil to feed every lamp for the whole night, and for this, an intelligent calculation is needed that is based on experience. And this is how an intelligent man, who is concerned about the salvation of his soul in this dark, nightly time, must provide himself with a lot of spiritual oil, so that it will be sufficient until the dawn of his inner spiritual day of the true, eternal life, which is the ancient, eternal light in man that will never burn up. And in this manner he always will have sufficient light in this room of his earthly life.

<sup>8</sup> The spiritual oil consists in the first place of the word of the Lord, and from that, of the good works of love according to the word and the will of the Lord. The one who is richly provided with that oil, is already in the actual Kingdom of God and will never more have to go through a life's night in his soul.

<sup>9</sup> The light of his totally full life's lamp in his earthly life, is a fully living faith, which illuminates the things of the Kingdom of God more than enough for him. The one who perseveres in that light and who is not more concerned about the things of this world than is necessary for his physical life, will come early to the eternal life's light in himself, and in this manner also already on this side to the clearly present actual Kingdom of God and it's power and might. For he who is one with the will of God the Lord, is also one with His eternal, perfect wisdom, freedom, independence, might and power, and is therefore also forever a true child of God.

<sup>10</sup> Look, I am such a child of God. But I did not become like that in the pure world of the spirits, but already during my earthly life. And actually in such a way that the power of the divine Spirit in me could perform everything it can do now.

<sup>11</sup> Concerning my body, I did not die like all humans are dying now, but the power of the divine Spirit in me suddenly dissolved my body so completely, that not even something the size of a sun-particle was left behind on this Earth. My whole body had become my eternal, indestructible garment, and that is why you can see me now with body, soul and spirit.

<sup>12</sup> If this is difficult for you to believe, then touch me. Then you will feel that I am a man with flesh and bones - this as long as I want it. But if I want to change everything into the purely spiritual, you will see me just like now, but not with the eyes of your flesh, but with the eyes of your soul, which I can open for you when and as long as I want. Just come close and touch me, for also this experience is part of it if I want to enlighten for you more precisely and more strongly the nature of the Kingdom of God."

**The doctor finds no explanation for the nature of Raphael.**

<sup>1</sup> On this, the doctor came very close to Raphael and felt his hands. When he was finished with that, he said: "Yes, beautiful, and certainly also blessed friend, your exterior is unmistakably of a spiritual nature, because the indescribable softness and fairness of the skin of your body and the ethereal nature of your folded garment proclaim loudly that such thing was never experienced or seen by man. But your firm and strong arms that I felt now have nothing spiritual as such, and shows that, apart from your spiritual might and power, you also could compete with many wrestlers, because of the natural strength of your muscles and your solidness. And nevertheless, you are completely a pure spirit. How can this be understood?"

<sup>2</sup> Raphael said: "Just be a little more patient, then you will more clearly realize and understand it. Now touch me once more, and convince yourself whether there is still something physical on me, and form then an opinion with the clearness of your mind and with the power of your reason."

<sup>3</sup> Then the doctor touched Raphael's hands once more. However, when he took them with his fingers with manly power, he only felt air, because his fingers came unhindered to the palm of his own hand and felt nothing physical in between. And still, the doctor saw Raphael standing before him just like before, but of course, more with the eyes of his soul than with those of his body. After he experienced also that, he was embarrassed and did not know what he had to say about that.

<sup>4</sup> Only after having deeply thought about it, he said - not so much to Raphael, but more to himself - "This looks like existing and not existing. One time, a very firm body, and now, although still the same form, but nothing of a tangible being. How can the human mind understand that, and how can even the sharpest human intellect evaluate that? Here, my mind and reason are really standing still. Oh highest lovely and blessed friend, you should explain that to me, otherwise it will be even more difficult for us Greeks to understand more clearly and better of what the Kingdom of God consists.

<sup>5</sup> You are here, for I can see you, and hear your clear voice, and still, according to the feeling of my hands you are not here at all. But even if I can see you now more with the eyes of my soul than with those of my body, I touched you the second time with my physical hands just like the first time when I could very well see your body. How can that be? Or did I perhaps only touch you with the hands of my soul, just like in a dream, which is to the physical maybe as unreal as the psychical or spiritual is to the physical? But if this is so, it is difficult for the human mind to discover something really existent in the material world of bodies as well as in that of the spirits, because the first one has as good as no value for the second one, and vice versa the same. And still, for the sense of sight and the hearing they are standing in front of each other as something existing.

<sup>6</sup> How can that be? Who can understand that? You are something that exists, but at the same time, for my sense of touch, you do not exist at all. And I must be the same from your viewpoint. And so we both are something visible and hearable as something existent, and nevertheless, what concerns the life's feeling, not existent at all. What is that? An existence without existence, and also a non-existence without non-existence. Friend, no man can understand that with his reason. And his mind becomes by that like an iron pillar, at which the wild storms of time will lick until it finally will go completely to ruin despite it's hardness.

<sup>7</sup> Who and what are these storms? No human eye has actually seen their actual being, only the sense of touch feels their fleeting motion. But the pillar is mighty, and it stands there, visibly before all the sense-organs of man. How can these futile storms in time cause it's destruction? And why does the pillar, which is existent for all the life's sense organs of man, not destroy the storms? What

is the mind of man that invented the pillars and put them down, despite all the storms? it's works last longer than the mind itself, and this mind, which is their creator, is dead and can never more command the futile storms to spare it's strong works.

<sup>8</sup> Oh my heavenly friend, with the experience that I have had with you now, it is not exactly easy for us human beings to understand the nature of the Kingdom of God, unless you yourself will explain this matter to us more in detail and more specifically. I could think about it until the end of all times - if that would be possible - and still remain on the same spot as I am standing now. Are you something or are you nothing, or am I nothing, despite my feeling that I exist now?"

## - Chapter 176 -

### Existence and non-existence.

<sup>1</sup> Raphael said: "I knew that you would have an experience with me by which your Greek philosophy, which is still greatly stuck in you, would be shipwrecked. That must be put out of your mind if you want to grasp the nature of the Kingdom of God already during your physical life.

<sup>2</sup> What is this foolish talk about existence and non-existence? There is only one existence. There is absolutely nowhere in the whole endless space of creation a non-existence. Although the temporary, material existence is only a proving-existence in order to attain to the true existence that can never more be destroyed, it is nevertheless also in itself a complete spiritual existence, for it is impossible that another real and true existence should exist in the whole extended sphere of infinity.

<sup>3</sup> Look friend, with all your Greek worldly wisdom, there is the Lord, sitting in our midst. He alone is the true and eternal true Existence in Himself. We are only, by His will, His realized ideas and thoughts of light, from the smallest to the greatest.

<sup>4</sup> Since His ideas and thoughts of light are the fruit of His eternal endless love - which is His Being and Life - and which are just like Himself, imperishable and eternally indestructible, so is also our existence forever completely indestructible in the real spiritual life.

<sup>5</sup> And since His endless wisdom and His love did not only create the visible, movable images for Himself out of His ideas and thoughts - if this can be said in a human manner - as it were for His perishable and in a certain way temporary pleasure, but have to exist eternally as independent free beings who are completely like Him - since they existed out of Him - His ideas and thoughts cannot be compared with human fantasy, but they are true realities, as He Himself is the only One, and forever only true reality.

<sup>6</sup> He gives to all His extremely endless many ideas and thoughts a certain material test-existence for the fortification of their independence. And for this, He most certainly has His best and most true reason in His endless wisdom. Because which true master, who wants to build a big work of art, will not first clearly deliberate with himself as to how it can be preserved, as it must be according to the very wise plan of the master.

<sup>7</sup> So it is completely impossible for even a little dot to be destroyed of what once existed. For once something exists in the endless abundance of thoughts and ideas of the Lord and eternal Master, it possesses it's indestructible reality. That the forms, appearances and existent things and beings in the material world are subject to changes and apparent temporality is determined by the Lord, just like with a wise architect who has to build a big, strong castle. Thereby you will also see at the

beginning of the construction a lot and all kinds of raw construction stones, bricks, beams and still a lot of other things that are necessary for the construction, but all these things separately will first have to be submitted to great changes before they are suitable to be used for the construction of the big castle, which you very easily will be able to conclude and understand from the mentioned image. In exactly the same manner, all the things in nature, of which man is the capstone, are the preceding construction materials from which only then the actual existence and indestructibility of the spiritual world must and will continue.

<sup>8</sup> Or do you perhaps think that the Master - Who created the visible sky, this Earth with all the things on it, and man out of Himself according to His eternal love and wisdom - will let exist the most insignificant moss plant, so that He, the eternal One, would have pleasure on such little creature for a few moments and then let it go to ruin and perish, and immediately after that, for His pleasure, He would begin the same game in another spot? Oh friend, how narrow-minded would such an idea be.

<sup>9</sup> Look, if the Lord would be able to completely eradicate and destroy even one of His smallest created divine thoughts and ideas, He obviously would lose something of His endless perfection, which in itself would be a pure impossibility. For concerning His eternal Spirit, He is precisely the power that fills the endless space of creation everywhere with His omnipresent activity. Then where in Himself could He put a being that was once placed out of Him and in Him in an independent existence, realized by His will, so that it could be completely destroyed?

<sup>10</sup> If you have understood all this in the right manner, you will be able to correct your old existence and non-existence philosophy insofar that there can only be an existence, but eternally never a non-existence. For if there would be a non-existence, it nevertheless must be and exist somewhere, and if it exists somewhere, then it obviously would not be a non-existence but something that finally would exist anyway, and then there should be no more question concerning all your worldly wisdom of a non-existence.

<sup>11</sup> Look, since you wanted to prove to me, out of your Greek philosophy, something that can never be proven, I made use of the same weapon and have thereby illuminated a real light for you. If you will let it become a real bright flame of life in yourself, you also will clearly understand what in fact the Kingdom of God is in itself. That means in its pure spiritual sphere, as well as in its corresponding relation and inner connection, on this Earth as well as on the other numberless celestial bodies of which you can see a very few as stars at the so-called firmament. But you should remove your old Greek philosophy out of yourself completely. For in this obvious truth, you certainly will find a more true comfort than in a teaching according to which a person at the end of his short earthly life has to expect his bliss in a complete non-existence."

**The counter-questions of the doctor.**

<sup>1</sup> Completely amazed about Raphael's wisdom, the doctor said: "Very eminent friend, you have now killed nearly all the old doubts in me, and I feel lighter, livelier and more courageous in my soul, for which I thank you from the deepest of my heart, and will also remain thankful for the rest of my whole life. But I still have to ask you one more question concerning what you have explained to me about the impossibility of a non-existence. If in your answer you can explain this to me in the same understandable manner, then all my old doubts concerning a non-existence, which is still imaginable for us shortsighted people, will be completely done away with.

<sup>2</sup> My question is: where and what were all the beings who exist now, before they existed by God's almighty will? Where and what was I before my procreation and birth? Was I already somewhere, and was I ever something? Why is there no memory left in my soul?

<sup>3</sup> Without this memory, my reason considers every to-be-expected existence in the future as well as a former existence, as a non-existence, this compared to my present existence of which I am clearly conscious. For if I am no more what I was, and if every memory of a no-matter-what former existence will be entirely taken away from me at a future existence, then every existence is for me the same as a complete non-existence.

<sup>4</sup> So my soul, living now in my body, could have for instance lived in a deer or in another animal - as some of our many anthropologists believe - which I cannot remember in the least. But since I, in my present condition of existence, do not possess the least of memory of such former condition of existence, no matter which one, to me such possible former existence is a complete non-existence, or in short, to say it differently: the one who I am now, never existed before, and thus I did not exist.

<sup>5</sup> And if in a future existence I will again be something very different from what I am now, where also every memory will be taken away from me, then I will be no more the same as I am now, and thus again I will not have existed. For what is the use of a chain if many thousands of links that belong together will never be put together as links that are supporting one another? As long as they are not put together, gripping into one another, no former link does exist for the link that comes after it. And when this is obviously the case, then the existence of the chain is also of no use, and so also the existence of every separate link in relation to the other link with which it has no connection.

<sup>6</sup> Look, very eminent friend, this question contains much of what is of extreme great importance for man, who is poor in his awareness of the full life and who continues to live on this Earth, who often thinks clearly and who is thereby tormented by the fear of the always painful and near death. And I absolutely did not ask you this question with the intention to put your great wisdom to a heavy test, but only with the intention to receive clarity myself through your wisdom that can see through everything. Very eminent friend, please speak now."

### Why the memory needs to be veiled

<sup>1</sup> Raphael said: "Listen, my friend, if you really would have paid more inner attention to the example of the building of a big, strong castle, you hardly needed to ask me this question. Of what concern are those materials that existed before for the castle that is still not build? Let first the castle be completely constructed. Then the initial materials will have a well recognizable connection for the whole castle.

<sup>2</sup> If you would be very clearly aware of what your soul had experienced before on many different levels on this Earth up to your present condition, you would by that become so much divided and torn apart in your thinking, evaluating and willing in yourself, that it would be impossible for you to absorb in your soul the moral unity, power and strength from the Spirit of God's love, which is now in your inner being, which is your only true life and which brings it about. That means to absorb it in such a way that your soul would become one in and with the Spirit.

<sup>3</sup> But if the soul becomes one with Him, then it will already reach in the contemplation of itself into that clarity which recollects everything, from which it can see the endless love and wisdom of that one, great Master-Builder in the most blissful feeling of gratitude and will admire Him eternally. Then the possibility of looking back - which you desire now - will be beneficial for his eternal life, while now it would be terribly harmful for you.

<sup>4</sup> Even now when the Lord has determined to totally veil the remembrance of the former conditions of the soul, humans are still too easily and frequently falling into animal-like lusts and passions that cling to the soul - no matter how hidden - and submit to their lusts, leave God and behave like animals. How much more would they become like that, if the Lord would not most wisely and as much as possible veil these memories?

<sup>5</sup> The Israelites, who were the chosen people of God, began to grumble and to rage when in the desert they missed their full flesh-pots of Egypt. The children of Abraham, who in Egypt had returned to an animal-like behavior, did not like the manna from God's Heavens, while by eating that bread, their body could have and should have been brought more to the level of the soul, and their soul more on the level of the spirit.

<sup>6</sup> If the Israelite people, who were freed by Moses from the hard slavery of Egypt, possessed moreover the full remembrance of the conditions of the existence and the development of their soul, I tell you: the raging gluttony of such people would have become worse than that of all devouring animals, and much worse than your pigs, that, when they get hungry, do not spare their own little ones.

<sup>7</sup> Can a spiritual development and subsequent union with the divine Spirit ever be imagined with people who are in that kind of condition - this from the thinking, knowing and willing soul who is so much burdened and broken down?

<sup>8</sup> From what I have shown you now according to the full and obvious truth, you will understand that it would be very harmful for man if he would completely and clearly remember all the former conditions of his soul as long as he is still on this Earth in the process of becoming one with the divine Spirit according to the will of God that was revealed to him, and also out of the full freedom of his own will and understanding.

<sup>9</sup> So be one with the divine Spirit in yourself, according to the will of the Lord, whom you know and understand now very well. Be you yourself a perfect master builder of yourself according to the will of the Lord. Then you soon will be very clearly aware why the wise, skilful and artful Builder of a

big, strong castle, has wisely ordered, in this and that way, His formerly disordered building materials, from the greatest to the smallest, and has then joined and connected them, so that they can become a big, beautiful and everlasting whole.

<sup>10</sup> But as long as you yourself are not thoroughly experienced and an expert in the mentioned building art, it is pointless for you to look at such a great building with a critical look, for it finally will make you confused in every respect."

## - Chapter 179 -

### The wisdom of the Lord.

<sup>1</sup> When you will see for instance in a big, finished building, a stone in a wall, and then also a protruding beam, then you will also reason like this: 'Now why did the master builder actually let this brick to be put in this wall, and let that beam protrude above it? Could he not have used that stone more efficiently in another wall and insert that beam in another part?'

<sup>2</sup> The master builder will tell you: 'Friend, you reason about my architecture, in which I am very well knowledgeable and skilful, as a blind person about color. Look, that stone that irritates you so much must be exactly put in that spot for the whole structure and durability of the building. Just like your eyes are effective on that spot in your head, which is the most suitable place for them. And this is also the case with that protruding beam. First, be skilful in architecture, starting from the basics, then you will be capable to form a correct and true opinion about a building and about its separate elements, from the first to the last and from the smallest to the greatest.'

<sup>3</sup> What the architect, who is experienced in architecture, should tell you as an answer to your opinion about the building that he built, the same I am telling you as an answer to your opinion about the conditions of the soul that precede his final form.

<sup>4</sup> In order to explain very clearly your question to me, based on your Greek wisdom, you have used the image of a chain, of which the ring-shaped links are indeed separate and present, but since they were not connected with each other, the one link did not exist for the other, and could therefore not have a mutual relation with it. For if a link is not hanging well recognizably, visibly and tangibly to the next one, the whole unattached chain is completely useless, and does not exist at all.

<sup>5</sup> But I tell you: go and observe a very good chainsmith, how he makes a chain. First, only separate links are made. Once they are present in the right quantity, they are connected with each other with links in between, according to the ancient rules of the art of forgery. And this in such a way that from this, after the first connection, groups of only three ring-shaped links will appear. Once that work is finished, three links and three links are connected with each other with a seventh link in between. After that, with the use of a new link in between, there are groups of fifteen links, which are again connected with each other. And this will continue until the whole, long chain is ready.

<sup>6</sup> Once the long chain is ready, from the first to the last link, according to this ancient way of forgery, will you then still say and ask why the master smith, who is very experienced in his handwork, made at first only separate, unconnected, ring-shaped links for the making of a long chain? Or will you then not rather think by yourself: 'The master smith was completely right to work like that. For by that, he assured himself of the strength of each separate link. Once every link is strong in itself, then after the connection, the whole chain will also be strong and lasting.'

<sup>7</sup> Although the separate former conditions of a soul seem to be as if disconnected for your understanding, nevertheless in the eyes of the great Master Smith, they already exist as connected. Because which master smith on the whole Earth would be so stupid to make continuously separate chain rings, only for his extremely boring pleasure, without ever having the idea and the will to connect them to become a whole, very useable chain?

<sup>8</sup> But if an earthly smith will not do that - whose understanding, comparing to the wisdom of God, is as good as nothing - then how can you expect something like that from the extremely loving and more than wise God? A smith, who would be stupid and foolish, would really not even be capable of making the worst ring of a chain, let alone a whole chain. But if a smith with the help of his reason, skill and strength can make separate rings, he also will be well capable to make a whole chain from that, because he only made the separate rings beforehand to obtain the whole, very useable chain.

<sup>9</sup> And all the more, God let only exist the separate former conditions of the soul of man beforehand, letting him become a separate existence, for the benefit of his final complete connection.

<sup>10</sup> However, if God would not be wise, He also would not be that powerful to bring something to life out of Himself, having a form, as if existing outside of Him. A supreme might and power is however not thinkable without a supreme, pure, most unselfish love - and coming from it's eternal living fire, a supreme and extremely living light of wisdom. And from that light, no man, with a somehow purified human reason, can ever expect that the love and wisdom of God will bring all kinds of weak and helpless beings to a life which is often extremely short, in order to have by that a short satisfaction - like children with their toys. For in that case, which is completely impossible, God would be in His love and wisdom as powerless as a human being, and He would not be able to bring any being to a real existence by the power of His will.

<sup>11</sup> From this you can conclude that firstly, one true and eternal, in Himself unchangeable God must exist, without whom no other being is imaginable. And secondly, that this one and only true God is the highest, purest Love, and thus also the highest Wisdom, of which all His endless many works are witnessing. And He must therefore also have the Power above everything. For without that, nothing could be created. And thirdly, since God is in Himself, as the eternal Order, unchangeable, then also for His creatures it can impossibly be any different than to remain, just like Him, forever unchangeable - this after the planned period of their perfection where some apparent changes have to precede.

<sup>12</sup> Now, if this is still not enough for you, you can eternally search for more convincing proofs, but these you will never find. Did you really and truly understand everything well I have said to you now?"

**The doctor and the disciples are grateful for the teaching.**

<sup>1</sup> The doctor said: "Oh my very eminent, heavenly friend, now you have wiped away all my objections and doubts - and this entirely up to the last atom. Now everything is completely clear to me, and that will surely also be the case for all my companions. Therefore, all praise to the only Holy One among us, Who, from His immense love announced to us through you - a citizen of the Heavens - the true wisdom from the Heavens, so illuminating and so easy-to-understand for our still foolish mind.

<sup>2</sup> Now the nature of the Kingdom of God is as if placed before my physical eyes and was clarified. Oh, how happy and cheerful my soul is now."

<sup>3</sup> Then the disciples said to the doctor: "Friend, the actual nature of the Kingdom of God became not only completely clear to you, but also to us. For in this respect, also our mind was still more or less enveloped in a haze, even after hearing numberless very great things from the love and wisdom of the Lord, and also from you. Therefore, also all our love, all praise and all honor will go only to the Lord who gave again through you on this mountain such a bright light to all of us. With this light from the Heavens, all that which is still dark on Earth, must be completely enlightened."

<sup>4</sup> Raphael said: "Friends, it would be good if the enlightenment would be as easy as you imagine. Man became in general too materialistic and animal-like, and it is difficult to proclaim the gospel about God's Kingdom to stones and wild, devouring animals.

<sup>5</sup> You only have one very worldly-minded person in your midst, who was with you since the beginning and who also heard and saw everything. For him, my open conversation with the doctor meant not the same thing as it meant for you. He thought within himself: 'Oh, if I would have his wisdom and might, then all the golden mountains of the Earth would be my property.'

<sup>6</sup> Therefore, the light from the Heavens for the awakening of their spirit is only given to those who search for it and who love this greatest life's possession above all and greatly appreciate it. But for those who only want to brag about it in order to only acquire an abundance of dead treasures of the Earth, such light is useless, and it pushes them even further into the old judgment of matter. Therefore, it is not good to throw the pearls from the Heavens to the pigs. Thus, give what is pure in the first place only to the pure.

<sup>7</sup> When you will change the animals into human beings, then give them pure food which is suitable for human beings. However, there are only few true human beings, and those live in misery and are almost crushed down by the human beings of stone and are trampled down by animal-like human beings.

<sup>8</sup> When you will proclaim the gospel to the people, then proclaim it first to the poor and miserable. Only after that, try to make human beings from stones and animals. What I have told you now, belongs also to the wisdom from the Heavens."

<sup>9</sup> The Roman judge who also listened very attentively to all Raphael's wise words and whom I also had secretly awakened, so that he could grasp the meaning of what was said, said to Me: "Oh Lord and Master, how extremely wise is this beautiful heavenly spirit. Yes, if man would have understood how to clearly and understandably explain the inner, hidden things of the life of the soul, then there certainly would never have arisen a dark idolatry among the people. For after having such a teaching and wonderful experience, even the most simple person would begin to think and to work on himself from the light of his faith according to such a teaching, and conform himself to it. And with Your help, he easily and quickly would have come in this manner to that inner life's completion,

for which sake Your love, wisdom and power have created him.

<sup>10</sup> And as they say: 'example attracts', then other people would certainly have become very attentive to it, and would have asked the perfected one how he came to such divine completion of life.

<sup>11</sup> And if he then would have proclaimed the obvious truth with the same clarity of this spirit, whom You, oh Lord, have called 'Raphael' - then, with all their life-force, they certainly would also have turned to those deeds by which it would be possible for them to attain the true completion of life, since they also are human beings.

<sup>12</sup> But as far as I know, there never appeared a divine teacher of life with such simple clarity before and among the people on this Earth as now with this wonderful spirit. And so it is also understandable that so many people have in time lost God, themselves and their true life's destination out of their awareness and perception.

<sup>13</sup> As judge I familiarized myself in all divine and human teachings and laws that exist in the Roman kingdom, and thus obviously also in the Jewish teaching. But everywhere there are mysteries upon mysteries that were piled up, which a natural human being, even if he is gifted with a clear insight and a sharp mind, can impossibly understand and practically apply for the truly above-all-necessary development of his inner soul's life. And, oh Lord and Master of all beings and things, after such teaching it should be clear to everyone what he is, what he must become and what he should do to become, according to Your plan. Oh Lord and Master, in this respect, is my opinion somewhat correct?"

## - Chapter 181 -

### **The greatest obstacle for spiritual growth.**

<sup>1</sup> I said: "Yes, My friend, for people like you, you would be right, but it will not work out as well here as you think.

<sup>2</sup> Did you not hear from the mouth of Raphael - when everyone thanked him so heartily for the great revelations he made regarding the nature of the Kingdom of God - how he admonished one of My first disciples who was, and still is, with Me since the time that I taught? That disciple saw and heard everything, and still, the world means more to him than all the truths that he heard.

<sup>3</sup> Can he complain that My teaching is hard to understand, whether it comes from My very own mouth or from the mouth of one of My angels? Oh, absolutely not. He understands everything, but when will his will, which still sets out for earthly gain, be prepared and ready for the pure spiritual action?

<sup>4</sup> And as this is the case with that disciple concerning his free will, so it is the case with many thousands of people. How many people did I teach Myself, in the open field, in the streets, in the cities, villages, houses, on the lake, on the mountains, in the temple and in the deserts, and did thereby always great, unheard-of signs to open the eyes of those blind ones. Just go and look how few of them really repented of all those who heard and saw Me.

<sup>5</sup> And look, as it is now, so it was and so it also will be in the future, because every person possesses his love, his will and his reason in freedom. Even if he understands the full truth with his reason, then he still sees with his lustful eyes, also the world with its many enticements, and he

does not want and cannot turn away his heart from that, because his flesh prefers that instead of the spiritual things which his sensorial eye cannot see and his flesh cannot feel.

<sup>6</sup> Besides, laziness is very typical to man. He often has one good intention after another, but once he is supposed to take action, then his lazy and lustful flesh resists against it, and draws also the soul downwards to what is most important for his laziness and lustfulness. Then to what advantage is it for the soul to have clarity in the things of the spirit when he does not want to deny himself and does not want to go in full earnest upon the ways on which he could attain the full unity with My Spirit in him?

<sup>7</sup> Now you think in your heart and say to yourself: 'Lord, but why did You then cover the soul of man with this flesh if it is only unsuitable for his spiritual completion?'

<sup>8</sup> But I say to you that only I can certainly see best and the most clear how a soul has to be placed in the right relationship between the world of matter and that of the pure spirits for the sake of his short earthly test-life, because these are the conditions to acquire the full freedom of his love and his will.

<sup>9</sup> It has been determined in this way that for every soul, matter must have a certain overweight, so that the soul will by that be forced to become active against the small overweight of matter in order to make the right use of the freedom of his will. To achieve that, the teaching from the Heavens was given to him at all times and in all clearness, which places the soul in a completely free-floating condition between spirit and matter.

<sup>10</sup> If the soul will then make a little effort to actively rise to the spiritual, the spiritual will then also immediately receive a great overweight, and the soul will rise with great ease above the weight of the laziness of the matter of his flesh, and will penetrate to the life of the spirit in him.

<sup>11</sup> Once he will have achieved that with some difficulty, the heaviness of the matter of his flesh can no more hinder him in the progress to an as-high-as-possible life's completion. And even if, on that easy road of progress, he still will now and then bump against a little stumbling stone, then it will cost him only very little effort to remove it."

## **- Chapter 182 -**

### **How to save materialistic souls.**

<sup>1</sup> However, if the soul who received the pure teaching, who also understands the truth and thinks within himself: 'Aha, now I know what I rightly should do for my salvation. But before I will completely work on it, I still want to enjoy for a while the charms and sweet things of this world, for they are offered to me, because now that I precisely know the ways to spiritual completion, it really will not matter as to when I earnestly will walk on it. And when I will go that way, I surely will also make progress.' Look, friend, then the soul begins to taste of the charms and sweet things of the world, and also to fully enjoy it. By that, he will give a great overweight to the matter of his flesh that can hardly or not at all be completely conquered anymore with his clear understanding in the things of the spirit.

<sup>2</sup> Since such a soul acted in the beginning against his better judgment, he slowly sinks ever deeper into matter. And also the original pure spiritual enlightenment becomes ever more opaque. The soul comes into all kinds of doubts - and in his material laziness, it is for him really not that much worth anymore to stand up and to - at least for the short time of a few days or weeks - make a serious

attempt, by denying himself, to convince himself whether there is still something true of the teaching that was revealed from the Heavens in order to receive the inner, true life.

<sup>3</sup> Yes friend, once such a soul became lazy against his very own judgment, and sees people around him who have attained to the inner life's completion because they did their best since the beginning, then this will still have no strong influence on him, and it will not bring about any activity in him. If he is in a good mood, he will let the wonders of the spiritual in man be told to him by the awakened fellowmen. And now and then, also the wish will be awakened in him to be like those completed men. But immediately after that, the enticements of this world, which he enjoyed and still wants to enjoy, act so mightily upon him that he cannot resist them, and he will think by that: 'Well yes, I do not do anything wrong if I do not fully repent immediately. First I still want to see and try out this and that in the world, and then I still will have enough time to walk in the footsteps of the completed ones.'

<sup>4</sup> And see, even more so will think, decide, feign and then calculate the descendants of such people who have become lukewarm and lazy in themselves - they will become very dark and also angry in spirit, if they are only reminded of what they as human beings should do, to gain the inner life-perfection.

<sup>5</sup> And so will grow and become rampant the weeds of the night of the souls as a result of their ever awakened worldly lust for pleasure and increasing laziness of one generation of people after another. So much so that I have no choice than to let such people personally experience the futility and evilness of their worldly strivings by visiting them with all kinds of plagues and judgments.

<sup>6</sup> Only after all kinds of bitter experiences - when they will come to the point that they themselves will abhor the world and its futile enticements - it will again be the time, like now, to show them the ways to the light of life through new revelations from the Heavens, which will then be followed by many with great dedication. But still a lot more people, who sank down too deeply in the night of the judgment and the death of the world, will nevertheless remain where they are. And they will persecute all those who want to awake them to the life of the spirit, just as long as they will be wiped away from the Earth by the judgments that are allowed to come over them, like the storms that blow away the chaff.

<sup>7</sup> Yes friend, on My part, the proportion between spirit, soul and body is perfectly and accurately weighed with each human being. It is only the illusionary wisdom of man - that old inherited sin - which has changed the good relation into a bad relation.

<sup>8</sup> Take for instance the old myth about your Prometheus and his self-created daughter Pandora. Who is that Pandora actually?

<sup>9</sup> Look, this is an image which stands for the illusionary wisdom and the nosiness and worldly lust for pleasure of man by which he is chained to the hard matter. Even if from time to time an eagle comes to him from the heavens, and strongly warns him that he should release himself from matter, then this is of little use. For as soon as the eagle went away for a while, the liver in the soul of man - which is the symbol of his worldly lusts - is again completely enlarged, and the eagle from the heavens must eat it again. Do you understand this image?

<sup>10</sup> Moreover, look to what Moses himself said in a clear image about the first human pair, and you will find therein exactly the same thing.

<sup>11</sup> And if this is so, then it is not because of Me that the people became worse, because I laid in the soul a little inclination towards the world, but gave him on the other hand at the same time a complete light from the Heavens, with which he can overcome that small preference for the world with little effort. Do you understand these things, friend?"

<sup>12</sup> After this teaching of Mine, to which also the others had attentively listened, the Roman as well as all the others thanked Me, except the one who did not like My explanation.

## **- Chapter 183 -**

### **Raphael's teaching.**

12.5.1862

<sup>1</sup> After the first teachings of Raphael and Mine, it was quiet, for they all thought about what they had seen and heard, and they put it into their memory and their whole mind as deeply as possible.

<sup>2</sup> And Raphael spoke again with Philopold and Kisjonah about the first times and the changes of the Earth. Because Philopold was a good geologist, wrote down already many of his observations and formed an opinion about it, as well as our Kisjonah. Therefore, the two were very much interested in what Raphael could very clearly and easily reveal about it.

<sup>3</sup> My disciples, who very clearly heard these things already several times, took hardly notice of it and rather discussed with each other about what Raphael had said about the nature of the Kingdom of God, and about the reason for the ever greater deterioration of the people on this Earth, which they heard from Me. But all the others, who never heard anything in detail and in depth about what Raphael was explaining to Philopold and Kisjonah, listened with great attention to Raphael and were surprised about My power and wisdom, because I had arranged all this in the manner of the highest order.

<sup>4</sup> Especially the doctor from Melita (the present Malta) was interested in it, for he mainly acquired his knowledge in Athens, also in Alexandria in Egypt and in Syracuse in Sicily, and in his youth he was greatly involved in exploring the Earth and its powers. For that purpose he traveled at that time to Egypt up to the waterfalls and also through the whole land of Greece, the regions at the Pontus and along the Caspian Sea, as well as through a great part of Arabia and the shores of Asia at the Mediterranean Sea. And that is why he gladly wanted to start a conversation with Raphael about this, but since Raphael was only casually talking about everything, our doctor could not bring out a word, and so he just preferred to quietly listen to the explanations of Raphael and took only some personal notes.

<sup>5</sup> When Raphael talked about the volcanoes, our doctor could not retain himself anymore and asked Raphael to allow him to ask him a few things.

<sup>6</sup> But Raphael said: "Friend, you only have to listen to what I briefly will say about it. Then you will receive a good, understandable explanation for the experiences that you had and which you did not understand until now.

<sup>7</sup> For I know your Etna and Vesuvius since their beginning, just as I also know your thoughts and questions, precisely and long before you thought about them yourself. For the spirit and the life of the Lord, which is my everything, is also all-knowing and all-powerful in me."

<sup>8</sup> When the doctor heard that from Raphael, he was completely satisfied with that and continued to listen most attentively to the explanation of the angel.

<sup>9</sup> The explanation lasted for more than two full hours, and those who listened to it with the right attention, learned in that short time more of the nature and the characteristics of the Earth than

even the most zealous disciple could ever have learned at a high school in Athens or Alexandria or also in Syracuse in a hundred years.

<sup>10</sup> When Raphael had finished his speeches, by which he also explained to the disciples the relation between the Earth and the moon to the sun, the thereby occurring phenomena, as well as the other planets and the fixed stars, the Roman said to Me: "Oh Lord and Master, now again I begin to see the light. Our extremely incorrect and totally wrong ideas about our Earth, the moon, the sun, the planets, comets, fixed stars, and all the other phenomena in the sky, must have thrown the people into the deepest, most blind and senseless superstition. Who could ever have delivered them from it, if You Yourself did not come down to us from the Heavens with Your servants to show us the true, wonderful facts of these great things of Yours? Did the first people then not know anything of all that? And if they knew something about it, then one can wonder how they could fall back from such bright truth into the most dark and foolish superstition."

## - Chapter 184 -

### Accepting the teaching of the Lord.

<sup>1</sup> (Jesus): In exactly the same manner as I have just shown you.

<sup>2</sup> The first people knew everything according to the full truth, but once the soul of man becomes dark in one or the other thing as a result of his laziness, stupidity and the lust of his senses, he also will become dark in all the other things.

<sup>3</sup> Moses himself wrote a personal book for the Israelites who became dark in Egypt. In the same manner as My Raphael instructed you now. That was considered to be important until the time of the first kings. However, when their descendants let them be captured by all sensuality, then also all the pure sciences went to ruin among them. And instead of that, came what you can see now among the Jews in an often still darker degree than with the gentiles.

<sup>4</sup> Everything has now been accurately, very detailed and very clearly shown to you, and also to the first disciples before on several occasions. And besides them, also to a lot of other people. But just count two hundred years from now on, then concerning pure science, you will again see the old superstition.

<sup>5</sup> But also this knowledge will be kept secret among those who will stay with My teaching. And then there will be a time wherein this science, and at the same time a thousand other sciences, will completely destroy all the old superstitions forever. But there first will still be a long-lasting and hard battle. However, the truth will finally be victorious, and all what is dark, false and evil will be condemned forever in the abyss.

<sup>6</sup> You soon will have the opportunity to meet your geologists, physicists and astronomers, and then you will also try to show them the truth which you came to know here - but by that, you will hit hard stones. Although a few will think about it, but they nevertheless will remain with their old system. Others, without any reflection, will call it foolishness. For to also correctly and truly understand the things of the natural world without doubting, one has to be first spiritually awakened, know the one, only true God and also himself, after which man will become clearly and actively conscious of who he is and why he exists.

<sup>7</sup> Once man will see clearly into these most important aspects of his existence and life, and when thus My Spirit will develop in his soul with living and enlightening activity, and penetrate into the

whole man, he will also quickly and easily grasp, with his enlightened reason from above, the nature and the order of the things of the big and small natural world in its full and undisputable truth, and he will understand them completely. But if you will proclaim to the gentiles what you heard from Raphael - even if they attended all the high schools of wisdom with great zeal - they will not understand it, will call it foolishness and will ridicule it. And the dark, extremely selfish and imperious priests will hastily and furiously curse it and set the people against this new teaching that does absolutely not fit into their old plans of idols and deceit.

<sup>8</sup> Therefore, the important thing is to first proclaim the gospel of the true Kingdom of God on Earth among the people, and once they have accepted that, and were strengthened by the Spirit of God, they easily will grasp all the other truths. For My Spirit, that I will pour out abundantly over everyone who really believes in Me and who loves Me, will guide them into all wisdom and truth.

<sup>9</sup> Do you think that you would have understood the things which Raphael explained, also without the living faith that you have now in Me? I say to you: you would have understood them as little as the stones of this mountain.

<sup>10</sup> When the basis of all human knowledge is lie and deceit, how will other truths be able to bloom from such basis?

<sup>11</sup> If you do not know the unit while you are counting - which is the fundamental condition for all the figures that come from the sum of units - then how will you yourself ever come to know the truth of the figures?

## **- Chapter 185 -**

### **False and true prophets.**

<sup>1</sup> Now the Roman looked very surprised and said: "Oh Lord and Master, You Yourself are truly the only eternal Truth and Wisdom. Only now I see that in instructing the people, a certain order must always follow, so that the teaching will actually be useful for the life of man."

<sup>2</sup> I said: "Certainly, for to teach someone wrongly, means to build the house on sand. How will it last when storms and heavy rains will come over such a house?"

<sup>3</sup> Only the one, who teaches his fellowman in the right order, as I have shown you, will build a house on a rocky surface. When storms and floods will come over such house, they will not be able to damage the house, because it was built on a rock foundation. And that Rock am I. And when you begin with Me, you will be able to do everything very well. However, without Me nothing. Remember this well, My friend.

<sup>4</sup> But if someone seriously starts to teach his neighbor about Me, he should not think long and hard about how he will begin to do so in the most fruitful way. For I Myself will put the right words into his heart and mouth.

<sup>5</sup> And now that you also know that, you will not take a wrong step when you will instruct your fellowmen in My name. But he who will not completely heed this, will quickly and easily come on wrong paths, on which he and his disciple will hardly be able to find their way.

<sup>6</sup> That was always the evil beginning of the false and deceitful prophets and the darkening of the people and their deterioration. That is why, only he who first was taught by Me in his heart, should

teach his fellowmen. However, he who will teach his fellowmen out of himself and only of what he heard piece by piece from other people, as if he was taught by Me, and who will also call out: 'Look, here', 'there' - or - 'over there is Christ, the Anointed Truth from God since eternity' - you should not believe, for that is a false prophet who only wants to act as a prophet for the sake of his reputation and temporarily gain.

<sup>7</sup> And he who wants to distinguish with little effort a false prophet from a true prophet and teacher who was called by Me, should look at his works.

<sup>8</sup> What man can hide least of all from the eyes of his fellowmen are his selfishness and pursuit of profit. To satisfy that, he will all too soon and visibly leave nothing untried to reach the goal for which his heart has an indestructible love.

<sup>9</sup> Therefore, let the false prophets never receive might or external reputation. For once they have reached that, it soon will look extremely dark again among the people, and you will have a hard battle to fight against them."

<sup>10</sup> With a worried face, the Roman said: "Oh Lord and Master of all existence and life, we humans will probably hardly be able to prevent that. If You Yourself, almighty One, will not prevent it, this Earth will soon abound with false prophets, because the blind people will hardly or not at all be able to distinguish between a true and a false prophet. Who will then say to them and will be able to make clear to them that their teachers are false prophets?"

<sup>11</sup> I said: "Friend, I will do My part, but you should also do your part. Every person has his completely free will, which I may not grab with My almightiness and restrain it, because that - as I have shown you very clearly and understandably - would be against My order.

<sup>12</sup> And that is why I give into your hand the best means against all falsehood by the truth that I have shown you. And with that, you can build, with My help, the strongest dams and walls against the whole deceitful brood of Hell.

<sup>13</sup> But of course, those false prophesiers cannot be exterminated from this Earth as fast and easy as you imagine now. Nevertheless, it finally will be solely and only the illuminated, living truth that will be victorious. So remain firm and unbendable in the truth, for it is only the truth that will make - not only you, but finally all people - free from the old, heavy yoke of lie and deceit. So let yourself never again be seduced by any apparent ever-so-clear, shining lie. Then everything will go well.

<sup>14</sup> Now you are the salt, the best spice among man on this Earth. If you will not become lazy and lukewarm, it will go well with the spiritual food, and the people will eagerly desire for it. But if you, who are the salt, will become spoiled and bad of taste, then with what will the spiritual food for the people be seasoned?

<sup>15</sup> Therefore, in everything, act according to My teaching and according to My will that you well know now. Then in time, your salt will exterminate the weeds more and more among the wheat on the field of life. And by that, you yourself will be extremely joyful about the power and might of My truth among the people."

### The healing of the sick people from Joppe.

<sup>1</sup> After I had said these things, a servant of Marcus came to invite us for the midday meal, for meanwhile it was already well after noon.

<sup>2</sup> But I said: "He who wants to go down now to strengthen himself with earthly food and drink can go now and satisfy his body. However, I Myself will stay here on this mountain until this evening. He who wants to stay with Me, will also not be hungry or thirsty.

<sup>3</sup> Soon a great number of hungry and thirsty poor people from near Joppe will come here who will eat the meal that was prepared for us. Some are crippled, some with lame hands and feet, lepers, and people who are plagued by malicious fevers. If they will eat the food that was prepared for us, it will go better with them. The servant of the house should organize it that way."

<sup>4</sup> One of the present disciples of John said: "Lord and Master, the people who came here from Joppe do not know anything yet about You, and can therefore have no faith in You and Your Word yet, and nevertheless they will be healed by Your blessing that You will lay in the food. How can this agree with what You always say: 'Your faith has helped you'?

<sup>5</sup> I said: "How can it agree with you, an elder disciple, to ask such a foolish question? Did I not already send out a great number of disciples?

<sup>6</sup> Two of them are now in Joppe and proclaim My Word to the poor. They also have laid their hands on these poor in My name, and their health improved - but those who were healed, fell back into their old weaknesses and habitual sins, and thus also into their old physical afflictions.

<sup>7</sup> They went again to the two disciples with the question if they could heal them again, but the disciples said: 'Even if we would heal you again in the name of the Lord, you nevertheless will sin again. That is why we say to you: first do real penance, and if the Lord sees that you seriously and definitely have improved your life, then He Himself will help you. Stand up and walk in full repentance, faith and trust to the miraculous spring at the Lake of Galilee that was put there and blessed by the Lord Himself, then you will find healing there. Let the trip on foot, which is a heavy task for you, be your penance.'

<sup>8</sup> Look, after this serious admonition, the sick poor people, began their faraway and hard trip - no matter how difficult - in full faith and trust, and the ship that steers to shore now, brings them here.

<sup>9</sup> Thus they do not arrive here without faith, but with a right measure of faith, and so they will be helped by their faith.

<sup>10</sup> But in the future do not ask Me such foolish question anymore, for such a question could show that you are not a suitable salt to season the food for the soul and spirit of the people."

<sup>11</sup> Then the disciple asked Me to forgive him and thanked Me for the admonition.

<sup>12</sup> I turned to the servant who received in the meantime the instruction from Marcus to bring a sufficient quantity of bread and wine to the mountain, and said: "The poor should receive their food outside, for the open air is more beneficial for their health than the air and fumes of the dining hall. Go now and do what has been instructed to you."

<sup>13</sup> Then the servant went away and took well care of everything.

<sup>14</sup> Soon other servants brought several carafes full of wine and also several loaves of bread.

<sup>15</sup> The servant who was sent down, told the poor guests, who had come to land, that they should take place in the open air as well as possible, and he immediately let the food - that was excellently prepared for us - abundantly be put on their tables.

<sup>16</sup> The poor were really surprised about that and said: "Oh friend, we surely are in need for this kind of food, but we are poor and can hardly pay for it."

<sup>17</sup> The servant said: "The One who prescribed this food for your healing, has already paid for it. So eat and drink without further worry. But when you will become healthy, then do not fall back again into your old weaknesses and sins, as you did only a short time ago in Joppe after you were healed for the first time by the two disciples."

<sup>18</sup> When the poor heard that, they were surprised about the words of the servant, and one of them asked him how he could know that, since those two disciples who told them, were staying in the port city for - as far as he knew - already a long time, and they certainly did not visit this region. And so they could not have revealed this to him, and that except from the two disciples of the great Savior, and they themselves, no-one could know about it.

<sup>19</sup> The servant said: "Do not ask any further, but eat and drink, so that you may become healthy again. Once you will be healthy again, we surely will be able to talk about how I came to know these things."

<sup>20</sup> Then the poor started to eat and to drink, and when they were really satisfied, their afflictions left them. The lepers became clean, those who suffered from fever lost their fever, and the limbs of the maimed and crippled ones became straight, and they could use their feet and hands as good as a strong and completely healthy person could use them. There was almost no end to the astonishment, the questions and also the praises. But the servant gave them no particularly significant answer.

## **- Chapter 187 -**

### **The amazement of the Greeks about the healthy meal.**

<sup>1</sup> One of those who was healed, a Greek, born on the island of Cyprus, but who established himself later as fisherman in Joppe and who was further a very experienced man, said to the servant: "Friend, the land where I was born and where I lived and worked as an experienced fisherman for almost thirty years, is called Cyprus, and despite it's vast expanse, it is surrounded on all sides by the great Sea. It is extremely fruitful and in every respect so sound and healthy that it became a proverb to say: 'In our country there is no sickness and here you do not die'. For this reason, rich Romans, Greeks, Egyptians and also Jews are buying property there for much gold, build beautiful houses and live then very happily in that lovely country.

<sup>2</sup> I often witnessed that sick people went there and ate the healthiest food, and drank the best and purest wine, but they did not become as healthy as we now in this also lovely place.

<sup>3</sup> What actually was in that food and in that delicious tasting wine that we drank, so that we all, almost forty people with different afflictions, became in one time and suddenly as healthy as if there was never anything wrong with us?"

<sup>4</sup> The servant said: "Neither the food nor the wine healed your afflictions, but the mercy and will of the One on whose account the two disciples sent you here, and in Whom you completely began to

believe when His two disciples told you that the fullness of the Spirit of the one, only true God lives in Him.

<sup>5</sup> With His love, compassion, mercy and will, that food and wine were seasoned, and those spiritual spices made you healthy. So thank only Him for that. And now that you are completely healed again, do not fall back again into your old weaknesses and sins, so that you would not be afflicted once more with even worse afflictions than these of which you were now miraculously healed."

<sup>6</sup> When those who were healed heard these good words of warning from the servant, they promised by everything that was holy to them that they would remember them until their death. But they gladly wanted to know where they had to travel now to meet the great Savior in order to give to Him on their knees the gratitude that was due to Him only.

<sup>7</sup> The servant said: "I did not receive instruction to tell you that. But feel real love for Him, then it also may happen that you will see Him.

<sup>8</sup> He only will let Himself be found by people - and also allow them to speak to Him - who search for Him in their heart that was purified from sins, even if they would be at the end of the world. For He sees everything, He knows everything, and He knows even the most secret thoughts of every man, even if he would hide in the most distant corner of this vast Earth.

<sup>9</sup> So do what I have told you. I also can say this to you because I know Him personally, and, although I am only a servant of this house and my boss, I myself am filled with the spirit from the eternal truth of His teaching."

<sup>10</sup> Then the servant left the healed ones and went away to do his other work.

## **- Chapter 188 -**

### **The healed ones and their skippers.**

<sup>1</sup> Then the healed ones left their tables, walked to the lake and related all their experiences to the skippers who were still present.

<sup>2</sup> Also the skippers from near Tiberias were surprised and said that they also heard a lot about the great Savior of Nazareth, but had never seen Him, and that is why they also could not directly accept what they heard from other people about the great Savior. But since they saw now an unmistakable proof before their eyes, they could and also wanted to believe all the rest of what they heard about Him, as well as to praise God above everything who had given such power to a human being, for this never happened since time immemorial.

<sup>3</sup> Then a healed one said: "According to your perception and knowledge you really are completely right about that, but we looked at it somewhat differently in ourselves, and I do not think that we are mistaken. That Man - according to your opinion - to whom God has given such great power, for which you want to praise Him as your God - seems to be the Lord self in the house. And with His power he can entirely decide as He wants. And the God, whom you want to glorify and praise for the sake of this Man, seems to fully live in Him. For based on what we have heard from the two disciples who were sent to Joppe, He absolutely does not speak to the people in the manner of the former different prophets. For these always said: 'Listen, people', or 'Listen, king', or 'you', or 'you', 'this is what the Lord says' - and only after that, the Spirit of the Lord spoke from the mouth of the prophet. But He says: 'I Myself say to you' - and - 'I want it.'

<sup>4</sup> Well now, friends, when someone talks in this manner, and God does not visibly punish him before everyone for this presumption which is very sinful to everyone, then such person must have the fullness of God Himself within him and must thus also be entirely the Lord Himself, for otherwise he truly would never succeed to command all the spirits, creatures and elements. And everything obeys the infinite power of His will, for this is what we know from the mouth of His disciples who witnessed a lot of signs and miraculous deeds.

<sup>5</sup> So we have the impression that in that great Savior of Nazareth, we directly are dealing with God Himself and no more with a prophet, no matter how great he may be."

<sup>6</sup> A skipper, who was very well acquainted with the Scripture, said on this: "You are from Joppe, a city where now are living more gentiles than real, true Jews. And therefore, you yourselves are more like gentiles than Jews. What difference does it make for the gentiles if they add again another new complete or half-god to their all together at least ten thousand gods?"

<sup>7</sup> But with us, real and still true Jews, there is written already in the first commandment of Moses: 'I alone am your God and Lord, you will therefore only believe in Me as the one, only true God, and you will not have or worship strange gods beside Me that were invented by men.'

<sup>8</sup> Look, this is the law for us Jews, forever and always. Now if this is so, then how could we accept that miraculous Savior as a second and thus new God, and give Him honor which we only owe to the one, only true God of Abraham, Isaac and Jacob?

<sup>9</sup> Despite all this, we feel great joy about that miraculous Savior of Nazareth, because God gave Him - a human being like us, and most certainly because of His great piety - a great power as has never happened before. And therefore we only praise the one, only true God, but not that man who is abundantly gifted with divine power.

<sup>10</sup> If you were true Jews, you would do the same. But since you are more like gentiles than Jews, you can do what you want, for you do not have to give account of your faith to the Pharisees in the temple at Jerusalem."

## **- Chapter 189 -**

### **The healed fisherman proves the divinity of the Lord.**

<sup>1</sup> Then the healed fisherman, who came from Cyprus, said: "It is true that I am a gentile from birth, but I know Moses and the prophets as well as you do.

<sup>2</sup> Is it not said by the prophet Isaiah: 'A voice of the preacher calls out in the desert. Prepare the way for the Lord, make even a road on the fields for our God'? And further it is said: 'The Lord will pasture His flock as a Shepherd. He will gather the lambs in His arms and carry them at His chest, and lead the ewes.'

<sup>3</sup> We live indeed in Joppe, but we heard well from the mouth of the two disciples about all the things that happened near Jerusalem.

<sup>4</sup> The voice of the preacher in the desert was John the Baptist, who made even a road on the fields of your blindness, but because of the envy of the temple-servants whom succeeded to have Herod on their side, he came into prison, and soon after that he was beheaded.

<sup>5</sup> That preacher in the desert recognized the Lord in that Savior of Nazareth, and his testimony opened the eyes of many. Then why did the Pharisees stay blind and hard of heart, since they also have Moses and the prophets?

<sup>6</sup> When the prophet says: 'The Lord will pasture His flock (namely us humans) like a Shepherd' - and this happens now undoubtedly before our eyes - then is this Shepherd, Whose personal arrival on this Earth was faithfully and clearly announced by all the prophets, starting with Moses - and exactly for this time - not one and the same Lord and God Who gave the commandments to Moses on the Sinai?

<sup>7</sup> If we gather now in faith as lambs around Him, and He leads us with all the love of His divine heart, like a good shepherd does with the ewes - which can be all too distinctly and clearly seen by His teaching and His deeds, are we then - even if we are more like gentiles than Jews - believing in another, strange God, except only in the One in Whom we should believe according to the commandment of Moses? And are we doing wrong if we thank Him for the mercy that He gave us, and give only the honor to Him?

<sup>8</sup> Truly, it is not very honorable of you if we as former gentiles recognize in full truth sooner the light that came to you than you who are, according to your Scripture, the chosen people for that light."

<sup>9</sup> On these words of the fisherman, the skippers did not say anything anymore, for they saw that the fisherman was more skilled in the Scripture than they were, and they did not want to start a dispute with him. But at the same time they thought among themselves and said that the fisherman could finally be right, and thereby some of them became more believing than they were before. Soon after that, they loosened their ships and sailed back to Tiberius with the promise that they would fetch the forty healed inhabitants of Joppe in a couple of days, if they wanted.

<sup>10</sup> But these (the healed ones) said: "We thank you now for your good will, but we will take another way home."

<sup>11</sup> Then the skippers finally sailed off.

## **- Chapter 190 -**

### **The doctor asks for the manna in the desert.**

<sup>1</sup> Our residents of Joppe looked at the shore of the lake and were constantly talking about Me. They also looked at the bath-house and were very surprised about the many big rooms that were very efficiently equipped, as well as their cleanliness. They also looked at the very big garden and praised the owner of the bath resort, the master builder and the gardener who must have constructed it. They asked some servants of the bath resort how long this beautiful institution existed, who the master builder was and from where he was.

<sup>2</sup> But the servants were not allowed to tell anyone, and they answered the questioners that they would know this from the owner of the bath resort if that would be necessary for their salvation.

<sup>3</sup> When the forty men had visited everything in the garden until almost the evening, being really amazed about it, they went outside again and consulted with each other about where they would spend the night. And when they saw several tents on the mountain, and a big terrace with a roof, which made them think of the temple, they asked a servant, who was close by, if they could spend the night in the tents on the mountain since they were poor people without any means.

<sup>4</sup> But the servant said: "When the time will come to rest for the night you will be considered just like any other guest. However, be patient for the moment until the lords who spend almost the whole day pleasantly on the mountain will return home."

<sup>5</sup> The healed ones were also satisfied with that and went to their table where there was still some bread and wine left. They strengthened themselves with that and talked again with each other, especially about Me.

<sup>6</sup> And what happened in the mean time with and among us on the mountain while the poor were down the mountain and were treated, taken care of and healed according to My will?

<sup>7</sup> Our Raphael told everything that happened down the mountain to those who were present. And the cleverness of the servant was praised, as well as later the cleverness of the fisherman of Joppe, because of his reaction to the skippers of Tiberias. The disciples of John came to realize better and clearer that the inhabitants of Joppe were not healed by Me of their afflictions without them having faith in Me.

<sup>8</sup> When Raphael had finished his story, and the sun was already coming really close to the horizon, the doctor of Melita went once more to Raphael and said: "Highly glorious friend, since my spirit has become more and more awakened and bright through the words of the Lord from your mouth, everything that I have ever done, seen and read from the books, comes so vividly to my memory that I would now be able to recite to you word by word all the books of Moses, the prophets and many other things from the books of the Jews. And with this, I stumble on something very strange, at the time that the Israelites stayed in the desert and had to nourish themselves with the manna that daily and abundantly fell down from the sky to the Earth, except on the Sabbath.

<sup>9</sup> I do not doubt in the least now that the manna-rain was a real miracle. And so, what I find so strange is not the unmistakable miracle, but the fact that according to the precept no-one was allowed to gather in a day more than precisely what he needed for a day for himself and his family. Only on Friday everyone was allowed to gather the prescribed provision of manna for himself for the Sabbath, on which day no manna fell from the sky. However, if on another day someone gathered a provision for the next day, it became spoiled, full of worms and it stank, and could thus not be eaten by humans or animals.

<sup>10</sup> Now, in this strange rule of Jehovah, given by Moses and Aaron, I cannot discover the actual wisdom of the Lord and it's reason. Did it really happen this way, or is it only a symbolic, hieroglyphic kind of representation of a secret, deep-spiritual truth that will only be revealed in man when his spirit will completely rule in his soul?

<sup>11</sup> If it was really like this, I actually do not understand why no-one could gather provision, except only on Friday before the Sabbath and not for another day. And when the manna did not get spoiled on the Sabbath, with worms and stinking, why did it happen with a provision that was gathered for another day as it is described? Eminent friend, would you also like to ignite a good light in my soul concerning this?"

**Raphael's teaching about the feeding of Israel in the desert.**

<sup>1</sup> Raphael said: "Yes, my friend, it really happened that way, and this for a very wise reason, for if God wanted to educate the people for a higher light, when in Egypt they sank down completely into the most dirty worldly things, He had no choice but to keep them - after the people had received the laws of life - for forty full years in the bare and unfruitful desert in all possible soberness, to bring them in this way to a higher light. In Egypt, this people, through their sense of profiteering on the one hand and on the other hand through all kinds of privations, had become used to collecting, excessive saving, and thus to covetousness and evil avarice, in such a way that it was very difficult to completely eradicate such vices from them. Cheating, stealing, robbing, murdering, lying, and all kinds of fornication and adultery, especially towards the pagan Egyptians, had become second nature to God's people, despite all admonitions and chastisements.

<sup>2</sup> Under the known Pharaoh, who oppressed too violently and cruelly this otherwise very hard-working people, and persecuted them in every which way, they listened again to God's warnings, and they gave up for a great part their many vices and sins. And God awakened Moses as savior of that people in the manner as you know from the books.

<sup>3</sup> Now the people came into the harsh desert, with no fields, no gardens, no pastures, no milk, no bread and no meat-pots, about which the people became very sad, and they complained and grumbled because the provisions which they took along were soon consumed, and the fishes of the Red Sea were not sufficient to feed the people.

<sup>4</sup> Then God had mercy on the people and gave them the daily bread from the Heavens. When the people received it very abundantly from the Heavens, the old, bad spirit of exaggerated saving and profiteering became all too soon active again. But God gave them precepts with sanctions, directly through Moses to the people as to how the gift of the food from the Heavens had to be gathered and used. And the one who would not observe that precept, was then immediately and precisely chastised according to the precept.

<sup>5</sup> And look, this soon suffocated that evil spirit of worldly attitude with the whole people, for with the gathering of a provision of manna, there never seemed to be any profit, and so the people observed the precept.

<sup>6</sup> That the manna, which was gathered on Friday for the Sabbath, stayed fresh and good also on the Sabbath, was the will of the Lord, so that the people would still observe one day in the week with the purpose of refraining on that day from any useless work and would be concerned with God and His teaching and will. Because the people in Egypt had completely forgotten the day of the rest in the Spirit of God, because they constantly gathered, worked and bought and sold every day. And a people without any spiritual teaching, will all too soon pine away and become wild to a level that is lower than that of the animal kingdom, and they would then hardly be capable of raising themselves up to a higher light by the might and will of their own reason.

<sup>7</sup> If you consider all that together in a right, merely humanly intelligent manner, you surely will already very clearly recognize the bright shining love and wisdom of the Lord.

<sup>8</sup> Of course this occurrence has also a deep spiritual and heavenly meaning for the people of Israel.

<sup>9</sup> The bread that the Lord let rain from the Heavens for the people in the natural desert - which also correspond to the inner, spiritual desert of the people of Israel - to feed them physically, corresponds with the Lord Himself who came down now as the living bread from the Heavens in the true spiritual desert of mankind. His word, His teaching and His deeds of love are the true,

living bread from the highest Heavens. The one who actively will eat of this bread, will never die again concerning his soul, but will have the eternal life within him.

<sup>10</sup> A lot of those who ate the old manna have died - not only concerning their body, but regrettably also concerning their soul. And up to this hour they have still not risen to life. However, those who actively in the spirit eat of this living manna have already risen within themselves to eternal life. Look, this is the spiritual meaning of the former manna.

<sup>11</sup> The natural manna of which the Israelites were not allowed to take provision of, corresponds also with the fact that the people should not gather any treasures that can be destroyed by rust and moths, but only the treasures of the Sabbath for the soul and spirit that remains eternally. Do you understand this now?"

<sup>12</sup> The doctor gratefully acknowledged this, and everyone was amazed at this speech; for even My disciples did not understand this before.

## **- Chapter 192 -**

### **The phenomenon of the mirage.**

24.5.1862

<sup>1</sup> Since the sun was already sinking under the horizon, our Marcus thought that it was time to go down home, because during the autumn the evenings were often cooler.

<sup>2</sup> But I said: "Friend, it is at least half an hour too early for that. Do not worry to know whether an evening meal is being prepared for us or not, for when we will be back in the house, everything will be ready.

<sup>3</sup> But here on the mountain will happen something, about which you will be very surprised and which will have a very good influence on your heart and soul. That is why it is important that we stay here for at least another half an hour.

<sup>4</sup> When the sun will have set completely, you will glorify and praise Me because I revealed this to you. But from now on until that time, you should be completely quiet."

<sup>5</sup> Then everything became peaceful and quiet. Also the spirits in the air, in the earth and in the waters were silently commanded by Me to be quiet. And so, in the whole visible nature it became so utterly quiet, that not even the smallest sigh of wind was moving, no little bird was flying around, and the water of the lake became so completely calm, that the high mountains that surrounded the lake, could be seen on the water surface as distinctly and clearly as in the natural way, which greatly delighted all those who were present, for they practically had never seen such perfect rest of the lake before.

<sup>6</sup> Some of them wanted to ask Me for the meaning of this perfect rest in nature that was never experienced before. But since I had instructed all those who were present without exception to be completely quiet, nobody dared to open his mouth. Also in the house down the mountain and also in the big bath resort it was completely quiet, although nobody knew what made him to be completely at rest, being without any activity. Also our Raphael, who stood close to Me, was as quiet as a statue.

<sup>7</sup> When it became dark and the stars became gradually visible, a great number of known and even

more unknown regions made their appearance in the very pure and completely quiet air, especially in the western sky. As far as the eye could see, the shores of the Mediterranean Sea could be seen with all the places and ships, and they all noticed that the big Mediterranean Sea was totally calm. Completely at the western heaven, where the sun was setting, also the known image of the strongly red colored sun appeared, about which all those present were very much surprised in their heart. These appearances became livelier from minute to minute.

<sup>8</sup> When those present had sufficiently seen these phenomena, I said to the disciples: "Give now your opinion about this phenomenon which very often happens at certain times, especially in Egypt and in the desolate Arabia. Often in broad daylight, and which brings people to all kinds of superstition."

<sup>9</sup> On this invitation of Mine, the disciples said: "Lord, such phenomena are not completely unknown to us, but what they actually and completely are according to the truth, and how and why they exist, no mortal being has grasped yet, neither a lot of other things.

<sup>10</sup> You obviously made them appear here to also give us the right instruction about these things, so that we would not have any wrong ideas about such events. But how they otherwise exist in a similar manner, only You and Raphael will know.

<sup>11</sup> The Jews considered them as prophetic signs for future events and for an important symbolic sign of Jehovah with deep meaning, as we have seen some time ago during the night on the Mount of Olives.

<sup>12</sup> We have not heard much about what the gentiles think about it, for we never involved ourselves in the doctrine of their gods. But since we have now several totally converted gentiles with us, they can now also come forward with their view and their belief regarding such phenomena."

<sup>13</sup> Now the two Greeks, who, in the morning, were the first to seek the only, true God, and who were healed, came standing before Me and said: "Lord and Master. The fable of the great witch Morgana is too silly to represent here, for we already laughed about it before ourselves when we were kids. And so, that one seems now even more silly and ridiculous.

<sup>14</sup> However, on our faraway trips we often had the opportunity to not only see such phenomena - although not always to this extent - but also to discuss it with very capable nature researchers and scientists, and there was one among them who seemingly, in our opinion, hit the nail pretty much on the head.

<sup>15</sup> His opinion was that such phenomena, as well as many thousands of other phenomena, have a completely natural cause and must be considered and seen as signs for future events of other subsequent phenomena, which is especially important for the skippers on the sea and the caravans through the big, sandy deserts. As they always appear during the greatest rest of the air that lies on the Earth, it seems as if the completely quiet air, high in the region of the clouds, receives a reflecting power just like on the completely quiet water surface. And so, according to him, we often can see regions, places, mountains and rivers from a great distance, as well as a lot of other things, which we do not know, that are reflected by the high, quiet air surface. But when the air become restless - which inevitably seems to happen after such phenomena - and the winds are blowing, then such phenomena would also very quickly disappear, because by the ever stronger air current it would entirely lose it's rest, and with that it's reflecting power.

<sup>16</sup> Now whether the viewpoint of our scientists are completely true and correct, we cannot entirely and truthfully know. But that it seems to be the most probable and understandable for the exploring, clearer human mind, we are fully convinced, since after such phenomena the consequences always certainly follow.

<sup>17</sup> During this kind of phenomena we often noticed at the same time that the reflecting images on the supposed air surface were seen reversed, and this confirms the viewpoint of our scientist even more, for on a completely and very quiet water surface the reflecting images are also always seen reversed - then why not also on an air surface?

<sup>18</sup> This is now our opinion about such phenomena. If one of the disciples has a better view, he can speak to us."

## - Chapter 193 -

### **The reasons for the spiritual superiority of the gentiles.**

<sup>1</sup> One of the Jewish Greeks from Jerusalem, who was formerly a scribe, said: "Although your point of view about this case seems to be very convincing for the worldly intellect, it nevertheless seems somewhat too natural to me since it lacks every spiritual background.

<sup>2</sup> Because we did not only see regions, places, mountains and the big Sea with it's many ships, but also the sun with a few clouds floating around. Was that also a mere reflection on the air surface that you very well described?"

<sup>3</sup> One of the two Greeks said: "When the spirit, whose name is Raphael, recently gave us a precise explanation about the Earth, the moon and the sun, as well as the relations of these celestial bodies between each other, you seemed not to have paid good attention. Maybe you also discovered too little spiritual background with his explanations.

<sup>4</sup> If the cause for the setting of the sun, the moon and all the stars is only that our Earth - which is a great ball - turns around it's axis in about 24 hours and a bit more from the west to the east, then the sun must apparently always be below the visible horizon. But since the air surface is surely very high above the mountains in the western horizon, then at such height it certainly will be able to reflect the sun - which is visible for one hour longer - like a mirror image on it's surface, just like all the other things that are below. Do you understand that?"

<sup>5</sup> The Jewish Greeks looked at each other with surprise, and the scribe said: "It is almost irritating that the gentiles dominate us, not only physically, but also spiritually. For in all circumstances they are greatly surpassing us with their intellect, with their knowledge and sciences and their many experiences. And we cannot give them any response which they could not refute.

<sup>6</sup> Although, neither the Lord nor Raphael gave an explanation about this phenomenon, but as far as I can see this matter now, the Greek will certainly be right."

<sup>7</sup> Now I said: "Your opinion is now also correct if you think that the Greek is right, for according to what he said about a clear-thinking scientist, his opinion about this phenomenon was completely right. And we will receive proof of this in what will follow in a couple of hours as he indicated.

<sup>8</sup> Do you as a scribe still not know what is written in the Scripture: "At that time, the might and the light will be taken away from the Jews and be given to the gentiles'?"

<sup>9</sup> And look, based on this, the gentiles are ruling now over you and are even sky-high superior to you in intellect and all skills, knowledge and all kinds of sciences. And if you will not completely follow My teaching and live and act accordingly, they will entirely even more and beyond all measures be superior to you and trample down the whole, big Promised Land to dust. The

beautiful, big valley of the Jordan with its many cities, places and villages will become a desert, where, apart from thieves and robbers, wild animals will live.

<sup>10</sup> I came into this world, as a Jew myself, to you Jews to save you from every need. But just count the Jews who believe in Me. How little and small is their number compared to those who hate and persecute Me everywhere. And just count then the gentiles who continuously come here from far and wide and accept My teaching with great joy. They quickly and easily recognize Me as the One I am, and they immediately love Me above all.

<sup>11</sup> Then it is of course obvious how and when the might and the light is taken away from the Jews and given to the gentiles.

<sup>12</sup> Even if in the future the light among the gentiles will be greatly troubled and darkened. They will indeed with great pomp call themselves to be My anointed and will let themselves be highly honored, but will in fact be much worse gentiles than now the Romans, the Greeks and other gentiles from the whole of Europe.

<sup>13</sup> But even among these gentiles there will always be many who will stay in My teaching and will not let themselves be blinded and seduced by the world and its fleeting temptations.

<sup>14</sup> But just count now how many Jews there are who did not let themselves be seduced and enticed by the mammon of this world. In all the cities of Galilee, Judea, Palestine, Canaan and Samaria and still other parts of the country, you will not find one hundred who have followed and kept the truth of old in their heart and in their actions according to Moses and the prophets. Only in this time, a greater number has turned again to the old truth through My teaching, especially from the class of the poor.

<sup>15</sup> If I compare this with the great number of converted gentiles from all parts and regions of the Earth, then this is now already a thousand times more than the Jews in whose midst I came into this world and walk around now as a most true and clear light, and call to them aloud everywhere that they all should come to Me.

<sup>16</sup> If this is happening now before your eyes and ears, how can you secretly be surprised in your mind if I truthfully say that the might and the light of the Jews will be taken away and be given to the gentiles, and that finally even among the extremely darkened Christian-gentiles there nevertheless will always be many who will stay with the original truth and will not let themselves be fooled so easily by the world?"

## - Chapter 194 -

### How the Jews accept the revelations.

<sup>1</sup> Yes, yes, in time there will come greater darkness, distress and need over the people, as man have never experienced before. But in that very deep darkness, many will seek the true light, and also find it, and these are the ones with whom I will be and administer justice to all the people on Earth.

<sup>2</sup> And as our Enoch-Raphael is now a witness of what happens now, so also at that time you will be a witness of what will happen as I predict to you now.

<sup>3</sup> But do not say in your heart that it is not proper to take away the might and the light from that ancient chosen people of God and give it to the gentiles.

<sup>4</sup> I say to you: no-one takes it away from the Jews and gives it to the gentiles, but the Jews themselves are pushing away from them the light that came to them, and at the same time also the might. And if the gentiles take with great zeal what the Jews have thrown away and rejected, then am I the one who take away the light and the might from the Jews to give it to the gentiles, or are the blind Jews doing it themselves?

<sup>5</sup> I say to you: it is true that the Jews still have the Scripture, and from that they give to the people blind lectures, full of selfishness and adulterous impurity. In the Scripture are stated the old truths, still veiled indeed, but they are not understood according to the spirit of truth by the preacher who has no inner light, and still less by the people. And so one blind man leads the other, and when they come to a pit, they both fall in it and the one cannot help the other.

<sup>6</sup> Then what is the use of having Moses and all the prophets for the Jews? The original truths that are in it, are for them not even worth as much as the phenomenon of just now, which could hardly be of any value to you since it was only a fleeting image of deeper-lying realities and which was for the greatest part distorted by the reflection of the air.

<sup>7</sup> The present Jewish priests are now and then perceiving such rather comparable reflecting image of the deeper-lying truths of the Scripture, but because their heart and mind is all too soon and too easily disrupted by the winds of all worldly worries, also the mirror that must take up the spiritual things and truths from the sphere of the inner, spiritual life of their heart and mind, is disrupted and disturbed. Thus they cannot perceive and recognize the hidden truths in the Scripture, and they immediately throw themselves into the arms of every worldly delight.

<sup>8</sup> They absolutely do not think anymore about the moments of light they had, and they go on guzzling during their whole earthly life. And when they are warned that they are on the way of ruin, then they are full of vexation and anger, and they persecute the One who has come to them in full lowliness, love, meekness, patience, humility and in full goodness and compassion.

<sup>9</sup> And if this is so - and you repeatedly were able to convince yourselves of that - am I then the One who take away the might and light from the Jews to give it to the gentiles, or are they themselves doing it?

<sup>10</sup> The one who seeks, will find, to the one who comes and asks, will be given - even if he was a threefold gentile - and when a gentile comes to Me, knocking at the door, it will be opened for him.

<sup>11</sup> And so it will happen, that the old children of the light of life from God will be thrown out into the outer worldly darkness by their own way of life, where they will howl like wolves and pigs, and will rattle their teeth, but the children of the world, namely the gentiles, will be accepted in My eternal

Kingdom of life.

<sup>12</sup> Just like when a mother hen attracts her little chicks and tries to hide them under her wings and protect them against the enemies, so I always attracted the children of Abraham with My Fatherly voice and wanted to gather them under My wings of light, truth and eternal life. And look, when I spoke through the mouth of the prophets, they said: 'By the manner of speaking we surely recognize that this is the word and the voice of Jehovah, but why does He not come to us Himself, as He formerly went to Abraham, Isaac and Jacob, in order to speak with us, His children?'

<sup>13</sup> Then there were promises and once more promises, that I Myself would come in this time with all My might and power, and My whole eternal Kingdom of life with Me.

<sup>14</sup> The predicted time has come, and so have I with this time, precisely according to the prediction. Then why do they not accept Me? Why do they not recognize Me? Why do they not believe Me while I perform signs before their eyes that no-one can do except Me, to back up My eternal truth of all the predictions of My personal coming into this world?

<sup>15</sup> In return for all My love, goodness, meekness, humility, patience and compassion, they hate Me and persecute Me with great haste and anger.

<sup>16</sup> Are these now the praised children of light? Oh, absolutely not. These are now the children of Hell. And not God but the devil, is their father.

<sup>17</sup> Under such circumstances is it unjust of Me if I consider the gentiles as My children and refer the children of the devil to that place where the kingdom of their present father and lord is?

<sup>18</sup> Tell Me now, scribe, if I act unjustly to let go the all too wicked Jews according to their own free will, and give the might and light to the gentiles."

<sup>19</sup> On this, the scribe said: "Lord and Master, who can justify himself before You? What You say is eternally true, and what You do is eternally good.

<sup>20</sup> Also the gentiles are descendants from Noah, just like the Jews. If they return now to You, this is their salvation and happiness, and You do not turn them away. And who would then say that it would not be just if You accept them instead of the children of the light, who do not want to recognize and accept You as the One whom you are, fully according to the truth?

<sup>21</sup> Oh Lord and Master, forgive Me the stupidity of my formerly expressed words. With Your mercy, we also will once come into the clear with all the things of Your Kingdom."

<sup>22</sup> I said: "This will also happen with you, but you yourselves should also be surprised that the gentiles, who are children of the world, are now more clever than you in a lot of things and matters. But now we will not talk about it any more.

<sup>23</sup> The phenomenon has now completely disappeared, and it became already quite dark. So we will go down again to the house and partake of a meal that has been prepared for us. The men from Joppe are already eagerly waiting for us, and they also should be informed of My presence. When they will know that, they certainly will be more joyous than the Jews in Jerusalem when I will go back to them. So let us go down to the house."

- Chapter 195 -

**The fishermen from Joppe are invited by the Lord for the meal.**

<sup>1</sup> Now also a servant of Marcus came - the same one who brought the invitation to us for the midday meal. I praised him for his good and clever treatment of the poor and sick inhabitants from Joppe. He thanked Me for these praising words, and we went on our way down.

<sup>2</sup> We soon reached the house and went directly to the guestroom, for from the west blew a rather hard wind, which was also for the people from Joppe too severe, for they were standing outside at the shore of the lake and made acquaintance with the skippers of our Kisjonah. They talked much to them about Me, and received also instructions from them that I was still staying here and that they most probably would come to see Me.

<sup>3</sup> When they saw that the so-called lords had come down from the mountain and were in the house, the known fisherman from Cyprus went directly to the house and asked a servant if they also could come into the house, for the wind outside at the lake became more and more severe, cooler and unpleasant.

<sup>4</sup> The servant said: "Just go inside and speak with the Lord Himself. He will give you the right answer."

<sup>5</sup> The fisherman said: "Friend, through this open door I can see many sitting at the big dining table. Who of them is it?"

<sup>6</sup> The servant said: "Just go inside and you yourself can ask for the Lord. Then out of those many people you will immediately know who the Lord is."

<sup>7</sup> Then the fisherman came a little shyly to us in the dining room, bowed deeply before us and said then with a determined voice: "Exalted friends and lords of this village, I gladly would like to exchange a couple of words with the supreme commander of this village about a certain matter. Would you be so kind to show me, poor inhabitant of Joppe, to whom of you I have to address myself?"

<sup>8</sup> Then our Marcus said very amicably: "Yes, my friend, although I am the temporal owner and guardian of this place, but the actual and only true Lord and Master over everything is the Man Who is sitting here at my right side. Everything that you want to accomplish here, depends on Him."

<sup>9</sup> After Marcus' words, the fisherman went with deep respect to Me, made again a deep bow and wanted to speak with Me in very elegant words.

<sup>10</sup> But I said to him: "I already know what you want to tell and present to Me. Look, there in the other corner of this large dining room is another big table, and it is already provided with wine, bread and other food. Go outside, bring all your companions here inside and sit at that table and strengthen yourselves with food and drink. After that, it will be clear what further things will have to be done tonight. Go now and do what I have advised you."

<sup>11</sup> Then the fisherman, filled with gratitude in his heart, bowed deeply again and hurried to his companions who were already eagerly waiting for his return.

<sup>12</sup> When he told them what I had said to him, there was great jubilation among them. They left the shore immediately and went with full gratitude to the room, deeply bowed before us when they came in, went immediately to the table that was set for them and began to eat and drink their fill

after the singing of psalms. And they soon became cheerful and joyful.

<sup>13</sup> Also at our table, everyone became livelier. And there were no lack of all kinds of stories about My deeds and teaching, to which the people from Joppe were listening more and more attentively, and so they were talking less among each other.

<sup>14</sup> From the words of My disciples, the men from Joppe soon noticed that I could be one of them.

<sup>15</sup> The fisherman turned to a servant and said: "Friend, be so kind to tell us who among those who sit there at the table of the lords is the great holy Master of Nazareth, who must certainly be present here, and about whom in Joppe two of His disciples, who were sent out by Him, announced to us that the fullness of the Spirit of God lives bodily in Him, and that therefore everything obeys His will. They said that the one who believes in Him and lives and acts according to His teaching, will receive from Him the eternal life and will be taken up into the Kingdom of Heaven."

<sup>16</sup> The servant said: "Why do you ask me? Look, we all have received an order from our lord of the house not to make known the holy One of Nazareth to any guest, and we have to follow this order. But just go and speak with the One who on your request allowed you to come in. He will tell you the truth."

<sup>17</sup> The fisherman and several of his companions said: "Oh friend, we thank you for these words that you spent on us. Now everything is clear to us. The One to whom we have to address ourselves to hear the truth, is the holy One of Nazareth Himself. Now we understand why your old lord of the house indicated Him as the actual and true Lord over everything. Therefore, all the honor goes to Him, all praise, all our love and worship."

<sup>18</sup> The servant said: "Then stay with what your spirit has inspired you."

<sup>19</sup> Then the servant continued with his duties, but the fisherman said to his companions: "Friends and brothers, since we know now that He is the holy One of Nazareth, whom the manager of this institution has indicated to me as the actual, true Lord over everything, and who told us to come in and invited us to this table, at which we have satiated and refreshed ourselves, He is also the only One to whom we owe now already for the second time the complete healing of our afflictions.

<sup>20</sup> It is now high time that we thank Him, since we had the inestimable luck to meet Him first of all personally being present here, and now also to recognize Him, we now also verbally offer our thanks as we feel it most vividly in our hearts, and then we ask Him that He may continue to bless us with His almighty grace until the end of our lives; for all our salvation from now on depends only on Him."

<sup>21</sup> They all fully agreed with the suggestion of the fisherman. They stood up from their chairs and wanted to come stand before Me to verbally express their gratitude to Me, and then to ask Me what the fisherman suggested to them.

<sup>22</sup> But I was ahead of them, stood up from My chair, went to them and said: "Be at peace now, My children and friends, the gratitude and the question in your hearts are sufficient to Me, and by your faith in Me and by your love for Me, and thereby also for your fellowman, your request will also be completely granted forever. Now go back to sit on your places and let your hearts be full of joy.

<sup>23</sup> Before midnight, a few things will still happen to give you a deeper teaching. And you truthfully should remember and keep it very attentively for yourselves and for many of your blind brothers, for also you can from now on become spreaders of My name and My teaching."

<sup>24</sup> After that, I returned to My place, and the men from Joppe thanked Me again from the bottom of

their hearts, and could not stop to glorify and praise Me for the fact that I Myself came to their table and had greatly comforted them.

<sup>25</sup> Marcus instructed the servants to bring more bread and wine to the table of the men from Joppe, which was done immediately, and these took from time to time some bread and wine and listened continuously with the greatest attention to everything that was discussed at our table.

<sup>26</sup> After a while, from the discussions of the disciples, they also recognized Mary who sat at our table to be the mother of My body, and they praised her among each other as the most happy of all mothers on the whole Earth.

<sup>27</sup> Then Mary went to the men from Joppe and said to them: "Dear friends, praise only the Lord, and act according to His will. Although I am the mother of His body, according to His eternal decree, but He alone is the Lord from eternity, and so to Him only is due all honor, all glory and all praise forever. As far as I am concerned, I am only His handmaid, and I always let His will rule over me. So be quiet and praise only and solely the Lord."

<sup>28</sup> After these words of Mary, the men from Joppe were quiet again, but they still discussed among each other that this mother must have been extremely pious since her birth, because she had been made worthy of such unspeakable great mercy.

## **- Chapter 196 -**

### **The Storm and it's corresponding meaning.**

<sup>1</sup> After they extensively discussed this subject, a roaring wind was heard from the outside that became more and more intense, and two of Kisjonah's skippers came to us and asked what they had to do when such a storm occurred. For the lake drove unheard-of gigantic waves against the shore, and if the storm, which came now suddenly blowing from the east, would become more severe, there was even a danger for the water to be pushed into the house. Their ships were three times more strongly tied up to the shore than before, and they also came to Me in faith, asking Me for help, but nevertheless, the storm became increasingly stronger.

<sup>2</sup> Now Kisjonah asked Me to command the storm - over which I was the only and sole Lord and commander - to blow less heavily, so that the many inhabitants of the shore would not suffer too great damage.

<sup>3</sup> I said: "I am truly also the Lord of the storm, and it would not blow now so heavily if I would not want it that way. But why I want it that way, will be completely clear to you in an hour."

<sup>4</sup> So let the storm do it's task and duty. It will not damage your ships. And your skippers should not be afraid of it, even when it will become stronger. The water of the lake will not flow more than now over the shore. But let the skippers be brought some bread and wine. Then they will look at the storm with a somewhat more courageous face than now."

<sup>5</sup> This was also done immediately, and the two skippers received several carafes of wine and also several breads, and they brought it to their companions who were in the skipper's cabin that was built on the shore. With this refreshment before them, they also were not that worried about the storm anymore.

<sup>6</sup> All those present asked among themselves what this storm could mean and what it would bring

about.

<sup>7</sup> Our Philopold addressed himself even to Raphael who was sitting very quietly at the table.

<sup>8</sup> But he (Raphael) said: "Friend, if it would be the will of the Lord, I would tell you. But it is still not His will yet, and so I still cannot fulfill your wish. But in a couple of hours, this matter will become clear of itself before your eyes.

<sup>9</sup> For you know what the Greek added to his completely correct explanation of the mirage on the mountain, that after such rare phenomena - at which always a great calmness in the air is necessary - there are always and quickly heavy storms that follow, in the air, as well as in the water. And look, in natural respect he was completely right, because he experienced this already several times.

<sup>10</sup> However, why basically the Lord allows these phenomena to exist and arise, that is of course a very different question to which I cannot give you the answer yet for the reason that I already mentioned.

<sup>11</sup> Just look at the mind of man, which often sinks down into a complete careless rest, by which man feels very happy and comfortable. But when man feels for a short time more and more calm, careless, happy and comfortable, the stormier it will later become in his mind, when it was at first a little disturbed in its sweet rest by something uncomfortable.

<sup>12</sup> But a person's mind that must constantly fight against all kinds of storms, will not worry so easily for the storms that repeatedly arise, and he will more easily keep his calmness and the necessary rest at all events.

<sup>13</sup> If all of nature would have been less quiet today the whole day, from the morning to full evening, Kisjonah's skippers would not have been so afraid of the rising waves. They have awoken them from their full day of rest, and they did not know how to help themselves. Now, however, their minds have become stormy, and they are now almost no longer afraid of the rising waves.

<sup>14</sup> And behold, friend, this is also a good lesson for all those who gladly surrender to a certain sweet and careless indolence! For whoever is always active, a little rest is easily enough to strengthen his whole being; and when he is strengthened, he immediately longs for activity again and only finds his true comfort in it.

<sup>15</sup> However, the one who avoids to be active and who only feels happy and comfortable in an ever-increasing inactive laziness - like the fattened Pharisees and other rich loafers - will fall into a complete fury if the laziness, which is so comfortable to him, will be threatened in the least.

<sup>16</sup> That is why the Lord took care of all kinds of beings, things and phenomena on this Earth, that will repeatedly shake up people from their work-shy rest. And so they will have to recognize that they are not the lords of the world and of all beings and things which are on it and in it - as the lazy, rich people greatly imagine - but that it is a certain Someone else. Someone Whom these kinds of people do certainly not know and about Whom they do not want to hear anything truthful, as you can very well see among the many Pharisees and other Jews.

<sup>17</sup> Look, what I have said now to you is worth of more and greater attention than to hear already beforehand about the meaning of this storm."

## - Chapter 197 -

### The presence of the angels with men.

<sup>1</sup> Also the men from Joppe listened with the greatest attention to this very valid and instructive speech of Raphael, and they were surprised about the wisdom of the apparent young man.

<sup>2</sup> Some of them asked: "Who can this nice-looking young man be?"

<sup>3</sup> The fisherman said: "How can you still ask? Did the two disciples in Joppe not tell us exactly that there was also a young man with the Lord, who is visible before all people and works great signs and wonders at the will of the Lord and who also gives the people very wise lessons?"

<sup>4</sup> This young man must be an angel who serves the Lord, so that the Scripture would also be fulfilled on that point, where it is stated: 'At that time you will see how the angels of God will descend from the Heavens to Earth and will serve the Lord and the people.' Look, my dear friends and companions, this is what the two disciples truthfully told us, and we can see now entirely the proof of what the two disciples said to us.

<sup>5</sup> It is true that this young man has still not performed a sign before our eyes, but this we also do not need, because the very wise lesson, which he gave to the somewhat too curious disciples and friends at the table of the Lord, is for us sufficient to conclude that this young man - from whose mouth comes so much truth and wisdom - is not a normal human being, but must be a very high spirit. Is it now clear to you what kind of young man that is?

<sup>6</sup> They all said: "Yes, friend, you are completely right. So it is and not otherwise, and we thank you for refreshing our memory. The two disciples told us so many things that we really did not remember that young man anymore. But now everything is again clear to us."

<sup>7</sup> Then Raphael stood up and walked to the table of the men from Joppe, which made them feel somewhat embarrassed.

<sup>8</sup> But he quickly reassured them by saying to them in a friendly voice: "You really should not be afraid of me, for at the Lord's will, I came to you after your conversation about me. For wherever real friends of the Lord are discussing what is of the spirit of eternal love and truth, there also the angels of the Lord are always gathered in large groups around them.

<sup>9</sup> I truly am not the only one who is near you, but there are still many more like me. Open up your eyes a bit wider, then you will see it for yourselves under the merciful permission of the Lord."

<sup>10</sup> Then for a few moments, the inner sight of the men from Joppe was opened and they saw as it were in a sea of light, numberless large groups of perfect spirits. And from those large groups of God's angels sounded as if from one mouth a mighty voice: 'Happy is he who have recognized the Lord, who love Him above all and faithfully act and live according to His word, for already in his flesh, he is equal to us, and we are always prepared to serve him in all brotherly love.'

<sup>11</sup> Then the inner sight was taken away from the very astonished men from Joppe, for they were not able to bear it any longer in their flesh, because of too great happiness.

<sup>12</sup> When they could not see the angels anymore, the fisherman said: "Oh friend, was this reality or only some kind of dream, brought about by your indescribable beauty. For I have never seen such a charming, beautiful human form as yours, which looks like those whom I have seen now for a few moments in the light of the Heavens."

<sup>13</sup> Raphael said: "Friends of the Lord, that was not a dream, but the naked truth, you can be sure of that. Once you will be more completed in the spirit yourselves by your faith and especially by the pure love for the Lord, you will be able to see what you have seen now, constantly on a higher level of light and life, very often and for a longer duration. But for now, be satisfied with what you have seen and heard."

<sup>14</sup> Then the fisherman said: "Oh beautiful friend from the Heavens of God. It is true that man lives since his birth in the midst of sheer wonders, and he himself is still the greatest wonder. But since he is constantly surrounded by numberless wonders, he is used to it, he takes little notice of it, and even less thinks about it as to what and why they are, and Who is the One Who always calls some of them into existence anew and others again longer, and others again as if for eternity, like the Earth and it's lands, mountains, rivers, lakes and seas, the moon, the sun and all the numberless stars.

<sup>15</sup> But when new signs and wonders are happening before the eyes of man, as this is now the case with at the same time the presence of the Lord, then of course also the already long existing works of wonder of the Lord receive back their true value. Then the awakened people notice it and they glorify and praise the eternal great Creator of those numberless works of wonder. We ourselves are now looking at nature with very different eyes than ever before.

<sup>16</sup> Tonight we have seen again the air-phenomena which are known to us and which we call by the name 'fata morgana'. Of course, we do not understand how and why they exist. But we know by experience that storms will follow. And until now, we considered them to be warnings from Heaven - that one should bring himself into safety at such phenomenon. However, these phenomena will certainly have another, deeper meaning. If it is necessary for us, the Lord will give us also a light concerning this, and if it is not necessary, we will not be greedy for it, for from now on, only the will of the Lord should rule over us. We thank you for your visit."

<sup>17</sup> Then Raphael said: "My dear friends and brothers in the Lord - the Creator and Father of us all from eternity - I still have to discuss a few things with you, since the point is now to do completely away with the old, extremely blind and stupid superstition.

<sup>18</sup> You still do not know the Earth, and even less the moon, the sun and all the other stars. That is why I came to you to give you a correct and true light about this, and still about a lot of other things, for if someone has wrong ideas about the things and phenomena in the natural world, he can impossibly completely grasp and understand the deeper, spiritual things. And since you are now also called to transmit the word and the light of life to other people, I will instruct you in the secrets of the visible, natural world."

<sup>19</sup> The men from Joppe were extremely happy with Raphael's offer, and as he did on other occasions, he presented everything illustratively for the sake of an easier and faster understanding, and there was no end to their amazement. And he explained to them everything with a few words in a very understandable manner. Within an hour, the men from Joppe understood everything, and they praised My wisdom.

**The fall of Herod's agents.**

5.6.1862

<sup>1</sup> After this instruction, Raphael came back to us, and now he explained about the storm that was still raging.

<sup>2</sup> Many Herodians were staying in Tiberias who were commanded to track Me and My disciples as soon as they would hear where I was staying, which they heard from the returned skippers who brought the men from Joppe to Marcus around noon. Therefore, towards the evening they manned several ships and put them to sea in the direction of Marcus in order to catch Me. The Lake of Galilee had however very steep and rocky shores from the more gentile than Jewish city Tiberias to the village of Marcus, and between the two aforementioned places, which were nevertheless rather far away from each other, there were at most three places where the fishermen can land their ships with difficulty.

<sup>3</sup> That the rather big ships, which were put to sea towards the evening from Tiberias with the Herodians in order to catch Me, were bad off with the storm, everyone can easily imagine, for as soon as they left Tiberias, a very strong northwesterly wind drove the ships with irresistible force to the eastern shore, where they forcibly bumped against the shore and were already considerably damaged.

<sup>4</sup> The skippers were now busy to repair a few broken oars and made them somehow still useable, but announced at the same time to the Herodians that this night, if the wind would not turn or completely lie down, they would no more leave this shore, for no matter what.

<sup>5</sup> If they would like to risk their lives, they had to step into the three best ships, take the oars in hand themselves and try to go to the bath resort on the other side, which was located more than three hours away on sea when the wind was favorable. But the Herodians also did not show any desire to do that.

<sup>6</sup> When the northwestern wind was soon turning to the east, the Herodians said: "Well now, faint-hearted skippers, the wind has favorably turned. Do you now also not dare to go out to sea to reach the other side?"

<sup>7</sup> The skippers said: "During the daytime, when you can see the dangers, you easily can go out at sea and go to the bath resort at the other side, but at night it is a risky thing, despite the favorable turning of the wind, and then you really can have great damage. Besides, an easterly wind that comes up in the evening cannot be trusted, for it might turn into a hurricane. And when this will break out, then woe the one who is at sea."

<sup>8</sup> The skippers firmly tied up two ships to the shore for themselves and said to the Herodians: "The other and better ships over there are at your disposal. Just go out at sea now to where you dare and want to go. We will not take an oar into our hands tonight. The ships that we hand over to you here, are the property of the city. If they will go down with you, Herod can indemnify them to the citizens. But these two ships are our property, and we will not expose them to any further danger - and ourselves even less.

<sup>9</sup> Besides, we have heard from all sides that all those who tried to track down the Nazarene were bad off. And who knows if He - of whom is said that He is in connection with all secret might and powers - does not already precisely know of your intention and has already completely prevented our trip to the bath resort, where He possibly could be staying according to the people that we

brought to the bath resort today, which may be so or not. We already told you this in Tiberias, for which you laughed at us. And now we are standing here and cannot move forward."

<sup>10</sup> Then the chief of the Herodians said: "Just leave those two cowards here. It is a moonlit night and the wind is favorable. With this kind of wind-power, we are on the other side in one hour, and in the cure resort we will soon come to know where the Nazarene is with His followers."

<sup>11</sup> Then they stepped into the five ships, which were the property of the city, and they forcefully pulled at the oar rings. When they were out of the swampy water in the free, open sea, the eastern wind, which was already blowing heavily before, changed immediately into a very heavy hurricane, which soon stirred up the water to very high waves.

<sup>12</sup> Then the skippers on the safe shore said: "Oh, it would be a great miracle if only one out of those five ships would reach the other side. Those fools will receive their deserved reward if they will all perish. Maybe the ship with the chief will reach the other side and crash there, for it is strongly timbered and well shielded. But the four open ships will helplessly sink."

<sup>13</sup> And so it also happened. The four open ships with a hundred-and-thirty soldiers of Herod were already swallowed up by the lake in a quarter of an hour. Only the ship of the chief reached after two hours the other side where we were. And this only because I wanted it so.

## **- Chapter 199 -**

### **The rescue of the chief.**

<sup>1</sup> When the ship came close to our shore, bobbing up and down on the waves, I said to those present: "If one of you wants to go to the shore now, he will see the reason for this storm, which will then immediately cease. Four ships with a hundred-and-thirty soldiers were swallowed up by the lake. Only the one decked ship, which carries the chief with his subordinates and ten soldiers, will come here, and they truly will not be able to do anything to us."

<sup>2</sup> When I had said that, several of My disciples stood up. Especially John's disciples who were with Me and who were very interested to know the reason for the storm. They went immediately to the shore and saw the ship that was already quite close and swaying to the shore.

<sup>3</sup> It did not take long before the ship was thrown quite violently on the shore by a high wave, and those who were in it, cried out for help.

<sup>4</sup> Then Kisjonah's ship-workers came out of their cabin with a torch, and fastened the ship with ropes to a strong mooring, and then they said to those who were in the ship: "Stepping out of the ship on the dry land you can do yourself, if you want."

<sup>5</sup> Then the chief asked: "Well, the terrible storm confused us all completely. Do tell us where we are now and if we can find here an inn for the night. For despite it's tight and good decking, the ship caught some water in the inner deck, and we cannot spend the night in it until it has completely dried during the day."

<sup>6</sup> A chief skipper of Kisjonah said: "Concerning the first, you are in the cure resort of the old Roman Marcus. Concerning the inn for the night, he himself is the lord of that. We are not at home here ourselves and do not know the rules of the house."

<sup>7</sup> On this, the chief said: "But are there no house-servants present here?"

<sup>8</sup> One of Marcus' servants who was already present, said: "You first have to show where you come from, who you are and what the purpose of your trip to this place is. Or will you continue your trip tomorrow to another place? If you do not want or cannot give any clarity about this, then for the whole night you can stay in your ship, no matter how wet it is inside. And our Roman night-guards will take care that none of you will come out of the ship."

<sup>9</sup> The chief said: "Now listen, you rather brutal servant of your lord. I am a chief of Herod and have several subordinates and ten soldiers with me. We actually come from Jerusalem, but most recently, we come from the city of Tiberias, and the purpose of our trip lies in that we must obey the will of our king."

<sup>10</sup> The servant said: "I surely know that the proud and greedy Herod has also rented this part of the country from Rome, but this place with all that belongs to it, is an exception. This is a guesthouse to exist for all times independently, according to Roman decree - and Herod has nothing to search and still less to do or to command here, except if he, as a sick person, and for payment he wants to make use of this bath resort for the healing of his body, which is available to him as well as to anyone else. For the rest, we do not listen at all to him, and he is not even permitted to step on the ground. If he wants to do that with force, we will know how to respond with force. So your obedience to the will of your lord and commander is of no concern to us here, but if you perhaps want to travel on through our place to another place, where your commander rules, then I will call our guards to receive you here and guide you over the territory of our lord."

<sup>11</sup> The chief said: "No my friend, in this case this is not necessary, for we actually came here for the bath resort, and we would have arrived here already several hours ago, if we did not have to go through such terrible adversity with that heavy storm. So just take us in. We will not give you any trouble."

<sup>12</sup> The servant said: "Do you carry any battle weapons? If so, you first must hand them over for safekeeping until you travel on, for only Romans may carry weapons here."

<sup>13</sup> The chief said: "Of course we carry weapons, for we are of the class of warriors, but if there is such law in this place, we will not resist it. So you can take our weapons in safekeeping, but then you should take care that we can receive accommodation for the night."

<sup>14</sup> Then the servant called immediately a considerable number of well-armed night guards, and when they arrived, he said to the chief: "Now you can go on land."

<sup>15</sup> Then the Herodians went immediately on land, gave their weapons and were brought to a newly constructed dormitory-inn where there was a table, sufficient benches and also very suitable, clean resting beds. On their request to receive something to eat and to drink, the servant said: "Only bread and wine against direct payment. There is no more provision of other food."

<sup>16</sup> The chief said: "Then bring us sufficient bread and wine, for we all are very hungry and thirsty. no-one should worry about the payment."

<sup>17</sup> Then a light was brought into the dormitory and at the same time plenty of bread and wine. The chief paid everything immediately, after which the servant and his helpers left the dormitory, and left the Herodians alone who grabbed the food and the wine, and in a short time they ate a considerable quantity.

## - Chapter 200 -

### The chief's plans.

<sup>1</sup> When the Herodians felt completely alone, the chief said very quietly to his subordinates: "Listen! Tomorrow, let no-one even say why we have undertaken this truly unfortunate and foolish journey of misfortune, but rather let everyone pretend to have a disease! Then on my account, which will be expensive for Herod, we will make use of the bath resort for a couple of days and we will then take leave on the third day as being completely healed. Yes, if we had not lost the four ships with the hundred-and-thirty brave soldiers in that fatal storm on the lake, we would have talked differently to that servant, who is probably the most important manager of this institution. But we are here as shipwrecked people without any might or luster, and so, the point is to keep silent as a wall about the actual purpose of our coming here, for the slightest disclosure of the matter would bring us into the greatest trouble in this purely Roman nest.

<sup>2</sup> The skippers from Tiberias, who very wisely stayed on the shore on the other side, told us the real truth. What they said, happened to us. And now I swear a holy oath on my death and life that I will never let myself be used to track down that mysterious Nazarene - not even if, as a reward, a whole, big kingdom would be offered to me.

<sup>3</sup> It is easy to fight against enemies that can be seen and whose strength can be calculated, but against an invisible enemy, whose might, power and strength cannot be calculated by anyone, our blind and stupid Herod must fight himself. We will no more play the fool for him.

<sup>4</sup> As far as we are concerned, the Nazarene may raise Himself twelve times King over all the Jews, and we will never take action against Him anymore. He is certainly wiser, better and mightier than our Herod and his accomplices in the temple who are all completely loaded with gold and precious stones. The people praise Him everywhere and they expect of course somehow too much from Him. But no matter what, from now on, we are no more His enemies and will also never be.

<sup>5</sup> It is of course a great pity about those hundred-and-thirty soldiers who lost their lives as an injurious offering for the Herodian foolishness. But all together, it is maybe still good that it happened that way. For if we would have arrived here with them on land and would have used force on this purely Roman ground, then who knows how we would have fared. Certainly not too well, for it is not unknown to me that the Nazarene has secretly even a very good reputation among the very prominent Romans. In short, we know now how we have to behave ourselves here, so that no-one will be suspicious.

<sup>6</sup> Once we are back in Jerusalem, I surely will present Herod the bill, about which he certainly will scratch and pinch himself behind the ears for ten long years. And if he refuses to pay me, then I will immediately join a Roman legion and will then tell him as a Roman, first between four eyes, what it means to invade with his soldiers, without the permission of Rome, a Roman territory that has a legal assignment. Then that old fox will rather prefer to pay that expensive bill than to let himself be betrayed by us to the relentless Romans. For I know that he is not very popular, especially not with the supreme governor Cyrenius.

<sup>7</sup> But now, before we completely go to sleep, it would be a good idea if someone would check outside whether we are guarded, the condition of our ship, and if the storm is still raging."

<sup>8</sup> One of them, who was the captain, said: "That is all very nice, but if a guard will ask us what we are doing outside, then what will we answer him?"

<sup>9</sup> The chief said: "That is simple. You should tell him the truth, and if necessary, you can also clarify to him that certain natural necessities of man cannot be decently done in a clean dormitory of an

inn, and then the guard will certainly not have any objection."

## - Chapter 201 -

### **The Lord is ahead of the wish of the Herodians.**

<sup>1</sup> Then the captain himself went outside and met at once a guard who directly asked him what he was seeking outside of the dormitory.

<sup>2</sup> The captain told him straightforward the reason for it, and the guard let him alone.

<sup>3</sup> Being completely amazed, the captain returned to the dormitory, because the whole storm had calmed down completely. So much so that the lake was as smooth as a mirror as far as he could see, and the ship on the shore was not moved in the least by any wave.

<sup>4</sup> This message made the chief very cheerful and said: "Now it is a pity that we have no more wine and no more bread. Now I would like to stay awake for a couple of hours and rejoice with you that we are alive."

<sup>5</sup> The captain said: "It is still very lively in the main building and also in the big bath resort. Maybe we still could manage through our not too unfriendly guard to receive more bread and wine on direct cash payment."

<sup>6</sup> The chief said: "Make a request."

<sup>7</sup> The chief had hardly expressed his wish in the dormitory when in the house I had already made clear to Marcus that he should directly let them bring more wine and bread to the dormitory - but of the best kind - which also happened immediately, for everything which they spoke and deliberated in the dormitory was loudly expressed with us in the house by Raphael, which made them very cheerful.

<sup>8</sup> The captain just wanted to go out of the dormitory and negotiate with the guard for more bread and wine, when a servant with several helpers came into the dormitory, who brought them twice as much bread and more and three times as much wine as the first time, about which the chief and all the others were very much surprised.

<sup>9</sup> The chief wanted to pay immediately, but the servant said: "Also tomorrow there will be time for that".

<sup>10</sup> Then he immediately left with his helpers, and those in the dormitory did not know what to do. They looked at each other with surprise, but not one of them could figure out by whose initiative this second, bigger sending of bread and wine was brought.

<sup>11</sup> After thinking about it for a while, the chief spoke as follows: "Listen, it all becomes somehow clear to me. This dormitory here, although strongly built of cedar wood, must certainly have a secret opening by which the guard can listen in and hear what is said to one another. If something illegal would happen, one will certainly have to very strictly justify himself before a judge the next day about each thoughtless word that was spoken.

<sup>12</sup> During our first deliberation, we spoke very quietly and softly and the guard could absolutely not have heard or understood anything, for I expressed my opinion to you in the old Hebrew language. But our wish for still more bread and wine I spoke in the Greek language, rather loudly and well

audible, which the guard must certainly have heard. He presented this immediately to a servant of the bath resort, and he hurried to be ahead of our wish, which also happened. The fact that he was more kind to us than the first time, will certainly have the following reason: the lord of the bath resort must have inspected our valuable weapons well. He must have seen their high value and then said to a servant that he can serve us better and more generously, since we also must be capable of paying for a more generous and better service. This is how it must have happened and not otherwise, and we should not rack our brains over that anymore.

<sup>13</sup> Let us eat and drink now on the well-being of all good and truthful people, and think no further about our bad adventure. May Jehovah be forgiving and merciful on the souls of those who drowned in the lake. Amen."

<sup>14</sup> When the guard heard the chief's words, he came into the dormitory and said with a serious, friendly face: "Chief of this little group of yours, it absolutely did not happen the way you explained everything according to your opinion, which I very well heard and understood,. For I did not give instruction to a servant to bring you more bread and wine, of which you all can be very much assured, completely according to the truth, and this under the most strict vow. The reason behind it must be quite different.

<sup>15</sup> Do not further worry about that, for we live here in a region where miracles are not rare. Therefore, this bath resort received the name: "Wonder Bath". For they say that even it's creation was already in itself entirely miraculous, and so also it's healing power is always truly miraculous. So be very confident, for this resort is a resort of salvation and not of curse and it's judgment."

## - Chapter 202 -

### **The conversation between the captain and the chief.**

<sup>1</sup> After this unexpected assurance of the guard, who left the dormitory again, our Herodians were on the one hand very satisfied, but on the other hand there was great unrest in the mind of especially the captain, who was a Greek, and also of the chief, who was a Jew, because immediately more bread and wine was brought while they hardly had expressed their wish.

<sup>2</sup> Now the captain said: "Miracles - miracles would so-called be a daily happening here? So there must be some kind of oracle here by which even someone's most secret thoughts are not safe, because one or the other miracle-man makes them loudly known to the one who had those thoughts.

<sup>3</sup> If this is so - which seems very probable - then they also will precisely know word for word what we have discussed about the caution that we will observe, and then this caution will not be worth much. For if those in the main building have directly detected our wish for bread and wine on some magic table, then they just as well and precisely must have heard our first deliberation, and they must have understood it very well, even if we had expressed ourselves in the old Egyptian language.

<sup>4</sup> The best thing is that we had no hostile plans, not against the Nazarene, nor against no matter who of His followers. And concerning Herod, they certainly will agree with our opinion. In short, tomorrow this curious matter will become clear from itself. So let us be optimistic, as the guard said. For according to him, this resort is a resort of salvation and not of curse and it's judgment."

<sup>5</sup> On this, the chief said: "If it is as you think, captain, we can already assume beforehand that our

plan to stay in this bath resort, out of tactical considerations, will not go without problems, and they also will be completely informed about the four ships that sank, the hundred-and-thirty drowned soldiers and the true goal of our coming here. How will we justify ourselves if they will call us to account for that?

<sup>6</sup> The more I seriously think about it now, the more confused it becomes in my mind, and therefore, the very good bread does not really taste good to me, neither the excellent wine. What do you think captain? Or anyone else of you, what is the best thing we can do now?"

<sup>7</sup> The captain said very boldly: "This is again much easier, for if these people know everything, then they also will know that regarding the dumb and proud Herod, we brought good arguments beforehand against his hard will until we finally and with obvious reluctance complied with it. And did we not accomplish our task as clumsily as possible? We very well could have stayed in Tiberias for another couple of weeks on Herod's account, if those fishermen and skippers would not have forced us by their story to break up. For firstly the inhabitants of Tiberias very much wanted to get rid of us, and they certainly forced us by their possibly exaggerated stories, to perform our duty which they knew of. And secondly: if we would not have done that, who knows if they would not have sent a messenger to Herod to smear us as much as possible.

<sup>8</sup> Of course, the skippers advised against our quick action because of the hard wind and the falling night - more for their own sake than ours - but out of fear of being betrayed, we had to play it courageously and quickly. So we are not guilty of our undertaking, but in the first place Herod, and then the circumstances which we encountered now, especially in Tiberias. Thus, I am very cheerful and am not afraid for the lords and judges of this resort, even if the Nazarene would be present, which would actually be very pleasant to me, for He must be a very good, righteous and wise man, as I already heard several times from the people, and with such people it is easy to talk, since we always have an anti-Herod attitude. Do you not all agree with me?"

<sup>9</sup> They agreed with the captain, and then they ate and drank in a good mood. Also the chief became more cheerful.

## **- Chapter 203 -**

### **The wish of the captain and it's fulfillment.**

<sup>1</sup> When they all became more enthusiastic from the wine, and having said all kinds of very nice words about Me and bad words about Herod, whom they always called the evil and dumb Antipas, the chief said: "Now we are all together here as friends and brothers - the few soldiers not excluded because they are also human beings just like we - and they also shared the bitter fate on the lake with us, and through their great efforts they contributed a lot to our salvation.

<sup>2</sup> Although we are now - all glory and honor to Jehovah the Lord - very cheerful and full of courage, and I also think that we can make a good impression before a Roman judge of this place, but it seems not to be the time now for too great optimism.

<sup>3</sup> So it still may be advisable to continue to discuss how we would answer the questions of the judge - before whom we certainly will be led tomorrow - about our undertaking in this region, which is in fact totally unlawful without the permission of Rome. For I still do not completely trust the quietness of the night of this land, despite the good hope which you, my friend (that is the captain), have expressed before.

<sup>4</sup> I have the impression that tomorrow we will have to endure another storm which will not be less, although not on the lake. That is why it really would not harm us if we would deliberate as to how we will save us from this fatal situation."

<sup>5</sup> The captain said: "But friend, what is the use of such deliberation, and how can it help us? Has it not penetrated deeper into you that there are people in that main building who probably also know our most secret thoughts, even before we have thought them in ourselves?"

<sup>6</sup> Look, the hard Romans will never treat people with such bread and wine whom the next day they want to lead before a severe court of law, but rather with miserable bread and bad water, in chains and dark dungeons, and still other horrible things - because the Romans never have the least spark of humaneness for criminals. So let us not say another word about what we cannot change anymore, not even with all the money of the world.

<sup>7</sup> It is my wish to meet that famous Nazarene, and to talk with Him about this matter. Only He could help us all in the best way. I put all my trust in Him."

<sup>8</sup> The chief said: "Yes, that would be very good of course, if He would really be here. But what if He finally would not be here after all?"

<sup>9</sup> The captain said: "Then surely one of His delegates will be present, who will act in His spirit and who will administer justice. And we certainly will be able to speak with him reasonably and truthfully. So let us be as happy and cheerful as possible, for today we certainly have suffered enough, as if we died in the storm ten times."

<sup>10</sup> After the captain had said that, a servant of Marcus was again sent by Me to the Herodians, but this time without bread and wine.

<sup>11</sup> When he came to the amazed Herodians, he asked them: "Who of you is the courageous captain, whose name is Leander?"

<sup>12</sup> The captain said: "Friend, I am the one. What is the matter? What must be done?"

<sup>13</sup> The servant said: "Listen, the One in whom you put your trust and with whom you would like to speak, is here and He wants you to come to Him that He may speak with you. So follow me to the main building."

<sup>14</sup> At first the captain was very surprised by this invitation.

<sup>15</sup> The chief did not know what to do from sheer fright, and he said half loudly to himself: "Oh, I knew that this matter would have a bad end."

<sup>16</sup> The servant said: "Why are you afraid without reason for the greatest and highest Benefactor of men? The one who will believe in Him, build on Him and trust in Him, will never be lost. Now come with me, captain Leander, for the Lord only wants to speak with you."

### Captain Leander before the Lord.

<sup>1</sup> After these words of the servant, everyone's heart felt lighter.

<sup>2</sup> The captain went at once with the servant to the main building, where he brought him directly to Me and said to him: "Look, this is the Lord."

<sup>3</sup> Now the captain bowed deeply before Me and said: "Lord, be not only forgiving and merciful to me, but also to the other sinners, because we were only blind and weak helpers of the evil Herod, for he put us into his service after much pressure. But today we have decided not to serve him anymore and we also will eternally never persecute You again. Yes, if it is possible, we would like to be of service to You today or tomorrow, but not ever again to the evil and dumb, lustful Herod."

<sup>4</sup> I said: "Leander, I forgive you your sins. He who believes in Me and who lives and acts according to My teaching, will not be lost."

<sup>5</sup> My teaching consists very simply of the following: acknowledge the one, only true God and Lord, and thus also Me, for I have come into this world from Him, and I carry His Spirit in Me. And love God above all and your fellowman as yourself. Then you will receive eternal life.

<sup>6</sup> As your trust has opened the way to Me, so also your faith in Me will open the way to eternal life.

<sup>7</sup> But you also know the laws that God gave on the Sinai through Moses to the people of Israel. Keep to this, and no more to your many false, dead gods and other traditions and customs. Then you can be a good instrument in My Kingdom."

<sup>8</sup> Full of joy, the captain said: "Oh Lord, where will You establish Your Kingdom? Where is Your castle, so that I can travel to it tomorrow and offer You there my services as a brave soldier?"

<sup>9</sup> I said: "Listen, My Kingdom, which I will establish now again among the people on this Earth, is not an earthly kingdom as from a king that you have served, and of which there are still a legion on the whole Earth, but My Kingdom is a spiritual Kingdom and is not visible for the physical eyes with all kinds of pomp and splendor, for it exists within man. And the strong castle, which can eternally never be conquered by a power, is the faithful, loving heart, which is full of trust and without pride, without envy, jealousy, without lie and deceit, but instead of that, full of humility, meekness, patience and mercy. In this will I, the one and only true Lord and King of all existence and life, take My residence with every man whose heart and mind will possess the mentioned qualities.

<sup>10</sup> So if you want to enter into service as a soldier with Me, you must be familiar with My teaching in the castle that I have shown you now, out of free will and full of faith, trust, and full of love for God and your fellowman.

<sup>11</sup> Of course, you still cannot understand this now in the full light of the truth. However, believe, live and act very zealously in what you believe. Then the Spirit of God's eternal love will awaken in you and will guide you into all truth. And only in the light of that truth, you will recognize the One who says this to you now. And once you have completely recognized Him according to the truth, then everything that still seems a deeply hidden secret to you, will become very understandable and sun-clear to you. Proclaim this also to your companions."

<sup>12</sup> After these words of Mine, captain Leander was completely astonished and said: "Oh Lord and Master, no-one has ever spoken like You on this Earth. I certainly do not fully understand everything, but one thing has become clear to me from Your words: that You do not strive for a

crown nor for a scepter of this world, but only that all people would come back to the ancient truth of the innermost spiritual life that has been lost long ago.

<sup>13</sup> Although our old wise men searched with great zeal for this lost kingdom of the full, living truth, and here and there they also found some traces of it, but even the wisest searcher was not able to lift up the ominous veil of our Isis.

<sup>14</sup> But You Yourself, oh Lord and Master, are the true Isis, and You lift up the dense veil for us humans. And this is in my opinion the true, spiritual Kingdom of life, which You establish now among us people on this Earth and of which You are the only true Lord and King in Your Spirit, of which You were and of which from now on You will always remain. For if Love, Truth and Life are one and the same Power, then life is as everlasting and indestructible as the truth as that must remain the truth eternally.

<sup>15</sup> Up to here I understood the meaning and spirit of the words that You spoke to me, unworthy man. I expect a further and deeper-penetrating light of the love and mercy from Him Who is the only, real and fully true King of the Kingdom of the inner, spiritual life.

<sup>16</sup> But now the question is: what should we do with that evil and very dumb Herod. How can this lustful man even have the idea in his powerlessness to persecute the most loving Person Who brings back the truth of life of all people? Oh, that stone-blind villain."

<sup>17</sup> I said: "Just leave Herod alone, and let him not be of much concern to you anymore, for his luster will soon come to a complete end.

<sup>18</sup> But what your chief has decided regarding the compensation for the four sunken ships of the citizens of Tiberias, this he also should execute, and I will support him with the power of My will. In the future, he will not send many more soldiers to bind the Truth with chains and finally even kill and completely destroy Him."

<sup>19</sup> Deeply moved, the captain thanked Me for this assignment to the chief, and he promised Me that the execution of My wish would not be omitted.

<sup>20</sup> On this, he also asked Me what would be justified for the chief to do, especially on behalf of the widows and orphans that were left behind, regarding the hundred-and-thirty soldiers who perished in the lake, who also were human beings and who had to comply to the will of that brute - and, as known, for the most miserable wages. For these soldiers who were very devoted and loyal to Herod and who formed his bodyguard, received from him the favor to marry, just like any other citizen. And now that the soldiers were no more, who would now take care and feed their wives and children?

<sup>21</sup> I said: "The soldiers who perished were like trained hunting dogs who did not have any love nor mercy towards the people whom they tormented in the name of Herod, without necessity or assignment, in order to acquire for themselves a considerable compensation for their meager salary. Lately, their practices became often secretly so terrible, that those whom they oppressed, became really desperate.

<sup>22</sup> Through their secret practices, against which no-one dared to complain from fear to later be tormented by them even harder, they acquired many treasures, and their surviving relatives have more to spend than you and your chief. They have hidden their possessions well, and for a worldly judge it would hardly be possible to make them confess that they possess unlawful goods.

<sup>23</sup> But Herod must indemnify those who were often greatly suppressed by his loyal hunting-dogs, because he neglected to give the severe laws to his hunting-dogs, according to which they were not allowed to treat the poor citizens according to their own will. Besides, he even approved it when

he heard about the practices of his hunting-dogs, for by this he did not have to pay them higher wages.

<sup>24</sup> Those terrible hunting-dogs finally received their deserved reward, and Herod must only indemnify the damage they caused, about which the chief will very well be able to take care. And now you may go back to your dormitory again where you are expected with great desire. We will see each other again tomorrow."

<sup>25</sup> The captain thanked Me very enthusiastically for My teaching and patience, and went then fully comforted to his companions and told them everything he heard from Me.

## **- Chapter 205 -**

### **The good insight and intention of the chief.**

*10.6.1862*

<sup>1</sup> It is easy to imagine what kind of scene the story of the captain caused with the chief and also the others.

<sup>2</sup> The chief reflected mostly on the description of the hundred-and-thirty drowned soldiers, and this made him discontented, for he had not known the bad qualities of the loyal servants of Herod before. But now he came to realize that the things which he observed from them, came into his mind during the conversation of the captain, and so he said: "Yes, yes, the great Nazarene, who is filled with His pure divine, all-perceiving Spirit, is completely right, for now a great number of things become clear to me that I noticed from time to time with the mentioned soldiers. They only received a low salary from Herod. Only in the charging and extortion of taxes they were allowed, out of every hundred silver coins, to keep one for themselves. Their low salary and the few silver coins from the taxes could of course not be enough to sufficiently maintain themselves and an often large family.

<sup>3</sup> Besides, I often met one or the other in inns of high standing where they let themselves be generously served, just like people of our kind. So I also saw them several times with money-changers and brokers, but it all did not strike us because they otherwise were very correct and very loyal to us and the king, and no charge could be brought against them. But now their infamous case becomes clear, and now we understand many things which before made a strange impression on us.

<sup>4</sup> So I also repeatedly heard at different places all kinds of complaints and quiet curses about the heavy suppression of Herod. But I, and also you, and still many other civil servants and servants of Herod did not pay attention to these complaints, for it is surely known that man is never in the best of moods when he has to pay his taxes and other contributions to his lord, who is in his eyes a useless servant of laziness, a lecherous luxurious life, pride, lovelessness and still many other vices.

<sup>5</sup> That is why it was never investigated. The soldiers of Herod had a free hand and could suppress the people according to their own evil will, especially with the often lawful collections of taxes, without being criticized by anyone. And even if someone went to a Roman judge and complained about the rude, heavy and often unaffordable taxes of that miserable Herod, then this was of no or little use. At the most he received the advice to redeem himself from Herod and to become a Roman citizen.

<sup>6</sup> A lot of rich people could do that of course, and have also wisely done that, but what could the poor people do except to let them be extorted by Herod in an unscrupulous manner? But now it soon will be quite different. As soon as we will be back in Jerusalem, Hell must be made as hot as possible for the king, and he will be forced to pay indemnification in a way he never could dream.

<sup>7</sup> Oh, just wait, you loveless and extremely proud, lustful king! In the future you will come to know us, with wide open eyes from fear, and you will understand the reason why I kindly often dissuaded you to persecute people who obviously are gifted by God with a higher Spirit, as long as you did not receive an order from Rome to do that. But he never took notice of that advice, but acted out of his own desire, and so now he soon will taste the fruits of his stubbornness which will certainly not taste nice to him. May the Spirit and will of the Lord and Master be with us and work with us.

<sup>8</sup> From what you, friend Leander, have told us from His words, it is clear that our great Nazarene is the Messiah who came from the Heavens into this world, faithfully and truthfully according to the many promises of the prophets, and equipped with all divine wisdom and power in which I now unshakably believe, for He proved it to us in an obvious manner. For by the power of His all-perceiving and all-knowing wisdom, and by the pure divine power of His will, He created the storm on the lake, by which the loyal hunting-dogs of Herod received their already long-deserved reward. So all honor goes to Him.

<sup>9</sup> But also for ourselves, we have to make up for a lot of things which we did wrong to our fellowman. And hail to us if He would make us happy, in the very strength of our life, with His love and mercy which He gave us now so abundantly while we did not deserve it. And for this, we can highly glorify and praise His name forever.

<sup>10</sup> But you ten soldiers who were saved by His mercy together with us, should also awaken your conscience and see how much it is burdened by those sins for which they perished in the water. Regret your sins with the unshakable intention to make up as much as possible for the harm that you caused to those whom you dealt with, so that you also may find mercy with the Lord and Master over all things in this world. Because now we have experienced with our sense-organs that He is a Being who has an extremely great patience with the blind people. But if, despite all the warnings, the people persist in their evilness and do not want to improve their life, then His patience runs out and the punishment will relentlessly follow.

<sup>11</sup> Think well about what I as your chief have said and advised to you now, for against the eternally active Divine Almightyness, powerless man with his stubbornness cannot do anything. Woe the one who will be grabbed by the justified wrath of God."

### The deliberation of the Herodians.

<sup>1</sup> After these words of the chief, the ten took courage and promised under a solemn vow that they very thoroughly would follow his advice, although they were not aware of any sin like the hundred-and-thirty had committed, for they did not have to serve Herod in that manner, since they always were only employed as guards of the castle and the palace - which the chief, the captain and also their other superiors would certainly know.

<sup>2</sup> The chief said: "That we surely know, but every person who once comes to serve someone like Herod, is just like me, a great sinner. If he wants to take part in the mercy of the highest, all-knowing and almighty One he must completely purify himself of his many sins. Firstly by admitting that they are against the divine will, and secondly by really abhorring and regretting them, and thirdly by never committing them again and take up the firm intention to make up again as much as possible for the injustice that was committed to the people.

<sup>3</sup> I myself will certainly do that, and I wish and advise everyone of us to take it to heart and to do it, because the great Lord and Master has shown us here an extremely great mercy and compassion, firstly already by the fact that He did not let us perish in the raging waves of the lake like the others, and secondly that He did not let us be captured by the severe Romans and bring us before a court of life or death - but He has shown extremely great kindness to us, and He will also not withhold this from us in the future if we will do everything that I have advised now to you according to my opinion."

<sup>4</sup> After this second good speech of the chief, they all raised their hands and swore that they would take his words to heart and would act accordingly. And the chief was satisfied with that.

<sup>5</sup> However, the captain made still the following remark: "Friend, in the course of your good and true speech to the ten soldiers, you also made the remark that everyone who serves Herod, is already in that capacity a sinner. And this is also completely true, for he always exclusively wants what is unjust in the eyes of God and man. So the one who helps him through his loyal service - which he confirmed by an oath - to carry out his injustice with the poor people, will sin each time that he carries out the will of that unscrupulous lustful man. If we will stay in his service, it will be very difficult to keep away from sin.

<sup>6</sup> So my opinion is as follows: once we have made Herod soft in the manner that we have discussed, and took care that he will pay big indemnifications, we will also indemnify ourselves and will then quit his service - for as we said, to stay in his service would mean the same as to want to sin. Am I right or not?"

<sup>7</sup> The chief said: "You are completely right about that, and once we will have reached our goal with him, we will also carry it out immediately. But we surely will receive some more instructions of the Lord tomorrow concerning that matter. And now I think - now that it is already midnight and that we became very tired - that in the name of the Lord and Master, Who showed us so much mercy, we should give our body the necessary rest."

<sup>8</sup> They were all very glad about that, and especially the soldiers who really exhausted their energy during the storm.

<sup>9</sup> The captain still said to the chief, and so also to all those present: "Listen, before we will give in to a complete physical rest, here and wherever we are, it is the custom to express our sincere thanks in our heart to Him, Whom we have recognized as the Lord and Master, for the very great mercy and compassion that He has abundantly shown to us here instead of a just punishment. So let us

say: Oh Lord and Master, Who are filled with the fullness of divine love, wisdom, power and might, we thank You for Your great kindness and mercy to us great sinners here, instead of the deserved punishment. And we ask You for the all future that You would not leave us with Your mercy, love and compassion, for from now on, we also want to completely belong to You. Oh, dear, great Lord and Master, Whom all spirits, powers and elements obey, accept us also as citizens of the Kingdom that You now establish forever on this Earth among the blind people. And in the future do not let too great temptations come over us, but strengthen us with Your mercy and compassion. To You only goes all our love, honor and all glorification. May everything that exists, lives and breathes praise You. May Your name be hallowed in us."

<sup>10</sup> When the captain had said this prayer of thanks, the chief praised him very much for that, and also all the others. And then they went to rest for the night. We in the main building did the same and slept well until it became fully morning.

## - Chapter 207 -

### The beautiful morning at the lake.

<sup>1</sup> As always, I was the first one up, but also the disciples woke up almost at the same time with Me, and they went outside with Me to the shore of the lake, over which a refreshing morning breeze was blowing that set the water surface in a pleasant movement while the sun was already above the horizon. On the water surface of the lake appeared at some places very large groups of all kinds of swimming birds, big and small ones that sought their well tasting morning meal.

<sup>2</sup> The Roman who was also already present, said to Me: "Lord and Master, such a morning in such a beautiful environment refreshes and strengthens the heart and mind of man very much, but with this I have to make the remark that the morning, which is actually the most beautiful and most pleasant time of the day, is always the shortest lasting, for as soon as the lovely sun comes above the horizon, then will also start the day with it's always increasingly dull, same monotony, and this will then last with little variety until the evening. Oh, if on Earth there would be a country where the morning would exist as if forever, then I would like to live there and rejoice about life continuously. Our short lasting mornings have very often filled my mind with some kind of melancholy instead of joy. Oh Lord and Master, is there nowhere on this Earth a country where the morning would last at least longer than here with us?"

<sup>3</sup> I said: "Now it is again a little the gentile with his eternal Aurora (Morning red) who has spoken through you. Did you not hear Raphael's teaching yesterday about the Earth and it's different phenomena, and did you not understand it's necessary truth? With the order that has been established, there can impossibly be a country with an eternal morning.

<sup>4</sup> Yes, in My Kingdom in the other life there will be an eternal morning, but of what this will exist, you would understand even much less than what you have understood from Raphael's explanation. But if you want to enjoy the morning longer on this Earth, then always go a couple of hours earlier outside. Then you will be able to enjoy the morning for more than three hours.

<sup>5</sup> Besides, every day has at each moment it's pleasant and unpleasant sides, as well as the evening and also the night. The important thing is how, with the mind, one will look upon each time of the day.

<sup>6</sup> Look, the sun just rose, and the pleasantness of the morning still lasts and will still last for more than 1 hour. And so you still can continue to enjoy the charm of the morning. After that, the morning

will slowly change into the full day, and you will enjoy the days of your life as much as now on the early morning. So let the ancient institution on this Earth continue to exist without objection, for it is very good and very useful.

<sup>7</sup> If man on this Earth would, out of their free will, be as good as the ancient institution of the Earth, then for many there would be already here a true, spiritual morning of life, to which every human being should strive for before anything else. Did you understand these very natural words of Mine well?"

<sup>8</sup> The Roman said: "Yes, exalted Master and Lord. I thank You for this lesson. Now also the day with it's often multiple various appearances is very joyful for me."

## - Chapter 208 -

### **A conversation about the migratory birds.**

<sup>1</sup> After our conversation about nature, also our Greeks came with the doctor from Melita and all those who were present here, and they rejoiced about the beautiful morning, although it was often cooler during this time of the year.

<sup>2</sup> The innkeeper from Jesaira, who was also still staying here, and the skippers whom we know, looked at the decked ship that brought the Herodians to the shore during the nightly storm and who were now still resting in their dormitory. And they were surprised that this ship, which was already quite old and absolutely not strongly built, did not sink with the other four ships.

<sup>3</sup> A skipper said to the innkeeper: "Friend, there on the shore is the Savior. Even if that ship were in a ten times more miserable state than now, then for sure, the will of the Lord would still have saved it."

<sup>4</sup> The innkeeper praised the skipper and agreed with him.

<sup>5</sup> Kisjonah asked Raphael why, during this autumn, so many water birds were mostly landing by the shores, of which otherwise only a few species could be seen in small numbers on the Lake of Galilee.

<sup>6</sup> Raphael said: "Friend, there is no other meaning than when at the time of their great migration from the big lakes and seas of the High North, there was a totally different wind blowing than usual during this time. And because of that wind, which was unusual for the time of the migration of these birds, this lake is now more abundantly populated with these animals than normally. Another very natural consequence of that phenomenon is that this year's winter will be very soft. Or else, these birds would have gone further to the south to seek their place of stay for the winter. Thus, behind this very natural phenomenon there is nothing special or remarkable.

<sup>7</sup> The Greeks, of whom quite many are living at this lake and who very well know how to catch these birds, will surely diminish their great quantity, for these birds are true delicacies to them, and they also can very well use and utilize their feathers. And this, friend, is everything concerning these birds."

<sup>8</sup> Kisjonah said: "Could we Jews actually not hunt these birds, and just like the Greeks make them useful for us?"

<sup>9</sup> Raphael said: "Oh sure, if you knew how to catch them and then prepare them as a delicacy. But since you still possess a great quantity of all kinds of very pure food with which you can satisfy yourselves, you should - unless in time of need - let the poor Greeks catch the wild birds for their table, so that they can prepare and eat them. Just like the pigs, hares, gazelles, deer and still more of those wild animals."

<sup>10</sup> Our Kisjonah was completely satisfied with this and lost his desire to catch these kinds of birds for himself.

<sup>11</sup> While those present were still discussing about this and that, also our men from Joppe came to us to the shore, pushed themselves towards Me, bowed deeply before Me and thanked with highly raised hands for the healing of the day before, and for the unexpected friendly acceptance and care.

<sup>12</sup> I said to them: "You do well in thanking Me, but next time thank Me only in your heart without outer gestures, and live and act always according to My teaching. Then this will be more pleasing to Me than the deep bowing, raising of hands and those many loud words. Did you all understand this well?"

<sup>13</sup> The fisherman who was born on Cyprus said: "Oh Lord and Master full of divine power, might and wisdom, we have understood Your true and wise advice now well, have accepted it as godly advice and we will in the future also act according to it. But allow me, oh Lord and Master, to make a remark as an apology."

<sup>14</sup> I said: "Then speak and empty yourself."

<sup>15</sup> The fisherman said: "Although You are a visible Human Being before us and have a fleshly body, You nevertheless are entirely one Being with God's eternal Spirit and one and the same personality. And it is very true that a person who truly believes that, like we do, can pray to You in the inner quietness of his mind and heart and can thank You without outer gestures. You will then certainly hear and also answer his prayer and be pleased at that quiet, but nevertheless spiritually active and true gratitude. But look, we humans are used from childhood on to make our prayers and thanks go together with outer gestures in order to make also externally visible what we lively and truly feel in ourselves to those from whom we ask something or who we thank for a received good deed, and this according to the ancient usual tradition.

<sup>16</sup> And if we are often compelled to bow our knees before those who are our equals, then I think that it is unspeakably more suitable to bow our knees and our whole body before the Lord of eternity. For also our body is only His work, and it is the carrier of the living soul who can be spoiled if one will give in too much to the lusts of one's flesh. However, if one will adapt one's body to one's high, inner, spiritual striving, and will spiritualize it at the same time, then one probably will by that not act contrary to Your order, which is the might and the power of Your eternal divine will, and would not in some way be displeasing to You."

### **The dangers of ceremonial religion and ceremonial prayer.**

<sup>1</sup> I said: "Friend, you have well spoken now, and My heart feels refreshed on the good intention of your words. So it is right when a person who prays and thanks for something, will behave as you have explained it now. But then man should always have fully the same attitude as yours, and only attach importance to the inner value of life, and the outer only as if dragging it along as a burden, making it less important than his inner power. To pray, to thank and to honor in this manner would, as said, be very right and good and well-pleasing to Me.

<sup>2</sup> But people are not staying like you now before Me. They all too soon attach more importance to the outer gestures than they should according to the truth of the inner life, and the only true interior that does not go together with the exterior, they regard as insufficient and finally even as worthless. And then it easily can come to the point that priests, who are so-called initiated, and chosen and called by God, will mislead the people by saying that it is sufficient for a common person to only respect the external as prescribed by them, and to honor it highly. For according to them the individual inner word that the people are personally directing to God in a praying or thanking manner, is without any value in God's eyes and is useless because God is absolutely not pleased with that, and He is only justly dissatisfied since such independent inner praying, asking and thanking is considered by God as a brutality and blasphemy.

<sup>3</sup> And what will finally become of all that? Look, the people are leaving God more and more, instead of coming ever closer to Him in their heart, in the love and in the true, living faith and trust. The trusting, true and pure love changes into a spooky fear, and the living faith in the truth changes into a dark, heathenish superstition, by which the lazy priestly caste, which is capable of every deceit, is doing very well in earthly respect. By this, the so called common people, are often desperately suffocating in all kinds of spiritual need and despair, darkness, poverty and blindness by which often also their body cannot absorb anymore the nourishment that it needs, for the priests, who are supposedly the only ones who are called by God, who multiply like flies, who are lazy and work-shy while they make all kinds of promises to the people about heavenly pleasures in the beyond and still more often horrible threats with eternal hellish punishments, torments and pains, truly rob away all things before the mouths of the common people and fatten their belly with it. And this you can see now with the Pharisees, as well as with all pagan priests.

<sup>4</sup> And look, all this will gradually come from the outer gestures while asking, thanking and praying, which initially seemed of course very innocent and even morally suitable. And then God must finally call out and shout to the people again through the mouth of newly awakened prophets: 'Look, this people honors Me with the lips and with idolatrous and dead worldly ceremonies, but their heart is far away from Me.'

<sup>5</sup> So remember the following and make it as a permanent guide for your life: God is a Spirit in Himself, full of love, truth, wisdom and power, unchangeable since eternity, and can thus only be worshipped in the spirit and in the truth that is within man.

<sup>6</sup> So if someone has a request, namely that God, the only true Creator and Father of all humans and angels, would like to help him in this or that, then he should not direct his request to a temple or a synagogue, and also not go to a priest, but should go alone into a little room - namely that very quiet little room of his heart - and pray there to God, and ask Him, the most loving Father, for the right help. Then the Father Who hears and sees everything - even in the most hidden place - will always gladly give what is justly asked to the one who will only actively pray in the right manner and in the spirit of truth. You can all be completely assured about that. But over an public prayer that is given as performance in the presence of people, by which the heart often feels very little, the

Father in Heaven will never pronounce His almighty 'Amen'.

<sup>7</sup> Understand and remember this very well, and act also accordingly if you do not want to see your descendants fall into an even darker heathendom than is now common everywhere among the people on this Earth.

<sup>8</sup> Making charming gestures can seem to be something valuable to the vain, blind, proud and greedy people, but to the One who is the eternal Love and Truth Himself and Who always perceives what is living in the deepest and what is truthful within the spirit, the gesture does not count, but only the alive, most inner truth of life.

<sup>9</sup> If you ask something to the Father, then do not ask Him so much for the goods of this Earth, where the blind and foolish heathens and also the God-forsaken Jews and Pharisees strive for, but rather ask Him for the imperishable treasures for the soul and the spirit. Then these will never be refused to anyone. However, concerning the goods that are necessary for the temporal livelihood, they will simply and freely be given on top of it to everyone whose striving and asking and seeking is only directed to the Kingdom of God and it's most loving justice.

<sup>10</sup> The one who has become strong in the spirit, and therefore in the Kingdom of God, will also be a lord over the things of the world and will never have to endure a great want of food for his body. But it is better - also for those who are awakened in the spirit - to revel in the goods of the Heavens of God and to endure a small lack of the goods of this Earth. Remember this also and observe it with deeds."

## **- Chapter 210 -**

### **The trial of the heartless in the beyond.**

<sup>1</sup> So always gather treasures which cannot be eaten away by the moths and cannot be destroyed by rust and decay.

<sup>2</sup> Beware of the goods and treasures of this world, for in these rests the evil spirit of temptation to all sins.

<sup>3</sup> If you pray to God and say in your heart: 'Father in Heaven, lead us not into temptation' - then say, think and wish that He would not provide you abundantly with earthly goods and treasures, but ask Him only for the daily bread. Then He will not withhold it from you, since He knows best what you need.

<sup>4</sup> If you love God above all according to My teaching, and thus also love one another, as every person loves himself and takes care of his own well-being in all possible ways, you will never have to complain among each other concerning some need, for the need and the poverty among the people on this Earth, exist simply and solely because of their mutual lack of love. And that is always the result of unbelief or dark superstition. For he who does not believe in the one, eternal only true God, then how will he honor Him and love Him above all, and from that love, his fellowman as himself?

<sup>5</sup> The one who is largely provided with the treasures of the Earth, surely sees his poor fellowman, but because he himself does not have to suffer any want, he says: 'I am provided for, what do I care about the others. Let everyone take care of himself. Then he will not have to suffer any want.'

<sup>6</sup> But to such a person I will say later: 'Why did you take care of yourself so much more than for your fellowman and have by that taken away from the others what is due to them from Me? Therefore, you will now in My Kingdom be forsaken and you will have to endure great poverty and want.'

<sup>7</sup> And if he will excuse himself with the remark that he did not believe in Me, because no-one informed him in the right manner about Me, I will say to him: 'Then who informed you about a right according to which you, because you are stronger, could take away the goods of the Earth from your fellowmen who had the same right to possess what is necessary, and have piled them up for yourself? Did you not have to act according to the correct understanding and the right that is proclaimed before everyone's eyes and ears by the arrangement of the Earth and it's nature, since you clearly should have noticed that the Earth with it's goods are and should not only be for you alone, but also for everyone else?'

<sup>8</sup> Since you disregarded what your understanding should have given you - therefore, here in My Kingdom, the need and poverty of your soul will also be disregarded.

<sup>9</sup> But if you say that you could not believe in an only true God because no-one informed you in the right manner, then I will say to you: 'Now look what a terrible liar you are. Do you perhaps think that those who are really filled with God's Spirit and are enlightened, are, just like the worldly revelers like you, overflowing in all the treasures and goods of this Earth? Oh, then you are terribly mistaken.'

<sup>10</sup> They came to the door of your house as poor and needy people and wanted to inform you of the one, only true God, but you did not want to let them come to you from a greedy fear that you would have to give them something in return, or that finally you would have given them voluntarily if you possibly would be converted by them to the unshakable faith in the one, only true God.

<sup>11</sup> But to prevent feeling obliged to give them something after a possible conversion, you did not want to be converted at all - and because of your greediness, you did not want to receive a true message about the one, only true God by means of a person that was enlightened by God.

<sup>12</sup> Now if this is so and not otherwise, then how can you find excuses in front of Me by saying that you were not able to heed your poor fellowman, because in your lack of information about God you did not notice any obligation to them. In this manner you have, by your greediness, in the first case trampled on their natural rights, to which even all the better gentiles are conforming themselves, but in the second case, in which you make excuses before Me, you are a liar and the reward of the miser and the liar shall be given to you here. And henceforth you shall be remembered by My chosen ones in the same way as you have thought about an only true God in the material world, and as you have loved Him above all, and thus also your fellowmen.'

<sup>13</sup> The seed for the true knowledge of God and the living faith in Him, is in the first place the love for fellowman, and in that, also the pure love for God.

<sup>14</sup> But whoever has such a hard heart that he cannot show love to his obviously poor neighbor, how will he be able to love God in his hardened blindness of soul, Whom he cannot and will not see or even perceive?

<sup>15</sup> Look, in this way no unrepentant sinner can excuse himself later before Me, since it has been given from Me to everyone to come to know the truth and it's goodness - for the gentile by the knowledge of the obvious things and circumstances in the great kingdom of nature, and for the Jew by way of extraordinary revelations.

<sup>16</sup> Therefore, I say to you once more: when you ask the Father in Me for something in My name, then ask Him most of all for the imperishable treasures of the Kingdom of God. Then you will

receive them, and together with that, also what you need to live on this Earth.

<sup>17</sup> Let him, who received much earthly goods, manage them according to the will of the love of the Father. Then, being a loyal manager over small things, he will be appointed over great things in My Kingdom."

<sup>18</sup> After this rather long speech of Mine to the people from Joppe, they thanked Me very heartily, but not so much with outer gestures anymore. And with great love and humility, the fisherman asked Me if they had to start already today on their way back home, since they were again completely healthy and strong people.

<sup>19</sup> And I said: "According to Me, you will not be forced to travel home or to stay longer here, but after the morning meal, at some opportunity, you surely can use it to travel home."

<sup>20</sup> The fisherman were happy to hear this, for he had a burning desire to relate at home about all the things which he and his companions experienced here.

## **- Chapter 211 -**

### **Raphael with the Herodians.**

<sup>1</sup> Now also the Herodians came out of their dormitory and went to their ship to see if it was still in good shape and if it still is intact and useable.

<sup>2</sup> However, before they properly could inspect the ship, the captain saw us from the pier standing together on a little elevation of the shore - about two hundred paces away from them. And he said to the chief: "Friend, we will leave the inspection of the ship to our loyal soldiers. Also without us, they will be able to see useable the ship is or not. But we will go to that group of people up there on the higher part of the shore, for I have the impression that the great Lord and Master is there. I very well remembered His garment yesterday, and also that of a beautiful young man. They must be the ones. So let us immediately go to them, for this is the most important thing. All the rest can be well taken care of later."

<sup>3</sup> The captain hardly had said that, when Raphael - whom he recognized from afar as the beautiful young man whom he saw the evening before - stood right before him and the chief. They both were frightened by Raphael's sudden presence, for they really could not understand how he could cover two hundred paces in one moment and come to them. They really became scared of him, so that they did not dare to ask him how he was able to come that quickly to them.

<sup>4</sup> But he said to them: "Why are you afraid of me? I suppose I do not look frightening, and I also do not want to give you even the least of unpleasantness. And therefore, your fear for me is futile and foolish. Do you not see that?"

<sup>5</sup> The captain said: "Oh lovely young man, our fear for you, which can certainly be excused, is not as futile and foolish as you think, for if you had come to us in a few moments of time by running fast, then this would certainly not have been something surprising, since a young man in perfect health can just like a chased deer, make quick jumps. But to be present there and here as a flash of lightning without any sound, this is clearly a little too much. I just have to consider now that for you and for your - and now also our - Lord and Master, nothing is impossible. And then, your very quick arrival to this place we surely understand. But first we would like to hear from you for which very important reason the great Lord and Master has sent you here to us like a flash of lightning."

<sup>6</sup> Raphael said: "To bring you the message that you should not go directly to Him now. He Himself will come to you and tell you what you should do in the situation with Herod when you will be back in Jerusalem. And this, the Lord only wants to tell you, without any witnesses present.

<sup>7</sup> But also, as a servant of the Lord, I still have something else to do, which will also be immediately executed. Look, the bottom of your ship is seriously damaged by the hard crash against this shore of many stones. If it would not lay in the shallowest part of this lake, it already would have sunk. But since the lake is only a couple of ells deep here, the ship cannot sink any deeper than that.

<sup>8</sup> Now look at your soldiers, how they shake their head with the other skippers, and deliberate with each other what should be done with your leaking ship. To scoop out the water will not help, for then the work would be as useless as when someone would scoop out a brook. Because quite as much and even much more water would again stream into the brook as he would scoop out. Now come very bravely with me and convince yourselves that this is indeed the case with your ship."

## **- Chapter 212 -**

### **Raphael repairs the damaged ship.**

*21.6.1862*

<sup>1</sup> Then the chief, the captain and also the other leaders and guides who were subordinate to them, went with Raphael to the ship, and to their regret they saw that the ship was in the condition as Raphael had described to them before.

<sup>2</sup> Also the ten soldiers who were of the same opinion as the other present skippers - mostly those of Kisjonah - said to the chief: "Lord, and our commander, we probably will not be able to do anything with this ship for the next eight to ten days. First it has to be pulled on land and be examined by skilled carpenters, then be repaired and tested. Otherwise, it is not advisable to go during this time with this changeable weather on the ship in the open of these always restless waters."

<sup>3</sup> After the chief and the captain had convinced themselves of this, the captain said to Raphael: "Lovely friend, you just said that you also came so quickly to us to bring that ship again in a for us useable condition. How can you do that while all these men are worryingly shaking their head? This ship can hardly be pulled on land with twenty oxen. And finally, where are the necessary carpenters?"

<sup>4</sup> Raphael said: "You look at everything according to your powerlessness, just like all other people. I however, see it according to the power of God in me. And that is why I truly will not need more time to bring that ship into a useable condition than what I needed to come down from the Lord's company to you. But do not be as frightened this time as you were before because of my fast trip to you.

<sup>5</sup> Look, from the will of the Lord in me, I want now that this ship will immediately be repaired to an excellent useable condition. And look, your ship is already completely alright. Let your soldiers and also the other skippers step into it and check, then they will not discover the smallest fault, not on the inside, neither on the outside."

<sup>6</sup> In the greatest amazement, the ship was examined on all sides, and nowhere could be discovered the smallest fault. Inside it was as dry as if never a drop of water had come inside the deck - and on the outside, it looked like new and just timbered.

<sup>7</sup> After the inspection, they all said: "This is a miracle above all miracles. This is now a ship that you can also trust on the great sea."

<sup>8</sup> All the Herodians looked at the supposed young man with ever greater attention, and they did not know what they had to think of him.

<sup>9</sup> After a while, the chief said: "And against such men Herod would like to battle? He, hardly a mosquito, against a thousand lions."

<sup>10</sup> Then Raphael said: "Yes, yes, you made a good and true remark there. People who do not have a true, inner light of life, live in a wrong light and undertake very often things of which the execution is as impossible as if someone who from his birth is completely blind, can give his opinion about a color. But this does not prevent the many wrong people who want to accomplish - with every earthly means that are at their disposal - something that is completely impossible. And if their work does not succeed with their first attempt, then they still do not stop, but try again and again. And when they often accomplish as little as during their first attempt, then they do not shrink back to try again, just as long until they have reached their complete ruin by that.

<sup>11</sup> Now such often-repeated failed attempts should be a good lesson for many other people. But no. They think, rage and act as madly as their forefathers who always perished, and thereby they run to the old misfortune of their mad forefathers.

<sup>12</sup> But to the one who wants something himself, and who does not want to be taught by anyone, no injustice is ever done. His free will, given by God to him to bring himself to completion, is misused and throws man all too often into the abyss of misery and into the ruin of his forefathers. Through many experiences, man knows for sure that he will go to ruin if he steps into the footsteps of his ancestors and continues to walk on their unreliable paths and selfish ways. But as said: the one who does not want to be taught by the truth, is to blame himself for his inevitable downfall.

<sup>13</sup> As it happened to all evil fools before, so it will also soon happen to Herod, partly already in this life, and many thousands of times worse in the great world on the other side forever.

<sup>14</sup> I can assure you this, since I very well know the beyond, and this for the very easy understandable reason that I myself am a citizen of that great world of the beyond for already a long time. That I walk around here visibly among the people, being active, and teaching them in the name of the Lord with words and deeds, is a great mercy of the Lord, Who now walks around Himself as a human being among the people, who teaches them and shows them everywhere the great errors in which they live. Now you also know who I am. Therefore, you should not be too surprised about my deeds, which you can of course not understand."

## - Chapter 213 -

### The Lord with the Herodians.

<sup>1</sup> After Raphael had said that to the chief, he and his companions were even more amazed. And after a while he said somewhat shyly: "What? Thus you are a spirit from the world in the beyond? We now and then heard about spirits and fantastical things, and also in the Scripture they are mentioned several times, but I myself - and with me certainly many thousand times thousand of people - hardly believed in this anymore, and also did not believe it for already a long time, since no-one of us can boast to have seen or spoken to a spirit.

<sup>2</sup> Although magicians came to us, partly from the morningland and partly from Egypt, who, besides their profession as a magician and their many deceitful arts, practiced also the conjuring of spirits, and they always put certain very horrifying figures before the eyes of the people. But it was known all too soon who was behind those appearances. Therefore, such magical conjuring of spirits did unspeakably more harm than good to the belief in an existence of spirits in the beyond, especially with the more educated and experienced people.

<sup>3</sup> The common people who do not understand or reason - for they never received nor could receive an explanation from anyone concerning these deceits of the profit-greedy magicians - still believe of course that there are people to whom power is given to conjure spirits from the beyond. But we always considered that belief as complete foolishness, although we willingly tolerated it among the people, and are still tolerating it for very understandable reasons.

<sup>4</sup> But now you, a truly great and powerful spirit from the great world in the beyond, have changed our mind, and from now on we will completely and without any doubt believe in the existence of spirits and also in the possibility that they can become visible before human eyes. That you are not a natural human being like us, was clear from your coming to us as a flash of lightning, and then still more from the very sudden restoration of our very damaged ship, and because you yourself told us now openly and honestly who you are, we believe now more firmly that you are really a perfect spirit from the great heavenly world in the beyond.

<sup>5</sup> But you also said that you are a citizen of the great world in the beyond for already a long time. Can we therefore assume that you also once lived as a human being of flesh and blood on this Earth?"

<sup>6</sup> Raphael said: "Absolutely, but still a long time before Noah. My name was Enoch. You do not have to know more for now. But now the Lord Himself is coming with Marcus, the present owner of this bath resort. Do what the Lord will tell you. I will return now to the Lord's company."

<sup>7</sup> When Raphael had said that, he was already with the group above, about which the chief and his companions were again very amazed.

<sup>8</sup> The captain said: "Yes, friends, this is a very clear proof that this extremely lovely young man is a real, perfect angel-spirit, for only perfect spirits can move as fast as thoughts. But now the Lord is already very close to us, and we should receive Him with the greatest possible reverence."

<sup>9</sup> When immediately after that, I walked with a friendly face to them, they all laid their hands crossed on their chests and knelt down.

<sup>10</sup> But I immediately spoke the following very kind words to them: "Children, and now friends, stand up quickly from the ground, for I am no idol and do not desire any external worship by gestures. I have seen in your heart that it is very pleasing to Me now, and I do not need more."

<sup>11</sup> When I spoke to them in this way, they all stood up quickly from the ground and thanked Me for having saved their lives and for the mercy, love and great friendship which they had received here instead of a deserved punishment. But at the same time, they also asked Me for complete forgiveness for the sin they had to commit against Me.

<sup>12</sup> I said to them: "Stay with your intention, acknowledge the only Lord and Master in Me, and love God above all with deeds by loving your fellowmen as yourself, and by being righteous towards everyone. Then by that, all your sins will be forgiven.

<sup>13</sup> If you committed an injustice to someone through your impulsions, then make up for it, as much as possible. And if it is no more possible, then instead of that, do good to other poor people, then you will gather treasures for the future life in My eternal Kingdom of Heaven.

<sup>14</sup> This is what My teaching for you people consists of in brief. And that covers Moses and all the prophets. If you actively will heed those, then you also will be My true disciples, and then through the power of My love, I will take up residence in your hearts, lead you into all wisdom and give you the eternal life - for only I can do that, because I Myself am the Light, the Way and the Life.

<sup>15</sup> I am the Light of the Love of the Father in Me. As Love is Life itself, so also is the Light exactly that same and one Life. So he who believes of Me that I as a real Son or Light come always from the Father who is Love, will certainly also believe in the eternal, holy Father Who sent Me as a true, living Light into this world, so that all who believe in Me, will have the eternal life in them.

<sup>16</sup> So believe that I, as the Light and Life, am the true Son of the eternal Father who made everything - the Heaven and this Earth and everything that is in Heaven and Earth and the whole of infinity - and live and act always according to My teaching. Thus love God above all and your fellowman as yourself, then you will have by that the eternal life in you. And even if you will once die according to your body, then your soul will still continue to live in the most clear and fullest awareness, and will eternally never see, feel or taste death.

<sup>17</sup> If you have understood this, then take up the unbendable resolution in your heart to be and to stay active according to these My words."

## **- Chapter 214 -**

### **The guests leave for their homes.**

<sup>1</sup> On this, the chief said: "Oh Lord and Master, all of us will do that, because we all are all too clearly and thoroughly convinced now Who the One is who spoke to us, as no other man has ever spoken to his fellowmen. You alone are really the Lord Himself and also will remain eternally.

<sup>2</sup> But now, oh Lord, mercifully allow me to ask You what we should do with Herod. Is it right and pleasing to You what we intend to do with him for the well-being of the so many poor and needy people whom he very often excessively suppressed in an extremely unmerciful way by his servants of justice and unscrupulous soldiers that are of the same kind than those who were drowned on the ships yesterday?"

<sup>3</sup> I said: "That which is right, is also good. But if you undertake something against that sly fox, then be very careful and plan everything well in My name. Refrain from every passion and anger, and calculate every step very wisely, so that no-one would block your way and you would then with your good intention, without effect be placed on the background.

<sup>4</sup> If you will act in My name and according to My advice, you will easily be able to drive that fox in a corner, and then he will have to give in to your justified demand. So make this matter only known after you have prepared everything in such a way that the fox can no more escape from the trap that was set for him, for a fox has very good ears, and one should very softly and noiselessly crawl to his hole in order to successfully set there a trap for him.

<sup>5</sup> Thus, make also no sensation of Me and My works, and do not reveal Me to that fox any more than is the case now, but tell him what happened to you as a result of your blind zeal. Tell him that you found Me on Roman protected territory where you firstly, according to the law and secondly, as a result of your little strength, caused by the storm, were not allowed to, nor could undertake anything against Me. And of this, My friend Marcus here and still many other witnesses will give you a valid testimony. And tell him also another thing, namely about the Tiberians to who he surely will then repay the damage that was caused. Do not show him any further plans against him.

<sup>6</sup> And now, something else. Some poor and sick people from Joppe came here for the sake of their healing and were also totally healed. After taking the morning meal, take them on your ship that is now completely good and bring them to Tiberias. From there they will then go home. From these men from Joppe you will hear many things about Me which you could not come to know here. That will greatly strengthen your heart, your faith and your love for Me.

<sup>7</sup> In Tiberias you also can give them the necessary traveling money from your abundance, which will not be left unrewarded. Do the things I have told you now.

<sup>8</sup> And now we will go to the morning meal. In your dormitory you will find the morning meal that is already prepared for you, the weapons that were taken from you yesterday and the clearly written testimonies for Herod. And with that we will leave each other in all peace, all friendship and love."

<sup>9</sup> After these words of Mine, the Herodians thanked Me really from the deepest of their heart, asked Me also not to ever leave them with My mercy and love, and went then immediately to their dormitory.

<sup>10</sup> However, I and our Marcus went to our house, and all My disciples and all those present did the same when they saw us going to the house. We went immediately to sit at our tables and took the well-prepared morning meal, and so also the men from Joppe in their already known corner.

<sup>11</sup> After the morning meal, Marcus asked Me: "Lord and Master, who actually wrote those testimonies for the Herodians in such an incredibly short time?"

<sup>12</sup> I said, pointing to Raphael: "Do you then not know My speedwriter?"

<sup>13</sup> Marcus said: "Yes, so it is. Then the matter is of course quickly solved about which I was really a bit worried because I write very badly. So I am very glad that this was done so well. But now, I suppose that the men from Joppe should be given clear instructions on what they have to do?"

<sup>14</sup> I said: "Also that is not necessary, for My Raphael already informed them what they should do after the morning meal according to their wish. They are already getting up from their table and will soon be with the Herodians."

<sup>15</sup> When Marcus saw the men from Joppe standing up from their table and saw them immediately standing at the door without any externally visible form of goodbye and without a loudly spoken word of thanks, he said: "It is certainly somewhat strange of these people that they leave us so indifferently."

<sup>16</sup> I said: "Did you then not hear the lesson that I gave to them outside on the shore concerning the expression of gratitude by means of gestures and about praying and asking with the lips, and what

it's consequences are?

<sup>17</sup> What they did now, was very right in My eyes, and you should not be confused about their only apparent indifference towards us, because they said goodbye to us in their heart with all the more respect and did not bother us."

<sup>18</sup> When Marcus heard this from Me, he also agreed on everything.

<sup>19</sup> Now also all the others who were present came to Me and asked Me if they also had to go home.

<sup>20</sup> I said: "Except for Kisjonah, Philopold and the Roman judge, you all can go home. They should truthfully report to their friends at home of all the things they have heard and seen here, and spread My Kingdom in this manner among the people. There is no lack of possibilities to travel from here into all directions. However, I Myself will still stay here for several days and give Myself some rest."

<sup>21</sup> As soon as I finished My speech, came the doctor, the other healed Greeks, the innkeeper from Jesaira, the known fisherman who lived in his neighborhood, and some of the Reed bay-fishermen, who were cynics before and who traveled along with them to this place. And they thanked for all the physical and spiritual things they had received and enjoyed, and left then to their homes. One group traveled on land to the west, the others were further transported on the water. But we still stayed here for an hour in the house and talked to each other about many useful, good and true things.