

# **Jesus' Life**

**Book 5**

**Max Seltmann**

# Recommended chronological reading list:

(with regard to Jesus' life in flesh and Spirit, up to the time of the book of Revelation. All books are written by **Max Seltmann**, unless otherwise indicated. The book marked with **bold**, is the book currently opened.)

1. Childhood years of Jesus (Jakob Lorber)
2. Book 1 – John the Baptist
3. Book 2 – John the Apostle in his youth with Jesus (Love overcomes Part 1)
4. Book 3 – Jesus' Life
5. Book 4 – Jesus' Life
- 6. Book 5 – Jesus' Life**
7. Book 6 – Jesus' Life
8. Book 7 – Jesus' Life
9. Book 8 – Jesus' Life
10. Book 9 – Jesus prepares for His ministry Part 1
11. Book 10 – Jesus prepares for His ministry Part 2
12. Great Gospel of John, Volumes 1 – 10 (Jakob Lorber)
13. Great Gospel of John, Volume 11 (Leopoldt Engel)
14. Book 11 - Good Friday
15. Book 12 - Judas Iscariot in the beyond
16. Book 13 - On the road to Emmaus
17. Book 14 - The Risen One!
18. Book 15 - The New Life in man
19. Book 16 – At Bethany – story of Theophilus
20. Book 17 - Ascension
21. Book 18 - Pentecost!
22. Book 19 - Among the first Christians
23. Book 20 - Divine guidance of the first Christians
24. Book 21 - The chamberlain from the Orient
25. Book 22 - The God-spark and Saul's conversion
26. Book 23 - Awakening the Divine life
27. Book 24 - Experiences with Jacob, Part 1
28. Book 25 - Experiences with Jacob, Part 2
29. Book 26 - Experiences with Jacob, Part 3
30. Book 27 - Experiences with Jacob, Part 4
31. Book 28 - Naeme
32. Book 29 - John the Apostle as a guide (Love overcomes Part 2)
33. Book 30 - John the Apostle as a guide (Love overcomes Part 3)

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# 1. Visit of a Roman and a priest in the house of Joseph

Peace has returned to Joseph's home again, for his father Joseph has begun to treat Mary's Son with more kindness. Mary is filled with joy, for she had long given up seeing her Son in this way, as Joseph wished.

A Roman commissioner enters the house and asks for the carpenter Joseph. "Here you are in the right place" - replies Joseph - "I am ready to serve you." Then says the Roman: "Dear friend, I really wanted to come to you, but now I have had a misfortune with my wagon, I need help, a wheel has broken."

"Then you can be helped. Mary, call Joel in so that we may please the gentleman."

Mary goes into the workshop and calls Joel, who immediately goes to them in the room. The Roman informs Joel of his damage and asks him to take care of the horse as well, while the work lasts.

Joseph offers the Roman a friendly welcome and, while the work lasts, that he be his guest. At that moment Jesus enters the room and greets with an affirmative nod of his head. Joseph, pointing to Mary and Jesus with his hand, says: "This is my wife, and this is my son." Mary looks openly into the Roman's face, but he turns to Joseph and declares: "Your wife and your Son? This is hard to believe. Nevertheless, as you are a Roman, it must be true". And turning to Jesus: "Young man, if I look at you like this, then I would envy your father, because the gods have not yet given me a son. But you, do you also give your father proper joy?" Jesus replies: "I strive to render My father the right joy, but Joseph is not My father!"

"What? Is he not your father? Old friend Joseph, what am I to hear? He doesn't want to be your son!"

"That's right! Jesus is not my son. Around this birth there is a mystery. Mary, on the other hand, is really his mother."

"This is incomprehensible to me, I hope you will explain everything about this young woman and this young man" - replies the Roman - "I held them both for siblings."

"Gladly, dear sir, I would like to enlighten you, since it would be easier for me, too, if I could say once and for all everything that so oppresses me."

"Are you unhappy, dear friend, to have a beautiful young wife and such a righteous son? Oh man, do not harm yourself, for truly you seem not to know the great misery I feel almost every day. Have you reason to complain of your adopted son?"

"Yes, and also no, dear sir, sometimes it is so bad that I wish to despair. How much I have already begged of my God and Lord, you cannot measure."

"What am I to hear, dear friend, this you must explain to me; does he deny you due obedience?"

"No, dear sir, it is just that: he is diligent, serious, almost too serious, but he knows everything better than I and my children. But the worst thing is that He does not follow my faith; his God is different than ours. For him there is no temple or priest, and woe to those who want to change his mind. He is precisely a man who knows only a God who lives in

his inner life, with Whom he claims to have relations, and it often seems to me that he is right."

Joel arrives and reports that he took care of the horse and wagon, but there was no way to think the wagon could be ready before the next day.

"Then be our guest, dear sir," says Joseph. "It will be my pleasure. Perhaps you will have the good fortune to talk with Jesus - otherwise he is silent if he does not want to talk."

The Roman: "Dear friend, perhaps you do not treat your adopted son well. Have you not yet tested him so that he should feel that you want the best for Him? Young people often have a completely different sense. Have you not yet begun to talk about his ideas? For I too cannot go with your priests who demand the Commandment of God only from their faithful, while they themselves do not think of living it. May I speak with you once, young man? I already feel so attracted by your presence that I would like to take you with me.

Says Jesus: "You do My heart immensely well, but do not fear My speech, for I would never leave My father Joseph and My mother, if My eternal Father did not wish it!"

"Who is your eternal Father? Or am I not permitted to know?"

"Dear friend, you should know, for My Father in Me wants you to be our guest for today, since through Me you must learn to know My eternal Father, since father Joseph simply rejects the latter, and even more so my mother and sisters and brothers cannot recognize Him, thinking it a sin against their God and against the eternal Lord Zebaoth."

"Joseph, old friend, have you not yet examined him seriously? If I had a son like this, I would examine him meticulously. I know Moses as well as the prophets, I also know the teachings of our gods, and I have not yet been able to decide to side with our gods or with your God. And why? Because I feel the lack of something that touches my inner self. I want to be completely open with you. The presence of your adopted son arouses something in me that I have not yet experienced. And I tell you frankly, my young friend: since you have called me friend, I do not wish to prove myself right before you. You have something in you that I do not wish to contradict. There must really be something in you, since you want to remain in your poverty. I am rich in earthly goods, I have many servants, but no children or heirs, and I have a sick wife who, despite all the efforts of the priests and the great waste of costs, does not get healed. What good is all the wealth to me, if I lack joy in my life? Oh dear friend Joseph, thanks be to heaven, health is around you; you can rejoice in your young wife and healthy children."

Jesus says, "Dear friend, what would you say if I told you that your wife could be helped if you would bury all your gods in a deep pit and get on the side of the God of the Jews?"

"I would say to you: dear friend, you advise me to take the side of the God of the Jews, and you do not frequent any temple and reject it's priests, as your foster-father told me. If you were to say: 'Take refuge in My God!' there I would not linger. Truly you become a mystery even to me. Now tell me openly, 'Who, what and how is Your God?' But why have you not yet revealed to your brothers and parents Who, what and how your God is?"

"Friend, I do not want to give you any answer; but you, Father Joseph, give the answer to this friend, for I do not want to bring you pain."

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Mary comes from the kitchen and says: "Father Joseph, don't we want to take the meal? Our guest will be hungry. Everything is ready." So the simple meal is taken. Joseph prays in his own way, Jesus on the other hand, remained silent. Thus the meal also takes place quietly. Only after dinner do the sons discuss a job, and ask Joseph that Jesus should co-operate in the workshop, otherwise the work would not be finished. Joseph complies with his sons' request and in silence Jesus goes with his brothers to the workshop.

The Roman is alone with Mary and Joseph, so he says: "Now I ask you, dear friend Joseph, give me the answer I was waiting for from your Son."

"What should I answer you? You know my God from Moses and the prophets. To Him I adhere; He has been everything to me hitherto, and in honor of Him, I have become old and hoary. Truly, I enjoy respect from all who labor in the temple for God's honor and work for Him. But many things have changed. The power of God has faded, where are the experiences coming from God, during and after the birth of Jesus? How I was led and carried! And today? Oh dear friend, what more must I say? I don't come with Jesus, but the worst thing for me is this: Jesus is right with his God who he hears in himself, who gives him directives for his actions. I have struggled worse than Jacob for the end of this state of affairs, and everyone struggles and prays, but it is all in vain.

How many times I cried out to my God and Lord, but He remained silent and Jesus went on His way, as if without any compassion, much to His mother's sorrow. Oh, I could tell you things that sound incredible. When I sought refuge with our priests, then I experienced horror. Only when one tried to understand it, it was fine, but how few these were. These few, however, feared him like the plague, because every word spoken, was also already a fact".

"But dear friend Joseph, I don't understand you, if you had thought very carefully about all these things, all these experiences, you would have come to a different conclusion. Have you never thought that your son is nonetheless right with his God, to whom he is subject? You do not seem to be a connoisseur of men, for your son Jesus inspires in me a confidence, such as I have experienced in few men, and I reflect with what determination he said that if I take the side of the God of the Jews, my wife would be healthy again. Which God is now the true and righteous one: your God, or the God to whom Jesus is subservient?"

"Friend, I am beaten, there is only one God, and to believe in another God, my faith forbids me, this is founded in the law!"

"Friend Joseph, please speak clearly and openly, is your God different from the God of Jesus? I pray for a clear answer! I have the greatest interest, already for my wife's sake."

"What must I answer? If I go with my son Jesus, I must avoid the temple and its priests. If I remain faithful to the temple and remain enslaved to the priests, Jesus avoids me. It is only for love of my wife that I have become more quiet lately, and I would like to carry everything for the love of my son."

"Dear friend Joseph, your faith gives you honor, as does your connection with the temple and its priests, but it does not go with the true and eternal God! You see, I am a pagan according to your notions, but even our gods want the good and the true. Look at our state. Was it not created to make the whole world happy, a kingdom of righteousness founded on the teachings of our gods? In Moses, there are many gaps in justice that your

priests overstep, but of humanity, there is no thought. Henceforth I place myself on the side of your son Jesus, and ask him to give me proof that his God is the true and just one."

"Dear friend, do not disturb the peace of my house, for there is enough disagreement".

"Friend Joseph, but if you are then the cause of all the disagreement in your house...?"

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A friend from Joseph's house has just arrived and wanted to take his leave, but the Roman gets up and says: "Stay, friend of Joseph - I want to take a look at my wagon, so that the two of you may agree and find fulfillment for the purpose of the visit."

The Roman goes out into the courtyard and then into the workshop, where Joel is still busy at the wagon wheel. Jesus immediately goes to meet him and says: "My Father thanks you for the words you spoke to Joseph, but now I have a request: go back into the house and experience the love of My Father, who will reveal to you which God is the true and the just. Your wagon would be ready if My eternal Father did not need you.

Shaking his head, the Roman returns home and sees Mary crying again. 'Tears,' he thinks, 'tears for the sake of a cause that relates to Jesus. I must follow up on Jesus' call'. And soon he is already in the room where the two excited friends disagree. They both keep quiet, but the Roman says: "Friends, why don't you want to continue talking? Maybe I can act as peacemaker. I have full power as a judge."

Joseph's friend says: "Sir, what should I hide? There will be a complaint about his son Jesus. A priest-friend who has rightly blamed the way Jesus wants it, is sick and suffering with fever in his house, and no priest can help him. That he owes the illness to Jesus, is proved, for Jesus said to him: 'You must be given time and opportunity to discern what is the right way to live.'"

By this sentence the priest has fallen ill, and I am obliged to communicate this to the temple. Joseph, however, rejects any conversation, on the grounds that the same thing could happen to me as to Joram. I cannot allow myself to say this, since all the people of Nazareth look at this Jesus with crooked eyes. Something will have to be found, so that worse things will not happen to all of us from this Jesus."

Says the Roman: "Dear friend, today I saw this Jesus for the first time in my life, and I found something else in him. I, too, have had cause to complain about my wife who is incurably ill, and what did he advise me to do? I should get on the side of the God of the Jews, and then my wife would be healed. To my pressing question to Jesus, about who he was, what he is and what the true God is like, he referred me back to Joseph, at which point I rebuked him for never going to the temple, nor addressing a priest. I am a pagan and cannot believe in the God of the Jews without further research. Now you have come along and bring complaints against Jesus. I can't say yes to everything without more. Then I must listen to Jesus. What is your opinion?"

Says the friend (Jonah) of Joseph: "Dear Sir, nevertheless, injustice stands uncovered and clear before us. Jesus stands hostile before the temple and its servants, and whoever rebukes him for his injustice, is punished. These are the facts that speak for us. Joram's case is not the only one, I can cite several; however, I am only here for Joram's sake. I believe that Jesus hardly has a friend in Nazareth."

The Roman replies: "I want to listen to Jesus once." Without being called, Jesus enters the room and says: "My presence is necessary, so forgive me if I disturb the conversation. You, Jonah, complain about Me, but with a heart full of hatred it is not good to make complaints against Me who know your thoughts, and to you, dear friend Sardellus, I thank you in advance because you want to be an impartial defender."

The Roman: "Jesus, who revealed to you My name which I bore in my youth? Can you now also mention to me the name I bear now?"

Jesus: "Certainly, dear friend Sardellus, today you are called Sardellus Pirus. This was not right for you, because your mother always called you only Gregor."

The Roman: "You have spoken justly, but now you also know that I stand before you as a judge, and must reject all good feelings for you. So I ask you on the basis of the accusation of the priest Jonah: is this justified, or not?"

Jesus: "It is justified in its legal terms, but I cannot enforce its concepts, considering that I have never been asked on what basis I must act thus. But I can document My actions according to Moses and the prophets. Then it is not My fault if I find no understanding."

The Roman: "Jonah, what do you have to say to Jesus' speech?"

Jonah: "Has it ever occurred that a priest should be asked whether his actions should also be documented with Scripture? Never yet has it occurred that a child of faithful parents can act according to his own discretion. How often did Joseph complain about his Son Jesus!"

The Roman: "So here stands assertion against assertion! Jesus, may I ask you to give me the answer to the question - for what reasons do you act this way, despite the many prayers of your parents? For one thing I could not imagine, is that you, out of sovereign love, become a scandal to your parents and thus to the temple and its servants."

Jesus: "Sardellus and you, Jonah, listen. Your question, dear friend Sardellus, came from a sincere heart, and that is why you are worthy of a sincere answer as well. To each I would have answered as I do now, but you make a mistake: I am always the one seduced by the 'spirit of Beelzebub', and only the rebel! But that I wear the earthly robe as a man full of great tasks, and so it must be, comes to no-one's mind. The temple is completely in the clear about My birth, it is also informed about My life since birth, and the father Joseph, as well as the Roman dignitaries, have placed great hopes on Me.

On my twelfth year, the temple was given the opportunity to recognize Me as the Promised and Long-Awaited One with ardent desire. But what happened? I was rejected! And it was only because of the decisive word of a Roman, to whom I am indebted, that I was able to speak freely. For a long time I have always been guarded.

Instead, what happened with Me? I was aware of My mission as a man, but I could not fulfill it without the help of God. This God, whom I thank for everything, Who in Me must become My property coming from Him, I feel Him, I experience Him and I am in constant connection with Him. He, as God, is the Source from which I draw and must draw, until I myself become the Source!

Until My trial in the temple, it was given to Me to speak as God. Since then I must strive in Me and with Myself to become One with God who lives in Me as a seed, and it must be My



sole concern to bring to maturity this seed - that is, the seed of Divine Life - to operate independently as the Son of God who has received full powers from God.

Then, Sardellus, I want to give you proof that My words are completely in the sense of the eternal God, whom I call Father. So I tell you that your mission is to make inquiries as to what came from the Son of Mary and Joseph. You were on your way to come to Joseph, and the information about Me would have been completely different if your wagon had not been damaged. Now you are forced to look more closely into Joseph's home, and experience what will become your salvation. Now you speak. You have My answer; and you too, Jonah, have heard."

The Roman: "Jonah, now you speak. What have you to answer?"

Jonah: "Sir, what shall I say, I regard Jesus' speech as a conceit not yet heard in the history of the people of Israel. I can remember that Jesus, at the age of 12, became a teacher to all of us, and the business with the donkey made a powerful impression. But only the word of the high priest has value for us."

The Roman: "Jonah, your word has no power and also no logic. Instead, the word of Jesus is clear, unequivocal and powerful, because I am amazed that Jesus recognized my visit, connected with a secret mission, and produced proof that in Jesus are truly dormant forces that only want good.

Now I ask you, Jonah: what will you do now in the matter of Joram? Jesus only said to him: 'You must be given time and opportunity to become a true priest' - something like that, You, Jesus, sure told him. Is this a threat or an action that remains in expectation, if Joram is in a position to be a true priest? And when Joseph tells you quite amicably not to do as Joram wanted, is this a reason to point to Joseph as a black sheep?

To You, Jesus, I thank you for your frankness. Now there is still a question to be answered: 'Which word counts: Your word or the word of the high priest? Jonah, you speak, but free and frank. I am not an enemy of the temple.'

Jonah: "Lord, what shall I say, I have belonged to the temple all my life. I couldn't imagine any other life than just being obedient to the temple. What Jesus said, is inexplicable to me.

His words: 'This God, whom I thank for everything, who in Me must become My property coming from Him, I feel Him, I experience Him and I am in constant connection with Him' - cannot and will not enter me. Moreover, the words: 'He, as God, is the Source from which I draw and must draw until I Myself become the Source!' - is the greatest folly. How can a man become a God? Jesus, as a priest by the grace of Jehovah I now ask you: How can you prove this? I am now the accuser before Judge Sardellus. This is far from proof for me if you have recognized the mission of the Roman. Indeed, there have always been men who have operated out of the power of Beelzebub! Now you speak."

Jesus: "Jonah, you would be blessed if you had believed My words. Now I ask you, in the presence of our Judge and in the presence of God: 'What proof shall I give you?' I ask you by the commission of My God whom I feel in Me! I could reveal even more to you, but you have invoked the law of the world."

A long silence, then the Roman says: "Jonah, why do you keep silent, nothing happens with you, it is your right to demand proof."

Jonah: "Then provide that Joram will instantly appear here, healthy."

"No, Jonah, you demand something that My Eternal Father does not want, because Joram will only heal when he wants to become a true and righteous priest, and he does not want that yet. Ask for something completely different, something that is only possible to God!"

Jonah: "Jesus, that's just a cop-out, I insist on my desire."

Jesus: "Jonah, I don't let you bargain with Me, so Sardellus, as judge, you demand something that is possible only to God."

The Roman: "Jesus, you embarrass me greatly, but now I have a thought: would it be possible for you to commission an angel of God to bring my wife here and take her back to Rome healed? It has to be possible for a God who could create everything."

Jesus: "Sardellus, so be it! God is merciful to you, but do not let it become a compulsion for you, for God wants to be loved freely."

Jesus is immersed in Himself, the men and Mary look at Him silently. At this point, the door opens and a young man leads a veiled woman into the room and bows before Jesus.

Sardellus leaps to his feet: "Diana, are you here? Oh Jesus, forgive me that I have been a judge to you. On my knees I thank you for the proof of your love, your grace, and your power!"

Jesus says: "Arise, Sardellus, give thanks to My Father in Heaven and give your wife the proper greeting of welcome, for your wish must be granted. She must return to Rome."

Jonah wants to back out, but the young man tells him: "Friend, stay and experience the magnificence of God for your sake."

Sardellus embraces his wife and asks: "Diana, how did you come here? Do you know that you are in Nazareth with the coming Messiah?"

She answers: "Sardellus, I really don't know anything. But listen, behind me lies something terrible. How I longed for you! My suffering grew worse every day. The priests did what was in their power, but all was in vain. The night surrounded me, a completely dark night. I felt free from all pain, but I was frightened in this darkness and I invoked you. I cried out to the gods, but all was useless. Then I thought of the unknown God and it became light, shining before me. A man I had never seen before, stood in front of me. He lifted me up and said very softly: 'Trust in the unknown God, and you will live!'

Then a doubt came to me: 'Where do I find a priest of the unknown God?' And there and then this young man came, grabbed me, wrapped me up, and I lost consciousness. I woke up before this door, and here I am."

Joseph, Mary and Jonah came closer, greet the woman and welcome her. But the angel says: "The woman can stay here only an hour, so it is the Lord's Will." He bows down before Jesus and asks: "May I stay here until I have completed my service?"

Jesus holds out His hand to the young man and says: "Do as the Lord has commanded you, but be silent before all, that the way may become free for Me."

Sardellus is shaken, able to speak little. Jesus says: "Sardellus, My brother and friend, I require that your wife will not have to stay here any longer, for she must return again to

Rome on the same road, but healthy! I cannot act otherwise, for the point is to present proof that all that I have said, were not My words, but words of My Father who dwells in Me."

Sardellus replies: "Jesus, according to the Will of Your Father, everything had to happen like this because Your Father must become mine also, and He just did!"

Jesus says to Diana: "But you, Diana, have enough for the moment in the unknown God, for you must leave your gods behind. Your health has been given to you by the eternal God who is called the God of the Jews. Do not be deceived, for your gods are without light and without life. The true and eternal God, on the other hand, is Love and Life.

In a few months Sardellus will be with you again, and the blessings from your works of love will bring you, again and again, joy of life.

Sardellus, to you I say: carry out your mission, for you are awaited in Rome with great desire. You may cause much scandal, but be comforted, the God who in Me is the Helper, the Guide and the Companion, will be yours also.

Do you, Jonah, want to know even more? Then become the true and just friend of My adoptive father Joseph. Only one thing I ask of you all: silence and only silence! For the time is not yet right. Be silent for My sake, that I may attain the perfection that is necessary to reveal to all, as Son of God, My eternal Father.

All are silent, but Diana says: "Sardellus, what does all this mean. Was I then dead and have I become alive again? How did I come here to you, where you are my greatest desire?"

Sardellus answers: "Diana, take your time until I am back in Rome, today I have found the true and eternal God, and I have experienced Him in reality! All the gods in the house will have to disappear, and all the priests will not be allowed to enter my and our house, unless they come as friends. Say nothing to anyone, keep silent as a Roman woman can keep silent, and as soon as you are in Rome, prepare for my coming. You will be completely healthy and will remain healthy if you keep silent about everything that has happened. We must not, under any circumstances, at this point, become laborers of false gods."

Diana replies: "Sardellus, I rejoice that I can manifest my gratitude to the true God, if he asks nothing more than to renounce the gods to which we have sacrificed. How and what does the true God require, and to whom shall I turn to know all?"

Jesus: "Diana, God does not ask anything, He asks that you believe in Him, that He is Love, Life and Mercy and that you should love all people as if they were your sisters and brothers!"

Diana: "Nothing more? Oh Sardellus, it must be a wonderful life to be able to love to your heart's content? Then let us give full freedom to all servants, and they must become free people, so that they too may learn to love. Is this too much, Sardellus?"

Sardellus: "Diana, wait until I get home to you. All will be well. Nevertheless, everything must and will happen as God wills it. And I, today, still want to know Him through You, my friend Jesus.

Therefore, may His holy Will be done in us!

Diana, now I rejoice at the thought of being at home with you and taking you as a gift from God to my heart. You were in fact dead and have come back to life for me. While you - messenger and servant of your and my God - do your duty for the love of Jesus."

The young man bows before Sardellus and says: "Friend of my God, what bliss you prepare for me and how happy I bow before your life of God springing up in you."

Once again the young man bows before Jesus, then before the others, brings Diana once more to Jesus Who places His hands on her head as if blessing her, one more embrace from Sardellus and the two - the young man and the woman - disappear through the door.

For a long time everyone is silent, then Jesus says: "Father Joseph, do you want to grieve your God for a long time to come? And you, mother, do you want to be sad even longer? Let joy and jubilation enter your hearts, then lower powers will no longer have any power in this house.

But you, Jonah, go immediately to Joram and reveal to him what has happened in your heart. The Father in Me reveals that He looks upon all of you with satisfaction and awaits with ardent desire the hour when the life of love will burst forth in all of us. Sardellus, rejoice that you are finally at the finish line and recognize that you can distinguish the true from the false.

Now the brothers may come, but we keep quiet, for today we can experience even more of God's great love and goodness. You too, Jonah, come again with a purified heart, and much joy will befall you."

Now the brothers come and the day, in fact, is waning. All the planned work is done, even the wagon is ready, but Sardellus has no interest in the wagon. He is so infinitely happy, because he knows that Diana, his wife, is healthy again and in his thoughts dwells with his woman.

At this point, Jesus says: "Sardellus, your wife is in good care. Leave all worries to Him - to Him who has revealed to you today a love that is hardly given to a mortal. It is not I who will tell you that your wife has come home again, but another."

Jonah is gone. The dinner is over, the brothers discuss their work, Sardellus on the other hand has engaged in a serious conversation with Joseph. Joseph is refreshed when he learns that it was Cyrenius who sent him to Galilee and Judea with the mission of investigating what had really happened with Jesus, since the news about Him was very hazy.

Joseph does not hide his regret, but it is so difficult to see through it. One can no longer live in the past; instead, one must think about the future. He says: "Worry about Mary weighs heavily on my soul. What will happen when I go to the pit to my fathers?"

So today a ray of light has fallen back into my heart, but I suppose I am too weak to advocate the truth before the temple and its servants as I really should have done."

Sardellus gets informed of everything, here however he can do nothing, the temple has become a ruling house.

Jonah has also returned, but alone, since Joram has refused to talk to him, while acknowledging that the temple's way is not the right one.

Mary could not participate in the entire conversation, and apologizes. Then Joseph asks for rest, and so do the brothers, with the exception of Jacob. All this is accepted, and so it becomes quiet in the house.

Now the four men and Mary sit around the large table. At this point the young man again enters among them and hands Sardellus a small package with a greeting from his wife. Then he bows before the small circle and says:

"My Lord and God has given heed to my prayer that I may remain among you two hours more visibly, to answer questions that are still necessary."

Jesus, quietly nods his head and says: "Sardellus, would you not like to know what is in the package and how your wife was taken back so quickly?"

Sardellus releases the wrapping and is startled, holding a small box he has lost many years ago. He looks at the young man and says: "Friend, whoever you are, how did the little box come into your hands? It is my mother's legacy that had been lost to me!"

The young man replies: "Sardellus, first open the little box and tell me if anything is missing, so that I can provide it again quickly."

Sardellus opens it, and a splendid jewel becomes visible. He takes it out, imprints a kiss on it, and hands it to Jesus. Jesus just looks at it and hands it to His mother. She is stunned by the splendor, but is unable to say a word, so it passes from hand to hand.

Sardellus puts it on the table and says: "Friend, how did Diana come into possession of the little box? A slave almost had to give his life for this gift from my mother, as he was suspected of theft."

The young man: "Friend, now listen. When I was able to return your wife to reality from my peaceful and secure arms, I asked her if I could render another service. The trip there took less than 7 minutes, so your wife asked me how I had managed to handle everything in the shortest possible time. I said: 'I didn't do it, but my Lord and eternal God did. I am only His servant. His will has happened. So be it.

Your wife said: 'If you are truly a servant of God and if you are endowed with Divine powers, then get me the little box with the bracelet for my husband. This is my sickness: I do not know where the jewel has gone, but it must be in our house'.

I ran into the next room, lifted the image of a hollow idol from its place, and the little box was visible. I handed it over to your wife and so was able to bring it to you on her request."

Says Sardellus: "Oh wonderful being, tell me: how old are you really? You are so beautiful to look at and so delicate. Has not my wife become too heavy for you?"

Says the angel: "Friend, do not look at my figure, my age cannot be told, since here on earth there is no such number. And what my powers say, I am just as powerless as you are. But in me is the power of God, whose servant I am. For nothing is impossible for me if my Lord and eternal God wills it. Tomorrow ask Joseph, and now Jacob, who will give you the right answer. If you still have a question for me, I am at your service."

Sardellus: "Jesus, tell me if I am dreaming, or that I am no longer a man. Truly, soon the good will be too much."

Jesus: "Sardellus, believe it: for what you experience today must continue for eternity, if you see Me once more as the Son of Man, only the Father can know. Instead you, servant of My God and Father, I ask you to fulfill the commission of our friend Sardellus. You, however, Sardellus, give the commission to the messenger of our God only in thought, he will hear it as if you had expressed it aloud. - And you too, Jonah, if you have anything in your heart, speak."

Says Jonah: "I am deeply impressed by all that has happened. Forgive me, and the others too. In truth, everything is new to me. So I imagine that God has spoken to everyone through an angel. Indeed, this young man can only be an angel. But again, about the jewel, may I ask you, my Roman friend, to tell us the whole story of the jewel? It's loss must have hit your wife hard, since she fell so ill."

"Gladly, friends!" - replies Sardellus. "My mother gave me the jewel when I was fifteen, when I killed a wild animal while hunting. Back then, the bracelet fit perfectly on my upper arm. When I became older, I could no longer wear it, because it no longer fit. My mother, however, was very fond of this pure gold jewel, as it was a memento of my father who had also worn it in his younger years. I always treasured it, and when I took Diana as my wife, I gave her the jewel that one day my son was to wear. It mysteriously got lost and all searches were futile, and a priest suspected a slave of the theft. He is indebted only to my wife's prayer that his life was preserved. And so the jewel stands before us. If possible, I would like to put it back in its assigned place."

Jesus says: "Do not do this, for it is there that it got lost; remove all idols from your house, it was there before the little box disappeared."

"Why?" - asks Sardellus.

Jesus: "Because a priest (of this idol) had an interest in this jewel and accused the slaves. If your wife had died, you would never have seen the jewel again, so keep it in your care and your son will one day wear it."

Sardellus: "Jesus, is it possible? - Yes, it is possible, for I have now recognized you."

"Silence, Sardellus! Silence and once more silence, I tell you! But place yourself on the side of My God and Father, and you will experience His magnificence. Your request will be fulfilled by the angel, so be without worry and take to heart all that you still feel and experience today."

The angel disappears, then Sardellus asks: "Where is the angel? It is not good to disappear without saying goodbye!"

Jesus: "Friend, he is still here, but invisible to all of you. When you go to Rome, then you will come to know quite a lot about Me, and then everything will become clear to you."

Now Sardellus asks Jacob if he could not give him clarification about things he experienced with Jesus. "Gladly" - says Jacob, and so he tells this Roman until midnight all that becomes alive in his heart as a memory. Quietly and silently the Roman listens, and also especially Jonah.

Then Jonah says: "Oh, friend Jesus, and you, Mary, how deeply I stand in my guilt, how easy it would have been for me if I had tried everything through friendship. What must I do to gain your forgiveness?"

Jesus: "Nothing but, like a true and righteous priest, try to fulfill your duties - for the time will come when you too will all have to make up your minds to be for Me or against Me.

You, Sardellus, don't be surprised if tomorrow I am again the stupid and dumb Jesus. Immediately after breakfast in the morning, your retinue will be in front of the house and you will be consumed by memory. Keep deeply in your heart all that has come to you by the grace of My Father, and be assured that every time you move here in the spirit, you will hear Me. For your foreseeable future, do not worry about anything, than only to remain a righteous Roman who made the God of the Jews His God. These My words however, must always remain for you a Word of Life out of God, so look around you and stay with those around you. Let it be!"

For a small hour they experience a piece of Heaven. Sardellus is with his father and mother, Jonah only with his father, but all the more so with the priests who had been close to him in life. They have learned much, yet only that which is for their salvation.

Early in the morning Sardellus' retinue arrives in front of the house and for this he is no longer surprised. He has only to thank God. But he does not see Jesus anymore.

## 2. Joseph and Mary visit with Jesus and Jacob the Feast of Tabernacles

Again the time of the Feast of Tabernacles is approaching and Joseph is preparing to go to Jerusalem with Mary. Only one concern agitates him: would Jesus go with? He wants him only if Jacob comes too.

\* \* \*

After a strenuous walk they reach the inn belonging to Lazarus. They are warmly welcomed in the Jewish manner, but many guests have come, and it takes a long time before they can rest. Here Joseph meets Zebedee of Bethsaida who has come with his wife Salome and his two sons. They want to stay together as much as possible, but Jesus joins only John, with whom he understands himself beautifully. In the talk, as usual after a long separation, the two women come to talk about Jesus, and Mary gives her heart free rein, and in tears speaks of what has accumulated over the years. Salome is horrified, and spares no reproaches, which Mary accepts in silence.

Joseph and Zebedee do not mind the conversation, for they talk in their own way. Then Jesus comes into the vicinity of the two mothers. Salome sees Him, calls Him to herself and continues her rebukes, which Jesus listens to completely quietly. "You should not be my son! I would teach you obedience, you ungrateful man of a son!"

Jesus says: "Salome, who gave you the right to judge My actions? If you want to contend, then see that you do not come into an even greater struggle with yourself, for I know that I am an obedient son. However, I am also aware of the great task that I must fulfill!" And without waiting for an answer, he goes outside. - Salome is horrified; Mary, on the other hand, weeps, and when Joseph enters with Zebedee, Salome cannot discharge as she wishes.

\* \* \*

The next day the two families were again on their way to the temple, again talking about Jesus, but He says to John, "Brother, come. Let us go alone into the temple; the parents must come as they please."

In the courtyard of the temple there is maximum activity, there are many strangers. All languages are represented and a roar of animals can be heard. Whereupon Jesus says: "John, do you think Jehovah feels great joy in this? What do you think?" John replies: "Do not let the parents hear it, for we may experience something. Shall we see what happens here?"

They go to a sacrificial altar, surrounded by many people. An older woman with her daughter, who carries a lamb on her arms, interest the two. The young woman hands the lamb to the priest, who grabs the beast, cuts it's throat with a sharp knife and throws it on the burning altar. The cries of this lamb thus sounded in the ears of Jesus, who said to John: "John, never again can I see this, and the cries of the lamb can not gladden God. I am going out of the temple now. Please come with Me!"

"No, Jesus, I'm staying. What will the parents say if they don't find Me in the temple?"



"Then stay, but report to your parents that I cannot stay in the temple that has become a slaughterhouse."

Jesus leaves the temple and goes to Bethany. Once there, he is cordially welcomed by the two sisters. But Lazarus is not there. He is in Jerusalem at the inn where he is waiting for many friends. So the time passes quickly with the sisters, because he entertains them well and even gives them a hand. Then Lazarus comes just as he is about to leave, but Jesus doesn't let that hold him back and goes to the inn where his parents are staying. Lazarus accompanies Him for a few steps and asks Him to say goodbye to His parents and Zebedee, and to return the next day, since he finds no joy in the temple.

Jesus goes back to Jerusalem and goes into the city of God. Then he meets the two women who had sacrificed the lamb and asks them the way to Matthias' inn. Instead, the women invite him to come to their house, since it is far away and they must first strengthen themselves, since they have not eaten anything all day. Then they would take him safely to the inn.

He goes with them, and learns that the lamb had been purchased for the purpose of sacrificing it for the sick child who had already been suffering for a long time. Jesus answers their questions as to why he did not remain in the temple, of which it is certain to be the House of God, where Jehovah dwells in the Most Holy, with these words:

"How can God, who is Love, be pleased with such a sacrifice? Did not the lamb cry out for help to it's Creator? How cold and loveless must be the priest who, without pity, seized it with his rough hands, cut it's neck and threw it on the burning fire. I know another God, a God so dear and good who readily helps every willing and good man, if the requests for help come from a yearning heart. Just as now."

Jesus lays His hands on the little girl's head and prays: "Dear and good Father, look down upon the suffering girl and the suffering mother, and make her healthy, if it is in Your plan of salvation. I thank You, You good and best Father! Amen!"

Immediately the little girl moves and asks for her mother. She is free of her fever and asks for something to drink. The maiden is healed, the two women marvel and ask: "You, young friend, did she become healthy because of your prayer, or do we owe it to God for sacrificing the lamb?"

Jesus replied: "Let us all thank our Heavenly Father, only He can give help to all who are of good will."

So Jesus is now escorted to the inn and what he expected, happens. It is not Mary or Joseph, but Salome. Like a priestess she stands in front of Jesus and pours out a stream of words about Jesus. But Jesus only looks at her, then says: "Salome, why do you disapprove of My actions? Here, ask the two women who brought Me here, what I have done this day. If you want to intimidate Me to fight, then watch that you do not suffer damage to your soul. In any case, you have no right to judge me." Salome however does not dare to retort. Then Joseph goes to the two women and asks if they can give any information about what Jesus had done, since, at least, he had gone into the temple with John.

The women report what they know and reveal what they had experienced with Jesus in the temple and at home, and it was clear that their little girl had been healed through their son's prayer.

Now that the two women have told the story, John can confirm what Jesus had said at the sacrifice of the lamb, and then he had left the temple. Further, John reports that it had become so boring to him to be in the temple, that he also would no longer want to go there, he would rather go with Jesus. So now there is a back and forth. But Salome is on the offensive.

The next morning, when they have to go to the temple again, Jesus says to Joseph: "Father Joseph, I will go back to Bethany if you allow it. Lazarus has invited me and I must say goodbye to you. May I take John with me?" Again there is an up and down, then they get permission to go to Bethany.

\* \* \*

So the two now stay with Lazarus and his sisters, and on this day John gets the right concepts about and of God for the first time. The otherwise so silent Jesus develops ideas and thoughts about which Lazarus can only marvel. In fact, he says: "Jesus, God must be up to something great with you, for my father is and was full of praise and set my heart on never letting you out of my sight, for you are the longing of all believers! In any case, please bring your parents here to us, as well as you, John, yours on the next trip."

\* \* \*

To the joy of the people of Bethany, the two women whom Jesus had invited also come, and so the day passes quickly. In the evening Jesus no longer needs to say anything, because John provides perfectly. But Salome always blocks her son's declarations and even forces him to keep silent. Mary suffers greatly from the reproaches that are repeatedly made against her.

Now it is the day of departure. Once again Joseph and Zebedee manage to stop by Lazarus in Bethany. There where everyone experienced love and everything revolved around Jesus! Salome is enraged and has not even made a secret of her state of mind. Lazarus, the calm and secure one, was unable to bring Salome into order, but she has learned to stay calm and wants to wait for what the future holds.

The next day, Lazarus procures a wagon with a servant to take the visitors to Bethsaida and Nazareth, and they are delighted to be able to return to their country after the long journey, healthy and richly benefited by Lazarus.

### **3. Repairing a house with Jesus at the parents of the future disciple John**

In the outward journey, Zebedee discusses with Joseph about a repair of his house and the construction of a new fish tank. Joseph promises to send three sons to Bethsaida as soon as possible.

It took months, and when the sun set one evening, Joel, Jacob and Jesus showed up to restore the house and the fish tank so that everyone could be satisfied. So the work continues. Salome, on the other hand, is dissatisfied with Jesus and her John and orders him not to spend every free hour with Jesus. But John says: "Mother, I love Jesus, I love Him more than you can imagine. I cannot be obedient to you. What is wrong with Jesus?"

Salome: "Very much, John. Isn't it enough to be disobedient to your father and mother? Isn't it enough to despise the temple and the priests and to reject all good teaching, indeed not even listen to it?"

John: "Mother, please learn to understand Jesus! I will never do what you want, for I would become deeply unhappy!"

Salome: "Is this how it is with you, my John? You will experience what I will do with Jesus when he comes to eat with his brothers."

John: "Mother, I beg you for the sake of your salvation, you are terribly mistaken!" Salome replies: "Me? Oh my John, you will be amazed at what I will do with Jesus."

At this point Jesus enters the room and says: "Salome, then you may begin at once, but in an hour there will be a storm here, then your belligerent fury will grow very cold. So I am going outside again, and in an hour we will see what will remain of what has accumulated in your interior. I have asked you to leave Me alone and not to engage in strife with Me, but you will not hear."

At that point, a storm of lamentation comes upon Jesus, but He quietly goes out and for a long time yet Salome runs behind insulting this, in her opinion, despiser of God.

Jesus goes to His brothers and says: "Stop working and make everything safe and stable, there will be a storm like we have never experienced." Joel doesn't want to and objects, but Jacob says: "Joel, if Jesus wants this, then we must do it" - and so they stop with their work.

The storm passed. The water visibly subsides and the brothers watched the devastation. Then Zebedee comes, claps his hands on his head and grieves that all the work has been for nothing. Salome, on the other hand, stands mute as a pillar of salt before the enormous damage. However, when Jesus and John stand dry before her, she wants to leave, but Jesus says: "Salome, do you still want to dispute with Me? You see, these are the means that My eternal Father must apply to those who do not want to know His inconceivable Love!"

Salome understands. Weeping silently, she re-enters the house. John follows her and says: "Mother, while you were living in fear and anguish, I experienced something so beautiful with Jesus as could not be more beautiful in Heaven. If you had believed in the strength and power of God in Jesus, our house would not have been affected in the least."

Salome is silent, and Jesus likewise. The damage seems great, but with Jesus, the work continues apace. Word spreads that Zebedee had carpenters from Nazareth at work, so many come begging the brothers to come to them, for the storm has caused enormous damage.

Joel is full of concerns. Who does he need to serve? They are waiting for them at home. What to do? Now he also asks Jesus what he is to do. Jesus answers: "We are staying, Joel, we will do everything that can be done, or do you want to forget everything that can be done by Me and with Me? Let us begin with the poorest, specifically with Simon Judah who will come to you already today. But, brother, I ask you, do not hinder Me in what I establish."

Joel says: "Gladly, Jesus, forgive me if I have not often looked at You willingly". Just then Simon Judah arrives, turns to Jesus and asks who is leading the work. Jesus says to him, "Simon, Joel is the oldest, but speak calmly: what are your wishes?"

Simon does so and Jesus says: "Simon, what you desire will happen, but your priest will object because I will perform the work with My brother Jacob."

Simon says to Him: "Yes? Where do you know this from? I have always been on good terms with the priests."

Jesus: "You are right, Simon, but from the moment we come to your house, the peace of your house is as good as over."

Simon replies: "Regardless of what happens, my house must be put in order, one more storm like this, and the house is finished."

Joel works for a widow, and Jesus and Jacob go to Simon. Already the next day, the priest comes and rebukes Simon because he neglected to ask the priest for permission to have his house restored again.

Simon asks: "Would the temple and its priests repair the damage to me? And compensate for it? Then the builders of Joseph of Nazareth would leave at once. But since you only want to command and determine and are concerned about the tithe, then go; for as long as the builders are here, I will not go fishing, or will you give me back the tithe for the expense this damage costs?"

The priest becomes harsh and says: "Now I am the owner of your house and I decide what will happen here, and you, sons of Joseph, leave this house at once, for you have entered without my permission."

Jesus comes forward and says: "Nathan, go in peace from here and leave Simon alone, for your enmity is directed against Me. And do not let Simon pay for the fact that he seeks help from us, for you know My power. Remember Nazareth and My foster father Joseph, as he begged you to leave Me alone. You left, and that was your good fortune. Leave here, too, and it will be your good fortune again!"

Says Nathan: "Jesus, is that a threat? What happens if I stay with my purpose?"

"Nathan, go and don't stop us. Doesn't Simon's travail touch you? One more storm and it's all over" - says Jesus.

Nathan answers: "I stay with my purpose; it is still the temple that determines my actions."

Jesus: "Nathan, with Me it is love that determines My actions, but since love does not want the fight, please go and come again when the house will be ready and everything will be as forgotten.

Nathan leaves, inwardly struggling between duty and love, and Simon is glad he did not lose this friend. This work also quickly comes to an end and it becomes time for departure. At this point Nathan comes again, examines the work and says to Simon: "It is like a miracle for these carpenters, it is just a pity that Jesus does not turn to the temple and to us. May the temple do what it will with Him, I will never turn against Jesus again!"

Simon: "Nathan, what has happened, what do you have against Jesus, the carpenter's son?"

Nathan: "Oh Simon, very much - Jesus must be associated with a sorcerer, because there is something in Him that cannot be probed. Have you not noticed how quickly the work goes from His hands? We all have strict orders from the high priest to watch over this Jesus and stop Him at the slightest mistake. Where did Jesus spend the Sabbath? I did not see him in the synagogue."

Simon: "Nathan, I do not know. In the morning, he was no longer here and in the evening he was silent, as was his custom, so his brother Jacob told me.

Nathan: "Simon, can you give me information about where the two builders are going now? Simon: "They are going to a Greek woman, as I have heard. She was often there, but I could not find out more.

Nathan: "I thank you, Simon, but from the first fishing I will have good fish again. Your information that they go to the Greek Hella is worth more to me than the fish. At least it is not my district, I already feel sorry now for the priest Levi, since he expressed that if he meets with the Nazarene, many things will happen.

"Warn him!" - admonishes Simon. "Warn him, he must not undertake anything! Or shall I do it?"

"I will try, Simon!"

The three brothers are busy at the widow Hella, when a priest appears and strictly orders Joel to leave the grounds, since Hella is very unreliable, although she professes to be for the temple!

Joel says: "Levi, let us work. We want to go home. Our father Joseph will be anxious, since we have been away from Nazareth for months already."

Levi: "Joel, I decide here, but since Hella did not follow the advice I gave her, she really must endure the punishment I apply to her."

Joel: "Levi, don't forget that her husband was a Roman subject and receives help from the Romans."

Levi: "I don't care! In any case, I demand that you leave."

Joel: "Levi, please let us work. But why doesn't the need touch your heart? To a widow, to a benefactor like no other, who provided all the materials for those damaged in the storm, because her husband had many wealthy friends. And you, do you really want to coerce us with threats?"

Levi: "Yes Joel, it will have to be a special joy for me. She has to beg on her knees, for she has done everything without my approval! She gives to all people and never brings tithes. We must get her back!"

Now Jesus intervenes and says: "Joel, do not be turned away by the servant of Jehovah, for your employer is the widow Hella. And you, Levi, go home at once and prevent the misfortunes that are heaped upon your dwelling. You have never been a friend to our house, so do not be surprised if I too am not for you as you would wish."

Levi answers: "So you, Jesus, abortion of a Jewish woman, dare to threaten me? We want to see! We want to see!"

Jacob steps closer to Levi and says: "Levi, go no further. In the Name of Jehovah, think of Nazareth."

Levi leaves and quiet reigns again. The work continues quickly, because it must be completed quickly. The Greek woman overheard the conversation between Levi and his brothers, and without telling anyone about it, she informs the Roman commissioner.

Joel rejoices immensely. Everything is going perfectly and the little house looks magnificent with the added building that the brothers have made. Hella, expressing her joy, asks when the work would be finished, and Joel says: "I think tomorrow at sunset, if nothing happens in the meantime." Hella asks: "How come, if nothing happens in the meantime? Do you have a feeling that misfortune will happen?"

Joel: "Yes, dear mother of the home, I am not comfortable, because Levi doesn't show up."

Hella says: "Joel, since when are you fearful? Don't worry, I have made sure that we here remain undisturbed. So tomorrow I will invite my friends and we will have a little party. Then this Sabbath you will still stay with me."

Joel says to Jacob and Jesus: "I will be glad when we finish here, there is a disturbance in me as if something is about to happen that will bring us great harm."

Jesus: "Something will happen, but nothing will happen to us. But we want to remain quiet. Let us leave it to the laws of the world and their guardians, and they will keep watch."

In Joel is a pressure, he is so agitated that he does not notice that two wagons enter the courtyard and five men soon begin to take away the furniture of the completed little house, and to load it.

Jacob who notices this, says: "Look there, now our work has certainly been in vain, the temple servants are at work."

Jesus, "Let them do what they will, an end will be put to this temple-business today, without our intervention."

When the wagons are full, a troop of Romans on horseback enters the courtyard, as if Hella were waiting for them, and immediately orders the furniture to be put back again, where and as it stood in the rooms. A laugh of derision from the priest Levi is the answer, and immediately the Roman is at his side and says in a sharp tone: "You have been caught robbing and stealing in the house of a Roman woman, your temple will not be able to protect you, since the owner is under the protection of the emperor."

And he says to one of his men: "Bind this man, but so that he cannot move." The moment the order is carried out, he says to the temple servants: "Put everything back in place, otherwise you will suffer the fate that befell your priest."

The servants bring everything back in and in the meantime, Joel says that everything is ready. The first visitors already arrive and admire the pretty little house and the builders. Everything has been put in order and no trace reveals that the carpenters were working here.

The priest is locked up in the stable and a soldier stands guard. And because he shouts loudly, he gets a gag in his mouth and so quiet is restored. The servants have to take the wagons away and the interrogation is set for the next day.

The Roman, admiring this little house, says to Joel: "Dear friend, where did you learn your trade? Such bold work I have never yet seen. Why was it not built in the Jewish manner?"

Joel: "We learned from our old father Joseph of Nazareth, who is known everywhere as a good carpenter. The widow wanted to have the house like her father's house in her native Greece, and it would not have been successful if it were not known to my brother."

The Roman asks: "Who is he? Surely he is not the youngest?"

"Nevertheless it is He!" The Roman says to Jesus: "Friend, there must be more than a Jew in you, for a Jew does not build in a pagan style."

Jesus answers: "Friend, so much lives in every man, that if he knew it, then he would be much wiser in more than one thing."

The Roman: "Friend, you interest me. Tell me: how would you build the little harbor in this bay that belongs to the house? I do not like this present one at all".

Jesus: "Yes, dear friend, the builder has not thought of one thing, and that is that a storm would push the water straight into the house. I would raise a ramp along here, so that the house would be protected, and on the other side of the ramp, it would be much easier to enter the barges, as well as the unloading and loading of the boats."

The Roman: "Friend, there must be a builder in you, have you never yet given Your father any such indication?"

Jesus: "No dear friend, My father Joseph is a good carpenter, but he cannot and must not build as he wishes, but the priest and the client decide."

The Roman: "What does this have to do with your priests? With my money I can build as I like."

Jesus: "You can, dear friend, but not a Jew. My father Joseph would not even put this house in order, but My brother has entrusted Me with the right and the responsibility. And no-one can forbid Me anything if My Father in Me has given Me the direction."

The Roman: "Are you that Jesus whom the offspring of the temple would have wished to annihilate long ago if it had been possible for them?"

Jesus: "Yes, it is Me, but to annihilate Me is not so easy, because I have not yet fulfilled My task. When I have fulfilled everything - then, yes. But not a minute sooner!"

The Roman: "So you are the prodigy child about whom my father always fantasized. I have long forgotten him, since he is no longer here, but he would have been only too happy to speak to you again, since for your sake all the idols had to leave our house. And for your sake I was not educated in the sense of our gods; therefore I am always suspended between the gods and the unknown God. How willingly I would have recognized Moses and the prophets, but what image did the Templars give me? Look at that one there in the stable, in whose God I cannot and will not believe. And should I spoil myself with your God?"

Jesus: "Friend, learn once and for all to know our God, but not in the temple among the priests, but in the midst of the people who are striving to serve God as Abraham did and to do His Will."

Everyone hears this conversation, so Hella says: "But can't we discuss this in the house? The meal is waiting and the guests are coming. The builders have not yet eaten anything today."

Everyone gathers in the dining room, but what happened? The room is much larger, Joel can't believe his eyes and walks around the house once again. From the outside it's the same as the inside. 'Here is something strange. I must remain silent for the sake of others,' he says to himself. Joel also did not get to speak at all. The guests have come and praise the builders for their wonderful and fast work. It becomes a fair meal of love, but the Roman Petty Officer cannot control himself. No wonder then that the Roman comes to Jesus with the question of what has become of his father and mother, since they have not been able to leave the temple. He says to him: "For what my father put into my heart, that has remained with me."

Jesus says: "What shall I tell you? First of all, My time has not yet come, the time when I shall present Myself before all. There in Nazareth I am now the instigator and poisoner of all. I know no friends; outwardly I am the obedient son of My parents, otherwise almost all people avoid Me and fear Me like the plague. But this is the fruit of the Templars. In a few years, when I am united more and more with My eternal Father, I will be more secure and also more independent. Ask My brother Jacob, who can tell you much more about Me than I can!"

A soldier informs his sub-officer that the imprisoned priest is asking to be released, but the given answer is 'no!' A Greek, an old friend of the widow Hella, asks: "Why did such a thing happen today, at the celebration of this day?"

Then says the Roman: "Friend, I caught the Templars by surprise stealing from the property of a citizen placed under Roman protection. And this, only because the builders renovated the house without the approval of the priests, for the tremendous storm had severely damaged everything."

The Greek: "Why did you put yourself under the protection of the Romans, dear friend?"

Hella: "Well, because the priests are not to be trusted, for they claim that this country belongs only to God's people and they are His representatives. And so I have peace before them, though I profess the God of the Jews!"

The Greek: "Friend, I too profess to the God of the Jews, but I was mistaken about the representatives of their God. What was dear to me was to know the one who succeeded in persuading my father to turn away from Zeus, and make the Jewish God his own. Today I meet the son of the honorable Joseph of Nazareth and experience in him a natural



and practical man, who, however, honestly confesses that his time has not yet come to present himself before all, and refers me to his brother Jacob."

The Greek now turns to Jesus and begs him to be once and for all completely open and to unveil the envelope with which he wraps himself.

Jesus: "Friends, how gladly I would like to do this, but until I perceive the directive of My Father in Me, I am silent."

The Roman: "Friend, what has your father to do with you? This is for me a mystery of mysteries. If you speak with determination of your father in you, then you must also be able to demonstrate this father.

My Father hardly ever spoke of a 'Father,' but only of the God of Love, Truth and Wisdom, and Creator of Heaven and Earth. Everything comes from Him, and there is no God but Him.

All the rest were illusions and dead idols. He ascertained and found that in the child Jesus there was a thousand times more life than in the gods to whom he was tributary and contributor. Therefore, my friend, please give me the liberating answer!"

All stand listening with strained ears to the conversation, and now await the answer of Jesus, who sits quietly.

He says: "Friends, why do you want to know from Me what is in all of you? You know Moses and the prophets, therefore you all know what has been known for a long time, that the flame of the Holy Ark is artificially fed. You know that the Romans have knowledge of the Most Holy and that in every human being lives something that we humans define as love.

You, friend, gladly speak of your father as he always loved Me. What did your father love in and of Me? Nonetheless, only what I call as the gift of God the Father in Me, and I perceive this gift as words, as beneficial feeling, often also as pain, as images and things I see and experience. I cannot give another proof, for when I clothe it with words, it is only a feeble expression of all that animates Me, fills Me and arouses in Me an inner satisfaction.

I, too, am not yet free from what is in Me as human, but if I have union with the Divine Life, a life which I qualify as Father, then for Me it is as if it is no longer I, but that it is God who works in Me, and everything I want in this union with Him, happens immediately!"

The Roman: "So my father also spoke, but they were only words that always caused in me a burning desire to come to know once and for all the right truth. My prayer was granted: to render service in the land of the Jews. Jerusalem is not the place for me, I have not yet found what would satisfy me. You also do not yet satisfy me, but the longing to learn to know you more closely and better is burning, for there are also pagan priests who can work wonders, albeit by means I must reject. Moses is no stranger to me, as are your prophets, but what has been made of Moses and the prophets, is strange to me. Your priests and ours are one and the same: in neither is truth, nor love, nor cultivation of the heart."

Jesus: "You may be right, but they are not all like that. Everywhere, where you meet people, you find enormous differences. Consider: even among you Romans there are very hard men, and only when one recognizes himself and is honest for himself, will he distinguish between what is good and also not good. Your own father was a hard man,

and not I as a child or as God from eternity to eternity changed his hard attitude, but he did it of himself. How many times has your mother spoken to you about life, about how your father was so harsh, and he was indebted to a mere child for recognizing the evil in his bosom. That child was indeed I, but not I in My Personality, but God in Me!

You see, dear Arminius, I was only the vessel, and even now I am only a vessel of the Spirit coming out of God. What I am now, you can become and all of you can become; yes, you must become it. And that is why I came into this world, to pave the way for you to the Truth coming from God that your Father called and recognized as Truth, Love and Life. But for the sake of our widow, we want to continue the conversation later, for otherwise the food will get cold and the joy of the host will diminish."

The food, prepared in the Judaic manner, is all like a divine gift. Fish and lamb, bread and legumes and a wine such as seldom comes to a table, and all for joy, for the house is again according to her ardent desire. During the meal, Simon Judah comes again with his wife, and Zebedee with his household, for Hella, the mistress of the house, urgently invited them because she could not fail to give the builders this joy. So now her wish has been fulfilled, the house is full of guests, and the One in the middle is He who is hated in all Judea and Galilee.

Hella says: "My dear friends, you are all welcome with me; there is so much joy in me that I could cry aloud. My husband, whom I feel so close to, must feel exactly the same joy as I do, because I always keep thinking of him. He too was full of joy in his heart when he could give a party, and he didn't ask if you were a Jew or a Greek - to him, everyone was a human. That I provided lumber for all in need was completely in my husband's sense, our friend Hermes can attest to that. Unfortunately, my children cannot be here at this feast and so I beg you all to consider yourselves as my children, even you, Jesus. How I have been watching you, how I have longed to hear a sound from you, when you spoke to your brothers. And I have been happy, as at the time of my first love. So rejoice with me all, and God, the Eternal and Benevolent, will gladly bestow His Grace upon us."

When all the crockery is cleared away by some serving women, the wine and glasses remain on the tables arranged as to form a square.

Then says the Roman: "Friends, may we now be touched by the grace for whose sake we have been called here. Do not be troubled by the questions I will ask my young friend Jesus, for I burn for the truth about that God whom you call 'the True' and 'the Eternal'. What is Zeus to me, what is the God of the Jews to me? Even just an image from which I do not become wise. Through Jesus, my father became a man, as I imagine the father of Jesus - Joseph, the faithful old carpenter from Nazareth, with whom he stayed for a long time in the service of the governor. Thus in my childhood and youth I grew up differently than the children of rich parents.

How my father died I do not know, but my brother as well as my mother told me that his death must have been a solemn moment, since he was carried to the other side into the realm of the dead by beings of a supernatural nature.

That I now burn to converse with this Jesus, about whom I have heard almost no good things, but all the more bad things, is clear - but I cared more about Him, than through the narratives of others. Today I meet Him. Today, a new light comes to me. The few words have already made me curious and I want clarity about Divine Truth. I want to experience everything to know the essence of love and the basic roots of life. Therefore, dear friend Jesus, speak to us! But speak in such a way that it becomes everything to us for good and for blessing."

Jesus: "How willingly I want to do this, but would it not be better if My brother Jacob spoke to you first? For he can speak of what he has lived and experienced as a Jew, as the true son of My foster father Joseph. There will still be plenty of time for Me, for today is a day of celebration for our hostess."

## **4. Jacob recounts an experience with Jesus in his parents' home**

Jacob stood up and said: "I willingly follow the call of my brother Jesus, who is my brother only in the Spirit of God, for Jesus is the son of His mother Mary, but He has no earthly father, for His birth is and remains a wonder of the Divine mysteries. And as His birth will remain an eternal mystery to all unbelievers, so also His life is the greatest mystery. Concerning you, my Roman friend, I know and have known your father in the house of my father Joseph in Egypt and in Nazareth. Your very father was directly in love with my brother, and today I experience the fruit of this love, like a plant of burning desire in your heart.

When Jesus was still a child, I experienced wonder upon wonder. Just as everything fades in life and in the busyness of the world, so too the wonderful and the Divine faded in Jesus, and I too no longer understood my brother Jesus. I don't want to talk about the sorrow that brought disquiet upon disquiet in my father's house. But I do want to describe how many times I begged my brother Jesus to change and to live as we brothers and sisters lived, for the joy of our father Joseph and his wife Mary's sake, who alone deserved our love and gratitude. What brought my father Joseph the greatest pain, was this: Jesus did not pray as we do! He sat at the table silently, and I often noticed in His face that it hurt. On one such day, I asked Him why He didn't pray with us.

Then He said: 'Jacob, have you forgotten everything, do you no longer remember that you cannot learn everything from Me, but in your heart?' Then I became unaccepting and said: 'Jesus, sometimes you become disturbing to Me, it cannot be a Divine life that you live. How many times has your mother cried and you, oh Jesus, are as hard as a stone? When I think of my own mother ... how she taught us gratitude! What about you? Do you want to serve a God who is in you? Oh, begin at once to give thanks for the love your mother sends your way. Shall I here demonstrate again, faith in you? No, because I have lost faith in you!' Do you know what Jesus did? He went out and left me alone. So it seemed to me, dear friends, and you dear sir. But in time I got used to His way of doing things and His life. Now, however, it has become even more overwhelming with Jesus. He generally no longer has any consideration for us. In my daily work I have often had to say to myself, with all due respect: 'We still have a lot (to do)!' - but then a relapse occurred that annihilated in me everything that lived in love and affection for Him. For a better understanding, I can refer you here to only one event:

A relative named Mary had visited our home to see Jesus, and both were one heart and one soul. While we were working in the workshop, she was there where we were; this Mary had come only to see Jesus and, if possible, receive only a few words from Him. But Jesus, on a Sabbath day, had disappeared as always, and that Mary with Him. This made Joseph suffer in his prayer corner. Our hearts could have broken, and His mother cried and could not calm down, and why? Because the young Mary had gone with Jesus without having the permission of her father Joseph. My father did not leave the house on that Sabbath day, and when a friend, a priest, visited him - for he thought he was ill because he had not gone to the synagogue - then Joseph lightened his heart and told the templar of his great sorrow.

The priest was indignant and promised to straighten out this Sabbath-desecrator. Oh, was that a Sabbath because of Jesus and Mary, guarded by Mother Mary like a jewel.

Evening came and supper was not prepared, for their father Joseph had ordered fasting so as not to afflict God much more. When it was dark, both of them - Jesus and the young Mary - arrived. Oh, what a welcome from the grey-headed father Joseph. Oh, I say to you, I cannot tell you the words that Joseph said to His face. Instead, Jesus, as always, left without even saying good-bye and went to his room. This irritated Joseph even more, and Mary took the girl in her arms and asked her, crying: 'Mary, where have you been? Child, how could you do this to us?'

The young Mary said: 'Oh mother, Jesus asked me last night if I wanted to spend a Sabbath with him. So I said yes without thinking.'

He said to me: 'Soon, very soon, long before dawn, I will call you.' In the night I woke up because I heard his call, but as if in me, and quickly got up from my bed, took my robe and soon I was at his side. He squeezed my hand and never let it go, and in silence I ran beside Him, who spoke no words to me. I do not know where we went; far away, we ran to a height through a forest, and distressed, I asked Jesus: 'Where are we going? We have not the least food, I am afraid!'

Then Jesus said: 'Mary, if you are afraid, then let us go back immediately. But didn't you want to celebrate the Sabbath with Me?' I remained silent, but Jesus said to me: 'Mary, see, the sun has risen, in a short time we will be at the goal.' So it was also. We sat on a beautiful hill and for a long time looked at our surroundings. Then Jesus said to me: 'Sit here in silence, I will sit over there on that rocky ledge. Then uncover yourself and let the light of the sun properly bathe you'. I did so, and, dear Mother, what now happened is for me the greatest wonder and also the greatest bliss. It was as if a new world opened up in me. I saw such incredibly beautiful people as I have never yet seen. I stood in their midst, and what I heard, were wonderful songs and psalms, and it seemed to me as if Jesus stood among many, many blessed men.

Oh, what magnificence I experienced there, and I was called back by the words of Jesus: 'Mary, come, cover yourself again, we must go home. You have done Me the greatest service today, for I have experienced what a temple the body of a peaceful human is, and later you will come to know, when I bless your children.' We went homeward hand in hand without a word, silently, and yet so blissful in heart. And now, what has been given to me today is all disturbed'. The mother Mary pressed the maiden to her bosom, wept and said: 'Mary, alas, if only we could understand everything, as you understand it.'

Dear friends, how we were all shamed! Even Father Joseph, but he remained bitter. I forgave Jesus in my heart, but the other brothers did not, for they had been punished because on that Sabbath evening they had not been allowed to eat. So when the young Mary was supposed to eat (as a guest), she said: 'Oh, I cannot eat, for I am so full of everything beautiful and wonderful, that I have no need to eat anything.' However, this day had a bad and harsh consequence, for the priest Levi, the same one who is now in the stable, came to us in the house after a few days. He saw Jesus and went toward Him like a raging man; then Jesus said: 'Levi, who gave you the right to throw yourself on Me like a scoundrel? Be silent! You, on the other hand, father Joseph, finish the soup spoons you had prepared. See how you can bring your friend Levi back to order, so that you will not have to bear the consequences yourself'.

Jesus wordlessly left the living room, but Levi could not speak. He remained silent for a long time, but so did our father Joseph, for Jesus was not to be moved to give him hope. We suffered for a long time amidst adversity, and yet I had to acknowledge that Jesus' love was the greatest; only, we did not want to understand it.

Young Mary, the relative, left our home the next day, because Jesus wanted it that way. After months, Joseph went to Jesus himself and said: 'My Jesus, I know that I never wanted to give You the right to live as a suitor in my house.'

Something different must have happened, to let Father Joseph say these words to Jesus: 'Jesus, I suspect greatness, but I cannot detach myself from the temple. Live in the future as you feel best. Levi can speak again because in front of him, I upheld Your way as the right way. Levi has promised to undertake nothing more'."

"May we also experience this event" - says the Roman - "So far each of your words has touched me so deeply, as if my father were speaking to me."

"Gladly" - replies Jacob. "A Greek, a good friend of our house, came to my father Joseph utterly dismayed and begged him to send two or three sons at once, for a storm had done too great damage to him, and all that he had done with some people was as useless, for they lacked experience, but they had enough material.

Father Joseph said: 'Gladly, if the priest permits, stay for today as our guest, I will immediately set about getting the priest to give permission.'

When Joseph returned, he mournfully declined, saying: 'Because you are a pagan.' The Greek begged, wringing his hands for help: 'My herds need the stable, so there is no life in my house, and besides, I also believe in the God of the Jews.'

At this point Father Joseph said: 'So, brother, go into the temple and pray to Jehovah through the high priest that he will give you help.'

The Greek became afraid and said: 'Joseph, we have been friends for many years, and what you claim now is completely incomprehensible to me. For the high priest allows me everything, but with what sacrifices! Ask, however, in my homeland what I sacrificed in wood for the victims of the storm; ask what work was necessary to bring the wood into their boats, and I willingly brought the greatest sacrifice, for Jehovah's sake. Meanwhile, what I sacrifice to the temple, goes into the hands of those who live in revelry, and not into the hands of the poor. I am ready for any sacrifice if you help me'.

Joseph replied: 'Friend and brother, I cannot do this, for a word from the priest is to me as if Jehovah himself had spoken it!'

The Greek: 'Joseph, you cannot be serious about this. What do you, Jesus, say about this? Surely there was a time when a word from You was worth as much as if it were the word of God'.

Jesus says: 'Dear friend, that was once, and would still be so today if God had not pulled back to give Me the opportunity to do from Myself what God once did in Me. Therefore I must struggle, and there is no understanding around Me.

Joseph asked you to go to the high priest, and the high priest should move God to help you. Go home, I will be with you in three days, and God will help you through Me'.

The Greek went away, he knew that Jesus kept his word. But now in father Joseph, the old upbringing inculcated since childhood, caught fire again, and he said to Jesus: 'Don't let yourself go to this Greek! Then you will have no need to return, for you are an obstacle to me and to my God, to whom I am bound to give obedience!'

But Jesus said to him, 'Father Joseph, how far have you come. Do you tell me that I have no more need to return? Oh My poor Joseph, the hour will come when you will recognize Me as the One Who will become the first of every house. Every home bears the homeland as it was intended by God. But I say to you: no power on Earth will keep Me from breaking My word! On the contrary, I demand that you give Me Jacob!' In three days I was with Jesus at the Greek and we were welcomed. With still a few men, we accomplished everything as desired, and the silent Jesus became a champion of God's Love such as I had never yet heard from Him.

Many weeks we stayed with the Greek, it seemed to me as if they had only been days. When the house, the barn and the drinking trough were ready, the Greek invited his son-in-law, his grandchildren and a few more friends to celebrate a feast, with which he wanted to honor us. I didn't like it at all, since it was celebrated on a Saturday. So I wanted to leave. I did not feel comfortable celebrating a feast on a Sabbath, on which we had fasted until sunset.

But Jesus said: 'Jacob, do you want to spoil My joy? Indeed, not without reason did I impart you to your father Joseph. So be good and place yourself completely on My side'. With a heavy heart I did so, and how wonderful and good it was for me that day.

The guests came, examined everything, and also everything was found good and beautiful. The son-in-law, a merchant from Persia, congratulated me believing that I was the elder, the master builder, but I dismissed it all with the words that this reward went to my brother, not to me, for He was the creator and had built it freely according to His idea. 'Well, is it your brother' - said the Persian. 'How does it happen that your younger brother came to such skill and mastery, if you had one and the same master?' I replied that Jesus Himself, my brother, was a born Master, and that he could ask Him himself how He came to such mastery.

Old Leonard smiled with pleasure when he heard the conversation, and his eyes brightened when his son-in-law approached Jesus and asked him: 'Is it true that you completed this house with all the outbuildings together with your brother according to your idea?'

Jesus answered, 'Yes, Arsellus, you have been answered correctly. But this is only a gift from My eternal Father who has given Me the order to build this house with all that belongs to it'.

Said Arsellus: 'Your eternal Father? You are a Jew, how can you speak of an eternal Father who occupies Himself with earthly houses and stables? This is incomprehensible to me. But my question has not yet been answered, for it is not the construction but the idea, for in my long travels I have yet to see such a house with such practical outbuildings. You see, the grazing cattle can, in case of storm and rain, go to find the protective barn without a shepherd, and this trough will never be able to pollute the spring water, this is certainly an architectural marvel! I would like to know whether your eternal Father was also in this? My Father, according to the outward appearance, became also a Jew. You are a Jew, tell me: is your God another than the one my father accepted and to whom he prays?'

Jesus answered: 'Arsellus, 'there is only one God', but there is a difference. The God whom the Jews worship, dwells in the temple in Jerusalem, and My eternal Father is the same God, but He dwells in Me, in My heart. From your father-in-law you will learn why I have come here with My brother, but you will not be convinced yet, because you cannot

and will not separate yourself from your gods. That, however, your gods are without light and without life, I wish to prove to you.

Your wife is in the chariot to come here to you, but she cannot continue, since they have had a misfortune; for the chariot has become stuck in a deep ditch. And since it's load is too heavy, it is not possible for the servant to unload it by himself and lift it up again. And your wife cannot help, because she is in an advanced state of pregnancy and fears harming herself. But to prove to You that My eternal Father is in Me, I ask of You, arrange for a servant with a swift cart to go to the rescue of your wife and the servant, for the place is on the road to the cedar forest, two hours from here!

Shaking his head, Arsellus went to his father-in-law and reported to him what he had heard from Jesus and what should be done. But since Leonard had already heard, he obviously did not raise any doubts. Immediately a servant was appointed to harness a fast wagon, and Arsellus went with the servant to the appointed place. With that now the dinner was delayed, the guests were of course very curious whether there were any truth in the exposition of the carpenter Jesus. In the meantime the house was precisely examined, and only praise could be given to us. To me it was all like a miracle, in fact, frankly said, the whole construction was a miracle and only Jesus could give the right information.

After about two hours, the truth became evident, when Arsellus appeared with his wife. The servants still had work to do with the cart. There was a general astonishment and Jesus behaved as if nothing had happened. When the daughter and her father had recovered a little, he asked her: 'How is it that you are coming to see me on the Sabbath?' She, in fact, did not know that Arsellus would change his trip, so she said: 'Father, it seemed to me as if my mother was calling me, her voice was precise and as determined as she had always been in her life. I did not want to travel because of my condition, but my mother's voice became more demanding, and so I ordered a servant to travel with the loaded wagon and take me along. I did not think of the Sabbath, for it was mother who beckoned me'."

Everything that was still discussed with the guests, I have told you in a few words. Jesus had much to do to satisfy curiosity and thirst for knowledge, and he gained many as friends.

When we returned to Nazareth, my father's resentment had passed and we were warmly welcomed. Jesus remained as silent as ever, but He said to me: 'Jacob, it is now your task to make My life here at home more bearable. Please see if you can convince your father Joseph that I am still the same One in whom God from eternity to eternity became a human, and I in My soul will become the vessel from which one can see and experience God in Me. Now, friends, I wish to be silent, and You, my Jesus, now confess Your Father, of Whom You are the Son."

Then Jesus said very simply and shortly: "What more do have I to say? Although I know all your thoughts and also your desires, enough has already been said in words. First of all, I am the One whom all are waiting for. Or must the people hope for another? You are by birth so-called pagans, and only later did you recognize the God of the Jews, but this has served you little. You sure know what God had to say to his people through Moses and the prophets, but with this, the union with the eternal God is not complete.

With the promises that a Savior and Redeemer would come, the longing for the Savior or Messiah, became greater and greater. The people want to be redeemed, but only from that which oppresses their full freedom and imposes a constraint on their lives. The temple, as God's representative, knows everything, even that I came into the world, but



they cannot be satisfied with Me, because I was not born in the temple, but in a stable. The temple knows all about My attitude towards the Eternal, even though I was still a child, then this child as a whole showed them the image of the Savior and Redeemer - and was rejected.

Nevertheless, there was something in the child that cannot be rejected, and this will become evident to all people, even to you!

The Divine Power that Jacob described to you is in Me exactly as it was in the child, and now I must strive to grow and mature so that the Divine in Me becomes so powerful, that it Divinizes all that I have taken up from the Earth and embodies the true and eternal living God.

That this happens less by words, but only through works, is self-evident. Words are good, but it takes a life, a Divine life to transform words into deeds, and I am in fore this task.

But this is now what I have shown you all: only the goal! And for every goal there is also the way. But I want to take the shortest way to reach this holy and lofty goal. First of all because I feel and know the ardent desire of My Father in Me, and secondly because I must overcome the power of darkness with the means that are in Me, as also in every human. These are called love, humility and full dedication!

This Divine life becomes recognizable by seeing in every man his neighbor and surrounding him with a love that wants only to help and serve, so that a Divine life may arise in him also.

Consider, dear friends: in the midst of enemies, I live My own life coming from God. I do not need to be educated by teachers and priests, for the Divine in Me is My educator. I do not need to ask people what I need, because the Divine in Me gives Me instructions on what I must and what I must not do. So now I know your thoughts also, and they sound almost unanimous: 'It is all good and beautiful, but the proof?' Friends, what proof do you still want? Am I not proof enough for you? You, Arminius, is the testimony of My Father not yet enough for you? Therefore enter into yourself and examine yourself seriously for the sake of your eternal salvation.

You see, friends, if the great recognition does not come to you that man is and must be the image of God, then you must also recognize this: that God must not direct Himself according to His human children, but it is man who must direct himself according to God! Therefore, I came into the world to make the image of God alive for all, incarnating Myself, the God of all things.

Then this must become alive in everyone: to love and thank God! For I, as human, to become worthy of grace, to glorify Him, and this can only come about through love! I am not yet so mature to operate in public, but I am in the greatest hope that I can reach this maturity soon. However, in order to give you something about your path in life, My Father asks Me to tell you: Look around you and you will see those who have a much greater interest in you, than the people around you".

After a while Jesus says: "Friends, talk to them, interact with them, so that you may experience that they are not dreams or shadows, but people like you, only without the carnal envelope.

Jacob now again experiences the Lord and the angels he had previously seen, and he is filled with deep repentance; in fact, he now understands how Jesus was always alone in

His struggle. He sees the dark powers that continually surround his father Joseph, and now he sees again how a priest presses Joseph to know the whereabouts of Jesus and Jacob, and a burning desire assails him: ... to return home very quickly.

The Roman is quieter, he recognizes his father at once, and peace and security come to him, and all questions are explained to him.

Hermes experiences the priests who are angry with him, and Hella is super happy because her husband has assured her: "Now you have found true salvation, and so have I."

Jesus now says: "May the merciful and Divine Love be sufficient for you, so that all that you have experienced in this hour may be a way of separation, for before I become for you the Way and the Truth, I still have to settle - settle and suffer many things in Me, nevertheless a marvelous reward is smiling upon Me: for I and the Father to become one, and all Power and Might in heaven and on earth will be given to Me! However, so that these are not just words, then I say out of Me: your cups and mugs must be filled with the best wine, and we want to drink this wine as an exceedingly wonderful gift from My eternal Father!" Jesus takes the cup and says: "Father, You, Eternal and Holy, give us this wine from Your overflowing heart, so You be thanked!

And you friends, drink this memorial drink, and do not forget the hour that this gift of heaven brings us." -

Yes, this is a wine - all perceive such graceful goodness, and the Roman says: "Hella, how can I thank you? In you seeking my help, I have found help through Jesus. How new is the thought in me. Through you I have learned to know Jesus, through Jesus I have learned to know all the brazen ways of the priests, as well as my father who put it into my heart to become a Roman, and that one must make Divine Love one's own."

A priest is in the stable, and here heaven is on earth! He gets up and after a while comes with the priest and the soldier on guard, who does not know what is happening with him.

The Roman says to the priest: "You have learned to recognize that you are in a great error. I tell you that I am not your enemy, and I would like you too to experience the blessings of the One to whom you and all of us owe our existence. Today I have experienced a God other than Zeus and the One you worship in the temple, but a living God who has only the eternal salvation of mankind before His eyes. Here, drink this cup of good wine and then tell me what you feel."

The priest does not know what he should do; doubting, he takes the cup, tastes a single sip, then empties the cup like one dying of thirst and says: "Lord, this is not wine that has been squeezed, but wine from Heaven, I thank you! You have strengthened me, now I want to accept my punishment, I recognize it, I have erred in the greatest blindness. Jesus, if possible, forgive me! Oh, if only I could undo everything!"

Says Jesus: "Levi, it is never too late for improvement. Do good where it can be done, and become a true priest of our eternal God and Father. Become humble, sincere in your love for your neighbor, and regard all humans as your brothers and sisters, for the way to God is the way of true love for your neighbor, and to become a servant of God, is to be a servant of your fellow human."

The Sabbath is lived completely in the sense of Jesus. No fasting, but instead, inward contemplation. The Romans, like the Greeks, now get a different concept of the meaning

of life. Therefore the hours that are lived in the house of Hella are a wonderful sowing of Divine seeds of love, and Jesus, in taking leave, blesses all the house and friends.

When they both return to Nazareth, their hearts are filled with peace and joy. In fact, the most important thing for Joseph's house is this: that Joseph strives to assimilate his view of life with that of Jesus. Richly benefited and grateful, all contemplate what the Greek and Hella sent as a gift to the grey-headed Joseph and the mother of Jesus - and for many months, Joseph's home is freed from all misery.

## 5. The first meeting with Ingra in her mother's house

Again there was an errand for Joseph, that of fitting out a widow's perilous little house in such a way that all danger and worry for her would be ended. So old Joseph decided that Joel, Jacob and Jesus should work at the old widow's, and gladly they went to work.

This widow, however, had a daughter of the same age as Jesus, and this young girl gladly stayed in His vicinity. The brothers were indignant, because it was not in their way to entertain others while working. They admonished their brother Jesus, who also proposes not to distress the brothers any longer. So he asked the girl not to come so often, since they would still be staying with her mother after work.

Then everything comes to an end, even this work. Jesus is known as a 'silent one', indeed as a weird man who really closes himself off from other people, never enjoys himself with others and the young girls are avoided. Nevertheless, with the widow's daughter it is a different matter. And since the brothers have a long walk ahead of them, it is advisable to set out early in order to be home just after noon, since the next day is a Saturday.

Jesus has a worry; the maiden does not want to leave His mind. To her it must have been the same; for she always comes to Him, and her eyes look at Him so imploringly that Jesus asks her what she lacks. Then she says, "I lack nothing, and yet everything, because you do not leave my mind. I know, you are different from others, and yet we come to no exchange of ideas."

Jesus says: "Girl, it is the same with Me, yet in Me lives something quite different; in fact, I cannot bind Myself, for I have long been a bound man and I know My tasks."

She says: "Are you bound to a woman?"

Jesus shakes His head and says: "To a woman? No, but to a task that I want to and must fully complete. And it is for this reason that almost nobody understands me. What do man know of all the struggles that take place in My bosom? My mother, who loves Me as no other mother could, understands Me least of all. She cries when I go alone into the wilderness. She is sad when I am not at home on the Sabbath, and my old father resents Me for it, without telling me."

She says: "Yes? Why don't you change? One must, however, love father and mother and not do anything that would afflict them. I would never do anything that would hurt my mother."

Jesus: "Does it hurt you because I reveal this to you? But know, I love My mother, as well as My brothers and sisters, and they also love Me, but they cannot understand Me".

Ingra: "Oh poor man! If I could do something for you and help you carry your invisible weight that you do not carry on your shoulders, but in your heart, I would do it."

Jesus: "Girl, then come to Me once today for an hour or so, there, under the tree, next to the house. I will wait for you, but first ask your mother's permission".

Jesus waits for the girl. Joel came to terms with the old widow and the brothers needed a lot of time, because they wanted to bring home some money. With an excuse the girl comes and sits down next to Him, Who takes her hand and she releases it, and a feeling of the most wonderful kind goes through Him, but He still cannot say anything. The same

thing happens to the girl. Then she asks Him what He is really called, and He says: "Jesus. I have only one name. And what is your name?"

She says: "Ingra - that's what my mother calls me." - Jesus says, "Ingra, oh, Ingra, do you know what your name means?" She says 'no'. Then Jesus continues: "He who chose it, chose well, so for your name's sake, be careful dear Ingra, for the wrong choice brings pain and suffering!"

"But this I cannot understand" - she replies. "What, then, is in the name, and what is the meaning of your name?"

"'Chosen', and yours: 'Predestined'" - replies Jesus. Then she stands up and says: "You are joking with me. I am supposed to be a predestined and you a chosen one? This cannot be serious on your part."

"Of course" - comes His reply - "this is My holy seriousness! Still never, as in this hour, has it been revealed to Me that My name has this meaning, and yours as well."

At this point she clings affectionately to Him, looks into His face, but because it is dark, she can see only the white in His eyes. Both are silent, but grave thoughts pervade the soul of Jesus, and in Him, He says: "Impose silence on Your heart, for in You, two worlds are revealed; the one claims the girl with pure emotion, and the other world claims obedience before the eternal God!"

And Jesus says: "Ingra, I feel you and perceive you as living, and yet I cannot tell you what animates Me in your presence. We must separate, but in Me you are as if sculpted. I know that you love Me, no less do I love you, and in Me everything struggles for you, but the other power struggles just as much for My possession. Can you understand Me, dear Ingra?"

"No, I cannot!" - she says - "But a maiden must also do violence to her heart not to want to possess that to which the heart impels her. Nevertheless we shall meet again. It seems to me as if we can not lose each other. Can you not give me hope that we shall see each other again?"

Jesus: "Ingra, we will see each other again, and that hour must be the decisive one" - is His answer.

She rises and says: "You have spoken thus, and thus it must be. If you choose me, then I will be your chosen one. I will give no man hope until the decisive hour has come."

She kneels before Him and says: "Lay your hands on my head, bless me, and I shall be happy to remember this hour with affection. I thank you with a kiss, thou are the first man to whom I offer my mouth."

Then she disappears into the house. Jesus, on the other hand, remains seated for half the night, for He knows that Ingra is sitting at the window, and she watches Him undistracted.

## **6. Ten years later, Jesus' meeting with Ingra at a fatherly friend.**

Months, or rather years, passed, but Jesus could not forget the young girl, and in spirit he always remained in connection with her. Then he suddenly feels Ingra's suffering, for her mother has fallen ill and is very worried about her daughter's future. Away on a short day's journey, Jesus is working alone with his brother Jacob at the home of a rich but benevolent man. He cannot confide His inner struggle to anyone. His mother cannot understand Him and neither can His brothers.

His father Joseph has died, his sisters are no longer at home, and his older brother Joel has taken over the house and property. His mother Mary, on the other hand, provides the government of the house. So Jesus is like an outcast. But everywhere where He works, alone or with His brothers, He is treated as Joseph's son.

At the rich and benevolent man where He works with Jacob, He is treated especially well, and in a fatherly way, the latter says to him: "I still have a daughter. You have seen her and spoke to her. She loves you, and if you want to make me happy, everything will belong to you. I ask you: become my son!"

Jesus, however, knew this long ago, for he had looked into the heart of the benevolent man, so he says to him: "I cannot. A higher Being must determine it, and it is My destiny to be obedient to Him who set Me the task. There is still a maiden waiting for Me. It is difficult for Me to tell this one. If only I had her here! Indeed, it will be a difficult hour for Me to tell her!"

Says the old gentleman: "My son, I will have the maiden called. I have enough servants. Where does she live? And what is her name?"

Jesus answers: "It is not necessary, I will call her tonight, tomorrow she can be here."

The old gentleman is completely amazed and says: "Do you want to call her? My son, could I experience that too! No, this is not possible! However, it must be possible. So I withdraw my request on account of my daughter. Therefore, You are the One we are all waiting for, for living in this slavery, there is no guarantee for a happy future."

Then Jesus replies: "Well then, I will call her in your presence, for she is in her chamber pining for Me." Then He exclaims, "Ingra, Ingra, Ingra, come to Me, but hasten and do not worry, for the angels will guide you."

When Jesus has exclaimed this, the old gentleman looks at him and says: "When this Ingra comes, I will keep her as My daughter who has long been with her mother, for mine has not known her mother."

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The next day, the elderly gentleman is silent. He examines the work with his faithful eyes, otherwise he remains silent. But then he says: "Leave work two hours early today, for I am expecting visitors. And You, my young friend, are cordially invited. You, on the other hand, Jacob, forgive me if I do not invite you along, for my people are celebrating a small feast today, and here you must replace me because I cannot be beside you." Jacob joyfully

accepts, and so everything is in order. Jesus, however, knows that Ingra is on her way and will be here two hours before evening rest.

The old, faithful man has a guest room prepared for Jesus and Ingra, because he knows for sure that Ingra is really coming. In him there is a joy and also a sorrow. Joy because a solution comes between Jesus and Ingra, and sorrow because he has not overcome the holy impulse to be able to make his daughter completely happy.

Now the time has come. The evening rest is over and Jesus goes to meet the impatient Ingra. Ingra is completely confused when she is greeted by Him, but Jesus asks: "Ingra, how did you come here?"

Then she says: "You called me to come quickly, the angels would guide me. So now I find myself here. Did you wait for me?"

"Yes, with ardent desire and with apprehension, for I do not want to disappoint you" - Jesus replies.

Ingra: "How could you disappoint me, if you called me?" - she replies passionately. "Indeed, I could never bear to be without news from you!"

Jesus grasps her hand and says: "Well, then come, you are expected."

Jesus now leads Ingra to His fatherly friend and says: "Ingra has come just as I desired."

Says the old, faithful man: "Be welcome, my daughter, consider yourself here as at home. Nothing bad shall happen to you. You have come and you must feel well here. Now I want to guide you to your room. You will be tired from the long journey you have made on foot, and you will be justly hungry; as will you, my son, for you have done much today."

He takes both of them by the hand and leads them to one of his rooms, where a table is set with good food and a pitcher of good wine. "So now I must leave you, for what you have to say is not for my ears. God bless you and let you do the right thing." Having expressed this, he leaves the room.

They are alone. Ingra looks at Jesus and says: "But alone, here, in a strange house, here the two beds and that, alone. Oh, if my mother knew, she would not have let me come here."

Jesus says: "Ingra, it was not My will, but doesn't this show a great trust that our fatherly friend has in us? Be assured, we will not fail him. Let us try to strengthen ourselves with this meal."

They do so, then Ingra asks: "Do you know why I stay here?"

"I know, Ingra" - Jesus replies: "because your mother is pushing you into marriage with your neighbor."

Ingra says: "How can you know that? Because I haven't said a word yet to anyone. But you are right, because the uncertainty regarding you is too great. Now I ask you: what will you answer me? Because I can no longer live long in this uncertainty. But listen, You said that it was not Your will that prompted me to come here. So why did You call me to come?"

Says Jesus: "I called you because your heart was seeking me and calling me. Ingra, come, make yourself comfortable and rest, for you need quiet and so do I. Put yourself here on this bed, I will sit beside you, then I will answer all your questions. Do you trust in Me?"

She replies: "Yes, I have full confidence in You."

Now it is time, now the stillness comes upon Him. It is incredible what happens in a heart that has no peace within. Now He is peace itself and, thankful, He looks up to His Father and says: "Father, I thank You for finally granting My wish. Therefore, this hour must be blessed." And taking Ingra's hand, he continues: "Ingra, be strong, for I know: I can never become the husband of a woman, for all My duties are Divine. No-one can understand this! No-one suspects what strength is needed to achieve what must be achieved!

I did not call you to tell you everything, but I know that you love Me with the purest love, which really only wants to make happy!

You see, however, I need you, like a plant that must have water in order not to wither, so I need you to prove Myself to what extent I am strengthened. Therefore I ask you, dear Ingra, to understand Me. Your love gives me the assurance that you want to understand Me too.

Says Ingra: "My brother, now I suspect what you are and who you are, because in my prayers I have seen only You and always only You. I was often afraid of myself and thought: God cannot be seen! But always, when I prayed very intimately, then You appeared to me and Your image became more and more compact in me. Then I often despaired and even wanted to stop praying, because then, You should be God Himself?"

Jesus says completely softly: "Ingra, I am Who I am, a human; I too must pray, more than you imagine, for too great is My desire to become mature for the task that must be accomplished, for My Father does not let Me pass this hard school in vain. You see, at last you can see clearly - I cannot have any regard for you, and I would also like not to harm you because of your faithfulness of love. For in your heart I have long lived as your lover. I know even more: that in your greatness of love, you would bring sacrifice after sacrifice for Me. So I ask of you the greatest sacrifice: to renounce Me! But not to renounce with your will, but with your whole heart. Instead, let My image in you become the image of your God."

She clings to Him and says: "Jesus, Jesus, then all my dreams, all my fantasies are true, and You are the One who is to come. Oh Jesus, what shall I do for You? Yes, now I know Your Name, I experienced it in one night, when I called out to You in my ardent desire."

Jesus answered completely seriously: "I never called you, My Ingra. Your heart cried out to Me.

Blessed is he whose heart will call Me, but even more blessed is he in whose heart I can dwell not only as an image, but living, as if the heart were the temple in which God dwells for eternity!"

Ingra says: "Jesus, I do not understand You now. You are certainly a human! Let us not sin against ourselves. How I cried when I experienced You in prayer, when, lost in You, I was assailed by a feeling that, whoever lives in such communion with You, no longer needs any God. Oh Jesus, what I have suffered because of this love for You, and yet ... I can never become Your beloved and faithful wife."



Ingra cries, but Jesus wipes away her tears and says: "Ingra, your tears are sanctified, and your love for Me make it an even holier love. We desire to become one!

I am not yet, for to become One with God means also to become one with the people with whom I must live. Now you are here, you are the closest to Me in this hour; but believe Me, it is hard to be the farthest for My closest!"

Says Ingra: "Jesus, You must speak to me in a more comprehensible way, for I cannot understand that the farthest to You must become the nearest. Oh Jesus, Jesus, speak to me so that I may fully understand You. Above all, I would like to learn to understand You."

Jesus gets up, goes around the room, then stands at her side and says: "Ingra, why do you not want to understand Me. Is not the farthest one, even our brother?"

"Who do you mean as the farthest away?" - she replies.

Then He says: "The one who is the farthest is the enemy of My eternal Father! And I must try to conquer him for the Father, to pave the way on which he can find himself and still give him the strength to go to Him. This is My task!"

Ingra is silent, she cries. At this point, she places her head on His chest and says: "My Jesus, I could be more than Your Ingra who still does not understand You. With my love I would like to serve You, even if I cannot become Your wife, then let me be Your sister. Jesus, but can't a sister love just as well as a wife?" - Jesus says: "Certainly, My Ingra, a sister's love is without desire; on the other hand, a wife's love is pretentious."

"Oh my Jesus" - she says - "it is so difficult to tell You, my Jesus, all that agitates me. I have a desire for You, please speak to me so that I may fully understand You. I trust You as a faithful wife can trust her married man, for my God who has put this love in my heart must surely be Love, and not the eternal Law. You see, I lean on You, as I often lean on my mother. Since I have known You and loved You, I no longer do so. Oh, how I have longed to lean on You for only a minute, to rest at Your bosom only once from many longings, and now I do, and yet, this separates You from me?"

Jesus takes her completely in His arms and says: "Ingra, who in such love has only the desire to rest and strengthen himself at the breast of the beloved, see, this does not separate, but could you take even the farthest to your breast?"

She says, releasing him: "Jesus, to take to the breast a stranger and, even more, an evil man, can certainly not be Your will. Would this not destroy everything in the breast of a lover?"

Jesus says: "Ingra, not a stranger and wicked man, but a lost and bewildered one, who is ready to change, who, however, is too weak and is blind before the great holiness of Love."

She says: "Jesus, why do you occupy yourself with such problems, what are you really aiming at with me, weak girl?"

Jesus speaks very seriously: "Ingra, I need a person who understands Me! You see, not having a person with whom you can communicate your longing with even once, this makes My struggle more difficult! You have said that you have found quiet and refreshment at your mother's breast. I would have done so gladly, but what if one's mother does not understand?"

"What?" - she says. "Does Your mother also not understand you? Oh my Jesus, You poor one, come to my breast. Oh, could I give You what You did hope for from Your mother! Come my Jesus, this hour must remain holy for me, but say no more, for then You become incomprehensible to me."

Thus he becomes completely one with her. Everything in Him becomes quiet, and so Ingra falls asleep. Instead Jesus lies on her breast, watches over her sleep and prays to His Father to give her a trial. Then the Father in Him says: "Not only Ingra rests on My bosom, but You too!"

But Jesus does not sleep. As always He moves into the love life of this sleeping maiden who, so full of love and trust, made it possible for Him to experience His wonderful Father in this young girl.

With the dawning of the day, He leaves the room and the girl is still sleeping, and goes into the garden where His fatherly friend is already waiting for Him. He goes to him and says: "I have prayed to My Father that you too should experience all that the maiden and I have experienced."

"I foresaw it, My young Friend" - replies the old, faithful man - "because the experience was too unusual, even if it was only a dream. So I also knew that the child was a wonderful gift from Your God and Father - oh Jesus, complete the work. Today I know that Your mission is willed by God, and today I understand You that You can not and must not become my son."

Jesus says: "My dear fatherly friend, soon you will be able to hold a son to your breast, this My Father now reveals to Me. You will also hold a grandchild, and then you will remember this morning hour."

Says the old, faithful friend: "Only one thing I would still like to know from You: can you really not marry a woman?"

Says Jesus: "Why do you ask me what your heart has already given you the answer to since you saw Me? This is the most difficult struggle: not only can I not marry, but I cannot even desire a woman!"

"Then I want to bless You for Your frankness" - says the old, faithful friend, and so He lays His hands on His head, then kisses Him on His forehead and mouth.

They now both walk through the great and beautiful garden, discuss a few things about it being beautifully maintained, then the old man says: "Now we want to go and fetch our dear guest, for she is awake and looking for You."

So it also is. Ingra is awake, surprised that she is alone. She is completely confused about the dream she had. Then the daughter of the house comes and asks her to come to the guest room, since breakfast is ready and her father and the carpenter are also waiting for her. She is quickly ready and follows the daughter of the house who looks at her so strangely. "Did you sleep well?" - she asks Ingra.

Ingra replies: "Yes, but I had a dream that still holds me in it's magical power."

"Was it a nice dream?" - she asks Ingra. She answers: "Not only a beautiful dream, but such a wonderful experience, as if it was not a dream, but complete real life. But I cannot tell it yet, because Jesus must know the dream before the others, then I will gladly tell you."

At this point the girl kisses Ingra, who is without any foreboding and says: "I wish you good luck with your betrothed! He must be a good person!" Here Ingra says: "He is not my betrothed, I am His sister, but before I go home, you will have to know everything. You love Him too, but love Him as your Brother!"

When Ingra enters the dining room with the daughter of the house, the old father says: "My dear daughter, you too take part in this morning meal, so that you too may share in what has happened to our house. To you, Ingra, the warmest welcome, beloved of your God."

Ingra is surprised to hear these words and says: "My Father, forgive me for not having greeted you first, but that you call me the beloved of my God, I cannot understand it yet!"

Says the old father: "Come, child, come. To me it is so solemn, as if God were present."

So they take their places according to the order established by the master of the house. To the left of Jesus, the master of the house; to the right of Jesus, Ingra and to the right of Ingra, the daughter of the house. According to the custom of the Jews, the elder blesses the morning meal, then they take soup - bread with honey and milk silently and in a solemn mood, as if something great were imminent.

Then the old father says: "You, my daughter Ingra, have had a wonderful dream, please tell us about it, so that I may receive proof that your dream was also mine, and my daughter may experience the inconceivable grace of your God who has now become my God as well."

Ingra fearlessly recounts: "When I fell asleep at the breast of my Brother Jesus, it became light, for all around me was darkness. I marvelled at this light, looked around, but saw no candlestick or lamp. It became brighter and brighter and then my father came, completely as when he was alive and still lives in my memory since his death. He greeted me and pressed a kiss on my forehead and said: 'Ingra, come with Me so that you may experience the magnificence of God and the Garden of Eden in which I live.' He took me by the hand, so we both went in step over vast distances, and at a speed that is only possible in dreams. Soon we were in a beautiful place. It smelled so lovely, everywhere were fruit trees with ripe fruit. But you could also see flowers and buds and fruits and ripe seeds. Everywhere was the most beautiful order. We came to a small cottage, not very beautiful from the outside, completely in contrast to the beauty of the enormous garden. We entered, and here I must confess that it did not seem so poor in the cottage: everything was simple, there was only one window but no glass panes.

It gave a view onto a small, narrow path, which I did not see before. When I looked out with my father, a young man with a heavy load on his back came up to us and suddenly stopped, stood looking at us and beckoning to us. Then my father said: 'He cannot go beyond the creek in which rushing water flows. So many people come here, unfortunately I can't always help them'.

I said, 'Father, you must help him. You yourself taught me that those who are in danger, to these you must bring help.' Then he said: 'Ingra, here there is no lake like at home. Here it is all dry land'.

I continued: 'Father, there must be a chance to give help. Come, I shall not rest until I know what that man wants. Without wasting a word, we went many steps, and when the man saw us coming, he laid down his load and waited for us. I was frightened; in the man I recognized my Brother Jesus, but in what condition, reduced to skin and bones, and

imploring with his eyes, he said: 'Help me!' We approached Him, only water separated us. At this point, my father said: 'Ingra, convince yourself! It is not possible to give help here'.

But I said: 'But father, must a poor man tell you again that you have denied him your help? If you cannot, why do you not build a bridge? But not over the water, but in the water!'

"You are right, Ingra, I hadn't thought of that'. Then my father said to the waiting man: 'Have a little patience, you are hungry - I will fetch you a piece of bread and throw it to you, until the bridge is ready'.

My father ran quickly into the cottage and brought a large piece of bread and threw it to the man, who also caught it deftly and immediately began to eat it. In the meantime, my father looked for stones to open a way through the water, and I helped him. It was hard work, and I felt as if the stones were getting bigger in the water. Then my father ran hastily, carrying one piece after another into the garden and dragged a large piece of wood from a fallen tree, laid it on the stones and dropped it on the other side. It was just right, and the bridge was ready. My father was the first to cross it, and, without wavering, he went over, greeted his guest, asking his pardon for making him wait so long. Then he took his load upon himself and said: 'Come to my solitary home, there first of all I will strengthen you justly from your burdensome journey.' So it also happened. When we got back to the cottage, my father took the load inside, and from a cupboard that could not be seen at all because it was at the wall, he took bread and fruit and put them in front of his guest and me. While we were eating, we heard another 'call' and I saw that again some people - there were four of them - were standing there at the makeshift bridge. My father went outside, so I heard how they asked for lodging and some food. My father said: 'I already have a guest, but it can be done, the cottage is very small, but on the other hand the garden is large.'

My father brought the four, and since the seats in the cottage were already filled, he had no place and had to stand. Now the larder was emptied of bread and fruit and everyone was full. Then my father said: 'This is my daughter Ingra, if you wish to stay, then you are cordially welcome, but you must consider my daughter as your sister, for this here is consecrated land which I always regard and tread with reverence. We do not need to starve, but respect my daughter, whom I consider as a gift from my God. She will serve us!'

Then the four laughed, and one said: 'Don't make us laugh. This, your daughter? No, she will be your beloved'. At this point, the first guest stood up and said: 'Friends, our host's wish must be respected, for it is the first grace we experience from our God, as we see it. Now we have a home, we want to thank God for giving us such a person'. The others mumbled. My father, however, said: 'Friend, you stay with us; you, on the other hand, leave - because you wanted to dishonour my house. You have already smeared it with mud. But to be completely on the safe side, I say to you: my friend, if you will, consider my daughter as your wife, so that not the slightest defect may fall on my son. He has come to me, and I do not know if he wants to stay and if he can. If you wish, then I bless you as my son. Instead you, Ingra, shall henceforth be my son's bride'.

At this point, the four stood up and said: 'Well then, we wish you much luck, may you have a good life, the father and son, one and the same woman. See you after the wedding'. With these words, they left our cottage.

Then the young man stood up and said: 'My father, you have given me your daughter as a bride. I thank you with all my love, for as my wife, I must refuse her. Do you, my Ingra, wish to be my eternal bride? Then come to My breast and you shall see the magnificence

of My Father. I am going to Him'. He opened His arms and said: 'Ingra, keep the bridal room pure, even if you will be the wife of another man; keep the bridal room always pure for Me. Instead you, My father, prepare a meal, a meal of love, for now much will always come to you, and since you have given Me your daughter as a bride, you shall be rewarded by My eternal Father.'

I was amazed at these words, You became more and more distinct, Jesus, and Your eyes became more and more luminous. A great number of blessed people approached our cottage, then I said: 'Oh my Jesus, so many people! If I may address a prayer to You, then I ask You, make room so that there may be room for all in this holy wedding cottage.' Instantly, a ready-made house arose, I did not assume that it was already prepared, I only saw the large space with many tables and chairs and modest crockery in large quantities.

On the tables there were burning candlesticks and You, my Jesus, stood before me in a simple but radiant robe and said: 'See, Ingra, this is what will happen to everyone who, in love and trust will pray to Me for others. Many brothers and sisters will now be able to come here without using the bridge. But not My Father, but You have made everyone welcome'.

Then, My Jesus, You said to my father: 'Now you will be the representative of My God and Father, and whatever you will in your love, will happen, for you have been faithful in the small, you have never allowed yourself to do anything that would distress My Father. You took loneliness upon yourself and childlike love had to shake you first, so that My principle of life would allow itself to be realized in you even here in the Eternal Kingdom. So I go again to where duty and obedience necessitates'.

My Jesus disappeared, but the many strangers remained, and as they all satiated themselves, I awoke. Now I stand, deeply impressed, still before You."

Says the old and faithful host: "Thus have I experienced it precisely, and You, My Son, also?"

Then says Jesus: "Precisely so have I lived it too, and you, Ingra, shall have gratitude for your love. I remain your eternal spouse, and I shall be the spouse of all who love Me as you do. I cannot tell you more, for My hour is not yet come."

Ingra has to take leave, then Jesus says: "Ingra, you will have short-lived marital happiness, but when My hour comes, I will also enter your home and bless you and your children. Thank you intimately for your love, you can tell and reveal everything only to one person: your mother."

The faithful old landlord takes care of Ingra, has her taken home safely in a wagon to the edge of her home village. Jesus, on the other hand, goes quickly to work, so that in His brothers, no resentment against Him will arise.

## 7. Jesus as Savior visits Ingra's village

(A few years later)

Jesus' reputation as Savior and Prophet precedes Him in all countries, and during His travels with His disciples, He also comes to the modest fishing village that is Ingra's homeland. Many sick and ailing people wait for Him or accompany Him, but when He comes to the village where Ingra dwells, Jesus tells them that today they must go to the house of Ingra, because that day and evening are reserved only for the widow Ingra, because everyone has thought so little of the sufferings of this widow and has not taken care of her at all. Every request of the sick is in vain. "Go home and come again tomorrow; if you do not, then I too will go on indifferently. If you have no pity on Ingra's suffering, then I will behave towards you as you behaved towards her."

Then Jesus is with His disciples in silence. And so He goes with them to Ingra, who awaits Him with a fearful and yearning heart. When He enters with His own into her house, she embraces Him and for a long time lays her weeping heart on His chest, to the surprise of His disciples.

Ingra, however, says: "Finally, my Jesus, You have come. Now all is well. How I longed for You in my suffering! But now You have come." Jesus says to her: "Ingra, you are now ripe for all that My Love has preserved for you. Do not worry about anything anymore, you knocked on the doors in vain, you wanted to prepare Me a meal of love, but your stingy and harsh neighbors had no feeling for your prayers. Now you will have to experience again the magnificence of My Father."

In a moment, the house is much larger and more beautiful, set up with everything shown as necessary. On the tables is a beautiful and ready meal, worthy of a princess. The two children stand in new garments before their mother, and look up at her completely bewildered when she leans over to Jesus, crying. Jesus blesses the children and says: "Well, brothers, we want to strengthen ourselves with what Ingra longed for out of her love for us."

On this day his disciples are not satisfied, because their Master has devoted himself only to Ingra and her children, and they have never yet seen their Master embrace a woman. Weeping, however, Ingra says: "Jesus, I have always kept the bridal chamber pure, for You, for in my husband I have seen only Your Love. Your word was fulfilled, that I would have only a brief marital happiness. Was this necessary, my Jesus?"

Jesus answers: "Ingra, My Father has done it, and what He does is always right. However, the Son will give you what My Father could not!"

They stay awake the whole night, while the house is continually visited by curious neighbors. When the day dawns, the first sick already come, waiting for Him to heal them. And when the courtyard and the street are filled with the sick, Jesus says: "Ingra, strengthen the sick with the wine that is still on the tables in the jugs. They will all be healed if you do it in full faith. Only because you believed, have I been able to come to you. In your faith in Me, you paved the way for Me to come to you, but in the future I will stay only where the way is paved for Me, just as you paved it for Me".

Ingra does as she is instructed, and at noon they are all healed, provided for, and sent to their homes. Before leaving, Jesus says to them: "Go to your dwellings, Ingra will

communicate to you My will as well as My teaching. She will heal your sick in My name. She will be there and become a sister until all of you believe in Me and become alive in My Spirit of love."

At this point His disciples are amazed that it is completely different here than in other places. Then He says: "Brothers, do not grumble. Ingra believed in Me and I was her only hope. I knew about her faith. In the future you will experience what true living faith is capable of. Even her physical hardship could not shake her faith."

Now the time has come to take leave. At this point, Ingra embraces Jesus once again and says: "Jesus, You remain my Bridegroom until I am recognized in Your Kingdom by Your Father, as I was ten years ago!"

Then Jesus speaks to her so that all may hear, "Ingra, in My Kingdom we will meet again and then you will find your love's faithfulness rewarded. Then a time will come again, when you will see Me as a man."

