

# The Great Gospel of John

*VOLUME 6*

Jakob Lorber

## **- Chapter 1 -**

### **The healing of a sick man at the pool of Bethesda.**

<sup>1</sup> But on this day I moved with My disciples to the area around Jerusalem, where we took our night's rest in an inn that was well-known to Me and the disciples. The innkeeper was overjoyed to see us and told us much about the current terrible business in Jerusalem, and had a very good evening meal prepared for us.

<sup>2</sup> But I said to him: "Just come up to the Temple tomorrow and there you will see what I will do to the Pharisees! Tomorrow they shall learn exactly and without reservation who they are dealing with in Me!"

<sup>3</sup> Our innkeeper was very happy with this and again brought us more than enough bread and wine. He already heard much about Me, but even he did not yet know who I actually am, although My disciples gave him several hints, which he accepted well. Soon afterward we headed to bed.

<sup>4</sup> On the morning of the Sabbath we went up to Jerusalem. (John 5:1) Why do I say 'up'? Because the great city, and above all the Temple, lay on quite an extended, rocky mountain crest, and the Temple with its wide porticoes, curtain walls and high gardens, was located almost on the highest peak. It goes without saying that the innkeeper, whose house lay in a valley, accompanied us.

<sup>5</sup> When we came into the vicinity of the Temple, we firstly had to pass the pool of Bethesda (Vedes da = he gives resurrection and healing), which was situated beside the Temple's sheep stable and was surrounded by five porticoes. (John 5:2) Many disabled people, such as the blind, the lame, the paralyzed and other crippled, afflicted by all sorts of other illnesses, always lay in these porticoes and waited for the moving of the waters. (John 5:3) According to a very old saga since the days of Melchisedek and according to the firm belief particularly of the poor people, an angel came down from heaven from time to time and stirred up the waters. However the people did not see the angel and concluded his presence only from the strange movement of the water.

<sup>6</sup> The educated Pharisees indeed did not believe in the descent of the angel themselves, but instead considered the pool only to be a special healing spring, just as the Greeks and Romans did; but they nonetheless knew how to keep the people true to the pious old belief, to their own advantage.

<sup>7</sup> But whenever the waters moved - which was the case approximately one or two times a week - it truly had such an extraordinary healing power, that any person, whatever plague he was afflicted with, was healed, if he had the luck to be the first to go into the water. (John 5:4) It goes without saying that here also only the rich and wealthy cripples had this advantage, and that the poor, because they could not pay anything, often waited there in vain for many years until a somewhat more compassionate steward dipped such a poor person into the water first, at which occasion he then also was healed.

<sup>8</sup> The innkeeper accompanying us complained greatly at this and declared this practice to be a highly sordid and unjust affair. He also showed Me a very old, poor person, who had already been waiting there for a healing for thirty-eight years (John 5:5); but never had it occurred to any of the dirty stewards to allow him after so many years to finally step into the moving waters first.

<sup>9</sup> Obviously this annoyed Me very much, and I said to the innkeeper: "Although today is a Sabbath, this man shall nonetheless immediately be helped!"

<sup>10</sup> Since I already knew it Myself, and had also heard from the innkeeper what the man's situation was, I immediately stepped up to him and said: "Do you want to get well?" (John 5:6)

<sup>11</sup> The crippled replied with a sad expression: "Good Lord! I have no-one to put me into the pool first when the water is stirred up, and if I go by myself, another who is favored, steps down into the water before me. (John 5:7) How can I possibly become well again?!"

<sup>12</sup> At this I said: "So get up, take up your bed and go back to where you came from!" (John 5:8)

<sup>13</sup> And immediately the paralyzed man became well, lifted up his small bed and, as was the custom, went to a priest as a healed person, and on a Sabbath at that, on which the waters, according to a long experience, almost never moved. (John 5:9) Thus it was immediately striking to the Jews that this man had become well on a Sabbath.

<sup>14</sup> They (the Jews), however, would not have said too much about the healing; but since he was carrying his bed on a Sabbath, it already was a great transgression for them, and they said: "Today is the Sabbath, and it is not right to carry a bed!" (John 5:10)

<sup>15</sup> But he (the healed man) answered them: "Listen! The man who made me well also said to me: Pick up your bed and walk! (John 5:11) But He who has such power and He who did such a good deed for me, I will obey him even on this Sabbath! For no-one has done such a good deed for me for a whole thirty-eight years like that man! Why then should I not obey him even on a Sabbath?!"

<sup>16</sup> Then the Jews asked him: "Who then is that man who said to you today on a Sabbath: Take up your bed and walk?!" (John 5:12)

<sup>17</sup> But the healed man being asked, did not know who I was and what name I went by. Nor could he point after Me with his finger, since I left the place quickly because of the many people who were gathered there. (John 5:13)

## **- Chapter 2 -**

### **The Lord attests to Himself and His mission as the Messiah. John 5:14-27)**

<sup>1</sup> After about an hour, I went with the disciples into the Temple, after we had first met the family of Lazarus of Bethany, whom I had known since My twelfth year and with whom I made a habit of visiting annually on our pilgrimage to Jerusalem, and discussed many a thing about the direction of My ministry. The family as well as our familiar innkeeper accompanied us into the Temple, and when we came into the Temple, I found the man who had been healed, and after seeing Me he pushed his way forward to Me, and once again began to praise and to thank Me.

<sup>2</sup> I said to him: "Now that you have been healed, see to it that you sin no more in future, so that something worse shall not befall you!"

<sup>3</sup> He affirmed this and learned at this opportunity My name, which was very easy, since many knew Me from previous times. Then the man left us and went to the strict Temple Jews and informed them that it was Me, Jesus, who had healed him.

<sup>4</sup> Immediately these Temple Jews became angered and began following Me, pressing forward towards Me in order to grab Me straightaway and to kill Me, because I had done this - and on top of it even on a great Sabbath!

<sup>5</sup> The innkeeper spied the fierce motions of the Jews who he hated above all else and advised Me to get away as quickly as possible, otherwise something evil could easily befall Me.

<sup>6</sup> But I comforted him and said: "Do not be afraid; for they will not be able to do anything to Me before I do not want it to happen Myself! But as soon as they begin to ask Me, I will then tell them directly Who I am, and then you will see their anger, which however no-one needs to fear now!"

<sup>7</sup> While I had been saying this privately to the innkeeper, the angered Jews came to Me and attacked Me, saying: "Why did you do such a thing on a high Sabbath and desecrated it before all the people? Could you not have done that tomorrow and the cripple would still have been helped soon enough, and the high Sabbath would not have been desecrated?!"

<sup>8</sup> I then looked at the angered Jews very seriously and said very simply to them: "My Father (in heaven) is working until now, and I Myself am working also!"

<sup>9</sup> Then the Temple Jews became even more angry and sought to grab Me and kill Me immediately; for they shouted to the people: "It is not enough that he has desecrated the high Sabbath, but he also blasphemes against God by calling Him his Father and making himself equal to Him! Therefore seize him and strangle him immediately!"

<sup>10</sup> Then a real commotion arose in the Temple, and some got ready to grab Me. But I got excited and commanded silence.

<sup>11</sup> Immediately everything became quiet, and I said to the angered Jews: "Truly, truly, I tell you: I as the Son can do nothing out of Myself - except for only what I see the Father is doing! Thus whatever My Father is doing, I do the same! For the Father loves the Son and shows Him everything that He is doing Himself, and will show Him even greater works so that you all will greatly marvel at them! For just as the Father raises the dead and makes them alive, also the Son makes alive whom He wishes. I tell you all, you blind: The Father in heaven does not judge anyone now; for He has given all judgment to Me, His Son, so that everyone - Jews and Gentiles - may honor the Son even as they honor the Father. But whoever does not honor the Son does not honor the Father who sent Him."

<sup>12</sup> As I was saying this, there was the greatest silence and the angered Jews were silent; for I wanted it to be so.

<sup>13</sup> And I therefore continued to speak and said: "Truly, truly, whoever hears My word and truly believes in Him who sent Me to you people on this earth, he has eternal life and his soul never comes to a judgment - that is, the death of matter - but through such serious and living faith, he has penetrated from death to true, eternal life!

<sup>14</sup> And again I say to you all: Truly, truly, the hour is coming and now is already here, when the dead in body and soul will hear the voice of the Son of God, and those who hear it in faith will also live eternally! For as the Father has life in Himself, since eternity He also has given to the Son to have life in Himself. He has also given Him the power to execute judgment over all men, because the eternal Son of God is now for this time also a Son of Man."

### - Chapter 3 -

#### **The Lord talks about attesting to His Works. (John 5:28-39)**

<sup>1</sup> Here many raised their eyebrows and began to wonder very much about these words of Mine. Some believed that it was a sin, like there was never one before.

<sup>2</sup> But others said: "No, truly, there must be something to it; for no man has ever said such things before!"

<sup>3</sup> But I said to them: "For the hour is coming in which everyone, even those who are in the graves (here were meant the Gentiles, which the Jews did not understand), shall hear My voice and will go forth, those who did good deeds accordingly, to a true resurrection of life - but those who have committed evil, to a resurrection of judgment, which is the true death of the soul."

<sup>4</sup> Then some again began to grumble, and others said: "The man has gone too far and now is really beginning to drive! He speaks about himself as if he and God were completely one!? Who has ever heard such a thing?!"

<sup>5</sup> But I said: "You are very much mistaken, if you judge Me thus; for I as a man can do nothing of Myself. I hear however always the voice of the Father in Me, and as I hear it, I act, speak and judge, and My judgment is then just, because I do not seek My own human will, but fulfill only the will of My Father, who sent Me into this world. If I as a human bear witness of Myself, My testimony would not be true; but it is Another, Whom you do not know and have never known, Who bears witness of Me through My deeds which are already widely known, and thus I know only too well that the testimony which He has always borne and bears of Me is true.

<sup>6</sup> You sent out to John the Baptist and saw that he bore witness of the truth. But I, as you all see, receive no witness from any man; for I bear witness of the Father, and I do that so that you may all truly be saved. Why should that not please you then?"

<sup>7</sup> Then some said: "If John bore witness of the truth according to your words, then his witness was good and sufficient; what good should your strange testimony do to us?! For according to John's witness we can in any case become blessed."

<sup>8</sup> I say: "John was indeed a burning and brightly shining light; but you all went out, because you only wanted to rejoice a little in his light. But I have a greater witness for Myself than that of John; for the works that My Father has given Me to accomplish, so that only I alone complete them, the very works that I alone do before all the eyes of the world, bear witness in all truth that the Father has sent Me to you all as His son.

<sup>9</sup> And this very Father Who has now sent Me to you all, has a long time already borne witness of Me through the mouth of the prophets, although none of you have ever heard His voice and seen His form. You have indeed heard His word from the Scriptures of the prophets; but you do not have it in you, because you do not believe Him whom He has sent to you all.

<sup>10</sup> Look it up in the Scriptures yourself, of which you believe that your eternal life is in it! And see, it is exactly the scriptures that bear witness of Me a hundred and a thousand fold!

<sup>11</sup> "What do you have against Me? Is it then not right that I come to you without any external reputation in order not to make you fainthearted and weak-spirited and very fearful?! Did Elijah, when he received a prophecy about My coming in his spirit, that is, spiritually - see Jehovah passing by in the winds of the storm or in the fire when he was hidden in the cave? No, Jehovah passed by in a soft breeze! And see, that is now here before your eyes! Why do you not want to

believe it? Do not My works, which I already have performed before thousands and thousands of witnesses, bear the most truthful testimony of it? Did ever someone in the world perform such deeds?"

## **- Chapter 4 -**

### **The Temple Jews' hardness of heart (John 5:40-47)**

<sup>1</sup> A few Jews said: "Your deeds are indeed very extraordinary, but you yourself do not have the slightest prestige for this, and in addition the Essenes perform the same things, although they are our enemies, but nonetheless they tell to the Jews that the Messiah will come from among them."

<sup>2</sup> I said: "Oh, I know you all only too well! You have not just discovered this, instead you have known for a long time how the Essenes perform their miracles, and justly so, also have become worked up about it, and have even shown the Essenes' tricks to the people many times with much success; since such arts and tricks you know just as well as the Essenes, and the prestige of My person is not really that important to you. Thus, this is not at all your reason for not wanting to recognize or accept Me as what I am in all truth - but instead you quite simply do not want to come to Me, to receive the eternal life from Me and through Me."

<sup>3</sup> I of course do not accept any honour from the people for the sake of any greater and external prestige, for they could forever not give Me a greater honour than already resides in Me; but I know you from a totally different side! Because of your haughtiness, your world- and self-love, the love for God is for a long time already not in you anymore - and therefore you do not accept Me!"

<sup>4</sup> Said again some of the Jews: "These are of course quite nice and clever words, but by a far cry they are no proof that you are suddenly the promised Messiah! You can - what we perhaps can accept - be a seer in His name, although it is written that no prophet will rise out of Galilee; but there can be of course no talk that you might be the Messiah! Are we right or not?"

<sup>5</sup> I said: "Not at all; but I will tell you in all truth how things stand! And thus listen: I did not come to you as a prophet in the name of the coming Messiah, but instead as the promised Messiah Himself in the name of My Father, with Whom I am fully one, of which the works and deeds that I perform, bear the most truthful witness - and you still do not accept Me! But if another person comes with great pomp in his own highly selfish name, you will surely accept him without a second thought! But how can you believe Me, since you all take glory from one another and let yourselves be honoured by all the world, but have never sought the modest glory which is from God and also now you do not seek it!"

<sup>6</sup> The Jews said: "Alright then - but you are saying quite openly that the all-powerful God is your father! If we then are wrong in that we do not believe you, then lay a charge about us with your father, and it will soon show what will happen to us because of it!"

<sup>7</sup> I said: "Oh, do not think that I will impeach you before the Father! There is another who will impeach you, and that is Moses, who you are hoping will come again with Elijah. And he has indeed come, but was recognized by you just as little as now I Myself. (NB: Moses' spirit was in Zachariah, and Elijah's spirit in John.)

<sup>8</sup> If you in your worldly mind had ever believed in Moses, you would also believe Me; for Moses bore witness of Me. But since you have never believed his Scriptures, how can you now believe My words?!"

<sup>9</sup> The Jews said: "How can you say that we, who sit on his throne, have not believed Moses?"

<sup>10</sup> I said: "Whatever a man should believe, he must first know, but I say to you that you have only become priests for the sake of money and since your childhood you have not found it worthwhile to read Moses' Scriptures. And why should you; since things always went very well for you even without such an effort! Do you know who were your Moses and your prophets at all times? I tell you: It was your stomach!"

<sup>11</sup> Then the Jewish priests pulled somewhat puzzled faces, and one of them said: "Are the Scriptures not read to us every week at the specified time of day?! We possess only five samples and the original Scriptures, which as a sacred object no-one but the High Priest may touch without being punished by death. How can you say then, that we do not know what Moses and the prophets have written down?! Of course we cannot read them ourselves, but we hear them all the time whenever they are read out!"

<sup>12</sup> I said: "You indeed hear with your ears, if you with your full stomachs do not fall asleep during the reading; but you have never listened to them with your hearts, because this is always spread over the whole world with its desires. You obeyed the Commandments in any case only for appearance's sake before the eyes of the world, because you go about in priestly clothing; but for yourself, you disregard it! I say this to you because I know you better than anyone in the world."

<sup>13</sup> Hereupon many of the people who had heard this too, began to taunt these Jewish priests quite severely and grumbled about them, and they immediately retreated to their chambers. But I likewise went out of the temple with My people and headed with My disciples and the innkeeper to take up Lazarus' invitation, towards Bethany, which was an area about fifteen fields' journey (according to today's measurements almost seven quarter-hours (1  $\frac{3}{4}$  hour) of leisurely walking) away from Jerusalem. It goes without saying that we were received extremely well there.

## **- Chapter 5 -**

### **The Pharisees in Bethany.**

<sup>1</sup> This time, however, I could not stay there very long, since too many respected Jews used to come from Jerusalem, and among them also those who did not believe in Me. I accepted the friendly hospitality for only three days, but did not teach anything and also did nothing because of the unbelieving Jews.

<sup>2</sup> Several did indeed come up to Me and wanted to ask Me about many a thing, but I plainly said to them: "This is no place and no time for it! But what you need to know, I have said to you all in the Temple - and for now you do not need anything more!"

<sup>3</sup> At this I turned My back on them and went out into the open air with Lazarus and the innkeeper, where we spoke much about the mischief of the templers and about their behavior with the people, and the innkeeper, who had become fully believing, could not praise Me enough that I had told the purest truth into the faces of these Temple-hypocrites so frankly. Even Lazarus, who for a long time already knew Who I really was, was also extremely happy with this.

<sup>4</sup> As we were walking around in the open air in various discussions, young John, My favorite, came to us and said: "Lord, what should we do now? The Jews that You got rid of so well before in the house, and whom You turned Your back upon so quickly, are now very disgruntled about it, swore revenge and are saying: "Oh, wait, we will soon drive out your proud Messiah! We tried to pacify

them, but that only made it worse, and they threatened to immediately send to Jerusalem for guards!"

<sup>5</sup> I said: "Go there and tell them that My time, about which I have often prophesied to you all in Galilee, has not yet come; therefore they may fetch the guards at any time and get to know the power and glory of the Son of God even more at such an occasion! Go and tell them that!"

<sup>6</sup> Full of joy, John walked to the proud and overly confident Jews, and told them that word for word. But these people seethed with rage and cried out (the Jews): "We will see how far the power of this Nazarene reaches!"

<sup>7</sup> At this, around twenty of them hurried out the door in order to fetch the guards from Jerusalem.

<sup>8</sup> But I did not want such a thing to happen to the friendly house of Lazarus; therefore I only allowed the bullies to hurry exactly one hundred steps from the house and then the limbs of their feet froze on the spot. They now made every effort to get away from there; but such a thing was of course the purest impossibility against My will. They then began to scream and to howl and to call for help. But the better people, who had already tended towards My side in the Temple, noticed this, went over and asked them why they had now stopped and were crying for help so pitifully.

<sup>9</sup> The bound people called out, gnashing their teeth: "Listen, we are stuck to the spot on which we stand, and our legs have suddenly become as firm as iron! What evil spirit has done this to us? Oh, help us out of this very most pitiful affliction!"

<sup>10</sup> But the good people said: "You have chastised the man, who today healed a sick on the Sabbath, a desecrator of the Sabbath and blasphemer, which he did not deserve! Did you not become a thousand times greater blasphemers, when - because of your evil arrogance - you as priests even wanted to fetch the guards, so that they would lay hands on this innocent man and thus bring the most honorable house of Lazarus into disrepute?! We citizens - and not priests of Jerusalem - however say it now to you bad priests: Truly God's punishment has clearly come to you! Only now we believe firmly that the eminent Galilean is what he said about himself only too truly today in the Temple! Only He alone, as the Son of Him Who punished you here, can help you, and otherwise no-one else in the whole world! Ask Him and turn at last to the good and true, otherwise you could remain here like Lot's wife until judgment day!"

<sup>11</sup> This address worked, and the bound people cried: "So bring him here, and we will do whatever he demands of us!"

<sup>12</sup> Then the citizens went back again into Lazarus' house, came to Me and quickly told Me the whole incident.

<sup>13</sup> But I said to them: "These people who wanted to fetch the guards from the city for My sake, shall now stand guard themselves for a while, and in the future, their intentions will subside to further indulge their rigid arrogance in such a way for a second time! We will now take a strengthening meal before the setting of the sun and only then see what can happen to those bound by God. For man should also eat on the Sabbath if he is hungry, and not only after the setting of the sun; for what has the sun got to do with the Sabbath and what has the foolish Sabbath of the Jews got to do with the sun?! Is then the sun better and more respectable on a Sabbath than on any other day, when every day is a day of the Lord, not only the Sabbath alone?! So let us go to the tables and enjoy ourselves!"

<sup>14</sup> Lazarus and his two sisters were quite beside themselves with joy about this, and immediately dished up generously, and we began to eat and to drink, and were full of good things at that.

<sup>15</sup> Only after a few hours, when we had all eaten well, did I say to Lazarus: "Brother, only now let us

go to those bound ones and see what is to be done with them! Truly, if they show even the slightest resistance they shall stand there until sunrise tomorrow and then learn to accept that the Son of God does not need man to respect and bear witness of Him! And so let us then go over to them!"

<sup>16</sup> We stood up from the tables and went to them.

## **- Chapter 6 -**

### **The confession of the Pharisees.**

<sup>1</sup> When they saw Me coming, they (the bound) immediately began to shout: "Lord, help us out of our miraculous affliction, and we will believe in your name as well as in your divine mission! We have sinned before God, in that we wanted to lay hands on His holy One. We admit openly that we have sinned in our great blindness; therefore release us, oh Lord, from this torture!"

<sup>2</sup> I said: "Your words indeed sound good; but in your hearts it sounds differently!"

<sup>3</sup> Then the bound asked: "How does it sound then in our hearts?"

<sup>4</sup> I said: "If you profess your faith in truth, you shall be helped, and indeed immediately after the open and truthful confession; but if you deny it, you shall stand here till morning!"

<sup>5</sup> One said: "But how can we know what any of us thinks independently?"

<sup>6</sup> I said: "There is no difference in your thoughts! Speak therefore if you want to!"

<sup>7</sup> Here one of them began to speak and said: "Lord, you know that out of cleverness one must often speak very differently in this world than one thinks! For one can speak like this and that, and the thoughts are nonetheless hidden and, as they say, toll free; but if you read the thoughts in our hearts, then there is certainly nothing left for us to do than to speak exactly according to our thoughts. You will surely forgive us for considering you in our thoughts to be only an exceptional magician and also to have produced the rudest curses against you, because we thought that you had done such a thing to us; for once, about ten years ago, we indeed saw an Indian magician in Damascus who froze not only people, but also even animals to the ground. Well, after so many experiences that we have already lived through in our lives, it is truly difficult to distinguish a genuine miracle from a false one, and you must therefore hold it to our credit a little if we, for various reasons, do not recognize you immediately as what you presented yourself to us to be in the Temple.

<sup>8</sup> In addition it says in the Scriptures that one shall believe in only one God and not have any other foreign gods besides Him. But you present yourself to us as a true God equal to the old God, since you said openly that you are His Son and have exactly the same power as He, and judgment on top of that. Who can automatically believe you - in appearance only a person, and from Galilee at that, where in any case more gentiles live than Jews - such fine words, that you are really who you present yourself to be?! We could not do that either despite your competent sign, which you performed even today on a celebratory Sabbath, which had to throw your supposed divinity even more into suspicion. Now of course, quite another light has risen in us, and will shine even brighter for us if you will now hopefully release us from this great torture. We beg you to do this!"

<sup>9</sup> At this I said: "Then you are free!"

<sup>10</sup> In that moment they became free and could walk again and they thanked Me.

<sup>11</sup> But I said to them: "You are now free; but this I say unto you and to everyone: that not even a word will be spoken to anyone of what has happened here! For I perform signs that everyone may see and know, but also those which are suitable only for a few people, and these must remain in the meantime hidden from the general public. I know the important reason why. But you may not go back to Jerusalem today; for I want to discuss many other things with you today.

<sup>12</sup> For He who first gave Moses the Commandments on Sinai under thunder and lightning and whose Spirit floated over the waters before Adam, He stands before you in this unassuming person. You may believe it now or not, but what follows will give you light! Let us now go home and you twenty, who are still fasting, will first take a strengthening meal!"

<sup>13</sup> At this, all were silent and did not dare to exchange a word with one another.

<sup>14</sup> But when we came into Lazarus' house, Peter said to Me: "Lord, You have not yet told us, Your constant disciples, all this!"

<sup>15</sup> I said: "I told you it tangibly enough many times; but your comprehension was until now always too weak and will surely remain so for some time! But now busy yourselves with something else; I still have many a thing to discuss with the Jews!"

<sup>16</sup> The disciples were satisfied with this and went outside.

<sup>17</sup> But the meals for the twenty already stood on the table, only the sun had not yet gone down; thus they did not dare to touch anything yet and often looked at the sun to see whether it would soon go down.

<sup>18</sup> But I said to them: "Listen! Who is greater: the sun, the Sabbath or I, Who am the Lord of both in My Spirit and have been so since all eternity?"

<sup>19</sup> Then they said: "Yes, if you are seriously what you presented yourself to us to be, then you are certainly higher than the sun and the Sabbath!"

<sup>20</sup> I said: "Sit down and eat and drink cheerfully! Once it was said: No-one can see God and keep his life; for God is an all-consuming fire. But now you can see God and eat and drink and still reap eternal life!"

<sup>21</sup> Then they said: "That would all be fine if only there was no law of Moses!"

<sup>22</sup> I said: "Wherever I am, there is also Moses and all the other prophets; therefore do what the Lord desires!"

<sup>23</sup> Then finally everyone sat down at the tables and ate and drank again before the going down of the sun. And when they had eaten and drunk, I led them all up to a small hill behind Lazarus' house where we discussed many a thing, which the next events will display.

## **- Chapter 7 -**

### **The Lord with His followers on a hill near Bethany.**

<sup>1</sup> When we had all gathered on the hill which, as has been said, was behind Lazarus' house and had a beautiful plateau at its top and was well covered with many benches, we sat down under the bright night sky of a full moon; and although we were indeed about fifty-five heads in all and still had more than enough space, nonetheless some Jews began to exchange words about the fact that the seats had not been allocated fully according to the order of rank.

<sup>2</sup> Lazarus however noticed this and said: "My friends! After everything that we have heard, seen and learned, the very first rank among us is deserved only by the One among us, and He has sought out the very worst place of all! How can we then be so rank-seeking, since we as basically only pure mortal people are nothing before Him?!"

<sup>3</sup> This speech of Lazarus' as the generally respected man of the house, had a good effect and removed the annoying and fully useless exchanges of words.

<sup>4</sup> Once everything had more or less been brought to order, I said: "First of all I command you to keep all that you will now hear and see strictly to yourselves forever, so that thereby no-one shall be coerced - either in his will or in his conscience to believe in Me and My mission, but alone by way of the new teaching intended for that purpose and by way of the signs chosen for it by My wisdom.

<sup>5</sup> Any inner, moral coercion is already in itself a judgment. Because anything a man does not accept and do out of his freest will and out of his very own cognition and conviction, does not give him life, but brings about his judgment. If man is to become quite good and full of the true, spiritual life, he must not be coerced by anything else but his own, quite free and firm will.

<sup>6</sup> Neither law nor reward or punishment must influence him in any way, but only his free belief, his inner conviction and his pure cognition, and only then the obedience of his outer man and his free will, which must stem from the pure love for God and for all that is good and true.

<sup>7</sup> I tell you as the greatest truth, full of light: I could just as easily - and actually even more easily - have come down to earth in the form of a man of giant size, accompanied by countless hosts of angels and under fire, lightning, thunder and storm and proclaim to you the new word of grace in a thunderous, mountain-shattering voice. Surely, none of you could then have had the least doubt, for the greatest terror and fear would have instantly gripped you, so much so that you would have been incapable of even the simplest thought. Would that have benefited anyone in his inner true liberation? Oh, by no means! This would have meant a judgment for every human soul and an imprisonment of all hearts, which would have turned them into the hardest rocks.

<sup>8</sup> Behold, this is why, quite unnoticed, I came into this world in this lowliness, just as I had announced Myself through the mouth of the prophets, so that no man's heart should be imprisoned but that man should lovingly recognize Me solely through the blissful power of the truth of My words and precepts and then freely change his life accordingly.

<sup>9</sup> My signs are only meant as a confirmation of the fact that I really am the One Whom I present Myself to the people to be. Therefore, I warn you again not to tell anyone about the things you will hear and see during this night, so that no human heart's understanding might be imprisoned! Nor shall you allow yourselves to be imprisoned in your hearts, but you shall only be guided by My word and its truth.

<sup>10</sup> For, if you spontaneously denounce My signs and freely act according to the truth of My words,

you still have eternal life and it's fullest freedom within you. However, if you are only guided by My signs, not heeding the truth of My words, you are imprisoned and under judgment and are nothing but merely human machines without an inner, true spiritual life and therefore dead, just as a stone is dead.

<sup>11</sup> I, as the sole Lord and Master of all life and being, have told you this in advance so that you can act accordingly in your heart. Heed these words and you will live."

<sup>12</sup> This speech of Mine shocked everyone deeply, and therefore many began to fear everything that would now happen.

<sup>13</sup> But I said to them: "Yes, My dear children, if you are now already worried and are beginning to be overcome by all sorts of fears, then I will not be able to do much at all before your eyes!"

<sup>14</sup> Lazarus said: "Oh Lord, I am not worried and neither are Your disciples! But whoever is now worried should simply be allowed to worry - it will do him no harm!"

<sup>15</sup> I said: "Well then, let us hear and see!"

## **- Chapter 8 -**

### **Moses und Elijah appear at the Lord's bidding. Moses' accusation against the Temple Jews.**

<sup>1</sup> Hereupon I turned to the Jews and said: "You did not want to believe that Moses and Elijah had recently been here before Me. Therefore they shall, recognizable to you, appear here and tell you what kind of people you are."

<sup>2</sup> In an instant the two prophets stood in our midst bending their knees deeply before Me.

<sup>3</sup> And Elijah said in a loud voice: "Before You and Your name, all knees and hearts in heaven, on earth and below the earth must bow low!"

<sup>4</sup> Thereupon Moses said to the Jews: "You blasphemers in the temple of Solomon, you children of the serpent, what devil has begotten you for you to say that Abraham is your father and you are sitting on my - and Aaron's - chair? Having set yourselves up on it without in the least being called to it in order to proclaim to the peoples the law given to me by God, how can you fail to recognize the Most Sublime, Who on Sinai gave me the law on two stone tablets?"

<sup>5</sup> You said that I and brother Elijah ought to have come earlier - and behold, we were both there! Who of you recognized us and believed in us? And did you not do to us exactly what you did nearly to all the prophets and holy ones of the Lord? What then does it mean that you great hypocrites bow down before my name whilst persecuting and finally killing me between the altar and the Holy of Holies? Do speak and give answer!"

<sup>6</sup> Said one in a trembling voice: "Oh - great prophet - he who - who was - killed - his name was only Zachariah."

<sup>7</sup> Said Moses: "You villain who are now old in the body were an eye- and ear-witness to the things I said to the congregation of priests when I came back from the Holy of Holies! Behold, these were my words: 'Listen, brothers, the Lord God in His great grace and mercy has opened my innermost so that the spirit of Moses entered into me. Now my soul and the spirit of Moses are one man,

standing before you, just as he once stood before Pharaoh and on Sinai before God. I was the first to establish this chair and sit on it at God's bidding - and now I am sitting on it as the last one thus told by God; for henceforth only the Lord Who, miraculously, has already taken on the flesh of man, will do with this chair according to His unfathomable counsel! You flew into a rage because of this my truest prophecy, pulled me down from the chair and killed my body. Is not this what happened?"

<sup>8</sup> Said another, likewise old Jew, even more meekly: "Yes, so it was, truly - but - who could have believed such a thing?"

<sup>9</sup> Said Moses: "Why, then, did a few pious people believe it whom you - because of it - banished from the temple to faraway lands among the heathens, some of whom are still in the flesh and able to testify against you?"

<sup>10</sup> Said again another old Jew: "Yes, this may be true, they must have had a special vision for it; but we never had a vision!"

<sup>11</sup> Said Moses: "Oh, you talk dishonestly and deceive yourself! For this was told in spirit to everyone, down to the least servant of the temple, seven times successively, clearly and intelligibly in prophetic dreams, and you all were interpreting them among yourselves for weeks, while I was silent. How can you now say that you had not had a vision for it?"

<sup>12</sup> Replied again the same Jew: "Well - was the dream also a vision? There you see, there you see. Well - who would at that time have thought anything of the kind?"

<sup>13</sup> Said Moses: "Oh you worldly-wise foxes, you knew quite well from many examples in the Scriptures what prophetic dreams mean! For instance, Jacob's dream, Joseph's dreams, the dream of Pharaoh and many more have surely whispered into your ears what your seven visions signified. However, your worldliness, priestly pride, your inclination towards a life of pleasure, your exceeding idleness and harlotry of every kind and description blinded and stupefied you. Thus, you were afraid of losing all your pleasant advantages in life on account of this my prophecy and, instead of heeding God's will, have done everything to defy Him and have been to this hour rebels against God. How do you worms of the dust like this absolutely true story?"

<sup>14</sup> Behold, the Glorious One, the Most High Whose face I, Moses, cannot ever be worthy to see, told you Himself in the temple: 'Not I, but Moses who is your hope, will accuse you before the Father!' Look, not many days have passed since then and the prophecy of the Supreme Lord is already being fulfilled and I, Moses, in the name of the Lord your chief prophet, am now accusing you before His holy countenance of all the atrocities of which you have become guilty! What can you say for your justification?"

<sup>15</sup> At this point the Jews, driven into a corner and full of fear and terror, become speechless and can only stammer, unable to utter an intelligible word.

<sup>16</sup> Only a younger Jew among them said in a trembling voice: "My Lord God, is the most terrifying Last Judgment already beginning today?"

<sup>17</sup> Said Moses: "My accusation is at all times in my hand, but the wrath and revenge is in the hand of the Lord Almighty. Your Judgment Day has already come much nearer to its final aim, but everything depends now only on the Lord. Now speak up how you understand all this."

<sup>18</sup> Said an old Jew, his teeth chattering with fear: "Oh you great prophet Moses, do tell us whether we will go to hell and be lost for good, and whether everyone has his own Judgment Day."

<sup>19</sup> Said Moses: "As far as hell is concerned you need not, with your present way of living, ask whether you will go there. Your present way of thinking and your conduct have for a long time been

of such a nature that you actually were in hell, and you have been doing everything that is fitting for hell. Since you are already in hell, you can no longer go there.

<sup>20</sup> Concerning Judgment Day, you will in the next world after the shedding of your body have a youngest day, just as you will in this world have a last and oldest. However, while you are still living in this world you can, if you want to, easily find a way out of hell, for here among you is sitting the great Guide and Redeemer. Listen to Him and act accordingly! - I have spoken before You, oh Lord, and now may Elijah take my place."

## **- Chapter 9 -**

### **Elijah's accusation**

<sup>1</sup> Said I: "Elijah, you forerunner and preparer of My ways, what have you to say against these servants of the temple?"

<sup>2</sup> Said Elijah: "Lord, Moses has said everything. With him the temple has ceased to be a house of God. It has become nothing but a den of thieves and robbers. At the Jordan I clearly showed it to these men and also proved it in every detail. Yet when they saw that they were unable to refute my words with a single shred of evidence, well noticing that they were irrefutably found out and accused of every possible iniquity against You, oh Lord, and against the people, they openly laughed and declared me a pious fool to whom one can for fun's sake listen for a few hours. But secretly they threatened the people lest they see in my teaching more than the ridiculous ravings of a madman.

<sup>3</sup> Secretly they were full of rage because they noticed that the people still considered me a prophet and honoured me as such, repented and were baptized. Only too soon did these evil blasphemers in God's holy place become aware that through me the axe had been put to their tree, threatening an end to their iniquitous rule. So they beset Herod and proved through all kinds of deceit and evil tricks how gravely his authority was threatened through me. Herod could not see their point since he had firm contracts with Rome to which he always meticulously adhered, so that he could as a matter of course in any adverse situations count on Roman protection. But all this was of no avail; they kept harassing Herod, so much so that in the end he had me imprisoned.

<sup>4</sup> Once I was imprisoned and my disciples were allowed to visit me in prison, they could no longer harass Herod; but they could not fail to notice that my teaching kept spreading enormously through the efforts of my disciples. Their anger and wrath increased from hour to hour and they enlisted the help of the evil mother of the beautiful Herodias. If, besides his usual oath, Herod should give also his word as a prince when granting Herodias a favour, she was to ask for nothing else but my head. In return for this, the mother was to secretly obtain ten thousand pounds of gold from the temple treasure. The beautiful Herodias, well knowing that Herod was secretly fond of me, considered this demand too harsh, but an evil spirit took possession of the old woman and revealed to her the fact that I did not approve of his adulterous relationship and was trying to dissuade him from it. This badly prejudiced also Herodias against me so that when, during the celebrations, she was again urged by her secretly bribed mother, she demanded my head, which greatly saddened Herod - but, having sworn the oath, he had to keep it - and so I was decapitated in prison.

<sup>5</sup> When the templers heard of this, they greatly rejoiced and began immediately, wherever possible, to persecute the people who believed in me. This, in simple outline and without going into any details with which you are anyway familiar, is their whole depravity, oh Lord, and I am now accusing

them of it before You! You alone are the Lord of eternity. Do judge them according to Your infinite power, wisdom and justice. Your alone holy will be done."

<sup>6</sup> Hereupon I said: "Yes, so it is! There are, to be sure, a few other facts which I Myself have occasionally mentioned and other eye- and ear-witnesses have reported in My presence, yet this is the true, innermost core of their exceedingly hellish wickedness. But now I ask you, My most faithful prophets and now angels of My Heavens, whether you can forgive these great offenders in My holy place the great wrong they did to you."

<sup>7</sup> Said both: "Yes, Lord, for You alone are the reconciliation for all of us! If only You in Your great mercy would enlighten them so that they might see their great iniquity."

<sup>8</sup> At My secret sign, the two then disappeared and we were alone again.

## **- Chapter 10 -**

### **Self-accusation of the priests.**

<sup>1</sup> It was a fairly long time before anyone dared to say even a word; for the appearance of the two prophets had moved everyone deeply and had particularly distressed the Jews present.

<sup>2</sup> Only the innkeeper who sat beside Me, also quite thoroughly moved, said to Me, subdued: "Lord, Lord, that shows more than anything that You are in truth what You presented Yourself as before the whole nation in the Temple!

<sup>3</sup> Now it is as clear as day that the promised great age of ages has come with all mercy, but also with all judgment from heaven. Oh, if only I were worthy to take even the smallest part of this mercy!"

<sup>4</sup> I said: "You can take for yourself not only the smallest part, but the very greatest part! That depends only on your desire to walk with joy and delight according to My teaching, with which you will soon become fully acquainted. But now let us ask the Jews how they liked this true apparition!"

<sup>5</sup> Thereupon I turned to the twenty Jewish priests and asked them what they thought of this apparition.

<sup>6</sup> One of them stood up and began to speak as follows: "We are all fully convinced that the apparition was not some magic delusion - because a mere phantom, the kind of which I once saw in Damascus, is without a language and does not know about the most secret dates of events which took place a short or long time ago. But because the appearance was certainly no illusion, it surely made a highly ominous impression on us all, and that is because we have seen only too clearly through this that, because of our evil deeds, we cannot possibly expect forgiveness from God for our too great sins.

<sup>7</sup> It is truly a very difficult thing to be a man in this world! One is exposed to all the temptations of the world and the devil, the double enemy of human life, of which one can see the lesser evil indeed, but no-one sees the second, which entices a person to the world and pulls him with all force, and thus he can resist it only with great difficulty.

<sup>8</sup> We now see clearly that we have become great sinners, but we cannot comprehend how we gradually came to end up like this. All we can now say is this: Lord, if You can still spare any mercy

for us, do have mercy upon us and at least do not judge us too harshly.

<sup>9</sup> If at the time we had understood this as we do now, Zachariah and later John, would have been treated differently. But we all were stone-blind, blinded by the world and by the devil and, therefore, acted solely according to our truly devilish blindness and it's most evil desire.

<sup>10</sup> Just as Moses and Elijah have now quite justly accused us before You, oh Lord, we now accuse before You the devil, this greatest enemy of mankind. Do summon him also before Your tribunal."

<sup>11</sup> Said I: "That part of you belonging to the devil has long since been charged to his account. Yet I tell you that there are now some in the temple who for a long time have been surpassing the devil, dealing with mankind in a way unsurpassed by any devil.

<sup>12</sup> I also tell you that much less than you think in your foolish belief depends on the temptations through the devils. The true devil is man himself with his worldly desires. From these goes forth self-love - which is one devil -, the passion for a life of luxury - a second devil -, ambition, pride, lust for power, anger, revenge, envy, avarice, arrogance, harlotry and contempt for his fellowman - all these are devils begotten on man's own ground and soil. Therefore, you should not be so scared of the devil nor should you accuse him. However, do accuse yourselves in your conscience and do proper repentance and firmly resolve to become completely different people, and then carry it out!

<sup>13</sup> Love God truly above all and the poor neighbour as yourselves, and your many and great sins will be forgiven. For as long as man does not completely give up sin, he cannot be forgiven it, for sin is man's own doing because it proceeds from his flesh and from the will of his soul.

<sup>14</sup> The good works according to the will and the word of God, even if conducted by man out of free self-determination, are really always a grace from above, a merit of God's Spirit within the human heart, and man shares in it by the very grace of God. Now you know how things are. You are free and can do what you wish."

## **- Chapter 11 -**

### **The good resolutions of the newly converted Jewish priests.**

<sup>1</sup> The Jew said: "Oh Lord, only never leave us alone in this world - then we all will be safe! Indeed, the Temple certainly has about seven hundred of those who are like us; but they are even stricter than we - they can care for themselves and for how things will be for them! But we will collect our things already tomorrow and distribute the excess to the poor. Then we will put on other clothes and follow You - even if You were to drive us back with thunder and lightning! Once we have fully recognized Your will, then we as old Jews will also show that even old trees can still be easily bent quite well. We have now seen that there can be no salvation and no life besides You, oh Lord; therefore nothing, oh Lord, will ever eternally turn us away from You!

<sup>2</sup> You see, oh Lord, right at the very beginning, we were basically not so fundamentally evil; for we sought only the original truth in the Temple, when we initially joined them! But what was there? Nothing but deep secrets upon secrets! If we asked someone for a light, then they said: You need nothing but faith alone! Whatever the Temple gives you to believe, you believe without a doubt, even if it seemed to you however absurd, unreasonable and unnatural; for the High Priest alone has the key to the secrets of God, and that should be enough for you! He alone sacrifices for you and for the whole nation! Well, those were very attractive words, which unfortunately however shocked our minds very significantly through the sad story with the High Priest Zachariah; for at

this only, we saw firstly that there could be nothing in Moses, all the prophets and in the whole Scriptures. For if there was something in it, our predecessors could not possibly act so irresponsibly!

<sup>3</sup> Since we had thus convinced ourselves that not a single true word was in the Scriptures, we then also first unbridled all our terrible passions and were basically more terrible than a whole legion of the most terrible devils. For these give in before the name of the very Highest; but we did not give way, but instead we became even angrier and more evil. You see, You very wisest, all-compassionate and most just Lord and Master, since we actually have been placed in this condition in which we now find ourselves, most of all through our leaders by their evil examples, and so we hope from You all the more for the forgiveness of our sins, since we now all have the firmest intention to turn away from all sin and to live purely according to Your teaching - even if this should cost us our earthly lives!"

<sup>4</sup> I said: "Alright then; then all your sins shall now be forgiven you - but only as long as none of you ever again commit a sin! But if you seriously want to follow Me as disciples, then be clever in the Temple, so that the sly foxes do not notice what you have in mind! For My time has not yet come in which I will allow Myself to be persecuted by the terrible foxes for the sake of the sins of the world; for that must also happen to Me so that their measure will be full. But now pay attention to what will come and take it all to heart!"

## **- Chapter 12 -**

### **The nocturnal thunderstorm.**

<sup>1</sup> At this a great and strong wind arose, and in the east gathered heavy clouds which seemed to glow. This appearance struck everyone all the more since here it belonged to the realm of rarities. One now already saw a number of flashes up and down and back and forth in the heavy clouds and also heard a distant, but powerful, roll of thunder.

<sup>2</sup> Then everyone became a little worried, and Lazarus said to Me: "Lord, look at the heavy storm! It seems to want to move right in our direction! How would it be if we went back into the house again; for such night-time storms are often very evil!"

<sup>3</sup> I said: "Be calm Lazarus; for this storm did not come without My will! But why I allowed it to come, you will learn afterwards."

<sup>4</sup> At this Lazarus became calm; but the Jews, when the storm came ever closer and closer, began to become cowardly and secretly asked the disciples whether I was not afraid of the strong, fast-approaching storm.

<sup>5</sup> But the disciples said: "He is also a Lord over the storms and tempests, and all elements must obey His will; therefore we do not need to be afraid of any tempest in His presence."

<sup>6</sup> The Jews accepted this comfort well and became calmer. But the twenty Jewish priests became quite terribly anxious and full of fear, particularly when one flash of lightning followed the other with a great crash every second. They rose from their seats, came to Me and said: "Lord for Whom all things are possible, curb this terrible storm, otherwise we will all perish terribly; for that is an evil storm! We have only experienced three such storms in our whole life, and many people and animals died on that evening. Then, as now, lightning and thunderbolts rained, and whoever was hit, was immediately a child of death. Only those who fled into the well-built houses remained alive.

The great storm about twenty years ago in Damascus, was particularly fierce. Whoever was in the open air then, had difficulty escaping with his life. Therefore it would also perhaps be better here if we went into the house nonetheless; for here it could go badly for us all if that evil tempest came to a standstill above us. The wind also is now becoming so strong that one can hardly bear it any longer!"

<sup>7</sup> I said: "Leave it, for also in this tempest should you learn the power and strength of God in the Son of Man!"

<sup>8</sup> Hardly had I said that, when the storm was right above us, stretching out far on each side, and a thousand flashes of lightning escaped the heavy clouds every moment. Several times they hit the hillside all around with great crashes.

<sup>9</sup> Then the Jews began to cry out quite powerfully: "Oh Lord, help us, otherwise we are all lost!"

<sup>10</sup> But I said: "Has then anyone been hit by lightning yet, so that you should scream so much?! Those who are with Me, for them there is no danger. But now learn the power of the Father in the Son; for this storm is also a judgment and stands within My power! I have called it forth and can also have it go away again whenever and however I desire. For you, however, you twenty priests, it is a symbol of your mind; for this is exactly how it looked barely three hours ago in your hearts and worse still than it now looks above us.

<sup>11</sup> Yet, believe Me, it is easier for Me to command this tempest to die down along with the strong storm wind than to command your hearts with their evil passions! It needed much speaking and great signs in order to become the master of your internal tempest; with this wild and fiercest tempest it needs only a word and it will no longer be there!

<sup>12</sup> But as My mercy began to light up after the driving out of your inner most evil tempest, likewise shall it be visible symbolically in the firmament after the driving away of this evil tempest. You see, already a large number of flashes have escaped the heavy and wide-spread cloud, but such a number has by no means reached the number of your sins! From this you can see again now how you were afflicted! But I would have to let this tempest rage for another whole hour in order to fill up the number of flashes with the number of your sins; but such a thing has no further value for your inner being, and so let us then allow this storm - which has already frightened you all very much - to pass by! And so I command you, you monster, that you disperse and die down! Amen."

<sup>13</sup> In an instant the tempest along with the wind died down, the clouds dispersed, the stars shone in their former glory and majesty, and right above us shone a great star which was unfamiliar to everyone.

## **- Chapter 13 -**

### **The new star of the New Jerusalem. The requirement for eternal life.**

<sup>1</sup> Then Lazarus asked: "Lord, there is a strange star that I have never seen before! What sort of star is it and what does it mean?"

<sup>2</sup> I said: "Just be calm; for soon you will all get to know this star better!"

<sup>3</sup> Thereupon I opened for a few moments the inner vision of all those present, and the star became

a world full of light. In it's centre stood a New Jerusalem with twelve gates, it's walls built from as many kinds of precious stones as the city had gates. Through all the gates, angels passed in and out; several times also Moses, Elijah and many other prophets appeared. Now the Jews were extremely amazed and began to praise and glorify Me for showing and bestowing on them so much grace. I then restored them to their natural state and now all they saw was the bright star which kept getting smaller and smaller until finally it disappeared.

<sup>4</sup> When this whole scene was over, nearly all of them simultaneously asked Me what this might have been.

<sup>5</sup> Said I: "What you saw was this My new teaching which I am giving you from the heavens. It is the true New Jerusalem from the heavens, for the old one on earth is no longer good for anything. The twelve gates mean the true twelve tribes of Israel and the twelve kinds of precious stones in the city walls are the ten commandments of Moses and the upper two rows consisting of diamonds and rubies, signify My two commandments of love for God and love for the fellow man. The angels passing through the gates, mean the many truths people find through the faithful compliance with My teaching. Those leaving the city mean the great wisdom of this My teaching, and the many entering it indicate that man shall admit this My teaching, which is pure love, also into his heart and act accordingly, so that he might attain the true rebirth of the spirit and thereby be guided into all truth and wisdom.

<sup>6</sup> That is the meaning of this vision - and it is also the true sun of grace for anyone who hears My word and lives accordingly, and all who now and in the future believe in Me, will forever be there and live with Me and together with Me guide and conduct all that has been created in eternal space.

<sup>7</sup> At the present time you do not - and cannot - understand all this. However, if you continue to believe in Me and act according to this My teaching, you will in the maturity of your faith and love be baptized by the Holy Spirit, which I shall send to all who actively believe in Me and in Him Who sent Me out of Himself into this world, incarnated as a Son of Man. For, strictly speaking, this is the true, eternal life, that you believe in Me, as the true Son of the Father in Heaven, and live according to His teaching.

<sup>8</sup> When the Spirit which I have mentioned to you before will come to you and permeate you, you will understand of your own accord all that you now see and hear but are incapable of understanding as purely natural men. For the flesh cannot comprehend the spirit and, being dead anyway, has no life other than that which it can derive temporarily from the vital force of the soul that is related to the spirit and is able to become like it and unite with it, provided it turns it's senses away from the world and only towards the innermost spiritual, in the order and manner shown by My teaching and My very own example."

<sup>9</sup> Therefore every one of you should seek to save his soul through your own power; for if it comes into judgment, will you be able to save yourself then without the right means, if you cannot save yourself here with so many means which are at your disposal, not thinking that it is an invaluable possession itself which, if it gets lost, cannot be bought or acquired again by any means?!

<sup>10</sup> Therefore each one of you should seek to save his soul above all else! For I say to you all that on the other side it will be thus: Whoever has love, truth and thus the correct ordinance of God in himself, to him will immediately be given very much more; but whoever does not have that or has too little, from him even that little that he has will also be taken, so that he then will have nothing and will stand there naked, destitute and thus without help. Who will then take pity on him and pay the ransom for him?! Truly I say to you all: An hour here is worth more than a thousand years there! Write these words deep into your heart; but for the time being, everyone should keep it for himself!"

## **- Chapter 14 -**

### **Confession of a Jewish priest.**

<sup>1</sup> One of the Jews from the priestly class said: "Oh Lord, You are always wonderful, full of love, mercy, justice and wisdom, and whatever You say or even simply think, is already irrevocably a deed performed for eternity - and thus it can only be difficult for a man to talk to You! But nonetheless I will yet exchange a few words with You for the sake of the brothers; so have the mercy to listen to me! You see, oh Lord, whoever knows the path well which leads to a certain safe destination, which has been proven to the wanderer that it can and must give the greatest advantage in life, if he only reaches this destination, he will certainly do nothing other than to follow this destination along the well-known path and also certainly reach it; only a very blind fool could take another path out of the purest foolishness and complete ignorance.

<sup>2</sup> Well, we now know the way and the destination and thus we can then also easily turn our backs on the whole world and its temptations and follow the true and certain destination of life as true heroes even on this path over thorns and serpents; even against an army of devils would we now fight and unceasingly strive for the goal! Yes, we are all better off now; for we have not only heard, but also seen and felt with all our senses that it is so and eternally cannot be otherwise. But how many of us are there here who received some of Your incomprehensible mercy?!

<sup>3</sup> But what happened with the countless many other people who - since the days of Adam - have lived scattered over this earth in immeasurably far-off places in all darkness of the spirit, and still live and will continue to live so? Who will open their eyes and who will redeem their souls? Even we Jews and - let's say - priests as teachers and leaders of the nation indeed have Moses and the prophets; but what good are they to us? Where is the proof that they were really once here? Simply in blind faith alone! For the most conscientiously pious people died before our eyes very often a very bitter and ignominious death, and even the most pious soul of the dead has never come back and given us any enlightenment about the afterlife. Everything that we knew about it was only a dim, incomprehensible myth, quite terribly contrasting with the better principles of reason, with which one could only half keep the most uneducated rabble in check.

<sup>4</sup> What wonder that we and very many became acquainted with the Greek wise men and then indeed still preach Judaism but lived as epicureans ourselves! For man has an inextinguishable drive towards salvation and at least half contentment; in no way or means could we create even the slightest probability of an eternal afterlife and even less any certain and lasting proof. We were healthy and spry people, the world clearly lay before us with all its joys and luxuriance; it is therefore obvious that we did not hesitate to desire it and to take hold of it! For why shouldn't we also prepare salvation for ourselves for our efforts to positively belie and deceive the people with all means in blind faith in God and immortality, since we could not, as I have said, find any proof of the afterlife?!

<sup>5</sup> You see, oh Lord, that was our secret teaching, almost very similar to that of the Essenes, although we for well-known reasons had no alliance with them! We also persecuted the Sadducees because of their cynicism, but not for our own sakes, but instead for the sake of the believing people; for if the people had converted to the sect of the Sadducees, then our earthly bliss would soon have come to an end. But now, since we have finally received the most convincing proof of the afterlife through Your pure mercy, all that is earthly has certainly become a true abomination to us! But what will happen with the others who do not have this mercy and will also only ever have it with difficulty?"

<sup>6</sup> I said: "You do not have to worry about that! For now, only worry about yourselves, all the others will yet be looked after abundantly! Whoever then, like you all, wants it, will be saved as you are;

but whoever does not want it, will only have himself to blame if he perishes.

<sup>7</sup> "Every soul will continue to live in the beyond solely out of it's love and out of it's faith and thereby according to the full freedom of it's will. If it's love is pure and good, it's life in the beyond will be a good, pure and blissful one. However, if it's love is evil and impure, not providing any happiness for a fellowman, it's life in the beyond will be impure, bad and without bliss.

<sup>8</sup> To deprive a soul of it's love and substitute another for it, would mean to destroy it and create a totally different soul in it's place. This would go against the eternal, Divine order, for nothing created by God can ever perish but can only pass into something nobler and better. Therefore, also such lost souls will be looked after in the beyond. But I tell you what I have told you before: Here an hour is worth more than there a thousand years!

<sup>9</sup> But no soul is done an injustice; for as long as a soul is allowed to retain it's love and desires but is only separated from the others and, unable to do any harm to the good, can do in it's appropriate sphere in the spirit-world what it desires in accordance with it's love for life and it's intelligence, it is certainly not wronged, not even seemingly.

<sup>10</sup> Just as you have been living up to now, all evil devil-souls live in hell, whose terrible fire consists in their evil, insatiable self-love and their lust for power, and you yourselves declare that you had fared quite well in it. In spite of this, day by day, the vermin of death kept eating away on you more and more, making your life a sheer misery. What good did your life of luxury do to you?

<sup>11</sup> Many will share this fate in the beyond for a long time to come, but it is entirely their own fault. For there they have to suffer the terror of death not only once but many times, which is necessary - because without it, all these souls would be truly lost forever.

<sup>12</sup> You know enough for today, and since it is now almost midnight, let us go into the house now and take our rest there. What the day of tomorrow will bring us, we will see and thus let us go!"

<sup>13</sup> Here we all left the hill and headed into the house, where everything had already been best prepared for our rest. But the Jews had their own, large chamber. There they sat around the table and discussed almost all night long what they planned to do in order to free themselves from the Temple. They found the safest means in buying themselves out. Then there was also silence among them.

## **- Chapter 15 -**

### **The Jewish priests become disciples of the Lord.**

<sup>1</sup> In the morning even before sunrise we, that is I, the disciples, our innkeeper and Lazarus, were already on our feet along with the whole household. Lazarus' sister Martha was already most diligently busy with her helpers in order to prepare an ample and good morning meal; but Mary went out into the open air with us and was all eyes and ears as usual, hoping to reap something from Me for her heart and her soul.

<sup>2</sup> Only after we had already been walking around in the open for about an hour, did the Jews wake up, washed themselves according to their custom and then hurriedly asked whether I was still asleep.

<sup>3</sup> But Martha said: "Oh, the Lord already went outside an hour ago with His disciples, with my

brother, my sister and the innkeeper and will probably soon come back again, because the morning meal will also soon be ready!"

<sup>4</sup> One priest said: "Where did He turn, so that we can hurry after Him and bring Him the news about the prepared morning meal?"

<sup>5</sup> Martha said: "Oh, that is not necessary for the Lord at all; for He immediately knows when the morning meal will be ready!"

<sup>6</sup> When the Jews heard that, one of them asked Martha, saying: "Therefore you must have known Him for a long time, because you are so familiar with His unmistakably Divine characteristics?"

<sup>7</sup> Martha said: "I indeed have known Him for a considerable time; but it is not very praise-worthy of you all that you did not recognize Him until now!"

<sup>8</sup> The Jews said: "Yes indeed, this criticism of yours is quite justified, and we now regret it ourselves that we in our worldly comings and goings never inquired closer about Him, although we had heard many a thing about his activities from Galilee. It also seems to us that He was also here in Jerusalem at the Passover festival and drove all the traders and sellers out of the Temple in a curious way and toppled over all the money-changers and traders' stalls!"

<sup>9</sup> Martha said: "Yes, yes, it was Him, but then your eyes were still very hazy and your ears and hearts were clogged up; therefore you did not recognize Him!"

<sup>10</sup> The Jews said: "Yes indeed, you are right; but since we have now recognized Him, at least us twenty will never turn from His side, and we have firmly resolved to go around with Him in other clothes as disciples, so that the temple and other Jewish priests, Pharisees and scribes scattered everywhere cannot accuse us of allowing ourselves as Temple priests to be led astray by Him as a founder of a new sect and leader of the people. We will go back to Jerusalem immediately after this and send ourselves on a supposed journey to Persia and India, which will be only too willingly granted to us. If we have achieved that in a few hours, then we will come back again even today and will follow Him as His students everywhere at our own cost."

<sup>11</sup> Martha said: "That is a very praiseworthy decision of yours and will also bring you His blessings! But just take a look outside; He is coming already, because I am completely ready with the preparation of the meal, and we will receive Him with the highest respect and love which He alone deserves, thank Him once again from the bottom of our hearts for yesterday's great comfort which He prepared for us, and we will then ask Him to bless this morning meal most mercifully and consume it with us!"

<sup>12</sup> While Martha was still speaking like this with the Jews, who listened to her very attentively, I stepped into the room and said: "My dear Martha, your mouth does not need to do that; whoever does it in his heart, does well to do so. The verbal greeting can be left aside; for I look only at the heart and its inner thoughts. But your words also have a genuine value before Me, because they come directly from your heart."

<sup>13</sup> At this Martha was very comforted and became full of cheer.

<sup>14</sup> But I turned to the Jews and said to them: "So you seriously want to become My disciples?"

<sup>15</sup> Now everyone, even the non-priests, who were still wealthy citizens of Jerusalem, said: "Yes, Lord, if You now consider us to be worthy to be allowed to become Your disciples! We even want to give up everything to follow You, oh Lord, everywhere without any interference!"

<sup>16</sup> I said: "It is good to do so; but I must mention one thing to you, and that is this: You see, the birds

of the air have their nests and the foxes have their holes, but I, as the pure Son of Man in My body, does not even possess a stone that I could lay under My head as My earthly possession!"

<sup>17</sup> The Jews said: "But heaven and all the earth are nonetheless Your possessions! But we have another good ten years, and even more, in this world for You, for Your disciples and for us! Just let us go with You and hear Your words of life; for everything else we will take care and worry about according to Your will!"

<sup>18</sup> I said: "Very well then, go home after the meal and bring your affairs in good order! Then come again and I will tell you what we will do and undertake! But now to the meal!"

<sup>19</sup> At this all sat down at the tables, said their thanks and then ate and drank like Me.

## **- Chapter 16 -**

### **The converted priests dissociate themselves from the temple.**

<sup>1</sup> Once the meal had been consumed, everyone gave thanks once again and the Jews headed off to Jerusalem. The templers along with the High Priest raised their eyebrows of course at first when the twenty priests, already quite advanced in years, announced that they wanted to make a long journey now; but because they left them much gold and silver behind for this, they finally agreed and wished them much luck on their journey. The twenty took their leave quickly and lost themselves in the great city so that they could not be so easily spied upon which path they actually took. They knew a Greek, however, outside the city, who always had Greek clothes to spare and traded with them. They went to him, bought Greek clothes from him and left their old things there, which the Greek wondered at greatly, so out of curiosity he began to ask very suspiciously what these clothes could mean.

<sup>2</sup> But they (the priests) said: "Friend, it is better to trade in these clothes, and since the previous income of the Temple now declines from year to year, a clever trade with the foreign Gentile nations must now replace it."

<sup>3</sup> Our Greek was quite satisfied with this explanation, received his money and in addition the very good and expensive priestly clothes, was quite perfectly satisfied with that and said no word about it any more. Only the twenty strongly forbade him to ever make mention of it to anyone so that he would not come into great difficulties. After which the Greek was silent as a mouse.

<sup>4</sup> But the twenty came back to us again as Greeks on a significantly longer route and arrived in the afternoon, about two hours after midday. When they arrived with us, we were still sitting at the table and had hardly consumed our midday meal. Lazarus, the innkeeper and also My disciples however, wondered how this business could have been so quickly decided.

<sup>5</sup> Then one from among them, said: "Yes, very dear friends, everything goes very quickly where money is concerned; but without money or with too little money, we would have had to wait, and on a very long bench at that, and even afterwards very precious little happens! But we left behind quite a lot of gold and silver and thus our business was resolved easily and quickly. The Temple now attracts by no means as much as what it once did when the Samaritans, the Sadducees and now also a large part of the Essenes - to whom one at first paid no attention at all - were not yet separated from us, and so the main templers are now very glad if they can reduce their inner costs from time to time.

<sup>6</sup> That is why we got out so very easily; but indeed we also thought that the Lord Who yesterday freed us from our fetters, will certainly have helped us according to His holy will so that we could put our plans into action as simply and directly as possible. And behold, it went just as we thought, and therefore also our innermost thanks to You, oh Lord! But where are our other citizens lingering then? There were about twelve or thirteen of them! Could they not get away from their families as easily as we got away from the templers?"

<sup>7</sup> I said: "Not so easily, for they are fathers! But they will not leave us waiting long; for they are true men of honour from Jerusalem, of whom there are few. But now sit down with us and eat and drink as Greeks and be cheerful and of good spirit!"

<sup>8</sup> The twenty pseudo-Greeks thanked Me, sat down at the table where we were sitting and began to eat and drink with great appetite, and told us many cheerful things from the present condition of the Temple, about the new and false Ark of the Covenant, because the old strangely lost completely its quite miraculous power since the gruesome death of the High Priest of that time, Zachariah. But the new one was already almost thirty years old and in this time period no miracles had been performed at all, and nonetheless the foolish people still worshiped it as the old one.

<sup>9</sup> There was also much said about the obvious rejection of Moses' Commandments and the replacement of them with new, nonsensical laws, punishments and atonements, and how instead of the previous true miracles of God, now the Indian, Persian and Egyptian performances took over, but with little success, because everywhere disguised Essenes explained them to the people at any opportunity in such a very natural way, that even the most foolish person in the end had to tangibly see that the whole miracle was nothing but a very crude and clumsily performed deception. The consequence of that was that the Temple was sinking lower and lower in respect every day, which it noticed itself only too well. For what was to come from this? Today an agreeing well-paid blind man, who however otherwise could see perfectly well as any of us, is made to see again by a senior priest before the people - within a few days the lads in the streets and alleys were performing dozens of such miracles.

<sup>10</sup> Therefore in the High Counsel of the Temple, a petition was tabled to put an end to such actions for a prolonged period of time because of the constant profanations of such performances; for some reasonable and believable reason could be found for them. But all that fell on deaf ears. Miracles must be performed, at least for the sake of the common people - even if already often laughed about in the Temple! What good does a priestly respect, a serious face and the false staff of Aaron do if the miracle in itself is so foolish that even the most common alley-boy begins to laugh about it?!

<sup>11</sup> And so in this way our Greeks told us many a thing at which Lazarus, his two sisters and among them even our innkeeper, who had not thought much of the Temple for a long time, began to marvel, and Lazarus, who still bore a measure of respect for the Temple, said: "No, I would never have believed that about the Temple! For I must openly confess that I have always visited the Temple as a genuine Jew, and as often as the Temple-lords visited me, I could not criticize their good speeches and teachings and often admitted to myself that it would be desirable if the people lived according to such teaching.

<sup>12</sup> But now things take on quite a different face! What good are words and teaching if they are pure hypocrisy and the seemingly pious teacher is actually a despicable, spurious character?! Such teachers seem to me to be like the wolf in sheep's clothing from the good old fable, who, because he could barely catch the fleet-footed sheep as an obvious wolf, clothed himself in sheep skins in order to catch them with less effort and tear them apart. Well, I will at least secretly note that as a good lesson! What do You say, oh Lord, to all that?"

## **- Chapter 17 -**

### **The selfish doings of the priests in the temple.**

<sup>1</sup> I said: "Do you think that they have told us something new?! Oh, by no means! That has been known to Me even as the Son of Man for a very long time! Do you not remember My twelfth year, when I as a boy spoke with the Pharisees and scribes and elders for three days?! You see, even then, things were the same in the Temple as nowadays, and even before that; but there were at least some worthy and true followers of Moses and Aaron really from the line of Levi on the chair of Moses and his brother Aaron. But Zachariah was the last, and now all the tribes are equally represented in the Temple, since anyone can buy himself a position for money if he so desires.

<sup>2</sup> In short, they turned My house into a den of thieves - as the prophet says - and therefore no salvation can be found in it! Nevertheless I say to you all: You may still listen to the teachings of those sitting in the chair of Moses and Aaron while they preach God's word. But do not look upon their evil deeds and, even less, imitate them because they are a most abominable fraud!

<sup>3</sup> This is God's judgment over them, that they are what they are because they have left Him and have turned to mammon who now is their God. Who has not heard that in former times the first-born of every marriage were raised in the temple, free of charge and in the best way possible, until their fourteenth year as a sacrifice to the Lord God and that often these first-born had been visibly served and taught by the angels of heaven?"

<sup>4</sup> Said all: "Yes, that is the literal truth!"

<sup>5</sup> I continued speaking: "Where does such a thing happen today?"

<sup>6</sup> Said one of the Jews: "Oh yes, that still happens, although of course in quite a different way! Instead of the firstborn as a sacrifice for God the Lord, the Temple prefers to take money; but whoever has no money, can either keep the firstborn himself without any problem and for a few shillings, several prayers will be murmured into the prayer boxes for the future well-being of that person, or, if the parents of the firstborn as genuine believing Jews appeal to the old rules, the firstborn will indeed be accepted with the prescribed ceremony, but then immediately given over for a small amount of money to some midwife. If the child remains alive, it will be sent as a servant to some farmer where it then grows up without teaching or education like an animal, and if his parents then demand him back again after the prescribed fourteen years, they are certainly more than a little surprised that their firstborn found so little mercy in the Temple, and then their real trouble begins with him.

<sup>7</sup> Therefore the poor no longer give their firstborn to the Temple, but instead prefer to keep the new law, about which we spoke previously. It is of course different for the rich; they are indeed looked after very well, naturally for a lot of money, and from time to time also visited and served by fake angels, who also teach them some parts of the Scripture learned by heart which however the 'angels' understand just as little as their pious wards."

<sup>8</sup> I said: "Now that is quite enough with these unfortunately only too true pieces of news; for our Jewish citizens are coming now and we do not want to anger them too much. Indeed they know many a thing, but not everything of course, and so we do not want to illuminate to them the inner, evil secrets too much. Do not speak too much about it, all of you; for otherwise you could end up in great worldly embarrassment, which then could bring harm to your soul! Think on the other hand: We are free in our hearts and have found the true light and the true path to life! But as long as I tolerate them so that their evil measure becomes full, you should also tolerate them, and keep to their good teaching; but turn your eyes and ears away from the bad! And now enough of this chapter; for our citizens already stand at the doorway and have not eaten anything yet; therefore

they shall also receive something here to eat and to drink."

## **- Chapter 18 -**

### **A Gospel of cheerfulness.**

<sup>1</sup> At this Martha and Mary immediately hurried into the larder and brought bread and wine and roast lamb and set everything on a side table because there was no more space at ours.

<sup>2</sup> When the citizens stepped into the room with great reverence, I immediately said to them in a very friendly way: "Forget about your too great reverence! You are hungry and thirsty, so eat and drink with a good spirit! Even the children of the night, judgment and death are cheerful at their mealtimes - why should the children of light and life not be so in the presence of their heavenly Father?! For I say unto you all: Wherever I am, the Father is there too. Therefore be cheerful and of a good spirit, and eat and drink!"

<sup>3</sup> The citizens gave thanks, sat down and began to eat and drink with a good appetite, and told us how they had gotten away from their relatives for a time period of several months. I praised them for this and recommended to them the right courage and the right endurance, without which they would follow Me with little success. They promised this and also kept their promise, as will later be shown.

<sup>4</sup> During this discussion with the citizens of Jerusalem, however, Martha made a secret remark to Lazarus by saying: "Hey, brother, just imagine: another miracle! For yesterday and today we used up quite a lot for so many people, and look, not only is nothing missing from our great larder, but there is ten times more of everything now, and all the skins are full of wine in our great and smaller wine cellars! No-one but the Lord alone in His exceedingly great goodness and love could have done this for us, and as such He did not take food and drink from us, but instead we all only dined at His table!"

<sup>5</sup> Thereupon Lazarus became quite embarrassed and did not know what he should say in return.

<sup>6</sup> But I noticed His embarrassment and also said very softly to him: "Do not be concerned about it; for behold, we want to spend almost half the winter in peace in this area and then we will often be your guests and also guests of this innkeeper of Mine! During wintertime there will be many sick people in this area around Jerusalem, and I will heal them at every opportunity, so that they will know that the Messiah who has come, has helped them - and they will believe in His name.

<sup>7</sup> After half the winter, I will visit the upright Galilean Kisjonah for a short time, and then come here again for a few days before the Passover festival, but will return to Galilee again before the festival starts. You see, we will thus stay with you for quite some time and also consume a lot; and thus I blessed your larders and wine cellars! But be silent and tell no-one about this!"

<sup>8</sup> Lazarus thanked Me in silence and then comforted his sisters; and they, when they heard this, became so full of joy, that they almost began to cry and needed to go outside for a short time to get rid of their tears of joy, without being noticed by anyone. They then came back to us again and rejoiced with us. When the citizens had satiated themselves, they gave thanks and rose from their seats.

<sup>9</sup> But I said to them: "If you don't have anything else to do, remain seated and let us be cheerful together; the time for a temporary sadness will come soon enough!"

<sup>10</sup> My disciples must not walk about like low-spirited hypocrites whose faces feign piety so that the people should think that only their feet were touching the ground of the earth while with the rest of their body they already were in heaven, filled with the Spirit of God - but you must walk before everyone with an open and cheerful face, so that everybody will trust you, and in this way you will spread a lot of blessing from the heavens among the people.

<sup>11</sup> Behold, within Me there dwells the true Spirit of God in all Its fullness, yet you have never seen Me walk around low-spirited and with the downcast eyes of a hypocrite, but I walk around presenting an open and quite natural face, and My road is always straight. I am friendly and cheerful with the honest and cheerful and make the sad and anxious happy and courageous, and you as My disciples must according to your absolute free will, be exactly the same.

<sup>12</sup> Therefore, I tell you all again to be of a free spirit and go through the world happy and cheerful, without clinging to it. For, just as I Myself have only come into the world to bring to all people a gospel of joy from the highest heavens, giving the greatest solace to everyone so that not even the bitter death by torture can shake him because he sees - and must see - that for him death no longer can and does exist and that for him, in My eternal Kingdom, neither this earth nor the whole visible heaven can ever be lost, but that he will also become a lord over a great many things. Once you have become strong in the spirit and power of My teaching, I shall send you out in My name to take this heavenly gospel of joy to all the nations of the earth.

<sup>13</sup> Who would want to - or be able to spread such an exceedingly joyful gospel with a sad, timid, fearful, anxious and downcast face? Therefore, away with all this forever and away even with the exaggerated respect before Me! With all this, you could never be called and chosen to anything great and, even less, to carry out anything great and important.

<sup>14</sup> I am completely satisfied if you love Me from the bottom of your hearts. What goes beyond that, is foolish and good for nothing and turns man, who is My image, into a cowardly creature, useless and unsuitable for anything great."

## **- Chapter 19 -**

### **Purification from sin.**

<sup>1</sup> Says one citizen: "Oh Lord, all this would be quite all right if only we had never sinned in our whole life. The sins are now tormenting us in our hearts as we are before You, Who looks through our heart and kidneys and is holy throughout, whereas we are exactly the opposite. Therefore, we now find it difficult to be quite happy and cheerful."

<sup>2</sup> Say I: "Do you think I did not know this before I accepted you? Yet I completely remitted your sins because you yourself have turned away from all sin and, no longer wanting to sin, will surely not do it. Therefore, you are no longer sinners, but completely free of all sin - and so I think you should have all the more reason to be joyful with all your heart. "

<sup>3</sup> One of the citizens said: "Lord, what happens then to the sinful spots on the soul? For we have heard that, if someone has once sinned and is released from his sins by improvement through atonement, still a black spot remains on his soul, through which it is branded so that every quite pure soul avoids it in the other life because of this spot and cannot create unity with it, and that such a marked soul cannot reach comprehension of God until it has completely lost this spot in the worst fire of Hades (Sheol)."

<sup>4</sup> I said: "Yes, yes, the spot remains on the soul until the person has fully denied sin! But whoever has thus fully seriously denied sin because it is evil and destroys the person and turns him away from God and from everything good and true, has no spot on his soul any longer and no longer needs to fear Sheol's terrible fire. But if you have such a respect for your spot of sin on your soul, how can you possibly look at Me, since you now know Who is behind Me and is actually in Me?! Therefore see how weak and foolish you still are!

<sup>5</sup> I tell you all: If you want to be My disciples, you must take off your whole old man like an old dress and put on a very new one; for I and the extremely scruffy and tattered Temple-teachers of this time are no longer suitable for each other. Observe this and be sensible, noble, cheerful and full of good spirit!"

<sup>6</sup> This lesson of Mine which was very comforting for them, had a good effect on our citizens, and they now reached for the wine very energetically, became soon very cheerful and soon began to tell a number of very cheerful stories, and the Greeks began to accompany them, and so the time passed until sunset.

<sup>7</sup> Lazarus also received many a thing to hear at this opportunity which gave him a positive shock, so that he lost all respect for the Temple and silently said to Me: "Lord, now I am healed from the foundations, and my visits to the Temple will be constantly rarer!"

<sup>8</sup> I said: "In that you would do very well; but do it more in your heart than with the open deed, so that you do not draw any terrible suspicion towards yourself from these foxes, because you still stand in great respect in the Temple! A sudden retreat would serve neither you nor My affairs for good and I see only the inside of people; for the outside is no good for anything."

## **- Chapter 20 -**

### **The transience of matter.**

<sup>1</sup> (The Lord) "But now bring Me a stone as large and as hard as you have and bring it here, and I will show something to you all!"

<sup>2</sup> At this Lazarus rose quickly from his seat and soon brought an almost ten-pound stone of very hard quartz and laid it before Me on the table and said: "Lord, there is an extremely hard stone!"

<sup>3</sup> I said: "It is just right, because it is just as hard as the hearts of the templers in Jerusalem and the old walls of the Temple; I can make good use of it now!"

<sup>4</sup> Everyone was now fully attentive to see what I would do with the stone.

<sup>5</sup> But I said: "Listen! We have come together today on the day after the Sabbath very cheerfully and joyfully, and why should we not?! For you have understood Me and recognized Me, even if with some effort and sacrifice, and as such I also have recognized all of you! You are thus free of all judgment, because finally you have directed yourselves to truth and goodness alone through your own very free will. And so I can now give you all once again a sign of My inner divinity here, quite unharmed by your free admission and your free will, and as such pay now close attention to everything! What do you think indeed would be easier: either to destroy this stone simply through My will in an instant - or to destroy the Temple along with everything in it, living or dead, in the same way? However, first examine the stone, so that no-one can say that it had somehow prior been prepared for it!"

<sup>6</sup> Then all said: "Oh Lord, this is not necessary; for we have known this stone for a long time! It was brought here from the river Jordan by a fisherman because of it's beautiful round shape."

<sup>7</sup> I said: "Well then; tell Me what would be easier for Me: to destroy this stone, or the Temple!"

<sup>8</sup> One of the now Greeks said: "Lord, we believe that it must be pretty much all the same to You; for the one seems just as impossible for pure human power as the other! We have indeed seen stones disappear at different times by Egyptian magicians; but then we soon became aware of how things happened, when we got to see the same stone back again, and it was also not long before we imitated the same very skillfully and laughed at ourselves, asking how it was ever possible that we could initially have believed it to be a true miracle.

<sup>9</sup> But this here is something quite heavenly different! This is a real stone and the hardest occurring anywhere around here. The Greeks indeed understand the art of melting this stone in a fire to produce valuable glass from it, which in the days of the first Pharaohs even the Phoenicians are supposed to have done - but then the stone only becomes a changed material. But to completely destroy such a stone simply through the pure will - for that, a divine power is needed, of which we weak people will never be in a position to truly and clearly comprehend!"

<sup>10</sup> I said: "Very well! Now pay close attention that I do not touch the stone, but instead I simply say to it: Become nothing, you old judgement!"

<sup>11</sup> The moment I had said this, no trace of the stone was present any longer.

<sup>12</sup> All clasped their hands above their heads and almost shouted: "Yes, yes, this is only possibly for a purely divine power! Such a thing has never been heard of!"

<sup>13</sup> I said: "Just as this stone has now been dissolved into it's original elements simply by My will, I could do likewise with the Temple, with all mountains, with the earth, with sun and moon and with all the stars and disperse them into their original nearly nothingness, that is, into the pure thoughts of God, which have no reality until they receive their real form and solidity through the love and the all-powerful will of God. But in God is not the principle of destruction and annihilation, but in His eternal order is the preservation of all things once created. But of course not in the constant judgment of matter, but in the free in spirit and life, for which reason also no matter in this material world has and may have a permanence in this world of judgment, but everything lasts only for a certain time, then gradually dissolves and according to the order, into the spiritual, permanent and imperishable.

<sup>14</sup> Matter is a grave of judgment and temporal death, and the dead spirits in these graves must also listen to My voice and obey My will, as you have now learned. And just as this stone has now suddenly been dissolved, it will happen gradually to the whole earth, and then from it will come forth a new, spiritual and eternal earth full of life and salvation for it's spiritual inhabitants, and no judgment and no death will reign on it's heavenly fields; for it will come forth from the life of all who have come forth and are born on it.

<sup>15</sup> You have now seen the power of the divine will in Me, and for a long time already Jerusalem and the Temple would have deserved to have the same done to them as I have just done with this stone. But no, it shall be and remain until it's day. Through it's rule it will destroy itself, but not as I have just destroyed the stone, which thereby transformed into a freer, more spiritual free specific being from it's old judgment, but instead like a person committing suicide destroys himself, whose soul then goes into an even harsher judgment and into a multiple death. Therefore let us leave them until their maturity, so that they cannot say one day: You did not tell us about it and nonetheless destroyed us! Do you now understand this sign which I just now have performed before your eyes?"

<sup>16</sup> Said the Greeks: "Lord, this is a very meaningful sign which we have partially understood - but looking at it from it's foundations, it is possible only for You alone; it will perhaps only be possible for us through Your mercy in the afterlife! Truly, that was a sign of the highest serious type and contains in it an endlessly great significance no matter how small it seemed at first! But since You, oh Lord, seem to be in a good mood today, we would like to ask You - not to tempt You but only in a friendly way - to tell us how You do it, to so to speak call something into existence out of nothing."

## **- Chapter 21 -**

### **A wine miracle. The work in the vineyard of the Lord.**

<sup>1</sup> I said: "Do you want to be entertained by My miracles?! But behold, I am not like some magician who performs his false signs and miracles so that the blind and foolish people of the world are amazed and entertained by it, but instead I perform My signs only according to the will of Him Who sent Me into this world as a man in flesh and blood and now also lives in Me; and if I perform a sign, then it must serve as a deep inner, spiritual instruction of the soul and at the same time be of all kinds of good use to the people! But the sign that you desire - even though with no impure intentions - has no real purpose here, no use and no benefit, and thus it is better if I do not perform it; for even without it you can all imagine already that all things are possible for God."

<sup>2</sup> The same Greek-Jew said: "Lord, You must forgive us the great blindness we still have, only as a consequence of which we could dare to ask You for another sign! Oh Lord, forgive us our cheeky audacity!"

<sup>3</sup> I said: "No, no, My friends! Your request was quite natural; for He Who can banish something into complete material nothingness must also be able to do the opposite! That is how you thought and also argued exactly, and that was indeed good and right! It would only not have been correct if you had thought one way and spoken in another. But you could not know, of course, that demanding a sign so quickly after the other one that had been performed was not quite in order, but only I alone could know! And so you have not committed any mistake at all with your desire, but nor have I, in that I did not immediately fulfill your desire. But since you have all now departed from your desire in your hearts and nonetheless believe even without a sign that I can also perform a opposite sign, I will then perform such right now! Look and see whether you still have wine in your jugs!"

<sup>4</sup> They looked, and behold, the jugs were empty.

<sup>5</sup> Then the speaker said: "Lord, they are all empty!"

<sup>6</sup> And I said: "Well, they shall all immediately be full!"

<sup>7</sup> And behold, all the jugs were filled to the brim with the best wine!

<sup>8</sup> Then the Greek-Jews were amazed and said: "Just look at the miraculous power of the Lord! Hardly has He spoken the word and already the jugs stand filled with the most superb-smelling wine! Oh, we would also like to become full of Your light and Your mercy through Your living words! Oh Lord, have patience with our great weaknesses!"

<sup>9</sup> I said: "I can not and may not do the same with people as with these wine jugs; for that alone rests upon your striving and your own free will. But you all shall have no lack of My help. As much as you can do yourselves according to the measure of your strength, that you should do

yourselves; whatever is beyond that, will then be My business. For truly I say unto you all: Whatever you ask the Father in My name and according to My order which is well-known to you, that will be given to you in the measure of how it can bring benefit to your souls. But now drink, for it has already become evening!"

<sup>10</sup> The Greek-Jews now raised the jugs, gave thanks and said: "To a general blossoming of the great happiness that we found yesterday, for all Jews and all the people of the earth! May Your Word, Your teaching and Your mercy penetrate them all just as our bowels and limbs are penetrated and animated by this most superbly spiritual and sweetest, freely and newly created wine! Lord, Your will be done!"

<sup>11</sup> Everyone said Amen to this, and I rose from My seat and said: "That was a good and true wish; therefore let us all drink from this gift of God for the certain prospering of this desire, and I also say My Amen to this! Indeed it will still take much effort and work; for the vineyard of God is large and still has few vines. Thus we must dig and plant new noble vines without rest or respite, so that the vineyard will be full of noble and fruitful vines, then the great harvest will give us a thousand times greater reward for our effort and work!

<sup>12</sup> Truly we will have very much adversity of all sorts to overcome with this work, we will still be greatly persecuted, despised and ridiculed by great and small; but since we indeed know what we have and what we give, we will also easily bear the blind evil of the world with all patience, humility and meekness. For the Father wants it to be so, that His own should be first humiliated to the utmost in this world before they are raised to the eternal glory that no-one will ever be able to take away from them.

<sup>13</sup> Even this fleshly body of Mine will not be excepted from this, as I have already told and shown to My disciples in advance. But despite all this we will certainly reach the great goal and conquer all judgment, death and hell. And once the victory has been achieved, then the long barred gates of heaven will be opened to the new children of God for eternity and the victory will remain for ever.

<sup>14</sup> The opponents will certainly also grow in all shapes and forms, and weeds will also flourish among the wheat, and in the vineyard the wild vines will set in and grow, but always only until a certain time; but then they will be cut out and thrown into the fire of judgment where there will be much howling and gnashing of teeth."

<sup>15</sup> Then some asked: "Lord, what did You want to say with this?"

<sup>16</sup> But I said: "As Moses' pure teaching was contaminated over time through the greed of man and through their worldly senses, so it will be with this purest teaching of Mine. They, the people of the world, will build temples again and will use them to gain money and other earthly goods and will thereby not respect the striving for My kingdom. They will go about prouder than the greatest princes and kings of the earth, clothed in gold and precious stones. Behold, those will be the weeds among the wheat and the wild vines in My vineyard!"

## **- Chapter 22 -**

### **The false teachers of the Gospel.**

<sup>1</sup> The disciples now asked: "Lord, how will that be possible? For we will give it as we have received it, and those who hear it from us, will not contaminate it. In addition Your Divine help from heaven will help us with this the most!"

<sup>2</sup> I say: "You do not understand it yet! There are in the earth, on the earth and in the air, unfermented evil spirits, who are always striving to take control of human flesh. They are necessary offspring of the old judgment of the earth, always seeking to find their kind among the children of this world and creep into their senses. That makes the children of this world feel good and they then follow the secret temptations of such spirits.

<sup>3</sup> Such children of the world however then seize everything that makes a sensation in this world. But since they do not have the true spirit, because they are children of this world, they arrange everything according to their spiritual blindness and according to their worldly intelligence with external pomp and external grandeur and majesty, whereby they imagine that they will gain many earthly goods, and by that also attract many, even better spirits, to themselves.

<sup>4</sup> And see, that is then already a great and crude contamination of the otherwise pure teaching! And because the pure teaching offers only extremely few earthly advantages, but instead only spiritual ones, while the impure teachings provide next to the supposed spiritual blessings, mainly great earthly advantages; because of this you can already halfway begin to understand how over time, contamination of the purest teaching can take place.

<sup>5</sup> Therefore be on your guard! For over time, many false prophets and teachers will arise even during your earthly presence and will say with great and cheeky shouting: 'Behold, here is the Christ (Truth from God) and there He is!' - and they will even perform great signs in a way like the Essenes do, even to such an extent that, if I allowed it, they could even enchant you chosen first disciples. But do not listen to them, but instead punish them through My name for their lies and advise them to be humble and to accept the truth from God, and so you and your true disciples will walk along a pure path!

<sup>6</sup> The signs, by which you will very easily recognize them, are empty boasts, great and crude pretentiousness of divine powers which they never had and will never have in this world, then great shine, great splendor, a mystical pomp as among the gentiles and the greatest possible thirst for power, like a never-saturated greed for the greatest treasures and blessings of this world. Hopefully they will not be too difficult to recognize from these very well-palpable characteristics."

<sup>7</sup> Everyone, including the disciples, said: "Oh, we will recognize them indeed, as long as we are in the world; our future disciples may judge and indeed recognize them in the same way, and You will not leave Your true disciples!"

<sup>8</sup> I said: "I will remain with them in the spirit until the end of this world! But that is enough of signs and teaching for today.

<sup>9</sup> From now on, apart from the healing of the sick, I will not perform any other signs throughout the whole winter or give any instruction; for now you have more than enough with what you have already received. If you do not understand anything, I am with you. You, however, My disciples, during this time, occasionally teach these new disciples!

<sup>10</sup> Tomorrow and on the other days until the Sabbath we will rest here in this house; but on the Sabbath we will head towards Bethlehem and heal many sick there. Then we will spend some days

with our innkeeper and then also with My Lazarus, and alternating in this way until half way through winter. We then will visit Kisjonah and come back here again before the Passover celebrations. Only then will we go to Galilee again with many companions and new disciples, where I will begin to teach anew and to perform miracles.

<sup>11</sup> But now bring lights, and we will be cheerful with bread and wine and will also take our night's rest at these tables!"

<sup>12</sup> This proposal suited everyone, but no-one felt any desire to sleep, and so almost until past midnight, all sorts of things were discussed, which, however, neither have nor can have any obvious value for general humanity; for I Myself have often discussed many a thing with people who were dear to Me and given them advice in all sorts of domestic things, which of course do not belong in the gospel, and My disciples did likewise, which often made them very respected and popular among the people. For this is also love for one's neighbour, that one supports the suppressed and ignorant people in all sorts of good and useful things with good advice.

<sup>13</sup> In the morning we were already on our feet half an hour before sunrise. Soon a small morning meal was consumed, and after that, we went outside and discussed various things. And so it went until the Sabbath.

<sup>14</sup> We also visited several neighbours of Lazarus', who took great joy in seeing and speaking to Me; but among these neighbours, we did not find even one who had been a friend of the Temple.

<sup>15</sup> But the twenty Greek-Jews were not recognized, although they spoke a lot about the plague of the Temple and in this way made themselves very popular among the neighbours.

## **- Chapter 23 -**

### **The Lord and His followers in Bethlehem. Healing and caring for many sick people.**

<sup>1</sup> But early on the Sabbath morning we left and went to Bethlehem. There was a celebration, and a large number of poor, infirm people afflicted with all sorts of evils, laying around outside the gates of the city and begging for alms.

<sup>2</sup> Then Lazarus, who had gone with us, said: "Lord, look over there, so many poor people! And how miserable these people look!"

<sup>3</sup> I said: "There are many among them who were thrown into this misery and into this poverty by the Pharisees; and for that they are now justified to beg. Offence, sadness, annoyance and secret anger and rage have finally made them into such cripples. But I have now come here in order to help them bodily, so that they can earn their bread with their hands in future."

<sup>4</sup> Then some of them asked us for alms.

<sup>5</sup> But I said to them: "Would you not rather earn your bread with your hands than beg here so pitifully?"

<sup>6</sup> Then they all said: "Oh lord, whoever you may be, a thousand times more if we were healthy again as before! But just look at our feet and hands and judge for yourself whether we could now possibly be capable of any work!"

<sup>7</sup> I said: "Yes, I see this quite well; But I only wanted to ask whether you would not prefer to be perfectly healthy and then prefer to work than to beg here so miserably!"

<sup>8</sup> Then all said: "Oh, if only that would be possible, then we would immediately stand up and go away from here and look for work and bread!"

<sup>9</sup> I said: "But do you know, today is the Sabbath, and it will not be considered decent to heal you of your many old evils!"

<sup>10</sup> The poor said: "Lord, we are well-educated Jews - but we do not know anything about Moses ever forbidding a prophet to do a good deed on a Sabbath! If one even may look after a sick animal on the Sabbath, without having defiled the Sabbath by doing so, why then should a person not be helped if he can still be helped?! And why do the Pharisees run to the rich infirm even on the Sabbath, since they are also doctors?! They should know more than anyone whether they are thereby desecrating the Sabbath or not!"

<sup>11</sup> I then said to them: "Your answer is good, and now I want this and say: 'All of you, become fully healthy!'"

<sup>12</sup> They then saw that their crippled limbs were completely straight and healthy again, and one of them whose right arm was missing below the elbow even received his arm again. That was a little too wonderful for those healed. And so one of them asked who I was, that My word could do such things that no doctor's skills were able to do any longer.

<sup>13</sup> I then said: "You will find that out another time - but for now stand up and go and seek work and bread!"

<sup>14</sup> Then Lazarus said to them: "If you cannot find any work otherwise, then just go to Bethany; the lord of the great estate has work for hundreds!"

<sup>15</sup> All of them got up, gave thanks and left.

<sup>16</sup> The same sign of healing was performed again at the other six gates of the city; for the old city of David had seven gates, of which three were large and four were small. At the last great gate, however, we were stopped by three passing Pharisees who remonstrated that it was not appropriate to do such a thing on a Sabbath.

<sup>17</sup> But those who had been healed, quickly rose and said to them with a very threatening look: "For ten long years we wretched lay in front of the gates and never did any of you ask us what was wrong, and even less so did any of you ever give us alms - and now you want to criticize this true wonder-saviour for having given us back our straight and even sometimes missing limbs again?!"

<sup>18</sup> Did Moses then not command us to even give help to a sick cow on a Sabbath?! How much more then will it be commanded to help a suffering person on a Sabbath?! Now see that you move on - otherwise we will teach you to better understand and comprehend Moses!"

<sup>19</sup> Here the three saw that it would not be very advisable to get involved in an exchange of words with the healed people, and they quickly went on their way. But those who had been healed gave thanks and then also quickly left for Bethany, as recommended by Lazarus. And so Lazarus, who with his very extensive property had long been lacking workers, received about one hundred and twenty workers, all of whom he could use quite well, and with whom he was not in danger that they might be enticed back by the temple workers again, as was often the case.

<sup>20</sup> We, however, also quickly left and headed for another place which lay about two hours' distance from Bethany and was inhabited mostly by Greeks and Romans. We sought out a good inn there

and entered.

## **- Chapter 24 -**

### **The Lord's healings at a place near Bethlehem.**

<sup>1</sup> The innkeeper, an honest Roman, who also spoke Hebrew quite well, said: "Yes, my dear guests, your visit with many in numbers indeed makes me glad, but a true MALUM OMEN (a bad sign in the sense of an accident) has occurred to this great inn of mine, abundantly equipped with everything. My dear wife who is very experienced in the kitchen and also my two oldest daughters who are just as useful, have been lying in bed with a terrible fever for eight days already. Neither Greek nor Jewish doctors can help them, and so things now look quite bad in my kitchen. I have indeed bread and wine, but even for myself things look very sparse with other meals!"

<sup>2</sup> Lazarus, who had known the innkeeper for a long time, said: "Do not worry about this domestic problem; a great blessing has now come to your house! Behold, the great wonder-Saviour is here among us, about Whom you will have heard quite a lot from travelers from Galilee! Ask Him, and your sick will be better again immediately!"

<sup>3</sup> The innkeeper asked: "Which of you are is he? I have heard inexpressible things about him many times!"

<sup>4</sup> Lazarus said: "It is Him right by my side!"

<sup>5</sup> When the innkeeper heard that from Lazarus, he literally fell down before Me and asked Me to help his three sick family members; for he firmly believed what Lazarus had told him.

<sup>6</sup> But I said to him: "Stand up and go; for your sick are already completely better, and they may now prepare a good meal for us!"

<sup>7</sup> The innkeeper got up in a hurry and quickly went to the sick, and they said to him very cheerfully: "Look, we suddenly became so healthy again that we have actually never been healthier! If you want, we will get up and sort out the kitchen!"

<sup>8</sup> The innkeeper said: "Do that; for I know that you are fully healthy again! Everything else you will find out!"

<sup>9</sup> The women nonetheless asked the innkeeper to just tell them very briefly who the great benefactor was, so that they could go to him and firstly present him their due thanks.

<sup>10</sup> But the innkeeper said that some fifty guests had come, and they firstly desired a good midday meal. It was almost the fifth hour after midday, and he could give them nothing but bread, wine and salt. Thus they should show their gratitude to the great benefactor above all in the kitchen; after the meal there would be more than enough time for everything else.

<sup>11</sup> This speech worked, and the cooks were in the kitchen like the wind, and the many servants immediately had to jump about in all corners and be as helpful as they could to the three with the cooking. Then the innkeeper came into the large guest room with a cheerful face and thanked Me with tears in his eyes for this great mercy that had been shown to him, as he expressed himself.

<sup>12</sup> But I said to him: "Do not make too much of it; you have been helped, and it does not require anything else!"

<sup>13</sup> The innkeeper said: "Oh Master and friend, very much more is necessary! Firstly, I am most obviously your greatest debtor, and secondly I must now honestly admit that I consider you to be more than just a pure man! And as such it would indeed be quite in good order to bring a sacrifice to such a truest man of God!"

<sup>14</sup> I said: "Just leave it at that! I am now only a man like any other with flesh and blood; anything further you will learn soon enough! But now be happy and cheerful, just as we all are!"

<sup>15</sup> This pleased the innkeeper very much, and he took jugs and immediately brought us the very best wine from his cellar, which he otherwise only used to place before the highest Romans when they traveled this area - which was not a rarity on this main road.

<sup>16</sup> Our Judas immediately reached for a jug and emptied it with great draughts almost to the bottom. The other disciples noticed this and asked him who then according to the ranks deserved to take the first drink from the innkeeper's best wine.

<sup>17</sup> Then he (Judas Iscariot) replied: "I was very thirsty, and the preliminary wine was too little for me; but if it is not right, then He will soon reprimand me and therefore you have nothing to criticize me for!"

<sup>18</sup> But I looked around and said to the disciples: "Leave him; for to improve him would be like tapping blood out of a stone!"

<sup>19</sup> When Judas heard this, he was ashamed, went outside and ran away somewhere, so that for three days we did not see him again. He sought out, however, another inn, in which he lived off his own money; for he always knew how to secretly make money on his travels.

<sup>20</sup> But everyone was happy that he had left, and we spent another eight full days with the innkeeper in good care, and I healed many other sick in this area.

<sup>21</sup> But when, soon after, the pressure of people became too much, we set off on our way in the early morning and moved to another area where we were taken in just as well and we healed the sick. There the disciples, with the exception of Judas, also had to lay hands on the sick, and everyone who had been touched by the disciples' hands, became well. I Myself performed only a few signs there, but instead talked to Lazarus, who was still with us, and the other innkeeper.

<sup>22</sup> In the meantime we came back to Bethany again to Lazarus and to our innkeeper. And both, although they had been traveling about four weeks with Me, found everything in the best order at home. We spent another eight days with the innkeeper, and then with Lazarus, who took great joy in the workers that he had taken in from Bethlehem, who did not fail to do everything in his service.

<sup>23</sup> When the healed people saw Me, they fell onto their knees before Me in gratitude and wanted to actually worship Me; for they had already heard from Mary and Martha Who I actually was.

<sup>24</sup> But I said to them: "Be silent for now! There will soon enough come a time when you will be able to speak!"

<sup>25</sup> Thereupon they got up, promised to be silent and immediately went to the tasks that had been designated for them.

## **- Chapter 25 -**

### **The Lord's journey to Kisjonah.**

<sup>1</sup> But Martha had told us that in the course of time, several templers had come to her and very insistently asked where Lazarus had gone to and from where the many good workers had come from. She answered that Lazarus, her brother, had gone away on important business, perhaps as far as Egypt and soon after his departure had hired these necessary workers somewhere and sent them to Bethany.

<sup>2</sup> But one of the Pharisees asked her: "Can you not give us twenty of these workers?"

<sup>3</sup> But Martha said: "Speak to them yourself - for I do not know whether they are Jews, Greeks or Romans; for they speak all sorts of languages among one another!"

<sup>4</sup> The Pharisee soon went out and began to talk to some of the workers. But they seemed to know him and said that firstly they were no longer Jews, and even if they were, he could be assured that they would no longer serve any Pharisee.

<sup>5</sup> Then the templers left, and since then, none had come back to Bethany; they would probably wait for her brother's return.

<sup>6</sup> Thus Lazarus asked Me what was to be done in this case.

<sup>7</sup> And I said to him: "Do what your sister did! They will achieve nothing with the workers, and therefore they cannot give you any blame!"

<sup>8</sup> So it was good, and Lazarus then had more peace again in his household.

<sup>9</sup> But we remained, since it had already become quite wintry and I had a few more sick to heal, as I said, until about the middle of winter, partly with Lazarus and partly with our innkeeper, in which time the new disciples received the new teaching from the old disciples with much love and firm faith and even demanded the new baptism.

<sup>10</sup> But I said to them: "It is enough for now that you have received the baptism of truth; but if the true, living baptism comes upon you, if you remain with the teaching and live and act according to it, then you will also be able to receive John's baptism. But soon a time will come in which many will rather receive the true baptism of fire from the Holy Spirit, than the baptism with water."

<sup>11</sup> The new disciples were very satisfied with this.

<sup>12</sup> Around a determined time on a Monday, however, we left Bethany and our innkeeper with blessings and headed very cheerfully towards the Sea of Galilee. There we met a good ship and rented it to take us to Kis. But since it was already evening, the sailors did not dare to travel across the sea at night, because they said that at this time towards midnight, the sea became very stormy.

<sup>13</sup> But the disciples said: "You are from Genezareth - and yet you do not know the power of the Lord Jesus of Nazareth?"

<sup>14</sup> The sailors said: "What? Jesus of Nazareth is here?"

<sup>15</sup> And I said: "Yes, it is Me!"

<sup>16</sup> Then the sailors said: "Yes, if it is You, then the waves may reach the clouds and we will still sail! Just step aboard our spacious ship; for there is good and secure space for two hundred people!"

<sup>17</sup> We now boarded the ship and left with a good wind, and although the waves rose high towards Kis, the sailors no longer paid attention to it and we nonetheless reached the peaceful bay of Kis unharmed in moderate moonlight.

<sup>18</sup> When we entered Kisjonah's harbor, his servants and tax officials were immediately at hand and asked us heartily and formally what had brought us here, what we were doing here and where our journey was going, and whether we were taxable.

<sup>19</sup> But I said: "Call Kisjonah here to Me, and you will immediately learn what we are doing here!"

<sup>20</sup> Kisjonah was immediately called.

<sup>21</sup> He came immediately, his path lit by torches, to the harbor, and when he caught sight of Me, he cried full of joy: "Oh Lord, why do you honour me, a sinful person, to come to me so late at night?! Oh, be welcome a thousand times with everyone who is with You! Come, all of you, into my large house, also you sailors; for today you will not travel on! I will serve you all with everything and with the best! Oh, this highest joy which has now been given to me so unexpectedly, is quite indescribable! Oh, come, come, come!"

<sup>22</sup> We quickly stepped off the ship to shore and immediately went to Kisjonah's house, in whose large rooms it was quite warm, since it was very well heated by four good fireplaces, in which a lively fire burned. The whole house was immediately set into full activity, and before half an hour had passed, a large number of the best-prepared fish were on the tables along with bread and wine of the best sort in abundance, which served us all very well, for since we had left Lazarus' house in the early morning, we had eaten and drank nothing.

<sup>23</sup> I Myself felt the need for physical strengthening in a natural way after such a long journey, and the disciples all the more so, and this was given us here most richly. We ate and drank very cheerfully, and almost the whole night was spent talking about our travels and events, which all interested Kisjonah and his family to the greatest degree, and at which he could not express his praise and his wonder enough. He only regretted that Mary, who had spent almost the whole summer with him, had travelled to Nazareth for a few days, but would soon come back again. But she had heard much about My travels and deeds and could not understand how she could be worthy of such mercy from God. She knew indeed about all the wonderful events; but that this would follow, she had not been able to imagine clearly at all.

<sup>24</sup> And so Kisjonah told us many a thing about Mary's life and behaviour in My absence, as well as that of the two sons of Joseph, namely Joel and Joses, who had remained at home and continued Joseph's work. To repeat all of that here would be useless, and so it will remain unsaid.

<sup>25</sup> We did not go to any actual bed that night, but instead remained sitting on the soft couches and rested in the warm chambers quite well, and all the more so since we kept our rest well beyond the morning hours. Therefore we did not eat any morning meal; but instead the midday meal was all the more generous, and in addition, our familiar Philopold from Cana on the border with Samaria was also invited and other friends of Mine and Kisjonah.

<sup>26</sup> Well, all this is also minor matters; but because a main explanation of God's spiritual being in comparison to all creation, about time and space, infinity and eternity, about God's existence and being and about the existence and being of all creation in time and space, initiated by Philopold, followed very clearly from Me, which lasted until late in the night and as such united the midday and evening meal, this explanation can well be included here, because it gives and must give every thinker a perfect explanation about the material and spiritual being of man and about the purest spiritual primordial being of God.

## **- Chapter 26 -**

### **Philopold's philosophical questions.**

<sup>1</sup> Our Philopold, who visited Me and Kisjonah at old Mark's house, had indeed heard much about this subject and also believed that things were so; but he was a wise man of the world, albeit of the best and purest type, and therefore was not satisfied with pure faith alone, but instead he also wanted to have it proved like a mathematical principle.

<sup>2</sup> Therefore he laid bare his lack of knowledge and said immediately after the midday meal (Philopold): "Lord, everything that I have learned, seen and heard, I believe firmly; but I am not at all able to see and understand it thoroughly, despite all my sharp thinking ability, and quite often this depresses my soul! I have therefore firmly decided to speak to You Yourself about it in more detail at some happy occasion, which has now presented itself, and so if it is not inappropriate for You, I would like to be taught more comprehensibly and in more detail by You right now."

<sup>3</sup> I said: "I have indeed promised you all to send My Spirit soon and to pour it out over all of you, Who will then lead you in all truth and wisdom, and I also said that you should be patient until then; but an honest desire like yours, I will also help with My mouth, and all the more so in this winter season, since I want to and shall spend the rest of the winter here as promised, until almost the Passover festival, and thus you can table your doubts, and what cannot be explained today, we surely will find plenty of time for. After finishing the meal, since we are in any case going to remain sitting at the table, you can bring up your concerns.

<sup>4</sup> Tomorrow, if My disciples themselves want to, they can go home to their families for a few days; but those who have no families should remain here, especially John and Matthew - for they still have many a thing to write down in full.

<sup>5</sup> At this also Judas asked whether he should stay or go.

<sup>6</sup> I said: "You indeed have the greatest possessions among all the disciples, you have a wife and children and several servants; therefore you need more than any of the others to go home, and if you want to, you can come back again close to Passover!"

<sup>7</sup> Judas was indeed not particularly satisfied with this advice; but since no-one begged him to stay, the next day he followed My advice. The other disciples also left, but they all came back again after several days and then remained with Me with only a few interruptions.

<sup>8</sup> Kisjonah brought a special wine after the mealtime which he called 'Noah's Darling' and served it to everyone. This excited Philopold quite a bit, and he soon began to bring up his doubts - but all in the best and most modest order.

<sup>9</sup> What did he actually say, and what did he ask about? Here follows one question after the other!

<sup>10</sup> "Lord" - said Philopold - "if I ponder about Your teachings given to us at old Markus', time and space on this earth are limited and measurable by certain periods and facts, and also by forms which exist in space; however, they are actually eternal and infinite, which is basically one and the same.

<sup>11</sup> However, if time and space are such, I absolutely fail to understand the writings of the ancient theologians and sages who firmly maintain that God, as the primordial Being of all beings and existence, exists outside of time and space.

<sup>12</sup> How is this possible if time is measured in terms of infinity, without a beginning or an end, and if

there exists an infinite space which also has nowhere a beginning or an ending?

<sup>13</sup> Therefore, if God in Himself exists absolutely outside of time and space, even the purest human reason cannot possibly have a concept of God other than that there is either no God at all - because nothing can possibly exist outside of the eternal time and outside of the eternal-infinite space - or God exists, just as we all do, in time and space, and the ancient scholars of divinity wrote the greatest absurdity when they formed their definitions.

<sup>14</sup> Only You can serve me in this my argument, for no-one who has heard You speak and seen You act, can deny that within You dwells the Deity in It's fullness. Yet what scholar of divinity can now maintain that You are not in time and space with us?

<sup>15</sup> And if he claims this, You Yourself will be completely de-Deified! You are then no God anymore but just a very rare man who, by birth, genius, exceptional talent, training of will-power and eventually by learning various secret arts and sciences, managed that people of solid standing must see in You a God.

<sup>16</sup> But Your properties, especially in Your actions are such that it is almost impossible to acquire them through the above preconditions. Therefore, I would like to hear from Your mouth what is true."

## **- Chapter 27 -**

### **The maturation of man.**

<sup>1</sup> Said I: "You have formulated your question well and presented the matter correctly and truthfully, as far as a right-thinking man is at all able to. Nevertheless, I tell you that the ancient sages are just as right, and even more so than you!

<sup>2</sup> Do you not believe that one can be and exist in the most perfect way within time and space, yet simultaneously outside of it?"

<sup>3</sup> Says Philopold: "Yes, one can believe this indeed, particularly if one hears it from Your mouth. But when I asked my question and made my request, I said already that I did not take exception to anything said or demonstrated by You. It is here only a matter of comprehension. For a mere so-called pious faith appears to me to be a mockery of all human reason, intellect and thinking, all of which have surely been given by God to man as a spiritual light through which alone he can recognize himself, all things outside of him and, finally, even God.

<sup>4</sup> And therefore I am of the firm opinion that it is not acceptable for a reasonable man to blindly believe the words of some wise or extremely gifted and in all matters well informed person. He should at the same time and very intensively look for the right understanding of what he accepted into his faith."

<sup>5</sup> Say I: "Again you are quite right. Only, here and there is a catch which deserves full consideration!

<sup>6</sup> See, everything in this world, and even in the spirit-world, needs a right measure of maturity and a certain time to reach maturity.

<sup>7</sup> Look at an apple tree or a vine in winter! Where is the ripe and sweet fruit?! But then comes

spring, there is more light and the warmth from the sun, the buds get fuller and juicer, soon you see tender shoots and finally leaves and blossoms. A short while later the blossoms fall off as they have become useless for attaining the higher aim and you can see the beginning of the future fruit.

<sup>8</sup> 'What kind of comparison is that?' - you are now asking in your mind. Look, buds, their turning juicy, their first shoots, leaves, blossoms and their first germination, all correspond to the childlike, pious faith of man; but there can be no mention as yet of maturity. For God is Himself the supreme order, and whatever happens all over the world, must have it's time which corresponds to the Divine order.

<sup>9</sup> At first, the child babbles; then the babbling gradually develops into speech. Once the speech is more developed, people begin to pronounce things to the child, and soon he pays attention to the brief phrases. After that, whatever else he is told, he believes almost unconditionally. He does not ask as yet about the why and the wherefore. Grounded in this pious faith, he then learns a great deal and, at the end of his youth, often begins to think clearly and tries to get to the bottom of many a thing he has learned and acquired. Yet he still lacks some of the full inner vital warmth which equals the first germination.

<sup>10</sup> However, as soon as in high summer the full power of the light and the warmth out of the sun appears, the first germination produces the inner, all-enlivening warmth. This effects a greater and greater expansion of the new fruit and cooks the juices flowing into it. Thereby the fruit becomes larger and fuller of the more and more purified juices. Now the light can increasingly permeate the fruit, and only then does the fruit mature.

<sup>11</sup> And see, it is the same with man. In spite of the best external explanation, he will find it difficult or even impossible to understand the inner, spiritual truth, unless the inner vital warmth of his love has reached the highest degree possible and the light of this warmth thoroughly permeates him throughout. But once he is, like a ripe grape, thoroughly permeated by the increasing inner vital warmth and it's light, he is mature and has within him the best answer to all his former doubts.

<sup>12</sup> Since you are close to maturity, you can be given a little more light and warmth out of the great sun of grace, from which all the heavens and their dwellers - as well as all the material worlds and all that is within, upon and above them and lives and breathes - have their life and existence. And so pay attention."

## **- Chapter 28 -**

### **Time and space.**

<sup>1</sup> (The Lord:) "Behold, half a year ago I prepared your soul so that it could visit a very remote solar world. Later on I worked such signs also in different circumstances and localities, to which all My disciples here can faithfully testify. Then at Marcus' you were personally present when the angel fetched the precious luminous sphere from the very remote centre of Africa.

<sup>2</sup> Look, if an arrow was shot from this earth, travelling at it's greatest speed, you as an expert arithmetician would not find a figure high enough to express the number of earth years required for that arrow to reach that solar world - yet you were instantly there! Therefore, you had nothing to do with material space and were thus, concerning your living soul, certainly outside of time and space.

<sup>3</sup> From Marcus' to Africa, it would even take you a good two years on a decent road to reach the spot from where the angel fetched the luminous stone. Yet he was there and back in an instant.

Could time and space then mean anything to him?

<sup>4</sup> Another thing! Presuming the ever so swift motion of an earthly object covered, say, the distance from this earth to the aforementioned solar world in an instant, then a spirit could in an instant cover - for you countless times - a thousand times greater distance. I say countless times, because you have no figure large enough to describe the frequency of the movement there and back.

<sup>5</sup> All this goes to illustrate that even the greatest material speed of movement cannot ever be compared to the spiritual one. Therefore, the earthly-material is something in it's own right and thus is everything spiritual something in it's own right. Both are related only in a corresponding way, but in their nature they are endlessly far apart.

<sup>6</sup> As you will by now certainly have become clearly aware of such a difference between everything material and spiritual, the very same difference exists between all that presents itself to you in this world as comprehensible, tangible, audible and visible.

<sup>7</sup> As to the spiritual motion, for which space is non-existent, I can point out to you as a good example the speed of the thought coming from your soul. You are now going to think of Rome, where you have been and which distance from here you well know, as well as the appearance of this great pagan city. In your thoughts you are already in Rome and as it were, see the city, it's squares, lanes and streets as well as it's surroundings. Therefore, your thought needed no time to reach Rome because space meant nothing to it.

<sup>8</sup> From this you can again safely conclude that your soul, as a spiritual entity, is outside of time and space, and this includes also it's activity. And at the same speed you can travel mentally to the to you well-known star and back again and will not need more time to traverse such a vast space.

<sup>9</sup> Now you must understand that there can be neither time nor space for the pure spirit.

<sup>10</sup> The Spirit of God and all angels exist of course also in the infinite space and exist continuously through all eternal courses of time; because without that, there would be no creature, there would be also no earthly space, nor an earthly time. But these purely spiritual powers and highest intelligences stand in all things endlessly far above time and space."

## **- Chapter 29 -**

### **The extent of power.**

<sup>1</sup> (The Lord:) "Now let us also take into consideration the magnitude of a purely spiritual force as compared to the magnitude of the greatest physical force. What will be the result? Behold, there are in infinite cosmic space, gigantic solar worlds, compared to whose size this whole great earth would be like a tiny grain of sand in relation to the whole earth. Look, a wind blowing across the earth's sand steppes already lifts such sand up and carries it away with great ease, and a gale does it all the more easily in great masses. Now imagine a comparatively strong wind on that immense solar world. Quite obviously it would have easy play with earths such as this. 'Well' - you would say in your worldly wisdom - 'if such mighty winds are blowing there, surely one should feel something of them down here on earth.' And I tell you that this happens quite often, and from even much further away!

<sup>2</sup> You will have seen the shooting stars. Some of them are often so big that they could be called a small earth. This is sometimes cosmic dust blown out into the vast space of ether from the solar

worlds through subterranean stormy outbursts. This cosmic dust falls back to where it had come from on account of the great attractive force of such a solar world, unless it came too close to another cosmic globe which would then attract it. But this does not happen often.

<sup>3</sup> There you see the immense exponentiation of the material, so-called natural forces at work in endless space. Yet even if you extremely enlarges these and other natural forces known to you incessantly for a thousand and a million years, the ultimate potency of force found by you, will - compared to the Divine omnipotence - always be like a mere naught as compared to something real, or like a falsehood as compared with the truth.

<sup>4</sup> Just as no natural power, no matter how many times enlarged, can ever be compared with the Divine power, it also cannot be compared with the power of any pure angel-spirit.

<sup>5</sup> Since therefore, in space and in time there never exists a power which could even measure up to the power of an angel, it must, as a spiritual power, also stand outside or above all space and above all time, although being independent in space and in time as being peculiarly closed in itself, but being everywhere free and independent of both and being in connection with them only through an inner and living correspondence, guiding everything.

<sup>6</sup> To illustrate even more clearly the infinite superiority of the Divine-spiritual force over all the greatest natural forces, I merely have to tell you: If all the greatest physical forces put together wrought havoc throughout the vast spaces of creation for myriads and eons of earth years, they would still be unable to destroy one atom in the whole of creation against the might of the Divine will. However, if God were to allow it, an angel-spirit would be capable of doing it in an instant, so that he only had to will it and the whole endless space would become completely devoid of any material creation and neither a sun nor an earth could continue to exist in it.

<sup>7</sup> Tell Me, Philopold, whether it begins to dawn on you that God and everything of a heavenly and purely spiritual nature is totally outside of time and space and therefore is - and must be - existing in itself, because without this, no material creature could ever have come into existence."

## **- Chapter 30 -**

### **The power of light.**

<sup>1</sup> Says Philopold: "Lord, it so to speak begins to dawn on me, but my mind reels when I realize Your immense wisdom! Nevertheless I ask You to continue."

<sup>2</sup> Say I: "This I shall do; but take care to comprehend it and imprint it on your soul.

<sup>3</sup> Let us now speak of the light. Look at the light of this brightly glowing, pure naphtha lamp. It lights up this large room to such an extent that we are all able to see and recognize each other well. What do you think: Would not a hundred such brightly burning lamps spread a hundred times stronger light in the room? You say: 'Certainly, for one can convince oneself of it more than enough at festive illuminations.' Correct, say I. However, imagine now a million such lights somewhere on a mountain. Would they not, collectively, quite brightly illuminate a fairly large area? Most certainly! Yet, although they would illuminate an area at quite a distance, they could not in the least be compared with the light of the full moon which, although it does not appear exactly too large to the eye, all at once illuminates quite well half the earth. What, then, is the light of the moon compared to the light of the sun?

<sup>4</sup> Now think of the whole firmament filled with sunlights. Could any mortal bear such a tremendous light even for a moment without being instantly destroyed and vaporized, like a drop of water on glowing metal? I tell you: The effect of the light and it's indescribable heat would already be so great that even this whole earth would not fare better within a few moments, nor would hundreds of thousands more of such earths.

<sup>5</sup> Can you see the vast difference between the light of this lamp and a so widely expanded sunlight?

<sup>6</sup> Yet there are in the vast space of creation primordial central suns which are myriads of times greater than this sun of our day, although our sun is a million times greater than the whole earth. Such primordial central suns have a proportionately greater and stronger light, in whose closer proximity suns like ours would also evaporate instantly, just like the drop of water on glowing metal.

<sup>7</sup> Now increase this material light-force as much as you like, almost infinitely, and you will find the same proportion between all this increased light of the space-and-time suns and the Divine light as the one you found to apply to motion and force.

<sup>8</sup> Since the Divine light cannot ever be associated with space and time, it clearly follows that the pure spiritual light of God, as well as the immeasurable living warmth of the love issuing from the light, cannot be contained within time and space, but only outside of these two.

<sup>9</sup> That there is, however, nevertheless a true and ever effective correspondence between the primordial light of God and the merely partially created light of the sun, you can easily see from the fact that also the light of the sun possesses the power to enliven the created beings on the worlds and earths, of which you can amply convince yourself every spring. Do you now understand better how and in what way everything purely spiritual must necessarily be contained outside of time and space?"

## **- Chapter 31 -**

### **The Divine and human nature of the Lord.**

<sup>1</sup> Said Philopold: "The example of the light has given me a great deal of information in this matter. But many a thing in the background still remains greatly veiled, in particular Your most perfect Divine presence here, of which I can now obviously but say: If, prior to Your incarnation, You had been living with Your pure angels somewhere in an innermost heaven as Jehovah, outside of time and space, this heaven must now be devoid of Your, as it were, human-personal presence, since You are now living among us completely within time and space. How can You now exist within time and space but, as God, at the same time also outside of time and space? Lord, this still presents for my intellect an immense chasm, which I cannot bridge on my own. I therefore ask You for a true light also in this matter."

<sup>2</sup> Says the Lord: "Since you are a true worldly sage of the schools of Plato, Socrates and Aristotle, I have to talk to you partly in their way, so that you can understand Me more easily.

<sup>3</sup> Look, there is really no difference at all between 'from eternity', 'formerly' and 'now' when used in connection with My existence, as well as with My being and presence, as far as My pure Divine self is concerned. If this were not so, verily, I would not have any might and power in this human body over the whole material creation. For every created being, including it's time and space, is only subjectively related to Me, it's Object, because everything is out of Me, not I out of everything.

<sup>4</sup> I am, therefore, always the sole precedent and archetype, hence the eternal Object, and can never and nowhere put Myself into a subjective relationship to the created being.

<sup>5</sup> However, since everything is out of Me and I, through My will, am in everything the innermost as the all-maintaining, leading, guiding, regulating and animating Principle, I am, concerning the might of My will and My wisdom, also a subject and, therefore, the Alpha and the Omega or the beginning and the end, as well as the first and the last in every created being. Owing to this My objective and, simultaneously, in everything also subjective attribute, I can - according to the might of My will and My wisdom, quite well exist as a man here among you and still be at the same time the eternal, only living and creative Object in relation to all created beings.

<sup>6</sup> As a subject presently incarnated into the human flesh, I am Myself lesser and subject to My own eternal Object within Me, albeit through this My strict subjugation actually fully at one with the eternal Object. Without such a strictest subjectivity of this My outer personality, this most intimate union could never be possible.

<sup>7</sup> This is worked through My immeasurable love for the Object and His equally immeasurable love for Me and, therefore, I and the Father are one Love, one Wisdom, one Will, one Life and one Might, besides which there is and can be none other in the whole eternal infinity.

<sup>8</sup> Therefore, I am present here both within time and space and outside of time and space.

<sup>9</sup> You do see that I am now existing with you within time and space. My works teach you that, where My innermost is concerned, I exist simultaneously outside of time and space. I could not do these works if I were also in relation to My Deity, only within time and space. For the temporal and spatial is and remains forever limited and is, therefore, not perfect and complete. Only that which is outside of time and space is in everything unlimited and thus perfect and complete. Because this is so and cannot possibly ever be otherwise, I will explain what was said to you by way of several other examples, and so pay full attention."

## **- Chapter 32 -**

### **The spiritual in the natural.**

<sup>1</sup> (The Lord:) "Behold, here is a grain of wheat in all it's oneness and simplicity. it's destination is obviously twofold. Firstly, it serves man as food and, secondly, being a grain of seed, it serves it's own purpose, namely, it's own propagation and reproduction. As food, it imparts it's many specific elements to the human body and through it also to the formal-substantial body of the soul, in which form it vegetates into a higher and freer existence. How this is and takes place, you will only discover in detail in your spiritual rebirth, even if not fully here - because nothing completely perfect can exist under this sun and all knowledge and perception will remain more or less like patchwork - but all the more perfect in the beyond. There, you too, in your spirit, will exist outside of space and time and your perceiving, recognizing and knowledge will not be patchwork anymore.

<sup>2</sup> Let us examine this grain of wheat here only as a seed and therefrom see that the Divine-spiritual, although seemingly subjective, is yet fundamentally present in this very same grain objectively and outside of time and space.

<sup>3</sup> Behold, this is a grain of wheat usually producing on one stalk 3 ears with some 30 grains each! If you place this grain into good soil, it must at the next harvest yield you 100 grains of the same kind and species as a reward for your effort. If you take these newly harvested 100 grains and again

place them into a good soil, at the following harvest you will obviously obtain already 10,000 grains of the same kind. And again in a following year you will harvest 100 times 10,000 grains, meaning 1,000 times 1,000 grains which is already a respectable quantity of this cereal.

<sup>4</sup> To plant this many grains in a future year, you will need a sizeable field. At the harvest you will get obviously a 100 times the quantity of the year before. And for planting that huge amount again a following year, your field has to be a hundred times bigger and you will harvest 10 billion grains; if you continue that for ten years, you will reap such an immense amount of grains, that you would need a field the size of almost half the earth to plan them.

<sup>5</sup> You can extend this endless grain-multiplication yourself for another hundred thousand and more years and you will find that after only a few hundred years, more than a thousand times thousand earths would by far not be enough to provide space for the immense quantity of grains. And see, this reproduction can be continued *ad infinitum*. Could that be possible unless in this one grain, as well as in all the other grains, there were already present this endless number through the indwelling Divine-spiritual that is outside of time and space? Certainly not!

<sup>6</sup> Yet what is present in this grain of wheat is likewise present in all seeds and plants, in all animals and particularly in man where it approaches godlikeness. Therefore, he can be endowed with reason and intellect, has a language and can initially anticipate his creator in God and later recognize Him more and more purely, love Him and completely subordinate his own will to the recognized Divine will.

<sup>7</sup> This, then, as the pure spiritual in man and as godlikeness, is also outside of time and space; for if he were something temporal and spatial, man could never recognize himself or God and would be completely incapable of any development, never attain to reason and intellect, never get an ever so hazy notion about God and, besides, could never recognize and love Him and subordinate his will to Him. He would then be merely the outer, dead shell of an egg, without a life within and, least of all, an eternal life outside of time and space.

<sup>8</sup> I think I have now made this for you so troublesome matter sufficiently clear, insofar as it can be explained to the mere intellect. Now it depends on your verdict whether you think you have understood all this or if there is still something unclear. If there is still something rather dark, then speak; However, if you understood everything, we can put any further discussions about this aside and drink wine and eat some bread with it."

## **- Chapter 33 -**

### **Heaven and Hell.**

<sup>1</sup> Says hereupon Philopold: "Lord, I and certainly we all thank You from the bottom of our hearts for this fantastic and most superb clarification about the teaching of the old sages. Yes, now the matter is evident and clear after sounding like total nonsense before. Sure enough I shall understand and perceive all this only fully when I shall be free of all elements of matter.

<sup>2</sup> But for now, it is enough to see how one can be according to the fullest truth, totally outside the notions of time and space, while at the same time being within time and space. There is only one more thing I would like to learn from You, namely, the whereabouts of both heaven and the loathsome hell, of which I have also heard and read much. It says: These will ascend to heaven, and those will be cast down into hell. Where and what is the 'above', and where and what the extremely deplorable 'below'?"

<sup>3</sup> Says the Lord: "Look, on this chair on which you are sitting, heaven and hell can be firmly side by side here on earth. Yet in the realm of spirit, they are separated by an immense chasm. And furthermore:

<sup>4</sup> Here, where I am now with you, is the uppermost heaven, meaning 'above' - and here also the deepest and worst hell, meaning 'below'.

<sup>5</sup> The material whereabouts do not matter, but only the spiritual, which - as you have seen - have nothing at all in common with the material whereabouts, for in the spirit-realm, only the inner state of life determines the true and genuine distance. There the material-spatial cannot ever be of any significance. To make this even more comprehensible for you, I will give you a few examples.

<sup>6</sup> Imagine two people sitting here on one and the same chair. One is a pious sage whose bright spirit, full of light, is initiated into very many secrets about the effects of the Divine forces in nature. The other is a hardened criminal, who rests his limbs on the same chair or on the same bench and lets himself be served, like an honest man, with wine and bread to restore his strength, so that he can all the more easily perpetrate some evil deed, once he is again outdoors. How closely together the two men are in a material-spatial sense - and how infinitely far apart in spirit!

<sup>7</sup> On the other hand, assuming that our sage were sitting with us here on this bench and at the same time, somewhere a thousand leagues from here, another, these two similar sages would be very far apart materially-spatially, yet in the spirit-realm, they would nevertheless be very close together, as is literally the case in My Kingdom.

<sup>8</sup> From all this, it again becomes quite clear that for every good man, heaven will be exactly where he is at any given moment, and all the good and pure of his kind, will immediately be very close to him. It is not a case of: 'Behold, here or there, perhaps beyond all the stars, is heaven and perhaps somewhere deep down below the earth is hell.' All this does not depend on this time and on this space and, being without any outer pomp like some idle temple ceremony, but within the innermost being of man himself.

<sup>9</sup> Therefore, as man's innermost is constituted, so will be the world in the beyond which he has created for himself out of himself and in and on which he will then live in either a good or a bad way.

<sup>10</sup> In My Kingdom, the world of all those who are in the truth and, therefore, in the true light out of My word through the living faith and through their actions according to it, will also be light and truth in a forever increasing measure. Yet the world of those who base their life on falsehood - and thereby on evil - will be more and more like their innermost. For, just as a very good man keeps getting better all the time, an evil man keeps getting worse and thereby, as far as his inner state is concerned, more distant from all that is good.

<sup>11</sup> Look at those people whose pride fills them more and more with a burning lust for power. After they have miserably enslaved many millions of people through their tyranny, they gather still greater hordes of warriors, invade the realms of other kings and conquer them, taking their land, people and treasures. Once they have in this way conquered half a world and brought it great misery, they fancy in their pride to be equal with God, indeed even raise themselves above Him, let themselves be venerated and threaten anyone with the most dire punishment, who would dare to worship another god even as a czar and bring sacrifices to him alone. We have a striking example of this in the Babylonian King Ne bouch kadne zcar ('There is no other God but I, the king!') and now in the high priests, Pharisees and scribes who also fancy being the only gods, persecute Me and will one day even be allowed to kill this My body - but only for three days. For then I shall rise again out of My very own power, and only then will their judgment and their end come over them.

<sup>12</sup> From this you can all see clearly that he who is evil, keeps becoming more evil and he who is good, better - but with a difference, namely, that there is a limit set for the evil one when it is said: 'Only this far and not by a hair's breadth further!' For then a great judgment must invariably follow, through which the evil ones can be brought again to their senses and one or the other might perhaps mend his ways.

<sup>13</sup> Just as it is in this world, so it is in hell, with the only difference that there - in the general realm of spirits - the good, humble, patient and those trusting in God are for all eternity segregated, so that without exception, only the evil ones in hell play their false and evil, yet completely futile, game. Futile, because their light is falsehood, deceit and a totally futile illusion like the dream of a drunken rich glutton and reveler.

<sup>14</sup> I believe that you are all now completely clear in this matter and as such we shall spend the rest of this night very cheerfully and happily! If anyone has any further doubts, we have time until the Passover; for until then I will remain with My friend Kisjonah. Do you, Philipold, understand this now?"

<sup>15</sup> Philipold said: "Now indeed; for You have made the most incomprehensible so clear and understandable for us, that I now have no questions left in this respect, and I believe that everyone here will also have understood it quite well. Yes, but only You, oh Lord, could explain it to us like that; for all the wise men would certainly have damaged their wisdom teeth in doing so. You can read our thanks in any case in our hearts."

<sup>16</sup> Here our Greek-Jews also said: "Truly, only He who penetrates everything with His Spirit and is actually everything in everything, could explain this clearly! That is the greatest and strongest proof of Your purely Divine mission. The signs indeed do much, if they are performed in Your way, but only for already very experienced people; but they take them nonetheless captive. But the word animates and makes the soul free and is therefore more valuable than a thousand signs which do not animate, but instead only capture the mind in that it fills it with fear. Therefore our thanks to You for this wisest teaching of Yours!"

<sup>17</sup> I said: "Very well judged! Tomorrow there will be things to do; but now drink and be cheerful until sunrise! We will not need sleep this night!"

## **- Chapter 34 -**

### **A big catch of fish.**

<sup>1</sup> After this, much was spoken between the several remaining disciples, the Greek-Jews and Philipold; Kisjonah and I also talked about many a thing: about the old priesthood, about the old patriarchal and therefore best method of rule in comparison to the contemporary one as it was during My presence on earth, and so morning came, and no-one in the whole company felt as if he had too little sleep. In short, all were completely cheerful in the morning, and we went out to the sea and watched Kisjonah's active fishermen for a while, how they diligently worked in their fishing boats on the water, but could not make any particularly large catch.

<sup>2</sup> A few fishermen came to the shore and said to Kisjonah: "Lord, today our catches look rather meagre! We have been working very hard since midnight; but the fatal east wind drives the fish to the bottom, and there is almost nothing to be done!"

<sup>3</sup> Kisjonah asked how many they had caught.

<sup>4</sup> Those asked said: "A few small baskets must indeed be full; but what is that for twenty fishing barges and as many boats?!"

<sup>5</sup> I said to both the fishermen: "Just go out again one more time, and cast your nets; for the best time to fish is at sunrise!"

<sup>6</sup> The fishermen, since they did not know Me, said: "Friend, we know that well; but with a strong east wind even that is not of much use! Indeed any wind is not good for our work; but the east wind is the least favourable, particularly in the winter season."

<sup>7</sup> I said: "Just do what I told you, and you will make a great catch!"

<sup>8</sup> They then rowed out and told this to the other fishermen. They shrugged their shoulders; but since they heard that Kisjonah wanted this to be so, they nonetheless threw their nets out and caught such a large number of the best and noblest fish that the nets almost began to tear, and it was quite a job for them to bring the great number of fish into the large fish containers. Naturally the fishermen began to wonder about this greatly, since they never had such a huge catch before. Kisjonah later well explained to them Who the wonderful cause of this generous catch was. And they all believed in My name, although several of the fishermen recognized Me as the son of the carpenter Joseph.

<sup>9</sup> And so half the winter went by under all sorts of useful instructions and small deeds, which would not be of any significant importance to write down for anyone because it all deals more with the well-being of earthly civil life.

<sup>10</sup> And so after some days, the expected arrival of Mary as the mother of My body was neither something that deserves to be remarked upon, except that she was extremely glad to see Me again personally, and she was told by the disciples everything that I had done and taught, which she kept deep in her heart and thought about, and also acted accordingly. Also the two oldest brothers, respective sons of Joseph, came to Kis for a building, at which I Myself was naturally of help to them with advice and deed.

<sup>11</sup> And so the Passover festival came in sight, and many began to make preparations to go to Jerusalem for the celebrations.

<sup>12</sup> Kisjonah also asked Me whether I Myself would go up to Jerusalem.

<sup>13</sup> And I said to him: "I will indeed go up as promised, but this time I will not let Myself be seen at the celebrations and in the Temple and will soon come back again to Galilee, where I will then begin My duties anew."

<sup>14</sup> The Greek-Jews said: "If You, oh Lord, nonetheless let Yourself be seen in the Temple and give a similar speech again, perhaps several templers would once again be amazed and believe in You like we do?"

<sup>15</sup> I said: "Oh, do not worry about that, for I will often enough teach in the Temple; but none of those present Pharisees, elders and scribes will be amazed and repent so that he can be saved, but instead they will all only strive to lay hands on Me and kill Me! And it is also not yet My time; therefore I know very well what I have to do."

<sup>16</sup> Everyone was happy with this decision and had no further questions for Me in this respect.

<sup>17</sup> Only one episode can be mentioned here before our departure for Jerusalem, and that is again the arrival of Judas Iscariot.

## **- Chapter 35 -**

### **Judas Iscariot at Kisjonah's house.**

<sup>1</sup> Everyone was already of the very cheerful opinion that this disciple would not come back again, because he had not been seen by anyone of us for half the winter. But behold, all at once he surprised us while we were having a quite cheerful midday meal. He greeted us all in a very friendly manner and Kisjonah immediately invited him to the table, which the disciple also immediately accepted with all thanks and all friendliness.

<sup>2</sup> Kisjonah, an extremely friendly and honest man towards any person, then asked our disciple what he had been doing all this time at home, and how things were going for him and his family.

<sup>3</sup> The disciple then began to talk profusely about the advantages that he had achieved during this short period of time for his house through his particular hard work in his art, how he had to produce excellent pottery for kitchen and table for this or that great lord, and how he had been extremely well paid for it and that his household and his family had been looked after in the best way for at least a few years. And so he told us several other things, bordering on the unbelievable.

<sup>4</sup> Then the other disciples lost patience, and even our Peter, who otherwise did not easily speak, finally said to him: "Listen, if even the half of all that is true - which I very much doubt - then you are now almost as wealthy as our friend Kisjonah here, and I do not see at all how you could have decided to come back to us now and to travel on with us! Would it not be much cleverer for you to also stay at home now and become even more prosperous through your hard work?"

<sup>5</sup> Judas Iscariot said: "You don't understand that! Indeed I enjoy being hard work once I am at it; but I cannot get around the fact that despite all my efforts, the memory of everything that I have seen and heard, once more drives me away from work and leads me back to you all, in order to see and hear even more. For I am not as spiritless as you brothers consider me to be! And if I were, then I would certainly not be among you all! But I already desired very much to come back to you all, and naturally most of all to our Lord, and so I had to go, as if pulled by an invisible power, and now I am here. But if I am nonetheless unpleasant for you and stand in your way somehow, you only have to say it and particularly the Lord, and I will go home again to where I came from and we will still remain good friends despite it!"

<sup>6</sup> Peter said: "Oh no, we would never do that, and you can be with us as you were and how you want; what I am chastising you for is only that you can lie about your great gain to our faces so boldly and cheekily without any consideration for the Lord's often proven omniscience, while you should know as well as we do from the Lord that an untrue word should never pass our lips. If that is not unknown to you, why then such lies from your mouth, since you have been chosen to be an apostle of the Lord like us?"

<sup>7</sup> Judas Iscariot said: "How can you then prove to me that I have lied?"

<sup>8</sup> Peter said: "Very easily! For firstly the Lord has illuminated my innards through His mercy to such a degree that I know and can know exactly whether someone lies or tells the truth; in addition, another more tangible proof will soon appear, as has just been made known to me through the mercy of the Lord, from which everyone who has now heard you, will learn only too clearly, how much you have just lied to all of us, which truly was not very praise-worthy of you! We indeed neither gain nor lose anything by your very empty boasting; but just consider yourself whether it is appropriate among us and particularly in the presence of the Lord, in whom you, like all of us, claim to believe and hope!"

<sup>9</sup> Here our disciple became very embarrassed and did not know what he should say to Peter, since

he felt very hit upon.

<sup>10</sup> But it did not take long before some came to Kisjonah's house and asked for alms and Kisjonah had them enter the room in his usual way. When they entered the room, they were four already quite grown-up children, clothed in the most needy rags. When Judas Iscariot caught sight of them, he turned his face away in order not to be recognized by them; for they were his four older children, a girl and three boys.

<sup>11</sup> Kisjonah however asked them who they were and from where they came, who their father was and what he was called.

<sup>12</sup> But the children told him everything and gave no particularly good report about their father.

<sup>13</sup> Kisjonah remarked, however, that he had heard that their father had received a lot of money through his hard work during half the winter.

<sup>14</sup> But the children denied this and said: "Father had indeed prepared something for the market - but when he came to the market, there was a great fight between Jewish and Greek traders, and all father's pots and plates were broken, and we returned home as sheer beggars, upon which father became very sad and left us with the words: 'Children, I cannot do anything more for you! Go to compassionate people and you will soon find support! But I will go to the wonderful Master, about whom I have told you very much; perhaps I can move Him to help at least you and your poor mother, if I should no longer be helped! Then he left in sadness and we also left, as we are here, to seek alms for us, for our mother and for our younger brothers and sisters, but until now we have achieved very little. Therefore we beg you too, to take pity on us!'"

<sup>15</sup> At this Kisjonah said: "How long is it now since your father left you?"

<sup>16</sup> And the children said that it was already eight days since they had seen their father.

<sup>17</sup> At this Kisjonah led the children into another room, had them given other clothes and be washed and then gave them something to eat and to drink. When the four had thus been looked after, they visibly let it be seen that they felt pity for the misery of their father, for which reason also their poor mother at home was also very sad, since no-one knew where he had gone.

<sup>18</sup> Then Kisjonah comforted them, so that they should no longer worry about it, that their father was being looked after quite well with him for the moment and they would soon see him again.

<sup>19</sup> Thereupon the children became extremely glad and remained very calmly in their chambers.

<sup>20</sup> But Kisjonah came out, went up to Judas Iscariot and said: "Friend, far be it from me to criticize you as a chosen disciple of the Lord for your boasting, but since you hopefully know me as well as everyone who is poor knows me all around, why did you not come to me immediately and why did you not admit to me your very regrettable situation? Look, your children are much more honest than you are and are very concerned about you, and you turned your face away from them as they entered - looking for you in sadness - so as not to be recognized! I at least find that a little strange of you! What do you now say yourself about all that?"

<sup>21</sup> Judas Iscariot said, sighing deeply: "Oh friend, I only wanted to numb my very broken heart by my certainly very inopportune boasting! But it has borne me bad fruit; for punishment followed my evil against myself like a poisonous adder against the heel, and now I stand here revealed and ashamed before everyone's eyes. Let me go to my children, comfort them and cry out my pain with them!"

<sup>22</sup> Then I said: "Not yet! Eat and drink now, and in future do not lie any longer, otherwise something

even worse will befall you!"

<sup>23</sup> Then Judas Iscariot remained and began to eat and drink again and everyone spoke with him in a very friendly manner again, and Kisjonah promised him to care for the poor children, because they were completely innocent of his misfortune, however he as their father was in some way responsible for theirs.

<sup>24</sup> So this episode was set aside very calmly and well, and has only been retold here in order to describe the disciple in a little more detail, what sort of a person he was.

## **- Chapter 36 -**

### **Departure from Kis and arrival at the house of the innkeeper of Lazarus.**

<sup>1</sup> Even my physical mother Mary soon said to Judas Iscariot: "If you continue like this and never change your soul, then your end will be an abomination for many and will remain in the memories of man until the end of the world. Therefore in future pay more attention to be found worthy before the eyes of the Lord! I never had a good dream about you and now I see the reason why. Therefore I say once more: Be sure that you prove yourself worthy before the eyes of the Lord!"

<sup>2</sup> These words were taken deeply to heart by all the disciples.

<sup>3</sup> After the meal, we visited Mary's house and household set up by Kisjonah. Everything was in the best order. A small school had been built in which the mother gave the needy children instruction in all sorts of useful things and so spent her time very usefully and thus was very loved and respected by all the people of this place and the surrounding area. She also healed many sick, in that she laid her hands on them in My name or prayed over them. And so she was also a blessing for this area and was a true treasure for Kisjonah.

<sup>4</sup> On the next day, a Thursday, still a good three weeks before the Passover, we took our leave from Kisjonah with the promise to visit him again soon. He immediately had one of his best ships prepared, which we boarded right after the morning meal and then left with a good wind. Kisjonah, Philopold and Mary, however, accompanied us over the sea to the shore of the Sea of Galilee at the place where the Jordan leaves it and then turns left towards the Dead Sea through a long valley bending sharply to the east. From there one goes up a good and well-laid path to Jerusalem, of which path, of course, nothing more remains today, just like all the places at the Sea of Galilee, which has become a good third smaller nowadays.

<sup>5</sup> At the landing spot there was only a customs house, at which one had to pay a small tax, but only if one was carrying or bringing something to be sold. We disembarked here, blessed those who had accompanied us and set off on our way very quickly, without taking any rest, and quite late at night we reached the house of our familiar innkeeper who was still awake, since several guests were with him.

<sup>6</sup> When we arrived there and the innkeeper recognized us, he became full of joy and immediately set his whole household into action in order to look after us; for since the early morning, we had not eaten anything. Our limbs were also tired from the long walk, and the need for rest had become very perceptible. While the innkeeper had an evening meal prepared for us by his people, he told us many a thing that had happened in My absence - among others that good Lazarus had to bear a quite serious meeting with the templers because of the workers that I had arranged for him from Bethlehem.

<sup>7</sup> (The innkeeper) "The templers came here immediately and made every effort to get Lazarus' workers over to their side; but the workers responded to the templers with threats, if they would give them no rest. At this the templers were taken aback and accused Lazarus of secretly inciting his workers against them, and thus made a proper complaint with the local Roman official. He called Lazarus to him and asked him about the true course of events and then listened to all the workers as well, and indeed each worker separately. But then it turned out that Lazarus along with all his workers were found innocent of any blame and the templers were secretly warned to leave Lazarus - who was now a noble citizen of Rome - in peace with his servants, or else he would be forced to put a good number of soldiers at Lazarus' disposal for his protection. This worked, and Lazarus was left in peace by the templers for six full weeks now. But whether they are inwardly particularly well inclined towards him, I doubt very much, although they are very friendly to his face and assure him that they had only brought the threatening case before the governor against his workers and not against him. And so Lazarus lives at least in appearance on good footing with the templers."

<sup>8</sup> I said: "I knew quite well that this would happen; but it could also have happened otherwise if things had lasted a few weeks longer. For then there would have been serious actions between the workers and the templers, which I saw in advance, and thus I led things through My will to be as they are now and that was good. Indeed the templers now have a secret grudge against Lazarus; but that means nothing, for they also have a grudge against all Romans and Greeks and also the Essenes, Sadducees and Samaritans. But all these grudges of theirs are like a very foolish man who became almost furious with a stream because he could not find a bridge over it with which he could reach the other, beautiful side. The stream remained a stream despite the great anger of the foolish person. And truly, it is just the same with the grudge and the anger of the templers! It is the twisting and turning of a worm in the dust against the feet of a camel walking over it. Therefore let us leave things be, and you, dear friend, see to it that we soon get an evening meal!"

## **- Chapter 37 -**

### **The wise men from Persia.**

<sup>1</sup> The innkeeper hurried into the kitchen and everything was already well prepared. It was served straightaway, and we ate and drank very cheerfully.

<sup>2</sup> But the other guests, who had come as travellers partly from Galilee, Greece, Samaria and partly from other countries to seek accommodation here for the night - because the innkeeper was known as a very reasonably priced man and also possessed a large accommodation building - learned that I, about whom they already heard so much, also resided in this inn. They therefore asked the innkeeper's servants whether they could see Me. Hence one of the servants came to us and passed this on to the innkeeper, who was discussing many a thing with us.

<sup>3</sup> But the innkeeper said to the servant: "I can say neither yes nor no; for this Lord is the only Lord, and only what He desires can happen!"

<sup>4</sup> But I said to the innkeeper: "Among the travelers are four magicians from Egypt, but born in Persia close to the border with India. Three of them are chief magicians and already of advanced age, but the fourth is only an apprentice. They indeed have a large entourage, which however stays mainly at inns in other areas; but here they have only the necessary personal servants. Well, you can let these four magicians, who have been doing their art for many years now in Egypt, come in, and we will examine them to see what their spirit is all about."

<sup>5</sup> The innkeeper went into the room where the magicians were and told them that I allowed them to come to Me.

<sup>6</sup> The magicians were very happy about this, in that they had already heard so many things about Me even beyond the border of Canaan. They immediately arose and hurried to Me, led by the innkeeper. When they arrived in our room as respected elders, they bowed deeply and greeted us politely according to their custom. Since they were familiar with the Hebrew language, they could also be well understood by all the disciples.

<sup>7</sup> I said to them straightaway: "I am He whom you all would like to get to know better; but now sit down with us and we will converse a little closer!"

<sup>8</sup> The magicians took a seat at our table and I asked them: "Now tell Me quite openly what sort of arts and magic you perform; then you shall learn from Me everything that I do! Perhaps we can then be mutually quite useful!"

<sup>9</sup> At this the magicians bowed and one magician said: "Master, this is our oldest and wisest, his name is Hahasvar (later Caspar = Protector of the stars), he will speak for us! He is already three times thirty years old. I, the speaker, am now only eighty and him beside me is seventy full years old, and in the stars it is written that each of us must live another thirty years from now. My name is Meilizechiori (later Melchior = I have the vision or the knowledge to measure time), and the name of this my neighbour is Ou Li Tesar (later Balthasar = invoker or coercer of wills). The fourth among us is young and has no particular name, since he is still a scholar. Now may our elder speak!"

<sup>10</sup> Now the oldest man began and said: "We three were here once before thirty years ago and have travelled a long way from the far-off Morning lands; for we were awakened by a particular star, and in the writings of the stars it is written: 'Deep in the west, a new king has been born to the denigrated people of God. His body's mother is a virgin and has never been touched by a man; for the child in her was conceived by the great power of God, and his name will be great among all the peoples of the earth, and he will establish a kingdom and rule in it eternally as the most all-powerful king. And lucky are they who will live in his kingdom; for death will have no power over them any longer!'

<sup>11</sup> When we read such, we got up, followed the course of the star and genuinely found a very miraculous new-born child in Bethlehem, and indeed in an old sheep stall, and sacrificed to him our gifts. We wanted to go back to our own land through Jerusalem again, as promised, but were warned in a dream by a bright spirit to take another path home and not betray the new-born king to the evil prince. We did exactly this. What happened afterwards to that wonder-child, we could not find out despite all our investigations.

<sup>12</sup> We heard from old people that a child massacre had been ordered by the old, cruel Herod in Jerusalem because of that new-born king, whereby all boys of 1-12 years had to be killed with the sword; but the parents had taken flight to Egypt with the wonder-boy at the right time and had thus escaped the cruelty of the wild prince. We however searched for several years in Egypt for that child and king but could not find out anything.

<sup>13</sup> Only quite recently did we learn in Memphis, Egypt that a great miracle-worker had risen in Galilee, who had performed signs and deeds that had never been heard of on this earth, and at the same time giving such extremely wise speeches, against which all the greatest wise men of the earth simply had to fade away into the dust. Many believed and therefore considered him to be apparently God Himself, because otherwise his deeds and actions would be quite inexplicable.

<sup>14</sup> Upon such news we came either here to Canaan or to the whole of the Jewish lands in order to meet such a most extraordinary person, and indeed for two reasons: firstly, to personally convince

ourselves about all this, and secondly, in order to find out whether this man is not the same child born in Bethlehem.

<sup>15</sup> Indeed the famous miracle-worker is still not yet a king - but that doesn't matter at all; for we are only wise men, astrologers, also very extraordinary magicians in the eyes of blind humanity through our knowledge of the forces of nature and therefore also kings with land and many people beyond Persia in the wide highlands and have no enemy to fear, since every neighbourly prince respects us and has the greatest reverence for our secret power. And yet our power is only a very natural one, which every man could learn; how much more then must the so famous man of the Jewish lands be a king, who simply through his will can destroy mountains and cliffs, raise the dead to life and command the elements!

<sup>16</sup> We arrived in this area already this morning and asked after the man, and they said that he had been here not long ago, and that in a short time he would come back again. And now late in the evening, it went from mouth to mouth in the house that the famous man had arrived with his disciples.

<sup>17</sup> Now, Master, you can well imagine with what curiosity we all began to glow, to see in you that man about whom we have heard so many wonderful things, and then also to ask you in deepest modesty whether you are that wonderful child who was born in Bethlehem."

## **- Chapter 38 -**

### **The expertise and works of the three wise men.**

<sup>1</sup> I said: "That is all very fine and praise-worthy of you; but it was once said that those three wise men who visited the miracle child in Bethlehem afterwards died about fifteen years ago. How can it then be that you as the same people are still alive and carrying out your performances all over the world?"

<sup>2</sup> The oldest said: "Noble friend, in our land you can die five or seven times and as a newly revived, continue living. That is because of the air, the earth and it's spirits there, the wonderful herbs and our powers, created from the secret forces of nature.

<sup>3</sup> But when we were in Bethlehem, there were three spirits in us from the ancient times of the people of this earth; these are now no longer in and with us in conjunction, but instead we are now single and alone.

<sup>4</sup> When those spirits left us, it indeed had the outer appearance as if we had died; but our spirits reanimated us again, and we now live very well for ourselves and will continue to live for a certain time. If this body however then becomes completely useless, we will not die, like the poor people in this land die very pitifully, but instead we will step out of our bodies with full consciousness very willingly and then live on as spirits and also continue to work among the likes of us. Behold, noble, great Master, that is how things are with us because we are still unspoiled ancient and natural people."

<sup>5</sup> I said: "I indeed know about this and I also know that on this earth there are still some such peoples whom I have nothing to chastise for, and I accept that you are those three wise men from the far-off Morning lands who visited the newborn miracle-child in a stall in Bethlehem, and now have come again to find the miracle king who has grown from this child, in order to show him your respect again, which is very praiseworthy of you all.

<sup>6</sup> But I also asked you all what sorts of arts and deeds you performed on your long travels, and what sort of use they were for you. You must also tell Me something about that, so that at least these disciples of Mine can gain something from you. I then will tell you some details about Myself."

<sup>7</sup> The eldest said: "Yes, great master, if you can do all that we have heard about you, your disciples will not actually gain very much from us; but since you want it, I can give you the main points. Our first - and the actual main issue is this: to predict many a useful thing for the people from the stars, which mostly comes true. Of course, to be honest, it depends more on the skilful ordering of words than on the order of the stars, which in any case always remain the same apart from the few planets.

<sup>8</sup> Only at the birth of the Jewish miracle-child, when we were still more or less inhabited by those certain spirits, did we see towards the west quite a strange positioning of the stars and a star of particular size which had a long tail towards the west, and since we noticed quite well that it was moving faster towards the west than the other stars, we thought that something great must have happened in the western lands. And soon we read from the stars as if written: 'A new king has been born to the Jews, who will establish a kingdom that will never have an end in all eternity, and he will reign over all the people of the earth!'

<sup>9</sup> Well, this writing was fully true, and we then set our journey according to the movement of the star, which seemed to us to remain standing in the right place and in the right position, and we actually found a birth there which was accompanied by all kinds of possible miracles, so that we could not doubt for an instant whether we were in the right place or not. Accordingly our star-reading was full of truth; in as far the later and subsequent predictions contained more or less truth, we - to be honest - cannot bear witness. Hereby thus the matter pertaining our astronomy-wisdom.

<sup>10</sup> But as far as our magic is concerned, this falls into three parts. The first main part comes from the knowledge we have through many tests, trials and experiences and familiarity with the secret forces of nature, through which we are capable of performing thousands of things and deeds which naturally must cause the greatest amazement among the blind and ignorant humanity and bring us a great reputation and also a great profit.

<sup>11</sup> At the moment we are in possession of a secret of how to create a type of grain that is extremely easy to ignite, but which develops such a power during it's quick ignition in a confined space, that the strongest and firmest cliff, if beforehand one puts a few pounds of the mentioned grains into a pre-made opening and then ignites it by an invisible burning torch, will split into a thousand pieces of rubble with a great thunder. As a pretense before the people we do this as if commanding the cliff to split; but basically it is only our explosive grains that do this, which we have already set in an appropriate place some days before, quite unnoticed.

<sup>12</sup> And in this way we still have a large number of things, of which the experimentation must cause great amazement to the ignorant people. In addition there are also our fire arts, with which we can imitate lightning and it's effects very deceptively. Therein thus consists the first part of our magic.

<sup>13</sup> The second part is purely mechanical, whereby we also achieve certain effects through previously unknown machines, which likewise must put every layman into the greatest amazement, because the cause of the effect is unknown and cannot be explained by anyone but us.

<sup>14</sup> The third part of our magic is the actual least significant one, because it is achieved simply through a certain secret correspondence. This creates nearly the greatest sensation among the blind people, although there is actually nothing behind it besides a certain practised skill and ability. Those are our three magic parts.

<sup>15</sup> But we are in fact doctors as well and can heal many illnesses with certain secret means with the

best conscience in the world, can drive out evil pests of all sorts, and all types of evil animals must flee before us or be controlled by us - with which ability of ours we have also served the people well. And now, great master, we have revealed all our arts before you. But now we ask you to also tell us some more details about yourself."

## **- Chapter 39 -**

### **A good end does not justify bad means.**

<sup>1</sup> I said: "Your art is in itself quite good, as far as the experiments with the forces of nature, mechanics and healings are concerned, and sometimes some earthly advantage can grow out of this for man. However everything that appears to people - who have an equal value before God - more amazing than necessary, is bad and is not pleasing to God, the only Lord of all the world and creation, as I also have told and shown such already to the Essenes at a given opportunity, who do similar things. For even if the purpose was basically still so good, which could however only be achieved through deceitful and thus very bad means, the actually good purpose thereby can never become blessed and never become good.

<sup>2</sup> For example: There was a very painfully ill man, and the best doctors knew no further means to heal the person from his great pain. But then it occurred to someone, and he said to the other doctors: 'Since this person is no longer to be helped by any means, let us give him a quick fatal poison, and at once he will be free from all his suffering!' As soon as it was said, it is done, and the suffering man was gone in an instant. Yes, these doctors have indeed freed the ill man from all his pain; but they have killed him, without thinking why God allowed such suffering to come to him, and what might become of his soul in the beyond. And as such the means was bad, which therefore can never bring about an absolutely good and pure purpose.

<sup>3</sup> And behold, this is how it is with all such false miracles! And even if they are accompanied by good, moral teaching for the good of mankind and declared to be divine effects, nonetheless they basically do not achieve anything good; for they awake in the minds of the people a coerced gullibility, from which arise all kinds of evil superstition and finally a fanatic hatred towards everyone believing something else. And if they finally get to the bottom of the deception by someone's clear spirit, and learn how the miracle that they believed to be divine was actually a very natural one, they also let go of all the actually good lessons based on it, start to believe in nothing any more and become tigers and hyenas towards their teachers and miracle-workers.

<sup>4</sup> But from this it can easily be seen how a good purpose can never be achieved through bad means; for if the support is bad and fragile, how can a complete firm building ever exist on it?!

<sup>5</sup> A solid castle can never be built on a bad and loose foundation, and equally so can an education for truly bettering and enlivening man, never be achieved through deceptive means.

<sup>6</sup> Even the greatest states of this world, before which half the globe once trembled, in the end collapsed like loose chaff because the foundation on which they were built was itself nothing but a vain chaff-like illusion.

<sup>7</sup> But this is why I came into this world from above, in order to show and to give man the full truth in everything. And whoever remains and lives in such truth, will truly be free and have eternal life in himself, which never can be achieved through any illusions but only through the purest and most solid truth.

<sup>8</sup> And this is actually the kingdom that I am now establishing. It is a kingdom of love, light and thus the purest and most solid truth. It's king will indeed never sit upon an earthly throne and will not take any golden scepter into his hand and will carry no other weapon than the truth alone; but this weapon will nonetheless give him the most shining victory over all the nations of the earth and over all of it's creatures for eternity, and salvation to him who allows himself to be conquered by this purest weapon from heaven!

<sup>9</sup> And now I say to you all seriously that I am that person whom you are seeking, and whom you honoured even as a newborn child.

<sup>10</sup> But I also say to you all now that I do not take any honour from man now or in the future, but instead there is One Who is One with Me, Who is the only One Who honours Me, and His name is called: Love, Light, Truth and Life. He is the primordial reason of all things and the eternal being and existence Himself, and everything that there is and exists, is and comes from Him. Do you now understand what is going on?"

## **- Chapter 40 -**

### **The influence of the light-spirits.**

<sup>1</sup> The elder, completely overwhelmed by the truth of My words, said: "Great Master! From this Your enlightened speech, it is sun-clear to us that You must be more than just a pure man; for we have never heard a man speak so thoroughly the truth, and truly, such words are more effective than a thousand most miraculous signs, which indeed beguile the people for some time, but only harden and darken their hearts even more! Therefore we also demand no other sign from You; for this word of Yours is completely sufficient for us, and we now know already what we have to do in the future and what we have to keep. Our people at home shall no longer walk in the darkness in future!"

<sup>2</sup> I said: "If you do this, it will be very good for you; however everything good and true requires also time. Therefore you must seek the advice of cleverness with all your honest deeds and actions. For a nation that was once in the dark, cannot bear a suddenly rising, most harsh light without harm to it's eyesight; it then becomes as if insane, light-shy and seeks shade and night. Therefore the light must be allowed in very sparingly, so that the people gradually get used to it. In time they will be able to bear even the strongest light quite comfortably. If you are really true wise men from the far-off lands of the rising sun, you also must observe this lesson of wisdom faithfully, if you want to be a true blessing to your people."

<sup>3</sup> The eldest said: "Also this we and our disciples will observe faithfully; for we see that You are right in everything and are truthful through and through. But now we would like to learn from You what the circumstances were with the spirits guiding us at the time of Your wonderful birth; for we perceived quite well that they were not us and we were not them. But when they controlled us, we could not do what we wanted, but instead only what they wanted, and it seemed to us as if they were our own better self. Because at that time also we were very wise and only then got to know the inner natural forces and their uses; but when they left us, we were quite stupid again and could not understand at all how we had learned the great secrets of the forces of nature. The better things we now know were given to us by those spirits which we also saw in visions. Well, what may be behind all this according to Your wisdom?"

<sup>4</sup> I said: "For you this is nothing so special; since all people who are by nature somewhat better, are instructed by spirits in a sometimes more and sometimes less perceptible way in all sorts of

spiritual and natural knowledge, and with you it was the same case in a more perceptible way.

<sup>5</sup> And the more natural, simpler and introspective the people live in this world, the more and more actively they are bound to the better and good spirits from the beyond. And that was also the case with you.

<sup>6</sup> But when you became more worldly-wise through your many travels, your teaching and guiding spirits left you and gave you back your own knowledge, your reason, your understanding and your own free will. But they nonetheless awakened the desire in you to look for Me and to now also find Me, and by that the three spirits provided quite well for you and your children and nations.

<sup>7</sup> But those spirits were once also people on this earth, and indeed of the greatest significance for all humanity that now lives on this earth; yet in the beyond, all the earthly differences of 'first', 'great' or 'small' completely end, and the last person of the earth will not be trailing the first, on condition that he has recognized the will of God and has acted according to His proclamation and ordinance.

<sup>8</sup> The will of God for all mankind is in brief this: Recognize God and love Him above all and your neighbour - that means your fellow-man - as yourself. Be true and faithful to everyone, and what you reasonably desire someone should do to you, do likewise to your fellow-man, and there will be peace and unity among you and God's pleasure will shine above your heads like a true light of life!

<sup>9</sup> That shall be enough for you. From this, everything else and further wisdom will be given to you. And now you may go and rest, for it is already about the middle of the night."

<sup>10</sup> The wise men then thanked Me and asked to be allowed to stay in My presence for the coming days, which I gladly allowed them. Thereupon we all took our rest.

<sup>11</sup> When we woke up the next day, a good breakfast was already fully prepared, and our wise men were already waiting with the greatest longing of the world to see Me again and also to hear Me speak; for they had taken My words greatly to heart.

<sup>12</sup> When I sat with all My disciples at the breakfast table and was eating and drinking and discussing this and that with the innkeeper, the wise men were already listening at the door. But since they only heard exchanges about more unimportant earthly things, they said among themselves: "Look, today he does not speak as wisely as last night! He must be quite multi-sided in his knowledge! But not much of divine wisdom is shining through!"

<sup>13</sup> When they were still busy discussing this and that among themselves, a very ill man suddenly came into the front room; since he was a neighbour of the innkeeper, he had learned through his people that I had arrived at the innkeeper and was staying there for some time. When he caught sight of Me through the door, he called out: "Oh Jesus of Nazareth, you wonderful saviour, have mercy on me and heal me as you have already healed so many!"

<sup>14</sup> I went out and said: "How long has your gout tortured you?"

<sup>15</sup> And he said: "Lord, seven years already! But I bore the pain nonetheless patiently, before it became too terrible; but now it is unbearable for me and so I allowed myself to be led to you."

<sup>16</sup> I said to the wise men: "Well, you are also doctors! Can you not help this man with your arts?"

<sup>17</sup> The eldest said: "Master, such sick people have been declared unhealable by us, and no medicine can help any longer! If the sun cannot help such a cripple any longer, then nothing in the world will help him any more."

<sup>18</sup> I said: "Well then, I will see whether he is to be healed or not!"

<sup>19</sup> At this I said to the sick man: "Be healed and walk; but sin no more in the future, so that nothing worse will befall you!"

<sup>20</sup> At this, the sick man suddenly became completely straight and healthy, thanked Me and left the house full of joy.

<sup>21</sup> This truly shocked the wise men and they actually started to worship Me. But I chastised them for this and I and the disciples then immediately moved on to Bethany to Lazarus, and the wise men also returned on that same day to their far-off land.

## **- Chapter 41 -**

### **The feeding of the five thousand (John 6:1-15)**

<sup>1</sup> It hardly needs to be mentioned that Lazarus was greatly overjoyed by My arrival. But I had hardly been there for three days when the whole, wide surroundings learned from the workers about My presence, and daily more and more people gathered, and they brought all kinds of sick people who were all healed. This caused a great commotion in all of Jerusalem, though, and it also came to the ears of the Pharisees, so that they began to seek advice among one another about how to catch Me and remove Me from this world.

<sup>2</sup> But I knew about this and on the tenth day of My stay in Bethany, I said to Lazarus and the disciples: "We will move away from here again towards Galilee; for the Pharisees are holding evil council against Me. But I do not want to cause any further commotion now, so that your house will also have peace around the festival time. I therefore shall leave here even today."

<sup>3</sup> Then Lazarus said quite depressed: "Lord, You are indeed all-powerful and can destroy the evil brood with one thought, which would be a great benevolence for all better Jews."

<sup>4</sup> I said: "I could indeed; but this is not the will of the Father, but instead they should act until their measure has become full. Only then will the great judgment come upon them; for they will thrust the sword into their bodies themselves through all their rising imperiousness which knows no bounds. In their arrogance they will rise against the Romans, who will give them a complete death. I tell you: No stone will remain on another, and the descendants will no longer find the place where Jerusalem stood, and if they should find something, they will nonetheless not be able to orient themselves accordingly and will not be in a position to determine any place for certain. That will happen by the world because of the world. But it is not yet the time and I have not come to destroy anything, but instead only to erect what has been broken and to seek and to find what has been lost. And it is now better that I should go away from here for a time, so that both, you and I, have some rest; for they will soon search for Me here, but not find Me - and this will be good."

<sup>5</sup> At this we took our breakfast and set off on our journey. But Lazarus accompanied us almost down to the Sea of Galilee, and a great number of people followed us. But at the sea, which we reached quite late in the evening, I stopped and stayed the night in an inn. The next day Lazarus took his leave and went home again with his people.

<sup>6</sup> I boarded a great ship with the disciples, whose number was once again more than seventy, and sailed close to the town of Tiberias across the sea. But since the people saw that I was leaving, they immediately rented a large number of ships and followed Me thus unceasingly, because they were seeing the signs that I was performing on the many sick. We landed with the many ships accompanying us at a very uninhabited place about an hour away from the town of Tiberias, behind

which immediately a high mountain rose.

<sup>7</sup> I however, said to the disciples: "Let us go up this mountain! I will rest at the half-way point, without being noticed by those coming up this path from the town; for the people of this town have little good sense and even less faith; for they are a trading community and their sense is money and profit."

<sup>8</sup> We then immediately went up the mountain to the determined place, where it was very peaceful and there was a lot of grass, which was very comfortable for our rest. There I sat down with the disciples. Also the many people who had accompanied us came after us with the bread baskets that they had taken with them and camped around us. For it was already almost the Passover, the main festival of the Jews, and it was the tradition to take new, unsalted fish with them in their baskets, as well as fried fish, some eggs and lamb.

<sup>9</sup> I, however, stayed here for five days and we all had enough to eat and drink for four days, since there was also a good and fresh spring at our resting place. But when the supplies had been consumed by the fifth day, Peter drew My attention to the number of people which was growing almost by the day, and that they had nothing more to eat.

<sup>10</sup> I then lifted My eyes and looked out over the great number of people and saw that a large number of people had come to Me. I said to Philip, who was usually our treasurer and as a Greek-turned-Jew was sometimes still somewhat weak in his faith: "Yes, where are we now to buy bread for so many people, so that they all get something to eat?" I only said this to test the unbelieving disciple a little, for I knew very well in any case what I was intending to do.

<sup>11</sup> And our disciple (Philip) sat up straight and answered Me: "Our whole cash now consists of two hundred pennies, and there will not be sufficient bread for this value for everyone to receive just a little for himself."

<sup>12</sup> Another disciple, also not exactly the very strongest in faith, although he was a brother of Simon Peter, said: "Lord, there is a lad here who has five barley loaves and two fish in his basket, but what are these for so many?"

<sup>13</sup> I said: "Bring Me the boy and see that the people sit down in an ordered fashion!"

<sup>14</sup> Since there was much grass in this place, the men sat down, in number about five thousand, not counting wives and children. I then took the loaves, gave thanks to the Father and blessed them. Thereupon I gave the bread and fish to be distributed among those who had sat down, and remarked to all the disciples that they should give to everyone as much of the loaves as well as of the fish as each wanted to be satiated. Then everyone ate and all were repleted.

<sup>15</sup> But since they could not eat everything, I again said to the disciples: "Go and gather up the leftover pieces so that nothing gets lost and spoiled!"

<sup>16</sup> Then the disciples took the largest baskets, went and gathered the leftover pieces of everything which had not been eaten, and filled twelve large baskets full from - say - the five small barley loaves.

<sup>17</sup> Then the disciples said: "Truly, this time feeding the people exceeds the two previous times! But what should now be done with the twelve filled baskets?"

<sup>18</sup> I said: "It belongs to the people; they will indeed know what they should do with it. We do not need it, since firstly we are now satiated and secondly we will leave in any case for Capernaum still today."

<sup>19</sup> Then the disciples gave the full baskets to the people and everyone took a portion and no-one could complain that he had too little.

<sup>20</sup> But since the people now saw the sign which I had effectuated, they said: "This is truly the prophet who is to come into the world! What is it then? If he is thus as powerful as no other power in the world, and wiser than Solomon, then it is indeed time to make him our king with force!"

<sup>21</sup> But since I perceived that they were intending to make Me their king with force, I said quietly to John: "You hear what the intentions of the people are; thus I will now quickly and unnoticed withdraw higher up this mountain. But you remain here until the evening. Once the people have dispersed, I will come back to you again; but if they do not go away, go down to the lake. There a good ship will be waiting for you; travel with it to Capernaum where I then will catch up with you!"

## **- Chapter 42 -**

### **The disciples travel across the sea to Capernaum (John 6:16-21)**

<sup>1</sup> John paid good attention to this. However, since he was mostly concerned with the spiritual correspondences and keen to learn the cause, effect and purpose of everything, he also asked Me why I had worked this sign.

<sup>2</sup> And I told him: "You are meant above all to grasp the secret of the Kingdom of God particularly deeply, and so quickly pay attention: These people are the world, which has eaten up it's whole supply of spiritual food. Only in a simple boy was there still a pure, unspoiled heart and some childlike faith, wherefore he had a supply of five loaves of barley bread and two fishes.

<sup>3</sup> The five loaves of bread signify that his five senses are still pure and unspoiled and, therefore, also his heart and his soul, which became instantly obvious by the fact that he very gladly did My bidding. Yet the two fishes, like the goodness of love and the truth of faith, or like the living warmth of love, like a fire and a living wisdom-light, indicated his childlike faith, his trust and his love. At the same time his being alone and personal insignificance demonstrated how weakly and how little the good and true out of the heavens is currently present among the worldly people.

<sup>4</sup> The five loaves also signify My teaching to men. It seems to be far from sufficient for all the people of the earth, but it will multiply like these loaves. Nevertheless, even the wisest who are taught and satiated by Me in spirit will have endless scope left to keep finding out more and ever deeper truths for the whole of eternity. For the twelve baskets correspond to the twelve tribes of Israel and they, in turn, to the unattainable Divine perfection in everything, taken collectively.

<sup>5</sup> This, My dear John, is the corresponding significance of this sign, and the intention of these people to proclaim Me a worldly king, is their evil and very corrupt worldly inclination, because they want to be a very mighty and feared nation and knock all their imagined enemies over the head, and this would be diametrically opposed to the spirit of My teaching. And so I will quickly disappear. Yet you do what I told you to do."

<sup>6</sup> At this I hid Myself behind the crowd of disciples in a bush and pushed through it quickly up to the full height of the mountain; for a miraculous path soon opened up before Me - but not for those wanting to follow Me. Hereupon the people turned to the disciples and wanted to hold them in a harsh manner responsible for letting Me get away from them.

<sup>7</sup> Then John stepped forward and said: "You are indeed more than we are! Why then could you not

stop Him yourselves? Stop the storm and the lightning! Command the waves of the sea when they threaten to swallow you up! And I, only a disciple, can tell you: It is easier and more effective for you to command stillness to the raging elements than to change the will of the Man of God! Let this be a lesson to you, and do not be of such a foolish mind! How did you want to make Him a vain worldly king over the Jews - He Whose Spirit is the eternal Lord over everything in heaven and on earth! You were able to clearly see that from the many signs that He performed before your eyes. He only needs to want, and it will be just as He desires. But His omni-vision and His will reach also to here, as well as endlessly further; therefore do not be foolish and be calm, so that nothing unpleasant will happen to you!"

<sup>8</sup> At this speech by John, many went to rest; but some grumbled and wanted to go and find Me at any cost on the mountain. But they soon came across such unpassable obstacles that it was the purest impossibility to get over them, soon came back from their fruitless efforts quite exhausted and could now not understand how I had climbed over the most terrible cliffs. But I also could not have gone down at all, since all the possible paths down from this resting place had been occupied by them and they would have seen Me somewhere. In short, they saw that they were not in a position to do anything, and then began to ask one another what was to be done. Some of them asked the disciples what they should now do without the master, or whether he would come back again.

<sup>9</sup> But the disciples said: "What should we do other than to go back to our homeland towards Capernaum! There He indeed will come to us again, however and whenever He wants to."

<sup>10</sup> Then the worst of them began to leave; but many still waited and wanted to see first what the disciples would do. But when it began to become evening, the disciples rose and hurried down to the sea, where a big ship was waiting for them already - as I had said to them before - which they quickly boarded and left even before the many people coming down from the mountain, could reach them; for the way down was somewhat difficult and could only be covered with quite a lot effort and care by the unpracticed mountain climbers. From there they went on to the city of Tiberias, and many rented ships there to Capernaum. Some left immediately, others waited to see whether I would not come down from the mountain and then travel with them to Capernaum. However, since I did not come into sight anywhere, they only left in the morning.

<sup>11</sup> The disciples quickly sailed across the sea in the direction of Capernaum with a good wind. But the disciples thought that I was following them with another ship and would catch up with them; for the distance was rather far and so it had become already quite dark when they still had quite a long stretch to sail and to row to Capernaum, because they then had to fight against a counter-wind for some time. They constantly looked around to see whether and from where I would come to them; but I was still nowhere to be seen and had thus not yet come to them despite their great longing. Then they became sad and said to one another that I will certainly come to them only in the morning.

<sup>12</sup> As they were thinking this, a strong wind suddenly picked up and the sea began to whip up great waves.

<sup>13</sup> The sailors then said: "Pull down the sails completely and everyone get strong grip on the oars, otherwise we will have an accident if we do not reach the harbour soon!"

<sup>14</sup> Then everyone grabbed the oars. And when they had rowed about 25 to 30 field-lengths, they saw Me coming on the very rough sea to their ship; but despite the fact that they had seen such a thing from Me once before in a similar situation, they were nonetheless seized by a great fear.

<sup>15</sup> Since I was quite well aware of it, I spoke to them all and said: "Why are you all afraid? Do you not see that it is Me?"

<sup>16</sup> Then the disciples wanted to take Me onto the ship, since it was still a long stretch to the land; but as they desired this, behold, the ship was already right at the land in the same moment!

<sup>17</sup> This created an extremely great commotion among the new disciples who had not yet experienced or seen such. The sailors also were quite beside themselves and still thought that I had died somewhere and was now walking about visibly as a ghost, perhaps cursed by a conjurer, or I was one Myself and had commanded the spirits of the waves to carry Me across the sea. For the sailors were Greeks and therefore also heathens, and could naturally not judge otherwise, since they knew only very little and indeed nothing at all about the true, spiritual Judaism and therefore they were left to their own opinion for now.

<sup>18</sup> We soon headed for a well-known inn, where before I healed an arthritis-suffering person who had been let down through an opening in the roof into the room to be healed by Me. There we were accepted well and also immediately served in the best way.

## **- Chapter 43 -**

### **The bread of life (John 6:22-35)**

<sup>1</sup> The next day, when we went out into the open after breakfast in order to look around at what was there, we met a great number of people at the shore who had followed us in the night from Tiberias with great difficulties. But they were the same people who had stood yesterday evening on the other side of the sea on the banks and indeed observed that the disciples had sailed away alone over the sea without Me. And these people now also saw that no other ship was there apart from their own recognizable ships and the one in which the disciples had sailed away alone, as well as that I did not enter the ship at its departure at all, and that My disciples had sailed away alone.

<sup>2</sup> But when we were walking up and down along the shore, other small boats arrived which had only left Tiberias early in the morning. They had first sailed to the place, got out and visited the place where they had eaten the bread through My giving thanks in order to convince themselves that I was no longer there. But since they had not found either Me or My disciples there, they quickly hurried back to the ships which were waiting for them and sailed back to Capernaum with a good wind; for they knew that the disciples had gone to Capernaum. When they arrived in Capernaum at midday, they immediately sought the disciples and above all Me, to see if I was there.

<sup>3</sup> And when they found Me after a long search, namely in a school in Capernaum, as will be shown later, and now saw clearly that I must obviously have come across the sea from Tiberias to Capernaum, since I would have needed a good few days to make the long trip by land over the many mountains and valleys to get to Capernaum, they asked Me and said: "Oh Rabbi, how did you get across the sea?"

<sup>4</sup> But I quickly gave the disciples a sign not to tell this to anyone, for I was intending to teach these heroes of the old faith a lesson that would be quite suitable to separate the chaff from the wheat.

<sup>5</sup> And so I said to the inquirers: "Truly, truly, I say to you all: You seek Me not because you saw the many signs which I have performed, but because as hungry people on the mountain, you ate of the loaves and were satiated. You therefore have called Me a great prophet out of thanks and finally wanted to even make Me your king, because you thought to yourselves: 'Behold, he has sufficient power over our enemies, for whom we have to work and in addition he can also always provide us with bread and we will then no longer have to work!'

<sup>6</sup> But I say to you all: The food does not work for the spiritual life of the soul, but only for temporal life of the fleshly body. I, as now the Son of Man, however, want and will show and give you all another food which remains and works for eternity in the soul. Since therefore the Father in heaven has sealed and destined Me. And this food consists of truly performing God's will and thereby also doing God's work."

<sup>7</sup> Then the inquirers said to Me: "Then tell us what we should do that we may work the works of God? We are only people and not prophets and can only live according to the laws of Moses."

<sup>8</sup> I said: "Yes, if you had kept the law of Moses, you would have recognized Me long ago! But out of fear for worldly punishment, you hold on to the statutes of the world with secret fierceness and therefore do not recognize Me, despite the fact that I have performed such signs before your eyes which never ever before have been performed by any other person."

<sup>9</sup> But I now want to tell you what the work of God is from now on. This is the work of God from now on, which can be worked by you in that you believe in Me as in Him Whom God prophesied through the prophets and now has sent to you all into this world!"

<sup>10</sup> Then all of them widened their eyes in amazement and said: "What other signs do you then perform beyond those already seen by us? Tell us and show us, that we may see, and believe what You say about Yourself! Thus which other signs do you perform? Until now we only know that you have healed all kinds of illnesses and that you really have fed us in a truly miraculous way until we were satiated with a lot of bread from the few loaves on the mountain. However other prophets from Moses onwards have also performed similar and also even greater signs. Did not our fathers eat the manna in the wilderness, as it is written: 'He gave them bread out of heaven to eat.'"

<sup>11</sup> At this I said to them: "Truly, truly! It is not Moses who has given you bread from true heaven, but only from the visible, earthly sky out of the air; but it is My Father in the true, spiritual heaven Who now gives you the true bread out of heaven through Me. For the bread of God is what comes down out of heaven in Me and gives life to the world!"

<sup>12</sup> But they did not understand that, when referring to the true bread which gives the soul eternal life, I only meant My word and My teaching, which goes forth out of the eternally most living love and wisdom of God and thereby is life and wisdom itself and gives the soul true life.

<sup>13</sup> Therefore, because they understood this only to be the bread that they had eaten on the mountain, they also said: "Lord and master, give us then this bread to eat evermore, and we will demand nothing further!"

<sup>14</sup> I then said: "What are you saying and what are you demanding? Have you then not understood what I was saying? I am the true bread of life! He who comes to Me, shall not hunger and he who believes, shall never thirst!"

<sup>15</sup> They then said: "Lord, we are still with you! And since we have had nothing to eat since this morning, so we are nonetheless beginning to be hungry and thirsty, although we believe that you are a great prophet, perhaps greater than Moses, about whom one can no longer say with great certainty that he truly once existed. We have never seen Moses; but we have seen you and still see you, and so you are obviously more than Moses and all the old prophets. But nonetheless we are already quite hungry and thirsty. What then does your word mean?"

<sup>16</sup> I said to John quietly: "Do you see, what I secretly told you yesterday on the mountain, was it not true?! These people are still on the level of animals, and I am therefore speaking concealed so that they will become quite senseless and leave Me; for their time is not yet here."

## **- Chapter 44 -**

### **The Lord's mission on earth. The flesh and blood of the Lord (John 6:36-58)**

<sup>1</sup> At this I turned back to the people again and said: "But what are you saying? Have I ever said that you have not seen Me?! But I know and I say and have said to you that you have seen Me and My signs and yet do not believe, that all and everything what the Father in heaven gives to Me shall come to Me; and the one who comes to Me, I will certainly not cast out.

<sup>2</sup> Remember what I say to you: I am not of this world like you. For I have come down from heaven not to do My own will but the will of Him Who sent Me.

<sup>3</sup> Then they asked and said: "What is then the will of Him who sent you from heaven to us into this world?"

<sup>4</sup> I said: "It is hard to preach for deaf ears and it is hard to write for the blind. And this is the will of Him Who sent Me, that of all He has given Me, I lose nothing, but I bring it back and awaken it to life again on the youngest day.

<sup>5</sup> Then many said: "The man speaks strangely; it seems to us that he is crazy."

<sup>6</sup> But others said: "Speak plainly and explain yourself clearly! What is it about the youngest day?"

<sup>7</sup> I said: "If you recognize Me and believe in Me, then a youngest, true day will rise in your soul, in which I will awaken you all through the power of the truth of My teaching. But if you do not believe in Me and do not recognize Me, there hardly will ever be a youngest day in your soul."

<sup>8</sup> The people said once again: "So tell us then clearly what the will of the Father is!"

<sup>9</sup> I said: "Thus listen! For this is the will of My Father who sent Me, that every one who beholds the Son and believes in Him and acknowledges Him as the true Messiah of the world may have eternal life; and I Myself will awaken him on the youngest day. But what the last day is, I have already shown to you."

<sup>10</sup> At this the Jews began to grumble, particularly since I had said: 'I am the bread of life that came down out of heaven.'

<sup>11</sup> And they said: "Is he not the carpenter Jesus, the son of Joseph the carpenter?! We know him, his father and his mother only too well, don't we? How then can he say that he has come down from heaven? His reason and his otherwise rare characteristics could in any case have been given to him from heaven, since without a Divine breath, no great and famous man has ever existed anywhere; but he himself cannot claim before us firmly that he has come to us from heaven even as a truest bread for eternal life!"

<sup>12</sup> I said to them: "Do not grumble among yourselves. I tell you all once again: No-one can come to Me (recognize Me) unless the Father (the love from God and for God) Who sent Me, draws him; and I (My word and My teaching) will awaken him on the youngest day.

<sup>13</sup> It is even written in the prophets: 'At that time which will come - and which is here now - they all will be taught by God!' And therefore I say to you now: Who has learned it from the Father (Love), comes to Me (he will also certainly recognize Me indeed).

<sup>14</sup> But I do not say that to you now as if any one of you has ever seen the Father except for Me, the One who is from God; I have seen the Father. Therefore I say to you all despite your grumbling:

Truly, truly, who believes in Me, already has eternal life (thus My full resurrection on the youngest day) in himself. I Myself am truly the bread of life!

<sup>15</sup> Your fathers indeed ate the manna in the wilderness (sensual fleshly life), and they died, many even in their souls. However, this bread, which I represent in Myself, and which has truly come down out of the heaven of all being and life, effectuates that everyone who eats from it (accepts the teaching in faith and acts accordingly) will never die.

<sup>16</sup> Truly, I have come down from heaven as the living bread! Whoever eats from this bread (accepts the teaching in practice) will live in eternity! And behold, the bread which I will give is My flesh, which I will give for the human lives of this world!" (By this is to be understood the external, material clothing of My word, within which the living, spiritual word is found like the living seed in it's dead shell.)

<sup>17</sup> That was now too much for the Jews, who did not have the slightest conception of a spiritual sense, and they began to rather bicker among one another.

<sup>18</sup> One group said: "Let's allow him to speak, and in the end we will indeed see what will come of it all!"

<sup>19</sup> However, the less moderate said: "Oh, what! You can see and notice at first glance that the man is not in full possession of his senses! Previously he was still only bread from heaven that we should eat in order to receive eternal life; but now he even demands that we should eat his body! Crazy! How can this man give us His flesh to eat? And how many will indeed be able to satiate themselves by eating his flesh to enter eternal life?! If that is the condition for attaining eternal life of the soul, then precious few will achieve it!"

<sup>20</sup> I said: "You may fight and bicker as much as you like, nonetheless it is as I have said to you. And I now say to you even more than that: unless you eat the flesh of the Son of Man and drink His blood, you will have no life in yourselves. (What the body means has already been shown; the blood as the actual physical fluid of life which give life to the body, maintains it, feeds it and gives it the reproductive seed of life, is the actual inner spirit of life in the external letter words.)

<sup>21</sup> Now some of the Jews were even more incensed.

<sup>22</sup> Some of them even began to laugh, but the more moderate said: "Let him speak! Who knows what will come out of it all in the end! We indeed know that he has otherwise often spoken very wisely." And they turned to Me and said: "Dear master, we beg you to speak sensibly!"

<sup>23</sup> I said: "How can I do that?! I am now speaking as He whom you recognized on the mountain; I speak before you all as a great prophet! But show Me a prophet who has ever spoken in any other way before the people! And thus I say to you all one more time: He who eats My flesh and drinks My blood has eternal life, and I will awaken him on the youngest day. For My flesh is true food, and My blood is the true, animating drink.

<sup>24</sup> In addition I say to you all: He who eats My flesh and drinks My blood abides in Me, and I in him. As the eternally living Father truly sent Me, and I live for the sake of the Father, likewise he who eats Me, will also live because of Me. And it is exactly that bread which has come from heaven, as has already been said, which does not have the effect of the manna in the desert which your fathers ate and then died, as I have already shown you, but instead whoever eats this bread, will live in eternity.

## **- Chapter 45 -**

### **The people's opinions about the speech of the Lord (John 6:59-64)**

<sup>1</sup> Since I have said this in a synagogue in Capernaum, where there were besides My now many disciples and besides the large number of people who had followed Me from Jerusalem, also a number of Jews present, and this teaching of Mine that even My first disciples did not understand, caused a lot of amazement and great commotion and gave rise to many disputes.

<sup>2</sup> Some said: "He cannot have meant the flesh and blood of his body."

<sup>3</sup> Others said: "Yes, what else should we then understand by this? If he is a wise man and wants to teach the people - and that in a public school - he should speak to the people so that they can understand him; for we people are only human and not spirits, and a true wise man must indeed know that and see clearly what sort of listeners he is dealing with. But that was such a ridiculously difficult lesson that truly no humanly sensible person can listen to it! We were only surprised how many people could have listened to it for so long. If he had given this lesson in Indian, we would have had the same use from it!"

<sup>4</sup> But the more moderate said again: "That is indeed true to begin with, but nonetheless we believe that something quite different is behind it all, and that he has perhaps only spoken so intentionally in order to force our souls to think more actively and more deeply - and if we ask him for a closer explanation, perhaps he will give it to us?!"

<sup>5</sup> Said the others: "Haven't we done that?! When he was supposed to explain to us more closely how he is to be understood, coming down from heaven as true bread, he then mentioned even his own flesh and blood that we should eat and drink in order to receive eternal life! Those are either intentionally such craftily given riddle-teachings that no man ever will understand, or the otherwise good man has permitted himself to joke with us. Let it be as he wishes, neither the one nor the other can have any value for us! But whoever has healthy reason like we do, follow us and go his own way!"

<sup>6</sup> At this many left the synagogue, and only the numerous disciples remained, as well as the twelve chosen apostles, of course; for they were still waiting for a more detailed explanation. But even they were mumbling among one another and saying: "It is indeed strange of Him! Today He could have made thousands into firm followers of His teaching with a clear lesson appropriate for human reason; but in this way, He has injured Himself for a long time to come! For who will be able to listen and bear Him any more from now on?!"

<sup>7</sup> Even the Greek-Jews said to one another: "That is a huge jump and difference between the lessons in Bethany and this one here now! The Jews who have now left, have judged things, as they are now, quite correctly. But perhaps He will express Himself more clearly about it later - and now they who wanted to make Him into their king on the mountain are all gone, and so there will be less to prevent Him from speaking openly to us."

<sup>8</sup> But since I noticed it Myself that many disciples were also annoyed and grumbling among one another, I said to them: "How can that cause you to stumble?! Did I not say to one of My disciples that these people are not close to mature enough for the inner acceptance of the Kingdom of God?! But I have dealt them all a good blow now which will occupy them quite a lot and make them more mature in future. For I must first prepare the people so that in the future they will be all the more capable of understanding the deeper secrets of the Kingdom of God all the easier."

<sup>9</sup> The disciples said: "Yes, yes, that can all be so and will certainly be so; since Your wonderful signs speak for this. But that we should eat Your flesh and drink Your blood in order to gain eternal

life, Lord and Master, that is obviously something that is purely impossible to carry out for us according to the manner of Your speech! Certainly we all care very much about avoiding death - even if it only means the present life of the soul, because the body is in any case only earth and dust which hardly can ever be reanimated again; but if such a thing is only possible at the cost of Your bodily flesh and blood, which in any case would be enough for only very few, then we will do without the eternal life of the soul and will end our life for eternity on this earth as honest men. But if You mean something else by this, then You would truly do well to give us a tiny light on the subject. If You are going to ascend again soon to where You have come according to Your claim, where and how will we then be able to have Your flesh and blood? Thus today's lesson means obviously absolutely nothing without a closer explanation!"

<sup>10</sup> I said: "Have I not said then that it is difficult to preach to the deaf and it is difficult to write for the blind?! It is the spirit who gives life; the flesh profits nothing; but the words that I have spoken to you, are spirit and are life and not an earthly flesh and blood.

<sup>11</sup> But I now say to you all quite openly that there are some of you who either have no or very little faith, and there are even some among My older disciples whom I knew from the beginning, who had only little faith and one of them is even a greedy thief and a traitor!

## **- Chapter 46 -**

### **A test for the disciples of the Lord (John 6:64-70)**

<sup>1</sup> This had a thundering effect so that many of them became quite appalled about this and said: "Lord, why did You not say this much earlier?! Truly, we would have discovered such an unworthy person among us a long time ago and gotten rid of him for ever, if You in Your great patience did not want to lay hands on him Yourself!"

<sup>2</sup> I said: "I have told you all often enough that everything in this world has it's own time and measure. At the harvest, no clever farmer will reap the weeds with the pure wheat, but instead only the pure ears of wheat, and he will have all the weeds that have grown up wildly among the wheat collected into bundles by his servants in order to burn it to fertilize the field.

<sup>3</sup> For this reason I have said to you all before, that truly no-one can come to Me unless it has been granted him by the Father Who is Love and Life and Truth in Himself, just as I am in My Father and He thus also to the same degree in Me, since I am in the Father and He is in Me.

<sup>4</sup> Surely, no-one of you should believe to be already truly with Me because he moves around with Me, listens to My words and marvels at My signs - but only he alone is truly with Me, who has an inner, very pure love for Me and who believes without a second thought everything that I teach, and that I, presently the Son of Man, have come from the Father and am one with Him in the Spirit."

<sup>5</sup> Then the disciples, including the Greek-Jews and the twelve, said: "Yes, if so, then our travels with Him are of no use! The hardness and the incredible we do not understand - and thus we cannot believe it. Loving Him completely quite purely is also something, since He now truly behaves towards us in a way that little fondness for Him can fill us. Therefore we shall now just go back to our Moses; for he is clearer and more understandable for us. Loving God in any case only means keeping His commandments and thus we hope to one day become blessed even without believing in this puzzling lesson."

<sup>6</sup> As a result of this, many then withdrew and no longer walked with Me, although later they thought

quite hard about these My words. But since I did not say a word to any of those leaving, that he should stay and have patience, also those who stayed began to make very troubled faces and did not know what to do - whether also they should leave or stay.

<sup>7</sup> Then I said to them all in a friendly and questioning tone of voice: "You do not want to leave as well, do you? You are as free before Me as every man on this earth."

<sup>8</sup> Then Simon Peter said to Me: "Lord, to whom shall we go? You alone have the words of life, even if we are not able to understand them immediately in all their depths. At the right time You will enlighten us about it, when we are more worthy of Your higher light than now. And we have believed that from the beginning and recognized that You are the Christ and the living Son of God, and so we cannot possibly ever leave You again, oh Lord! Lord, just do not send us away, and still have patience with our great weaknesses!"

<sup>9</sup> I said: "That is good and right, and so it shall remain! But since we are remaining here in this open-model school in Capernaum, I cannot avoid revealing something else to you. You all know how last year in this area I chose you twelve out of the many disciples - and behold, nonetheless there is a devil among you!"

## **- Chapter 47 -**

### **Judas Iscariot (John 6:71)**

<sup>1</sup> But here I obviously meant Judas Iscariot, since I had known from the very beginning what sort of person he was. (John 6:71) But nonetheless he had a lot of enthusiasm, was completely active and could speak and present the lessons well, and as such he was chosen by Me for a mission along with the other eleven because of the good and not the bad facets. But since he achieved more through his earnest, hard work and through his ability of persuasion in the same time as the other eleven put together, he also began to pride himself to be more than he was.

<sup>2</sup> But when his arrogance came up against something, a secret anger gnawed at him more and more, and from day to day he became more closed and had a sharp eye on the other eleven disciples, in order to spot something that he could bring up before Me. But since such did not happen which could have served to cool his anger, he secretly became ever more bitter and searched all the more fervently for an opportunity to embarrass his brothers; he often thought about finding a suitable means.

<sup>3</sup> He was a greedy and money-loving person who often presented with all persuasion the possession of money as something highly necessary for earthly life, because the worldly rulers had introduced it to relieve the otherwise tiresome bartering.

<sup>4</sup> Once he even said to the wise Nathanael - with whom he spoke the most - that I obviously need no money for earthly life, was quite clear and pure to see; for being equipped with Divine omnipotence, one could get by without money anywhere. But people without this potential and without having the luck to be My disciples, would have to have money for the earthly life as well and necessarily the emperor himself in order to pay his soldiers and other state officials.

<sup>5</sup> Nathanael indeed always corrected him, saying that money was nonetheless a great evil among the people, although it could also be the cause of many good things in the hand of a just person, like all earthly goods. But it would still contain evil in itself, in that it could awake the greed of man greatly and most of all be the reason for vices and iniquities of all sorts from great to small.

<sup>6</sup> Our Judas Iscariot accepted this indeed, but explained money nonetheless to be a necessary evil, just as the body is also a necessary evil for the soul. But when the soul uses the body wisely, the body is then also a temple of salvation, through which alone it can achieve eternal life and the true childhood of God.

<sup>7</sup> Thus, through his eloquence, he knew how to find a so-called right hook everywhere, and it was difficult to be right with him. But he brought it with his legal philosophies so far, that he represented like the Spartans and Cretans even theft as a just thing in an emergency and accused Moses of imbecility by representing every theft as a bare sin. He did not consider that even the permitted, most necessary theft in time leads man to the greatest laziness and no-one would work and save any longer if he knew that, if he had any reserves, it would soon be betrayed and taken away by those in need. But if such a custom was allowed to the people, what would happen then to love for one's neighbour or the recognition of God?!

<sup>8</sup> Nathanael showed Judas quite well that his justification of theft did not correspond with his highly economical ambitions and that permitted theft would destroy even the most correct thrift. But then he came back again with his concealed cleverness and so there was nothing that could be done with him. Only when I chastised him, did he leave off his ideas for a time and gave in to secret better considerations. Therefore I gave him this other nudge in the synagogue, which he understood quite well by himself, although the other disciples only guessed, but did not exactly want to point their fingers at him, because I did not want that, although I knew everything what he was going to do in future; for his measure had to become full for his fall, since in the end he livingly had to convince himself, that all his earthly action tendencies as a warning example for all people were fundamentally evil, otherwise no improvement would ever be possible for his soul, not even on the other side.

<sup>9</sup> That is now the character of this disciple, given here in order to thoroughly see the reason why this time I called him a devil; for secretly it annoyed him the most that I was giving such a speech in the synagogue, because of which so many were becoming annoyed and thus withdrawing from Me; since secretly he already made all kinds of speculations with them by himself and was thus secretly also the most annoyed. Yes, he even made a comment to Nathanael that I expressed Myself quite sharply against the evil of annoyance in the house of Peter, but was now annoying thousands Myself until blue in the face, and how this could be connected to My teaching.

<sup>10</sup> Nathanael of course pointed out that I then had spoken mainly about the evil nuisance of small children.

<sup>11</sup> But our sophist had also a reply for this, and when I and the disciples left the synagogue at around the fourth hour of the afternoon and went back to our good inn, Judas Iscariot did not come with us, but instead went about the city to some acquaintances, where much was spoken about My incomprehensible speech. But there he proved himself once again to be My disciple and as a good speaker and through all kinds of quirky, phony proofs, he made My speech more bearable to them, even if not in the right light. We didn't see him for about seven days, in which time we stayed in and around Capernaum. But then he came back to us again.

## **- Chapter 48 -**

### **At the inn of the innkeeper of Capernaum.**

<sup>1</sup> We however, when we returned to our inn from the school, already found a well-laid table with wine, bread and fish, and the innkeeper took great joy in having Me and My now significantly fewer disciples as his guests.

<sup>2</sup> Only when we all had sufficiently eaten and drunk, did the innkeeper ask us: "Lord, this time Your secret teaching seems not to have cheered the many local and foreign listeners in the great, open synagogue; for they all went out in anger and left. Some of them complained more, some less, and the foreigners and also everyone who was still with You yesterday as disciples, said that You spoke deliberately like this to get rid of them in a way, which was not good of You, since they already used their money to provide for themselves to be there.

<sup>3</sup> There were several with me who were very annoyed at this and also said that they had placed great hopes on You, but they were now disappointed in a very unpleasant way, and they also said that You would find very little inroads with the people in this way with such Your teachings, despite Your highly miraculous signs. I allowed them to speak and did not reply. They then paid for their food, got into their ships and sailed away.

<sup>4</sup> However, it was quite pleasant for me to hear that these bragging wise men for once had found their match in You, oh Lord, with their reasoning. For already yesterday in the night, when You had gone to rest after the meal, much was said for and against Your multiplying of the bread and about Your miraculous arrival over the sea. Everyone expanded his wisdom as wide as possible. But I thought by myself: 'Just wait, you wise Jews! The Lord will certainly place a limit to your wisdom at the right time, beyond which your very bright reason will certainly not be able to jump!' And today my secret wish has already come into the greatest fulfillment!

<sup>5</sup> I was also in the synagogue myself and have heard the main part of Your speech very clearly; but I did not find anything in it which in the slightest manner could have been foreign to me. For although You are now in full human form, it has been clear to me for a long time already that You are the Lord over heaven and earth and over all the spiritual and sensoric worlds. Who besides You can provide for all people and animals the daily bread, and who besides You gives the spirits as well as our souls the eternal life, it's love and it's wisdom, which I see as the true and living bread which comes from heaven?! To some of the better ones I tried to make this clear in this way, but their foolish and very puffed up mind still did not understand it.

<sup>6</sup> I did the same when You began to speak very tangibly about Your flesh and blood, because they asked me how I understood it all. Well, I said: This is even clearer than the previous points and explains and confirms my previous opinion! Earthly speaking, is the earth not in a certain way a true body of God and all the nourishing waters it's blood?! Where else does all this earthly daily bread come from then? And in a spiritual connection - is God's love to us unworthy people not the truest earthly ground for us which carries us physically and spiritually, bears us and feeds us, and is the gift of reason and understanding and now His teaching not the truest and most living blood of God, which animates, strengthens and truly makes our souls, thirsting for truth, more alive?!

<sup>7</sup> Then several said: Yes, that is all very true; but why then does he not explain his speech in this way too?

<sup>8</sup> I then said: 'He will indeed have His good reasons! Probably He will think thus: Whoever truly believes in Me will also understand Me; but whoever does not believe with the many signs and with the wisdom of My teaching that I am the Lord Jehovah Zebaoth, should go back to his world and should squirm around in the dirt of the earth like the most foolish swine!'

<sup>9</sup> They then became angry and left. Lord, have I done anything wrong in this?"

<sup>10</sup> I said: "Oh, by no means! For firstly you have understood My words quite well right to the basics and have also explained them to the blind very well - and secondly, your final remark was also quite appropriate! For such people are truly to be compared to the swine who, the brighter and warmer the sun of heaven begins to shine, the more greedily and fervently they run to the dirtiest pools of mud in the world and feel completely happy there if they can roll around in their own excrement. I told them all in the end very clearly that the flesh and blood that they think of is of no use, and that My words are spirit and life! But the oxen and swine did not understand it and therefore your final remark was quite appropriate, and I will therefore remain several days with you here.

<sup>11</sup> But now bring more wine; for we will be very cheerful today and the following days! I have now great joy in you; for you have understood Me better than any of My disciples. Towards evening we will go fishing, so that there will be a supply for you and for us. However, do not speak of Me in the city; for then we will have little peace. And now bring us wine and bread!"

## **- Chapter 49 -**

### **The Lord's forbearance concerning Judas Iscariot.**

<sup>1</sup> We now drank the wine and ate the bread with it; since we were about thirty-two people and were again in need of such a strengthening.

<sup>2</sup> While still cheerfully enjoying the late meal, one of the Greek-Jews said: "Lord and Master! It would be indeed very suitable for this most extremely friendly innkeeper of ours to take the place of that disciple who constantly annoys You and to give the other - if he should come back again - the Roman *Consilium abeundi* [advice to be absent]. For as far as we have noticed, he seeks money worse than any tempter, and all his senses are world and luxury. Besides this, he possesses a very evil passion, and this consists of empty boasting and lies, and You and humanity are little served by such a disciple. But this innkeeper is truly gifted with a bright spirit of his own and understands even Your most secret speeches truly better than Your old disciples; therefore he would be a very excellent replacement for the absent one."

<sup>3</sup> I said: "I will stay in Galilee from now on until the festival of tabernacles and will even then consider long and hard whether I will go to Jerusalem for the festival or not, and so we have more than enough time in which our innkeeper Matthias (Mai or Moi diaz = 'my worker', also 'my servant') can accompany us everywhere and so he will - at which opportunity he will learn many other things for his ear and eye and for his heart and soul. But then he will become a very good and effective spreader of My teaching for this area; for even these people have been given to Me to enliven and not for death.

<sup>4</sup> But as far as he who is absent is concerned, he may come whenever he wants - but he also can stay away if he wants to; for every man, good or evil, behaves towards Me in the spirit as towards the sun in the body. If he wants to be illuminated and warmed by the rays of the sun, he can do it - whether he is a good or an evil man, it will not be forbidden to him; but if he does not want to, he will not be forced to do so by God, which is why it is also said: God allows His sun to shine on good and evil. And behold, thus it is also with Me in the living spiritual respect! Whoever wants to follow Me can do so, and I will not turn him away, even if he is the greatest sinner! For I came into this world only for the sake of the lost and poor in spirit; since the healthy do not need a doctor.

<sup>5</sup> And as such also he who is absent may come with Me as he wishes, just as I did not turn away the Judeans today; but because they went of their own accord, I did not hold them back and order them to remain. Nor did I speak incomprehensibly to them, as if I had wanted to drive them from Me, but instead I spoke like that because I, led by the Father, had to speak in this way. They were therefore annoyed about it and left, and the guilt is theirs and not Mine - and it was therefore good that they left. They can come back and remain if they wish; but if they do not want to, My mission and My teaching will be no less true, just as the light and the warmth of the sun are no less and no weaker for the reason that numerous fools do not want to let themselves be shone on and warmed. Do you understand this?"

<sup>6</sup> The Greek-Jews said: "Yes, Lord, we have understood that very well! Whatever You, oh Master, say and tell, is truly all truth, power and life! Oh, if only all people would see it like that!"

<sup>7</sup> I said: "That will certainly never be completely the case in this world; but there will still be many who will see, act accordingly and reap eternal life."

## **- Chapter 50 -**

### **The immense catch of delicious, premium fish.**

<sup>1</sup> (The Lord) "But now it will be about the time that we get ourselves ready to go fishing; for right now is the best time for this."

<sup>2</sup> The innkeeper said: "Because You, oh Lord, say so, it therefore will indeed be the best time; but otherwise according to our fishing rules now would actually be the most inappropriate time, because the fish have now gone down with the sun and so there are no longer many fish to be found on the surface."

<sup>3</sup> I said: "And for that reason we will now go out to fish, and it will show that we know more about fishing than the other fishermen. By day and on a windless sea anyone can fish; but in the evening and on a very unsettled sea, no-one but I can go fishing. And so let us go and get our tackle ready!"

<sup>4</sup> At this we left the room, took the tackle, which consisted of several large fishing nets, untied the boats, got into them and sailed about three fieldways from the shore.

<sup>5</sup> Then I said: "Now throw out your nets, spread them out well, and the rowers should steer straight to the shore, and on the shore we will see whether the setting sun was an obstacle to our work!"

<sup>6</sup> This happened as I had ordered, and when we reached the shore, the nets were so full of the noblest fish that they were at the point of ripping. When the fishermen began to pick the fish out of the nets into the fish containers, they did not have enough space to contain them all; almost a good third had to remain bundled up in the nets, hanging in the water between the boats.

<sup>7</sup> "No" - said the innkeeper - "such a catch at this time of day belongs in the realms of the most unheard-of things! Oh Master, if You lived and ate in my house with ten times as many disciples for a full ten years, I could never repay You for this gain that You have given me today with this catch! Behold, my great and well-built house along with the many and purposeful farm buildings and everything that is within - even with all the fields, pastures, forests, ranges and vineyards - does not have the same value by far as this almost countless many and great noble fish, which otherwise are caught here only in the winter season and only rarely here and there. If one can catch ten in

the very best case, then one is in any case a rich man; for fish of this sort are greedily bought up by the Romans and Greeks at a hundred silver shillings a piece, salted and sold at the courts of kings certainly for around three hundred silver shillings. If it pleases You, oh Master, I would send my servants into the city with some pieces to the Greeks and Romans and you will all be convinced of how much money they will come back with!"

<sup>8</sup> I said: "Do that in any case; but just tell all your people that they should not mention Me; for then in a short time we would have all these great Greeks and Romans around our necks! But our evening meal will also be prepared with these noblest fish and you yourself must actively take part in the meal; for until now you have only heard talks about the wonderful taste of fish of this sort, but never tried one yourself. If you now try one yourself, you will also learn personally why one pays so highly for these fish. And now you may send off your servants already; but they should take them from the nets. Those for us should also be taken from the nets; we will leave those in the containers in peace!"

<sup>9</sup> The innkeeper then went to organize the many servants, and about fifty of them took two fish each, since one person would not have been capable of carrying a third, and carried them to the city. The servants quickly headed for the Greeks and Romans, and when they caught sight of the familiar noble fish, a real auction took place so that one fish of only 40-50 pounds weight was bought for around two hundred silver shilling.

<sup>10</sup> Indeed the Greeks and Romans asked, likewise many rich Jews, how they had got hold of them at such an unusual time for such noble fish.

<sup>11</sup> But the servants said that they had obtained a secret from a foreign fisherman of how to catch such fish even outside the winter season, and the fish were the truest witnesses that the secret was working. They then were not questioned any further and soon brought the innkeeper a large quantity of money as payment for the fish, so that he hardly found enough containers to hold all the money and keep it safe.

<sup>12</sup> In the meantime our evening meal was also ready and we sat down at the large table.

<sup>13</sup> When the Greek-Jews caught sight of the well-prepared fish, they said: "We only once had the chance to taste this noblest kind of fish, and now such a large number lie before us! Oh, that is truly too much of a good thing! Oh Master, that is also Your flesh and blood, according to the good explanation of the innkeeper; for without Your word and without Your will, we would never have come to such a meal! Yes, one now sees clearly everything that love, wisdom and the omnipotence of God can do! Oh, man is like nothing at all compared to You, oh Lord and Master!"

<sup>14</sup> I said: "It is not quite so; for it is the will of the Father that every man should become as perfect as He Himself in heaven is perfect. And time will show that My true disciples will do even greater things than what I do now! But the time is nonetheless not yet there, but will not be far off. But now let us leave that and eat and drink according to desire and need!

<sup>15</sup> As long as the wedding guests have the Bridegroom among them, they shall suffer no lack; for they will experience need enough when the Bridegroom has risen again to where He came from. I am the true Bridegroom, and those who believe in Me are the true brides and wedding guests at the same time. Therefore be now of a cheerful and joyful spirit!"

<sup>16</sup> At this they all dived in eagerly and ate and drank with great desire and became full of good and cheerful things.

<sup>17</sup> A Greek-Jew said while enjoying the fish: "In Kis at Kisjonah's house we also ate noble fish which were very good; but they cannot be compared with these fish at all, although it is the same sea and water here, isn't it?!"

<sup>18</sup> I said: "Certainly yes - but not the same reason! This type of fish is rare and are only found in this area. But they are mostly at home only in the deep areas where they find their food, which consists of a sort of deep-sea plant. But the plants are only found here, namely over a stretch of a thousand acres of land; over there, the bottom of the sea is barren and these fish do not live there. But now let us eat and drink!"

## **- Chapter 51 -**

### **About fasting and repenting.**

#### **The parable of the Pharisee and the tax-collector**

<sup>1</sup> The fish tasted good and not less the wine. I Myself ate and drank heartily, so that some Greek-Jews began to wonder how I, as a man completely permeated by the Spirit of God, could eat and drink as much as any other man.

<sup>2</sup> Since I was aware of this, I said: "The body has it's requirements - and likewise the spirit; we now owe it to our limbs to give them a proper strengthening, and then we will not forget about the spirit.

<sup>3</sup> Let no-one imagine to do God a pleasing service by fasting and repenting in sackcloth before the world's eyes for his committed sins - but only he pleases God who gratefully eats and drinks what he is given by God, so that he can thereby fortify his physical strength for some useful work. In this way he can be very useful both to himself and to his neighbour, and if he does commit a sin, he should recognize it as such, repent and abhor it, give it up and thus truly better himself.

<sup>4</sup> There are, of course, unfortunately many who spend their lifetime only eating and drinking. They care only for their stomach and their skin. Neighbourly love is foreign to them and they spit at a poor man and forbid him to enter their house. Their always full stomach never allows them to feel the pangs of hunger and thirst. They are the true revelers, gluttons and drinkers who thereby keep their body always ready for all kinds of lewdness, unchastity, fornication and adultery. This then is gluttony and revelry, with which no-one will ever enter the Kingdom of God.

<sup>5</sup> Similar also all those hypocrites who fast and repent in sackcloth and make considerable sacrifices to the temple for their sins, so that the people might consider them justified and praise them, however, they scorn everybody else, despise him as an alleged sinner and avoid him already from a distance because they did not see him fast, repent in sackcloth and give sacrifice to the temple.

<sup>6</sup> But I tell you: Such people are also an abomination before God - for their heart, mind and intellect are hardened. They judge their fellowmen without any consideration and forbearance, they sweep before the gate of the neighbour and yet fail to notice the great heap of dirt in front of their own door. Oh truly, I tell you: Exactly as these self-righteous temple-saints now measure, they will be measured in the beyond!

<sup>7</sup> I tell you: Whoever judges here, will also be judged in the beyond; however, who judges no-one but himself, will not be judged in the beyond but will be instantly admitted into My Kingdom.

<sup>8</sup> But I will give you here a parable of how human self-justification should be created in it's purity and as the only valid way before God. And thus listen! (Luke 18:9)

<sup>9</sup> Two people went up into the Temple, one is a rich but otherwise strictly law-abiding Jew and the other a tax-collector. (Luke 18:10) When the Jew came into the temple, he stood in front of the altar

and said loudly: 'Oh God, I thank You in front of Your altar that I am not like many others! Since You, oh Lord, has given me a good and firm will and also all the other earthly goods, by which means it was possible for me to fully fulfill Your commandments, and how good does my soul feel now, to stand fully righteous before you at the end of my days!' After still presenting many of his righteous and lawfully good actions to God, he placed a rich offering on the altar and left the temple, in the highest degree content with himself and in the best conscience of the world. When coming home, his family were not exactly happy to see him because of his strict house-rules, since his pure conscience, his strict sense of order and his legal justness spotted nothing but numerous sins and mistakes in them.

<sup>10</sup> But our sinning tax-collector went to the Temple quite penitent in himself, remained standing at the back, and did not even dare to raise his eyes to the altar, in that he said to himself: 'Oh Lord, You all-just, all-holy and almighty God, I am too great a sinner and thus not even worthy to raise up my eyes to Your sanctuary; but nonetheless be merciful and compassionate to me!' (Luke 18:13)

<sup>11</sup> Well, what do you think, which of the two people went home from the Temple justified?"

<sup>12</sup> The Greek-Jews looked at one another and did not really know what answer they should give to Me; for in their eyes, no-one could be more justified than the Jew who fulfilled the law down to the last dot. The sinning tax-collector could not, according to their judgment, leave the Temple more justified than this particular Jew!

<sup>13</sup> But I said to them: "You are mistaken in your judgment! The Jew did not leave the Temple justified by any means; for he praised himself loudly before all the people, attracted all eyes, ears, praise and wonder to himself and thus in this way rewarded himself. But is such pride not also an even quite evil type of arrogance?! It's fruits are in the end hate and contempt and a constant persecution of all those who are not recognized or judged by him to be equals. Is such a person then justified before God? Oh, not at all! He still has a long way to go before getting there!

<sup>14</sup> But the tax-collector is justified before God; for he is full of humility and considers himself to be much worse than other people. He hates and despises no-one and is glad that he is not even more despised than is already the case. Well, what do you all say? Have I judged correctly?" (Luke 18:14)

<sup>15</sup> Now all of them said: "Oh Lord, You alone are right in all things, and we all are dark and sinful people! Our judgments are thus no different to what we are ourselves. Oh, that was a perfectly truest parable; for we often had the opportunity to observe such righteous ones who knew how to present themselves as pure as the sun, and one could also not say that they had feigned in the Temple, since they just too conscientiously observed all the laws. But because of this, they were nonetheless fully unbearable people; for they did not observe the law because they had recognized the will and the ordinance of God in it, but instead only as if the law was their own work and that they as strict law-abiding people could criticize even more abundantly and successfully the mistakes and vices of their family members and servants and admonish them. Since we have been able to make many such observations, we now see all the more the fullest truth of Your parable and thank You, oh Lord, for this very most truthful lesson."

<sup>16</sup> I said: "Well then, do not be fainthearted, and eat and drink if you have the desire to do it! I Myself will take some more of this fish."

<sup>17</sup> At this they all took of the fish and also allowed themselves to enjoy the wine.

## **- Chapter 52 -**

### **About temptation and weakness. Train the thoughts!**

<sup>1</sup> When we all had eaten and drunk sufficiently, the innkeeper asked Me whether we wanted to take some rest, since it was already quite late in the night.

<sup>2</sup> But I said: "Whoever is compelled to rest, should go and rest; but I am not compelled to do it, and thus I will not take any rest now. In addition it is not at all good for the body to go to sleep immediately after a meal; therefore we will remain awake for another couple of hours. But whoever is compelled to rest, may also do so!"

<sup>3</sup> Everyone said: "No, no, oh Lord, we will remain awake with You until morning if You so desire! For we know only too well that with You, everything has an innermost, unfathomable significance, and so there is certainly something behind it, and so we will remain awake!"

<sup>4</sup> I said: "You are right; stay awake and ensure that none of you fall into temptation!"

<sup>5</sup> My old disciples asked Me: "Lord, at Your side what should be capable of leading us into temptation?! For indeed we have experienced many a thing at Your side, and it has led us very little into any sudden temptation."

<sup>6</sup> I said: "Oh, do not pride yourself in that; for the spirit of temptation goes about like a hungry roaring lion and seeks to consume people! You cannot be awake enough and pay enough attention to every gust of wind of incitement, however gentle! If such an incitement sidelines a man even a hair's breadth in his mind, he already will have to use great force of will to get back to his original standpoint. All of you, remember this well; for as long as a person lives in this world, thinks, desires and acts, his flesh weighs more heavily than his soul."

<sup>7</sup> Philip said: "That is indeed very true, and I have perceived that all quite well in myself; but in these advanced years of mine, no temptation has any effect on me any longer. I have only one mistake, and that consists of a sort of weakness of faith that appears from time to time, that is, basically I believe everything of course that come from Your mouth, oh Lord - but when now and then my mind does not immediately understands everything, then my faith also becomes weak, and I immediately fall into all sorts of dubious questions, at which no bright answer sinks into my soul from somewhere and soon after I begin to have small doubts. That is the only temptation that still creeps over me from time to time. You, oh Lord, could indeed free me from that however, and thereby would make me into the happiest person!"

<sup>8</sup> "If I did that through My inner power, you would no longer be a free man, you would fall into great lethargy and would thereby soon be at the end of practicing the ever-higher gain of the true life-force of your soul.

<sup>9</sup> Therefore everyone should carry his burden willingly and practice himself continuously in all the good things of the inner life! At the right time his measure of life will become full and only then will he have a true and indestructible joy about the very bread which he has attained through the sweat of his brow.

<sup>10</sup> Imagine a very effeminate person who from the cradle on has never been forced to take part in any activity. He ate and drank the best meals, out of necessity learned only to speak and never carried apart from his clothes, any burden. If such a person then has to carry a load of only a few pounds for any distance, he will hardly be able to do that, because he has never practiced his physical strength in the least. But if he then nonetheless begins to practice his bodily strength

through a gradually increasing activity, within a few years, he will be able to lift greater loads with ease and carry them along. But would he achieve a higher bodily strength if he always let other people lift and carry loads for him?!

<sup>11</sup> And see, it is just the same with you and your strength of thought! You have exercised it too little since your childhood, but only now in your later years you began to exercise a little more, and therefore you should not be surprised if you do not understand and perceive some matters as fast as some others.

<sup>12</sup> But I am a just teacher and leader and do not carry My disciples over still so craggy and rugged roads and footpaths in My arms, but instead I allow them to walk themselves, so that in future they will become strong to walk without injury any still so difficult path.

<sup>13</sup> However if a too great obstacle gets into someone's way, I indeed will give him a light and the strength to safely master even such a great obstacle. But above all must every person do as much as lies within his powers; whatever is beyond, will be given to him at the right time. Have you now understood that well?"

<sup>14</sup> Philip said: "Yes Lord, I have understood that very well, and I will make every conceivable effort to become as strong as ever possible in my thinking and belief!"

## **- Chapter 53 -**

### **The destiny of creatures.**

<sup>1</sup> At this the innkeeper said: "I also know in myself such a person and now I know also what I have to do. I do not want to speak of all the prophets and about Solomon's Song of Songs - all of which I have until now understood very little of, or none at all; but I have often thought while reading through such wise men of antiquity that they train people very much in thought by their mystical language and thus positively force them into an ever deeper soul-searching, and I find that very good. Once one has then gone right into himself, then one little light comes after the other, and one then becomes clear about quite a few things which previously seemed an unraveled mystery. But as I said, I am not speaking here about the incomprehensibility of the Scriptures of the old wise men and seers, but instead about quite natural things.

<sup>2</sup> So for example, the true destination of any creature on this earth - and that brings us immediately to these noble fish. They are rare and even quite cheerful and lively animals of the water. It was man who first thought to catch them, driven by his hunger, and to eat them. Well, is this their true destination, to be caught by man, killed and then eaten as quite a delicacy?! If this is their true destination, I then do not know what their destination was when man had not yet thought to catch, kill and then eat them cooked.

<sup>3</sup> I have thousands of similar questions, and the more I think about them, the more confused I become and distance myself from the light only ever more, instead of coming nearer to it, and with such investigations and pondering, I can never really become clear about the certainly very wise intention of the Creator with this and countless many other creatures. Such would not really be necessary for man; for the creatures are already here, and the good and highly wise Creator will surely know why He created them.

<sup>4</sup> But man is and remains a thinker and cannot reach any peace once he has become awake in his thoughts. And it is the same with me! Even if I know that all such vain thinking is useful for nothing,

nonetheless I continue to keep thinking on and on and so I would like to receive true healing from You for this; for such thinking is becoming very annoying to me, and I would give anything if I could be forever freed from it."

<sup>5</sup> I said: "Yes, My dear friend, with this it is indeed quite hard to help you; for I would have to speak with you for a long time in order to reveal to you the true purpose of the existence of all the many types of creatures. Only in general I can say to you this much, that everything that is visible and tangible for man is spirit under judgement and has the destination to finally cross over into a free and independent life after a long row of all sorts of forms.

<sup>6</sup> But the forms already begin right from stone through all the mineral kingdom, going up to the plant kingdom, through the whole plant kingdom to the animal kingdom and through this to man and are containers to host life out of God.

<sup>7</sup> Every form corresponds to a certain intelligence. The simpler the form, the simpler and lesser is it's indwelling intelligence. But the more developed and complex a form, the more intelligence you will find in it.

<sup>8</sup> Take for instance a naked earthworm and you will easily see from it's activity that it's very limited life intelligence is quite in conformity with it's form; whereas, if you look at the already quite complicated form of a bee, you will find the much higher intelligence in the life-form of this little animal. And so it is potentized right up to man.

<sup>9</sup> Since these forms are only temporary receptacles and bearers of a more and more consolidating and constantly increasing intelligent life, and since this continually ascending life also according to measure and relation of greater unification of earlier simpler life-intelligences, leaves the earlier forms, it is certainly unimportant what happens in future to the lifeless form, which has been nothing else but an organic-mechanical, properly furnished shell for the purpose of the indwelling life-intelligence. It does not make any difference to the great plan of the Creator whether these fishes are eaten by us or by other animals, and the ultimate purpose of life will nevertheless be unavoidably attained.

<sup>10</sup> It is well known that the lifeless shells still contain some nutrition, and by the mutual devouring of the lifeless forms, also what is nobler passes into another life, and so you see here on this earth through the whole large chain of created beings, a continual struggle and an interchange of life up to man.

<sup>11</sup> Even man's outer form, meaning his body, is of value only as long as it is occupied by the soul which alone is alive. Once the soul has matured, it leaves this body forever and the body is consumed. It then does not matter by whom or by what. Whatever substantial the body still possesses which belongs to the soul, is given back to the soul. Everything else passes as nourishment into a thousand other created life-forms. There you have in a nutshell a thorough description of everything that worried you so much in vain. Do you now understand this?"

## **- Chapter 54 -**

### **The resurrection of the flesh.**

<sup>1</sup> Said the innkeeper: "Yes, I now pretty much understand it, although I must admit that this subject is something new to me and in a way unheard of. So one can forget about the final rise of the flesh in which all Jews firmly believe. That is why they bury the corpses at certain cemeteries and are of the belief that they will be awakened by the angels on Judgment Day and will be reunited with their souls. What Your are teaching will hardly be believed by the Jews. I do believe it because you, oh Lord, told us so and explained it thoroughly. But if somebody else had explained it to me, I would scarcely believe him because that diverts too mightily from the current belief. And still I have to openly admit that, according to experience, things cannot be otherwise. What are you old and new disciples saying to this?"

<sup>2</sup> Said one of the Greek-Jews: "As far as we are concerned, we are entirely of your opinion. We, too, do see the truth of what has been said, but also the difficulty of presenting this new teaching as comprehensible and true to the people of our time."

<sup>3</sup> Said I: "I did not give you this teaching so that you should pass it on to the Jews. If you want to teach it to somebody else, you may do so anyway, but it does not matter at present whether or not he believes it. Later on My true followers will in any case be led into all truth and wisdom by My Spirit which will be poured out over them.

<sup>4</sup> It can be easily comprehended that the physical body, once it is dead, cannot ever rise and be revived in all it's parts. Should this be the case, on the said Judgment Day, all the parts cast off by the body during the whole, sometimes rather long life, would also have to be raised and revived, such as the hair, the nails, the lost teeth and all the coarser skin particles lost through washing, likewise the drops of blood and sweat shed under sad circumstances and many other things the body has shed in the course of time. Now imagine a human form revived with all this on Judgment Day - how ridiculous it would look!

<sup>5</sup> Man at different times has a different body. For instance, the body of an infant is different from the body of a boy, that of a youth is again different, that of a man is different and, again, that of an old man is completely different. Well, assuming that the human bodies will be completely revived on some Judgment Day, the question must arise whether all the physical forms from childhood to old age collectively, or one after another, or even one only, shall be revived.

<sup>6</sup> Another important question arises, namely: With the Romans and Greeks, the Egyptians and many other nations of this earth, the corpses are burnt until they are reduced to ashes. In other places they are cast into the sea, devoured by sea monsters and so become part of their bodies. Once such a sea monster dies, it is in turn eaten by other animals of the sea. What is supposed to be revived of these bodies on Judgment Day? Through burning, the greatest part of the body has been reduced to smoke and vapour and has been united with the air, and the flesh of the bodies cast into the sea has, with everything else, become part of the sea-creature and has, therefore, passed into a wholly different being. Who, then, is supposed to sort out and reassemble the formerly human body-constituents from the innumerable animal bodies, from the water, the air, the minerals and the plants and worms?

<sup>7</sup> Even granted that God could do this, the question still remains how this would benefit a free soul. Truly, every soul, once relieved of it's heavy body, would be extremely unhappy if it had again to enter a heavy body - and this for all eternity!

<sup>8</sup> Besides, this would be forever irreconcilable with the eternal order of God, because God Himself is a pure Spirit and men are also exclusively destined to finally become godlike, pure spirits forever.

What shall the bodies then benefit them?

<sup>9</sup> Yes, men will also have bodies there - but not physical, coarse, material ones but completely new, spiritual bodies arising from the good works they have done here on earth in compliance with My teaching now given to you.

<sup>10</sup> If these things are so, how can someone think that 'the resurrection of the flesh' means the former revival of these earthly bodies? The 'resurrection of the flesh' is only the good works that give the soul true, eternal life, which the soul in this flesh has bestowed on the neighboring human beings.

<sup>11</sup> Therefore, whoever listens to My teaching, believes in Me and acts accordingly, him I shall Myself raise on his Judgment Day, which occurs immediately after the soul's exit from this body. The time of transformation will be so short that no-one will notice it, for the transformation will take place swiftly and instantly.

<sup>12</sup> I now think that also this matter should be quite clear to you. If anybody still has a question or has some doubt, he should speak!"

## **- Chapter 55 -**

### **About diseases and premature death.**

<sup>1</sup> Says a Greek-Jew: "Lord and Master, this is now quite clear to us, but there is still something for which I have no true explanation. Why do so many children have to die at the most tender age while still undeveloped, and why must physical death almost always be preceded by a bad illness which weakens and kills the body? Once a man is mature, he could as a soul leave the body easily and painlessly, and children should never die before reaching a certain maturity. However, what happens all the time is this: Children die at any age, and the bad diseases are always there and are a continual plague for man. Oh Lord and Master, why must that be so on this earth?"

<sup>2</sup> Said I: "This need not be so at all and was not the case in the deep past, for do you ever read in a chronicle of bad illnesses amongst the men who were devoted to God and living according to His commandments!? They all lived to a ripe old age and their passing was a gentle, painless going to sleep. Also, no child ever died, for it was begotten by very healthy parents and nourished and raised according to sound and simple natural principles.

<sup>3</sup> Only later, when arrogance and with it a whole legion of the grossest sins against God's commandments and natural laws gained entrance among people, did all sorts of bad ailments occur among them through their own fault. The thus weakened people could then no longer beget healthy children. Such children, already crippled from the womb, gradually became prone to more and more attacks from all kinds of diseases and began to die at all ages.

<sup>4</sup> Because this is now happening, you must not think that God had ordained this for man for some inexplicable, secret reason. He allowed it, firstly, so that the people would be prevented by their ailments from too much sinning and secondly that they - through their painful suffering - distance themselves from the world, go into themselves, recognize their sins, detest them and in patient submission to God's will, attain eternal bliss.

<sup>5</sup> This is also the case with children. What is on this earth to become of a child that is physically completely stunted, particularly if the parents have already been born in sin? Who will educate

them and who heal them from their ailments? Is it not better to take them away from this world so that they can be raised by the angels in the specially created realm of children?

<sup>6</sup> I tell you: God knows about everything and He cares for everything! However, since most people nowadays no longer know about God and His existence, how can they be expected to know what God does and what He ordains for their possible redemption?

<sup>7</sup> If God had not allowed the corresponding ailments to follow the sins of people, more than half of mankind would totally perish and the earth would turn into a complete hell and had to be destroyed, it's dead wreckage wandering about in endless space, as this visible space of stars and worlds can testify with similar examples, about which My disciples can tell you more. And now I ask you how you have understood this?"

<sup>8</sup> Say the Greek-Jews: "Yes, Lord and Master, now also this matter is clear to us, and we can no longer be upset at all, although we have been very ill quite a few times and probably in the end will be dispatched from this world into the next through some bad illness, for throughout our lives, we have very often and badly sinned. But now we would like to hear from You one more thing, namely, what sins cause the most and worst diseases to come into this world, for there must be differences also in this."

## **- Chapter 56 -**

### **The main causes of diseases.**

<sup>1</sup> Said I: "Of all vices the most evil is prostitution, fornication and all kinds and variations of lewdness. It is, however, idleness, disdainfulness and haughtiness which induce the people to this vice. Because haughtiness does not respect anything; but looks for all available means to satisfy it's carnal passions.

<sup>2</sup> If then such a man begets children - what miserable and with many ailments afflicted people thereby enter this world! This sin is, therefore, a main source of the worst afflictions in this world.

<sup>3</sup> However - there are also gluttony and revelry, anger and various resentments, vices through which all sorts of ailments develop in people, tormenting them in the most miserable manner.

<sup>4</sup> Did I not say, after I had healed him, to the sick man in Jerusalem who had waited a full 38 years at the pool of Bethesda to be healed: 'Go and sin no more, lest you suffer something worse?' His bad gout was, therefore, also an outcome of his many previous sins. And this applies to nearly all those who were healed by Me. Had they never fallen ill through their many sins, their souls would have perished. But a rather serious and painful illness sobered them up and showed them how the world rewards those who worship it. Through their illness, they lost their love for the world and longed to be soon set free from it. Thereby their soul became freer and the healing of their body occurred also at the right time.

<sup>5</sup> Apart from these main causes responsible for most illnesses of men, who are anyway weakened from birth, there are still others, through which man in his weakness can fall quite severely ill - but I emphasize it again: This can happen only to the one already weakened from birth. I will briefly summarize the reasons for you.

<sup>6</sup> There is, firstly, the ingestion of bad, impure and poorly, not freshly prepared food and also of bad drinks - then the eating of all sorts of unripe fruit. Also, many have the bad habit of cooling

themselves down too quickly when hot. Again others, unaware of their inherited weakness, expose themselves to all kinds of dangers, thereby either perishing or suffering lifelong damage.

<sup>7</sup> Well, this is not God's fault, so much less because He gave man intelligence, free will and the best laws of life.

<sup>8</sup> Against man's indolence there is no means other than all sorts of allowed calamities, which must necessarily follow the non-compliance with the Divine will. These wake up man's soul which is fast asleep in it's flesh and show it the unfortunate outcome of it's indolence, and it will then become more careful, wiser, more active and resigned to the recognized Divine will. Thus, the various ailments now afflicting people are also of decisive advantage.

<sup>9</sup> Of course, they are also a kind of judgment coercing the soul towards the good. Yet the soul does thereby not lose it's free will entirely, and it can better itself considerably during or after an illness, although it will have to accomplish it's further perfection in the beyond.

<sup>10</sup> There are also sick people who have entered this world sick from the womb, because of the sins of their parents or ancestors. The souls of these sick people are mostly from above and merely undergo a temporary life-trial on this earth. These are anyway well cared for in the beyond in the realm of spirits, and whoever cares for them in love and patience, will be invited by them with the same love and patience into their heavenly abodes in the beyond.

<sup>11</sup> I have thereby given you a full light also on this. Yet once the spirit will be fully awakened within you, it will lead you into all wisdom also in this. Do you also understand this now?"

<sup>12</sup> They all said: "Lord and Master, we now understand that perfectly and thank You once again for this great light! For because we as future teachers have a lot to do with all sorts of ill people, it is thus very necessary to be able to give them faith, courage and all patience through such examples, in order to cause an alleviation of their suffering, where necessary and possible; for whoever suffers patiently, obviously suffers less than he who suffers with all impatience. And therefore we call this present teaching of Yours a very appropriate one; for no-one needs a true comfort more than someone who is suffering, and we consider it to be a very particularly good deed if one helps a suffering man spiritually and physically. Are we right or not?"

<sup>13</sup> I said: "Of course; for love for one's neighbour must only grab him under the arms who needs it, and this has value before God. Therefore I say to you all as well: If anyone gives a meal and invites his rich neighbours and friends, he has not sinned by this at all, but in heaven he will not have to expect a reward either, because he can be rewarded by his friends for it here. Therefore invite the poor as guests, and it will be rewarded in heaven; for the poor cannot reward you for it here!

<sup>14</sup> It is the same with those who lend a lot of money for interest and after a certain time receive the capital back again. They do not commit a sin as long they do no extortion, but in heaven they will have no interest to collect - but blessed is he who lends money to the poor in their need without any interest and without any repayment of the capital. Therefore helping the poor of all types in every good way possible, is the true work of love for one's neighbour.

<sup>15</sup> For this evening we have done enough, and so we will now go to rest. The morrow will bring us something else."

<sup>16</sup> Upon these My words everybody retired, and they all thanked Me again for the teachings given.

## **- Chapter 57 -**

### **The spring tide.**

<sup>1</sup> In the morning of the after-Sabbath we rose early and I went outdoors with some disciples, as I used to do almost everywhere. It was a serene and fine spring morning and it was surprising that the sea carried such high waves in the calm.

<sup>2</sup> The innkeeper, who soon joined us, asked Me in great amazement about the cause of this mighty movement of the water, since no trace of a wind could be detected anywhere.

<sup>3</sup> I said to him: "Believe that I have been given all power in heaven and on earth and that, therefore, the water is moving so mightily because I want it this way. However, for this I have a reason, of which you can convince yourself later."

<sup>4</sup> Said the innkeeper: "Lord, I know quite well and clearly that all the forces and powers of nature are under Your control; but it is new to me that there is a secret reason of Yours for the agitation of the sea, particularly at this fair morning hour. The waves keep increasing in strength and height! It might be necessary for me to secure both the ships and the fish containers better, lest a real damage occur."

<sup>5</sup> Said I: "Leave it as it is, for neither your ships nor your fish will meet with any calamity. But those who are now at sea and carry evil intentions, will not feel very comfortable. Although they shall not be destroyed by the waves, their evil wantonness will be dampened down as soon as they reach the shore under enormous difficulties."

<sup>6</sup> Asked the innkeeper: "Who might be the evil men, and what is their intention?"

<sup>7</sup> Said I: "You know that last year I was in Jerusalem during the feast of tabernacles teaching the people in the temple about My mission, after first healing the man at the pool of Bethesda who had been sick for 38 years, and later many more around Jerusalem and Bethlehem. The temple guards have heard that many people began to believe and that many followed Me around. So they have again decided in their wrath to persecute Me, seize Me and instantly kill Me. Therefore, they are making an attempt on My life. However, since My time has not yet come, I am creating an obstacle so that they cannot reach Me and seize and immediately kill Me. And therein lies the reason for the great and strong movement of the sea. Do you now understand?"

<sup>8</sup> Said the innkeeper: "Oh yes, if that is so, the sea can rage even more! A mighty gale should be added, so that the villains may feel how God can reward their evil effort."

<sup>9</sup> Said I: "Oh, since their ship is built to withstand a storm, a gale is all they need because it would soon land them safely ashore. But this windless spring tide drives them completely to despair, for no amount of rowing will move them because each wave throws the ship back to where it was, similar to a climber who wants to reach the top of a mountain over pebbles. At each step they give way and the climber slides back to where he was before. Therefore, this kind of water-movement is for My pursuers the best and most expedient. However, let us now forget this and see how it is with our morning meal."

<sup>10</sup> Said the innkeeper: "Lord, it should be ready by now, but I told the servants to call us as soon as everything is ready, and look, there is one coming from the house to summon us to the morning meal, and thus let us go."

<sup>11</sup> Said I: "You are mistaken - he only wants to tell us that the disciples asked about Me and wanted to know where I went. For a minor dispute has arisen amongst them and they want Me to act

immediately as an arbitrator. But we will let them do some discussing; later there will be plenty of time to guide them all on the right path."

<sup>12</sup> Said the innkeeper: "What might the dispute be about?"

<sup>13</sup> Said I: "My few old disciples remaining in the house were asked by the twenty new disciples about the possible cause of this strong agitation of the sea, and the old disciples declared that this agitation unaided by a wind, could only have been miraculously caused by Me for some secret reason. However, the new disciples did not accept this and said: 'We know that all happening and coming into being depends solely on God the Lord. but He has still appointed secret powers in nature out of His order, justice and wisdom, which work according to His will. Then the ordained forces act directly and God only indirectly through them. God has originally ordained all heavy objects to fall, but the thus ordained force drives it's own body weight to fall by itself. Thus, God originally made water heavy and liquid. This quality imparted by Him is that very same secret force of the water that impels it to flow incessantly down from the height, without the need for God to actively and bodily move the water along in the creeks, rivers and streams. So it will be with this agitation of the sea which is not caused by a wind; only it is more peculiar on account of the complete calm, than one caused by a strong and mighty gale.' This is why they asked the much more experienced disciples through what secret force God might have created this agitation of the sea.

<sup>14</sup> Yet the old disciples maintain adamantly that this agitation is not caused indirectly, but quite directly through the power of My will. Now, since both the new and the old disciples are right in their own way, they need Me as an arbiter to decide. Therefore, we will go to them and unite them in justice and truth."

<sup>15</sup> Thereupon we went without delay into the house which was anyway only about a thousand paces away.

<sup>16</sup> When we entered the house, all the disciples greeted Me and immediately voiced their problem.

<sup>17</sup> But I looked at them all in a friendly manner and said: "You quarrel about the value of a flock of lamb's wool. You new disciples are right, but so are also the old disciples; because, in general you new disciples are right, but in this particular instance, the old disciples are right. For this agitation of the sea which appears so strange to you, is not worked by an indirect force, but directly by My will.

<sup>18</sup> So that you may understand this even better, look out onto the sea which is now throughout in a strong agitation. I shall now command a small section close to the shore here, to be completely calm, and you will then have to admit that the Divine will is capable of working also directly."

<sup>19</sup> I then calmed through the force of My will, a section of the sea measuring 200 acres, so much so that it became as smooth as a mirror, whereas outside of this mirror, the sea was raging even worse than before. When the new disciples saw this, they fell down before Me and wanted to worship Me.

<sup>20</sup> However, I told them: "Just don't do this! For I did not come into this world for the people to honor and worship Me, but only that I may show them the roads of truth and life and help all those who suffer and are troubled and are carrying all kinds of heavy burdens.

<sup>21</sup> If you want to truly worship God, Who is in Himself a most pure spirit, you must worship Him through love in your hearts also in spirit and in truth, namely, by actually doing good works. For truly, what you do to the poor out of love for God, you do to God. The true worship of God consists only in that you believe in Me, namely, that I have come to you sent by God. All empty lip-prayer is an abomination before God and completely worthless. Whoever worships God with his mouth while his heart is cold and uninvolved, turns God into an idol and thereby commits true spiritual harlotry.

This was said by a prophet: 'Behold, these people worship Me with the mouth, but their hearts are far from Me.'

<sup>22</sup> Verily, I tell you: Unless the heart worships God actively through true and pure, selfless love, all prayer becomes an empty, idle sound that fades away in the air and dies completely. I am now your Master, and you are My disciples. Believe what I tell you and do what I bid you to do and follow Me. We do not need anything more between us."

<sup>23</sup> Following this, the new disciples no longer worshiped Me, and we went to our well-prepared morning meal, which tasted quite well.

## **- Chapter 58 -**

### **Peter and the wealthy citizen from Capernaum.**

<sup>1</sup> Little was said during the meal, but all the more so after the meal; for soon a number of guests came from the city, partly to see the angry sea, but partly also to partake of a good breakfast of fish; for our innkeeper had a good reputation in the whole city in this respect. It was not easy to avoid coming into contact with these guests, and so many asked whether I was not also present; for they saw several of My disciples who were well known to them and thus came to the conclusion that I would also not be far away from them.

<sup>2</sup> A very eminent man from Capernaum whom Simon Peter knew well, called him over and said: "Dear friend! You know that I have always taken fish from you and have supported your house as far as I could; however, it has been more than a year since you and several very good and solid people travelled around with the Nazarene prophet for nothing at all and thereby have drawn a number of enemies among the Jews onto you. At the same time you are all neglecting your households and your families, and according to the Law of Moses, that cannot be pleasing to God! It is indeed true that the Nazarene has in the meantime performed very extraordinary signs and one is almost tempted to consider him to be a prophet anointed by God; but when one hears him speaking, then one does not know whether he is lacking something in the brain or whether he is not intentionally speaking nonsense so that no healthy human can listen to it, for example yesterday in the synagogue. We were generally keen to see what he would say, since otherwise one has experienced many a thing already from his truly extraordinary capabilities and had heard several things from very trustworthy eye-witnesses; in itself, his speech yesterday was indeed such a brainless thing, that everyone had to become annoyed at it! Truly, if you all do not learn anything better from him, then you are very much to be pitied for your own sakes and the sakes of your families! Am I right or not?"

<sup>3</sup> Somewhat annoyed, Peter said: "Friend, if you want to make a valid judgment about our Master, you must get to know Him better like I do! I have now been around Him constantly for over a year and know significantly more than you could ever know. I also did not fall on my head, I know the Scriptures and can therefore judge many a thing very thoroughly; but I have never heard a word from His mouth in which the deepest Divine wisdom did not shine through as bright as the sun. Even yesterday's speech was full of the innermost Divine life and spirit. He can truly do nothing to help the fact that it was understood by only few! If He reveals Himself clearly and finally says Who He actually is, and no-one believes Him, how can His speech from yesterday ever possibly be understood by such hard disbelief?!"

<sup>4</sup> Just look out! The sea, how it swells and rages like never before! And look also at this significant stretch of near-shore area, how it is as calm as a mirror, and no wave crashing against it with all

force can shake it out of it's rest! And look, it is the Nazarene's will that this is and happens so! Hardly half an hour ago, the stormy waves were also just as powerful here at the bank as there on the open sea; but He commanded calm to this stretch and it calmed in a moment, as it is still calm now. But who indeed may He be, that even the dumb elements obey in an instant?!

<sup>5</sup> But yesterday He told you all freely and candidly Who He is. Why did you not believe Him then and bend your knees and your hearts before Him?! Was it cleverer indeed of you to declare Him to be a fool than to step up before Him and say: 'Oh Lord, You, as life and all power from God Himself, Who gives us the word of life, be merciful and compassionate to us poor blind sinners!' You see, I know and see Who He is, and remain therefore with Him and will reap eternal life from Him alone, of which I am now much more sure than that I am now alive and speaking! And if it were not so, then believe me, I would have ceased being His disciple a long time ago; because I have as much understanding as many a citizen of this city!

<sup>6</sup> But I have recognized, along with all the prophets of the Scriptures, that only He alone can be and is the promised Messiah, the great anointed of God in eternity, and so I remain with Him and consider it to be the highest glory in all the world to have been called to be a disciple by Himself. Go to my family and ask them whether they have ever missed anything in my absence! Who but He cares for them?! And they have bread and wine in abundance! He does not go over and work the fields and does not catch the fish for them; His all-powerful will does all this, through which alone the whole surface of the earth is tilled! And you say that it is not right to leave one's house and family for the sake of this Nazarene! Oh you blind friend!

<sup>7</sup> You see, I truly do not need a lesson from you or from any other man; for I have enough for eternity in the lesson from the One! But if you were not so foolish as you are in all truth, you would ask us what your Nazarene teaches and does, and you would do much wiser than with your worldly-wise speeches about selfishness! I know what I know and the other disciples know it too and are witnesses along with me of the great love and truth of the Father, Who now has come to us into this world in our Lord Jesus, the anointed of God, for the salvation of all who believe in Him, and for the judgment for those who do not want to accept Him and are always against Him with advice and deed and make every effort to bear witness against Him.

<sup>8</sup> But we nonetheless do not presume to call any of you foolish or blind or frivolous; but you do that to us and consider us to be work-shy lazybones and airy adventurers, without us giving you all the slightest reason for this! Tell me openly whether that is correct before God and before any eminent man!"

<sup>9</sup> The rich citizen said: "Well, well, my dear Simon Judah, I did not mean to offend to such a degree for you to get so excited about me! If you know the miraculous Nazarene better than I, that is not my fault; for I have not had the opportunity to be with him as you have, and to see all his works and to hear all his words. I only judged him according to what I have indeed seen myself and what I have heard about him from other people. As a pure human, I cannot do anything other than judge humanly about another man to the best of my will; and because I as your old friend now do such a thing to you - you, as a much more experienced and wiser person should not have found it difficult to speak out against my mistake with somewhat more temperate words! I am not angry towards you for it, however, because I have always loved you.

<sup>10</sup> But even the most Divine wisdom must agree with me that no-one can demand anything more from a person than he is capable of giving. I would like to know the God who would like to say to me commandingly and at the same time threateningly: 'Yes, you miserable worm of the earth, lift this mountain and carry it from here to the end of the world, otherwise I will curse you to eternal misery!' Would you consider such a Divine demand to be wise?! Could a wise God, Who must know my powers, demand such a deed from me?! I ask you whether it was so totally wise of you to demand from me recognition, understanding and faith beyond my spiritual powers, and to also

ensure me immediately of a judgment because of my shaky faith and recognition.

<sup>11</sup> But spiritual power obviously stands higher than every natural one. Whoever does not have this, does not have it, and one can just as little understand deeper and more secret truths without the possession of the greater and higher spiritual power and recognize it as such faithfully, as little as one can lift a mountain with too little physical strength and carry it away. But I believe however that one achieves more with people everywhere with love and patience, than with such seriousness as you now have developed needlessly towards me. Am I right or not?"

<sup>12</sup> Somewhat embarrassed, Peter said: "Yes, yes, you can indeed be right in your own way, and I cannot say anything against this opinion of yours; but you must also see that it was not at all nice on your part to consider me to be a gullible person because I left my house, my trade and my family and followed the Holy God from Nazareth!

<sup>13</sup> I know well that you are lacking in spiritual strength, as many others, to understand the deep secrets of God at first glance; but there is still a very good middle road, and this according to me goes approximately so: If I hear or even see for myself extraordinary things, I remain modest and consider my judgment inside until I possibly receive a clearer light about it from somewhere else; and if I have not understood it at all, then I investigate it further, and if no higher and stronger light comes over me, only then am I justified in saying: 'I do not understand that and I leave it to others who are more capable than I of making a judgment about it!' But to go overboard about an issue that is not understood, is certainly less wise than my enthusiasm against you!

<sup>14</sup> You have certainly read Solomon's High Song and also certainly understood no syllable of it, like me! Would it be clever to throw it away because we do not understand it?! We nonetheless have a great respect for this song, although we do not understand it and will probably never understand it fully in this world. If we had lived during the lifetime of that king who was so talented with high wisdom, with our present very limited understanding, then we would certainly not have made any better judgment about the High Song than you made yesterday about the speech given by the Lord and Master; but because the king's song is already very old, one respects it because of its age, even if one does not understand it at all.

<sup>15</sup> Our Lord and Master performs deeds that Solomon never dreamed about, and His wisdom and respective fullest omniscience is to the wisdom of Solomon as infinity is to the smallest point in it; but because it is not almost a thousand years old and is here before your eyes and ears, performs and shines, it is foolishness for you all. Just think yourself a little about it maturely and tell me whether that was clever for men of some understanding!

<sup>16</sup> Indeed I met you with enthusiasm, but a justified one, since I had to show you that I and the other brothers are no work-shy fools because we have left everything and followed Him; but it is all of you who do not see, recognize and do the same as we do. For now is the time before our eyes in which everyone who wants it, can be taught and drawn directly by God; for truly, I tell you as your old friend: In this prophet of Nazareth as He is called by you, lives not only the animated spirit of a prophet but instead the whole fullness of the Divinity physically and thus all the more so in spirit! But you are all blind and can never see that and all the less believe it, to your own great harm - and it is therefore difficult to talk to you all."

<sup>17</sup> The rich citizen said: "But - dear, old friend, you are saying all the time one and the same thing! Think just once with a sober mind that firstly no-one has ever yet come down to our earth from heaven as a full wise man - and namely as a man like us, all the less! How could we have learned that we should know that behind the son of the carpenter whom we know ourselves only too well, who worked for us with his father Joseph and his brothers several times, should now all of a sudden be the whole fullness of the Divinity?!"

<sup>18</sup> Yes, if he had come to us from Egypt or Persia with his miraculous deeds, his whole being would obviously have more for itself and would certainly attract us short-sighted people more easily and strongly; but as it is, he is known to us since his childhood and previously, as long as his father was alive, he never let us see even in the slightest that he was something more than a very usual, quiet, industrious and highly well-bred person! Now all of a sudden he has risen to teacher and extraordinary savior for the sick and even seemingly dead people, which is all the more striking and must be so because previously he never let us see any of this and we know very well that he never attended a school and was never in a foreign land in which he could have made such his own.

<sup>19</sup> All of a sudden he stands before us equipped with such extraordinary abilities, about which every man must with justification be amazed! What remains for us with our natural mind to judge, but this: one night he was awakened as a prophet by the Spirit of God as a pious man, and thus we are doing nothing unholy if we declare him to be a prophet from Nazareth, which even the Nazarenes do themselves. But now I am hearing quite different things from you, which certainly must seem still somewhat strange to me; but that does not matter either because every man must indeed hear something about an issue before he can judge, check and only then accept in faith as the whole truth.

<sup>20</sup> I have now heard from you for the first time about what is actually behind our Nazarene, and behold, as great as your statement is about him, I nonetheless do not find it at all damnable, but instead rather serious to think about, to assess and also to accept it, if one has found all the conditions which are necessary to be in the best order! I do not find anything impossible in that and the circumstances now speak very much for this fact, since we all know only too well that the Nazarene could never have learned such extraordinary capabilities in any secret school of prophets, because he has never attended one. According to his father's statement, he is supposed to have never learned to read or write enough so that one could say he is fully aware of these things. And so his sudden ability is all the more striking and the incomprehensible power of his will all the more amazing, which, as far as I have heard, literally the hardest stones obey. I consider that all to be true, because last year I was witness myself of such a deed which he performed obviously only through his own will. But you, my old friend, should not become angry with me if I, as only a simple and straightforward man, speak to you humanly!"

<sup>21</sup> Peter said: "There can be no talk of me getting angry by a long shot; but I will not shy away from telling the truth to an old friend. But for now, enjoy yourself in the name of My Lord and purely Divine Master! I must now go to Him in the adjacent room; since I have heard His call in me."

<sup>22</sup> At this Peter left his friend and came back to us in our room.

## **- Chapter 59 -**

### **The nature of worldly people.**

<sup>1</sup> When he (Peter) came to Me, he said: "Lord, I have heard Your call in me! What is Your will that is constantly holier to me than anything?"

<sup>2</sup> I said: "Nothing other than that you have said quite enough to the rich old codger! If that does not bring him to a brighter realization, nothing else will bring him any further. But that was enough of a speech. In your homeland it is indeed difficult to lead people to the pure truth! For immediately one hears the same old question: Where does this come from then? We have known him since his childhood! And then that is already the end of any further instruction. For whoever is confused by the teacher will also be confused more or less by his teaching. And to force such people who are

basically not evil, into a faith with miracles and extraordinary signs, is the same as robbing them of all freedom of their soul and their will in one fell swoop; therefore it is better to let them go until they in the end come themselves and ask for a further explanation.

<sup>3</sup> But if during the several days of our stay here should still come some who demand further information about Me, then tell them very little about My signs and particularly about those that should be kept secret, but instead just give them hints; but above all tell them exactly what they should do in order to achieve eternal life. If they are not satisfied with that, then let them go; for it is not correct to throw pearls before swine. Whoever does not respect a small gift, truly does not deserve a greater one!

<sup>4</sup> There are people here who enjoy chatting from time to time about spiritual things and relationships for hours and hours, but at the same time are quite edified and full of good things and intentions; but as soon as they then go home again to their familiar worldly business, everything is as if forgotten! If something just gets in their way, they become full of the most oppressive worldly cares despite all their previous spiritual comfort they received and do not even want to remember the pure spiritual comforts they had. What are they good for then?!

<sup>5</sup> And so, you see, My Simon Judah, your good conversations with your old friend were just like this! You see, he now no longer is thinking about it, because a trader from Canaan has come to him and both have now to make a very profitable sale of various trading goods! He very well knows it that I am here Myself, and he would have been able to come to Me in order to discuss with Me My capabilities which are so extraordinary to him. I truly would not have shown him the door! But no, the merchant from Canaan stands much higher in his estimation, and you now do not have to fear that he will discuss anything else with you about Me!

<sup>6</sup> Therefore such people are not suitable by far or apt for the kingdom of God. They are like those farmers who when ploughing do not direct their eyes forward, but backwards and thus cannot see forwards how the ox pulls the plough and whether it is cutting the correct furrow and throws up the soil. Such people are therefore not yet at all suitable for the Kingdom of God. It is also better to leave such people standing where they may stand, because they are not to be turned away from their worldly cares with light-filled words.

<sup>7</sup> I say to you all as well: If you ever start to preach My teachings to the people in My name as complete disciples, then be attentive to the following: If you are received warmly in an area or in a house, remain there and teach the people well and good, and baptize them in My name with water, as John did, and I will then baptize them with My Spirit from above!

<sup>8</sup> But wherever you are not welcomed, or in the same manner like your old friend has now accepted your words, then shake off even the dust from your feet that remains stuck to them, so that nothing worldly should remain with you from such a place or house! For you know that My kingdom is not of this world, but instead must be created through realization and through the observance of My word inside of man. But the creation of this inner spiritual world of life and heaven, is always a difficult thing as long as something worldly is stuck on a person.

<sup>9</sup> I mean by the mentioned dust on your feet however not the natural dust of a room or on the streets, but by dust I mean those worldly clever speeches of such people who are very like your old friend. They sound very polite, friendly and very suitable for worldly understanding; but they are nonetheless nothing but sheer dust, because they stand for only worldly things and there is no trace in it of any true seriousness. But just like the empty, void dust of the street cannot be of any use to a hiker, such worldly dust-speeches of such rich and clever citizens, are the same.

<sup>10</sup> Although such dust can be of no use to anyone, nonetheless it can be more or less harmful to the hiker. If a wind comes and lifts the dust into the air, then the eyes must be closed and the mouth

kept shut, otherwise one can be blinded or suffocated. One must also remain standing or even lie on the ground with the face to the earth until the wind has carried the annoying dust away. And that will certainly have cost the hiker time, as a consequence of which he will reach his destination later than if the dust-spreading had not occurred.

<sup>11</sup> But whatever the dust or the streets and alleys is to the hiker, the vain worldly dust of words is to a pilgrim of life on the path of life that I have shown you all. It easily dulls the inner eye and can even have a quite suffocating effect on the true, inner, spiritual eye of the soul. Even with all care being taken, it still impedes the spiritual progress! Therefore I say that you all should shake off even the dust that remains stuck to your feet, so that nothing worldly at all should be in you; for truly I say unto you: As long as some worldly atom sticks to a soul, it cannot fully enter My kingdom; for everything worldly is to the soul what poison is to the body. A smallest hardly visible drop of a strong poison can give death to the body, and likewise an atom of worldliness can quite destroy the soul of a person or at least bring such damage that it then will have to take a long time to be fully healed to arise to eternal life. Experience will give you the fullest confirmation of this."

<sup>12</sup> Peter said: "Lord, it will be no easy thing for us, to teach Your word to other people! For how will we know whether a person is suitable to accept Your gospel? The old fellow out there would have been quite a suitable person in my opinion - since he otherwise has a quite good mindset and enjoys discussing higher and more spiritual things in his leisurely hours, and, as far as I know, also does good to poor people. Well, if such people also belong to the doubtful, with whom one should have nothing to do, then I truly do not know whom one should consider suitable for the communication of Your gospel."

<sup>13</sup> I said: "Are you all still blind and do not notice what I say to you? Did you not see the rich youth last year? He asked Me what he should do in order to achieve eternal life. And I said to him that he should keep the commandments and love God above all things and his neighbour as himself. Then the young man said and insisted that he had done all that since his childhood. But I said to him: Well, good then - if you want more, sell all your goods, distribute the money among the poor and then come and follow Me, and in that way you will prepare a great treasure for yourself in heaven! Immediately the young man became sad, turned his back on us and went his way. But I then made the remark that it is easier for a camel to pass through the eye of a needle than for a rich man to go to heaven. Then you were surprised about it and thought that very few will reach the kingdom of heaven. And I said to you all that many things seem impossible to man which are very possible to God indeed.

<sup>14</sup> At that stage, you did not see things fully; but now they should be much more comprehensible to you. What would we have won, for example, if we had begun to intensively try to persuade the young man so that he should nonetheless do what I advised him to do? Nothing at all! He would have produced his worldly reasons for us for several days, that with even the best will he could not follow My advice for the moment, and we would have stood on the same spot with him after several days like at the first moment of our meeting. But we preferred to move on quickly and soon found an opportunity where we could perform a lot of good. You see, there we shook off the dust that the young man obviously had spread and moved on unhindered along our way!

<sup>15</sup> Those out there in the forecourt are all such people who in themselves are very just and very clever people, characteristics which have made them also very rich; but they are not yet mature enough for My gospel by far and will also find it difficult to get that far in this life. Thus you should in future not preach My word to such people; for it will cause no roots to grow in them and even less mature to any sort of fruit.

<sup>16</sup> You, Peter, have truly said very appropriate truths to the rich citizen, just as if you had spoken with My mouth! What effect did it have on him however? You see, none at all! He now speaks as freely and unhindered with his fellow merchants as if you had never spoken a word about Me to

him! He knows that I am here; at least curiosity should lead him to Me, so that he could discuss with Myself what you told him about Me! In itself, this is as indifferent to the rich man as a fly which is squashed by his foot along the way. He does not think much of us and our help which seems too little to him, since he is a very rich and clever man - and there are many who are just like him.

<sup>17</sup> You see, those are the true world-rummaging swine, to whom you should not throw My pearls; for they do not care about anything other than whether and what can be materially gained in a matter. That is why the rich man admonished you for having left your profitable business and followed Me in a way for nothing at all.

<sup>18</sup> These people are otherwise very well-behaved and observe fine customs in front of everyone; but that is all like the fine and dainty whitewash of a grave which externally is seen as quite edifying, but inside it is nonetheless full of the rot of death and the disgusting smell of pestilence. As long as a man can very calmly put away his profit and no mishap in business befalls him, he will always be in the best and also even the most generous mood; but if we allow him to really heavily loose when speculating, then just look at your friendly man and begin to speak to him about inner, spiritual truths, and I guarantee you that you will be chased out before you even open your mouth! And see, this is mainly the reason why I have called you away from your otherwise very praise-worthy enthusiasm; for with such people, every inner spiritual word is almost fully in vain!

<sup>19</sup> You have indeed revealed to him that this great movement of the sea is caused by My all-powerful will alone, and that in general I only need to will it and all elements obey Me. This is certainly no trivial matter! But just look outside and you will immediately convince yourself what a trifle impression such news of yours has made on him! He has not even gone to look whether the sea is still in great motion and whether a part of it is quite calm!

<sup>20</sup> You also let him taste the fact that the unbelievers will have to face My judgment. That only cost him at most a little smile, and he thought by himself: 'Oh you poor hungry man, just make sure that the judgment of an empty stomach and bare skin does not come upon you soon!' Tell Me now whether such people should be preached My word!"

<sup>21</sup> Said Peter quite angrily: "Ah, if so, then I would much rather be a Greek's swineherder than a preacher to such people! Now I understand for the first time Your zeal last year in the Temple! One must preach to them a different word with whips and ropes as You did in the Temple! This brood is in the end even worse than the most enthusiastic Pharisees in the Temple; for those at least have the semblance of being spiritual - which of course is also good for nothing - but this brood has nothing but the purest and very most material world! Oh it is good that You, oh Lord, have drawn our attention to all this! Truly, with this dust of the alleys, our feet shall nevermore be dirtied! But what shall we do now?"

<sup>22</sup> I said: "We will now go a little outside, so that you can all be convinced of the indifference of these people; then we will come back here again. I soon will then have a very heavy rain come, however, and we will soon be rid of these annoying guests. Thus let us go outside as I have said! But pay particular attention to everyone we meet! Here we will then speak further about it and then decide on our disposition."

## **- Chapter 60 -**

### **The merchants' indifference about spiritual matters**

<sup>1</sup> There were still almost three hours before the middle of the day when we left our room on My request and went outside, passing many guests. The innkeeper, who had a lot to do and speak with the guests, asked Me for forgiveness for paying so little attention to Me because of the many guests.

<sup>2</sup> But I said to him: "Do not worry about that at all! Whoever is with Me in his heart, can do his necessary daily work with his limbs unhindered as he wants and as he can and as his trade demands it, and he nonetheless devotes Me the fullest and truest attention; any other attention has anyway no value before Me.

<sup>3</sup> We will now go outside until midday and will take a look at the activity of the sea from along the shore. But before we come back again, a very heavy rain will come, arranged by Myself, which will drive these annoying traders home before us, as I have already mentioned; for these people of the world have the greatest fear of a storm. If they see a storm approaching, they will immediately and most quickly head back to the city. Just see to it that none of them leaves without paying!"

<sup>4</sup> The innkeeper said: "Oh Lord, I thank You for this advice and particularly for the promised storm; for these guests are the most annoying to me!"

<sup>5</sup> Thereupon we left, because the innkeeper was called by a guest, which caused the innkeeper to feel quite uncomfortable.

<sup>6</sup> When we were outside, I asked Peter: "Well, have you noticed your old friend?! How did you like him?"

<sup>7</sup> Peter said quite annoyed: "Ah, that is the end of everything! If these people had granted us even one glance or at least one had asked the other who we were! But no, they did not even give us a glance, although they know You and have heard already many things about You! Truly, I have never met such very dumb and most indifferent people before! If we meet a swineherd today, these animals will certainly look at us and begin to grunt at us; but we are as good as nothing to these people, as if we were not there at all. Oh you bad, deaf and very blind world! Oh Lord, just let a very hefty storm break out over them with countless many flashes of lightning, so that their overly stoic indifference will leave them! Yes truly, they are the real pigs to whom one should not throw Your pearls of life!"

<sup>8</sup> I said: "I have said to you before that this is the way things are with these traders! They know only their stock and their money. Whoever has no stock and no money compared to them, is likewise as good as no human at all to them. What they deign to think about a person of our moneyless kind consists simply of that they calculate by themselves and say: 'Look, what could this poor devil be worth as a slave?' Only as bad stock could we thus have any value for them; for there are many among them who secretly run the slave trade, and your old friend is one of the strongest among the others and has his business annually in Egypt, in Rome, in Greece and also in Persia. What do you say to that when a Jew does such a thing?"

<sup>9</sup> Peter said: "He should be stoned! But I and actually all of us still do not fully understand how You, oh Lord, can look at such terrible people with so much patience and forbearance; for this is even more than Sodom and Gomorrah. If the heathens do this, they are to be excused, but never ever a Jew!"

## **- Chapter 61 -**

### **About reincarnation.**

#### **The earth as a school for the children of God.**

<sup>1</sup> Said I: "Do not become too quick-tempered; since by far you do not know what guests are walking around on this earth, and what it takes to guide them in time into the sphere of becoming children of God! However, once you have been fully strengthened by My Spirit which I will send to you after My ascension, you will clearly see and give Me the honor for being so patient and forbearing.

<sup>2</sup> Who from among you is able to comprehend something, should know that souls also from other worlds have entered the flesh of this world and so are the children of the snake of this earth. They indeed have died once, and some even several times, but for their completion, took on flesh again.

<sup>3</sup> You often already have heard about the migration of souls. The far away Orient still today believes very firmly in it. However, this belief has become very tainted with them, because they let the human souls return to the animal flesh. But this is far from true.

<sup>4</sup> That a human soul of this world collects itself out of the mineral-, plant- and animal kingdom and pushes upwards to become a human soul, has been shown to you to the biggest part and also how this takes place in a well-arranged order. However, no even still so incomplete human soul can ever migrate backwards anymore, except in the spiritual middle kingdom according to the outer appearance, for the purpose of it's humiliation and possible progressive betterment. If such a soul has reached a certain degree, beyond which it cannot proceed because of a lack of higher abilities, it can pass over into a mere creaturely beatification on some other world-body, that is, into it's spiritual - or, if it wants to, it can enter once more into the flesh of the people of this earth, by which way it can acquire higher abilities and with their help, even reach the childship of God.

<sup>5</sup> Thus also from other worlds, souls migrate into the human flesh on this earth, in order to attain those countless many spiritual properties, which are necessary to attain the true childship of God.

<sup>6</sup> Since this earth is such a schoolhouse, it is treated by Me with so much patience, leniency and forbearance. Who of you can comprehend this, comprehend it; however, he should keep it to himself since it is not given to all to understand all the secrets of the kingdom of God. If you nevertheless find someone who is possibly a person with the right spirit, you can reveal to him from time to time the one or other secret, but only for himself; because I want it that a real person should acquire all this through his own diligence from My teaching.

<sup>7</sup> Once a person knows what he has to do to attain the everlasting life and it's treasures, he should do and live accordingly, and he will in himself see, hear and livingly feel the progression of the full fulfillment of My promises.

<sup>8</sup> To verbally reveal to people too much about such extraordinary secrets, has either no value at all or just very little; since he firstly cannot understand it; and secondly can such for him incomprehensible information quite easily disturb his faith which at least he has acquired so far. For to comprehend this in the true, inner, spiritual life-depth, takes obviously more than just the dead letter of the law and the prophets."

## **- Chapter 62 -**

### **The monstrous sea serpent.**

<sup>1</sup> (The Lord:) "But now we have walked along the shore of the sea so far, that we can hardly see the town anymore, and the waves mightily pound the rocky shore. There in front of us is a fisher's hut! In it we want to await the foretold storm. Look there towards midday! From there it will come most mightily and there will be no lack of lightening. It shall start to build up and quickly move towards Capernaum!"

<sup>2</sup> When I hardly had finished these words, all of a sudden, quite frightful storm clouds started to rise out of the sea and above all the mountains, which the guests at our innkeeper in Capernaum soon noticed. However, when the evil looking storm was beginning to move ever more quickly towards the city with great din and mighty thunder, the guests speedily paid their bills, and all ran away as fast as they were able to. All trade conversations came to a sudden stop and our innkeeper got rid of his tiresome guests all at once. However, when the storm also moved towards us, even our Jew-Greeks became afraid, since also they as former Jews had an innate fear about such storms.

<sup>3</sup> However I admonished them to keep their courage and be fearless and said: "Can't you see that the spirits of this storm are also subservient to My will?! Do not fear - nobody will suffer any harm! I did not call the storm primarily for the citizens of Capernaum, but rather more for the sake of the envoys from Jerusalem, so that they can feel all the more how God rewards and protects the loyal servants of Mammon."

<sup>4</sup> Just when I had said this, a lightening bolt struck the earth right in front of us with a most powerful din.

<sup>5</sup> The Jew-Greeks rebounded from fear and one said to Me: "Oh Lord, drive this monster away from here, otherwise we are all going to perish!"

<sup>6</sup> And I commanded the storm and it moved away and we stood under a free blue sky, about which the Jew-Greeks were very happy and started to praised Me much for it.

<sup>7</sup> When we left the hut and walked closer to the sea, one of the Jews noticed that in a distance of about two-hundred steps, a monster curled mightily in the water and many sea birds attacked it from the air. He asked Me what this monster was.

<sup>8</sup> And I said: "This is a large sea snake which, like usually, goes out to hunt during a storm; it otherwise always stays at the bottom of the sea. Once it satiated itself, it sinks again to the bottom and lies there often for several weeks. If it gets hungry again, it rises to the surface and hunts for prey. If it does not find enough food in the water to become fully satiated, it creeps onto shore areas and hunts for lambs, goats, also pigs, calves and donkey colts. If it gets close to ships, it causes them a great deal of trouble, because if hungry, it also devours people. And with that you also know what rare animal you have seen."

<sup>9</sup> Asked Peter: "Lord, such a monster I have seen once as a fisherman and thought: 'See, this is a giant eel; it should be caught with a good bait!' With an assistant I prepared bait and placed it; but the animal avoided the bait and suddenly disappeared and until now was not seen again. What would it take to possibly catch such an animal?"

<sup>10</sup> Said I: "For people as they are now, this would be totally impossible! Since firstly such a snake is quite clever and knows to avoid all threatening dangers; secondly, it is very quick with it's movements so that even the best sail ship can not catch up with it, and thirdly it is for you unbelievably strong. If driven into a threatening corner, it would attack the enemy and crush him in

an instant. It would therefore not be advisable to seriously pursue it. In this sea, there are only two such animals and once extinct, these waters will be completely free of such monsters. These two existing ones are already very old and belong to the prehistoric animal epoch, although only having the age of Noah, this means from his birth until now.

<sup>11</sup> These animals actually belong to the large oceans; but at the time of the great flood of Noah, they ended up here in this inland sea and since then existed here and will still continue to exist for another couple of hundred years.

<sup>12</sup> In such large animals, the most crude world-soul-life-substance is collected and is ripened for a better transition. Once the animal finally dies, it's collected life goes over into many thousand times thousand higher life forms, where it already in a shorter period obtains a higher life-ripeness, either still in the water, in the air or on land, and this continues through all life forms up to humans. But the human souls who have developed along such roads, nevertheless are standing on a very low level and were called by the ancient wise 'children of the snake and dragons'; because the ancient wise knew in their simplicity more about the origins of souls than the wise nowadays.

<sup>13</sup> Those are thus the children of this world; in their own way they are clever and earthly rich and powerful - but by far not suitable for the acceptance of a higher, spiritual life.

<sup>14</sup> Our traders from Capernaum are of the very same soul-origin. They are still committing commercial robbery and are really extremely happy if they have made a rather enormous profit. They therefore still contain a lot of the voracious nature of the snake and continuously collect treasures upon treasures, just like this animal collects all kinds of life-substances by it's insatiable gluttony.

<sup>15</sup> But just as everything is taken away from this animal when dying, and distributed to higher life-forms, also after the death of the body, everything is taken away from such rich and selfish codgers, and in the beyond they must be purified from their old snake-like nature by great poverty and by hunger and thirst. It is indeed bitter and terrible that it is like that; but for those kind of lowest level life forms, it cannot be otherwise."

## **- Chapter 63 -**

### **The reason for God becoming man.**

<sup>1</sup> (The Lord:) "To create is easy; but to guide the creatures which where placed outside of oneself to become free, unjudged and independent beings, is even for the Divine almightiness no small matter. Nevertheless, with patience and forbearance, one can in the end achieve everything, and once a matter with regard to the best purpose has been achieved, one does not think anymore of the time required to achieve it.

<sup>2</sup> It compares to a pregnant woman, who also during her pregnancy has to endure a lot of fear and labor pains; however, once the child is born out of the woman into the world after a certain time, then all fears of the woman have subsided, and she does not think anymore about the labor pains, since she sees in front of her the living fruit, which has gone forth from her into a free and independent life.

<sup>3</sup> If the making of an independent being would be a matter to achieve more easily, the Creator of all things and all beings would truly not regard it as necessary to come into this world as a man Himself, to accomplish the most perfect, free creation of man possible, through teachings and

deeds.

<sup>4</sup> If somebody else would have told you this, you would say to him: 'Man, what are you driveling about and what nonsense are you talking!' But I Myself tell you here such, and thus you can believe Me that it is so; since for a trifle matter I would never have taken up the flesh of this world and even it's death, and walk with you, My creatures, like a real father with his children.

<sup>5</sup> You now say to yourselves that this is highly true, but why does it happen precisely now, and what about the past eternities, in which God existed just as endlessly perfect like now - what happened to those creatures who could not attain this present life-perfection, since I never before have taken up a physical body like a created person.

<sup>6</sup> Yes, My dear children, this is quite a weighty question! However, I have already partly explained this to you, My old disciples, when we where with old Marcus at Caesarea-Philippi, and you still know some about this; but you still do not know fully why, out of the infinite time periods, in particular this period has been chosen, to give to the human creatures from now on the full godlikeness for ever.

<sup>7</sup> See, with the whole, endless, large creation, God observes with regard to time and space always one and the same most wise order! Would it be impossible for God to create a person equipped with all wisdom and strength without procreation and a mother's womb, just as it is possible for Him to call in an instant a lightening strike from the air?! Certainly not, and I Myself have given you sufficient proofs for this!

<sup>8</sup> However, if this is possible for God, why then does He allow it that man is first fathered into a woman's womb, and then develops and grows there from period to period and part by part? If fully ripened in the mother's womb over a considerable period of time, he reaches laborious birth, when still lacking the full development of many body parts. In time, these become more fully developed; the tongue becomes more flexible and begins to babble words, the organs become increasingly more orderly, and the stronger and the increasingly maturing soul can make more and more use of them, and so it continues from step to step up- and forward, until man after about thirty to forty years exists as a strong, experience-rich and intelligent person. All knowledge and experiences he had to acquire through his own troubles and work, so that he can become a useful and honorable fellow citizen to his fellow-men. Yes, why then all this with every person, if God is almighty and can produce a fully wise and strong human being without birth and education out of the air or even from nothing?

<sup>9</sup> Indeed, God can do this; but what would such people be? I say to you: nothing than machines who never could have an own free will, never could have an own self-consciousness and never could have an independent free activity, neither in thinking nor in feeling and actions, but God's almighty will would have to animate them anew every moment out of Himself; He Himself had to think and will in them and had to stimulate and draw their limbs into action. If God would not do this, such a person would then be obviously completely dead and had to disappear from existence instantly.

<sup>10</sup> So that the once created person can freely exist like out of himself, develops and consolidates himself, then like out of his own strength becomes free in thinking, will and action, God already since eternity established an order, according to which the once released ideas of God had to isolate themselves more and more from God, finally had to so to speak find and feel themselves as a separated being and life and become freely active according to their own thoughts and free will, so that they thereby, being fully life-consolidated, can be guided by God through external teachings to become self-growing gods and be brought to life-completion as if by their own means.

<sup>11</sup> For that it takes a very long time, which is well calculated by God and which is divided into many

periods, in which this and that progress can be carried out.

<sup>12</sup> Just like with every quite properly developing person, the moment must arrive in which he is equipped for the acceptance of a higher wisdom, this moment has come before your eyes for the whole of creation, precisely calculated by God, whereby for all ripened creatures, the opportunity is given to go over from their old, judged graves to the full resemblance of God, and therefore it says in the scriptures that now all who were and still are in their graves, will hear the voice of the Son of Man, if they have become ripe out of themselves and out of their own strength have gone forth to the everlasting, true and fully God-resembling life.

<sup>13</sup> And because this from God already from eternity clear and well calculated moment has arrived now, in which all creatures who have attained a certain absolutely independent ripeness, which truly and clearly can be recognised thereby that most people know almost nothing about God anymore and are completely isolated from God, I as God am here, to not guide the people by My allmight anymore, but only through the teaching which I give to them, as if I Myself am not more and nothing else than they themselves.

<sup>14</sup> I can now as a person communicate with them like a stranger with another stranger, and the old reason has now come to a complete end, whereby nobody can see God and at the same time keep his life. You can now look at Me as you like and still keep your life unharmed!"

## **- Chapter 64 -**

### **Disbelief as a sign of ripeness for a new revelation. Comparison between the people in Noah's time and those in Jesus' time. The spiritual state of mankind.**

<sup>1</sup> (The Lord:) "I now see a quite peculiar question in you the new disciples, which consist therein that you say: 'Yes, if the nearly total lack of faith in a true God is the actual reason of ripeness towards God, we do not understand why God during the times of Noah, when the faith of man in a true God was also totally absent, had not come to them and gave them a teaching for the free attainment of the everlasting life by their own means! Why then did God rather allow the evil Great Flood to exterminate God-forgotten mankind?'

<sup>2</sup> I say to you, that also this question is not completely mindless, and it's answer must bring a great light to the relationship between God and His creatures. Thus pay attention!

<sup>3</sup> The people during the times of Noah were not really that godless as you might think; they just became quite haughty and ignorant towards their well-known God and quite seriously wanted to rebel against Him and rob Him of His power. They did what they wanted; and irrespective of the still so wise laws given to them from heaven, they treaded them with the feet and did exactly the opposite.

<sup>4</sup> These people hated the to them only too well-known God and were enemies of everything which belonged to the almightiness and wisdom of God. They cursed everything that came from God, even the visible creation, finally even the earth itself, and in all seriousness made the decision to destroy the whole earth with their explosive grains. At various occasions they were warned by the people of the heights and also been punished for their iniquities.

<sup>5</sup> Whole nations were separated from them and guided to faraway lands, whose successors are still living today and still have the old teachings, unfortunately of course not as pure anymore. But all

this was in vain. They again became powerful, namely the Hanochites, whose city finally became a lot bigger than the whole, great Promised Land. Finally they subjugated the children of the heights, except the family of Noah, the only ones who stayed loyal to God.

<sup>6</sup> During the times of Noah, out of pure devilment, they began to destroy the mountains, although being warned by the sages of the mountain dwellers, that beneath the mountains are the biggest water reservoirs, and if they in their foolhardiness would continue to level only one of the mountains to its base and its mass would sink into the depth of the waters, it would cause several underground water sluices to be opened, through which in a very short time would stream so much water onto the surface, that it would rise above the high mountains and drown them all. Alas, all such warnings were not only in vain, but encouraged them even more to work on the destruction of the mountains with a nearly indescribable energy.

<sup>7</sup> Noah now realized that all admonitions and instructions were fruitless, and asked God for a means to save at least a few good people and animals and food; for he saw only too clearly the sad results of the evil-foolish work of the world-people of that time. Only then was he taught by God to build a container, for which he was given a plan and measurements from heaven.

<sup>8</sup> When the evil fools with the hardest work demolished only the foot of one of the more significant mountains, the reward for their work already showed. The huge weight of the actual high mountain, whose support were demolished, started to sink into the depth, and drove the most terrible water masses in mighty streams to the surface of the earth. Naturally also the air, namely by the many hot water streams, became filled with very thick vapours and clouds, and rain began pouring down in streams, contributing to the rise of the water above the mountains. More than a third of the whole continent of Asia was flooded, and all Hanochites, who already regarded themselves as all mankind of the earth, perished, and their city also sank into the depth of the earth.

<sup>9</sup> From this My quite short, but most true representation of the pre-Noah people, it is clear that they were not at all unfamiliar with God, but they wanted to rise above Him, and this fact very much proves that they were not ignorant about Him.

<sup>10</sup> Their hate against God simply originated from the fact that they had to die, and this quite often already after thirty to forty years, being under the impression that the mountain-dwellers, who reached a very high age, were immortal. For that reason they became very angry with God and quite seriously planned - since they had to die anyway - to also destroy everything else, in defiance of God.

<sup>11</sup> If so and not otherwise, could you state in yourself, that the people at that stage were also ripe like now?! Look at the people of the earth! How many are there even among the Jews, who truly believe in a God and livingly truly put their trust in Him? Almost all of them only have a habitual faith, but in their hearts they are totally godless, and it does not occur to them, that a God could truly exist - and if there exist one - He is not at all concerned about the mortal people, their prayers and sacrifices. He only created man to work and cultivate His earth. This is the actual belief of even the better Jews - the worse does not believe in anything anymore anyhow.

<sup>12</sup> Again others who still belong to the older Jews, as there are some in Samaria, say: 'The statutes of Moses are good and one should keep them, irrespective of whether they originate from God or just from Moses. Who keeps the statutes does not do wrong, irrespective of whether there exists a God or not. One should do good for the sake of it being good, and avoid evil because it is evil.

<sup>13</sup> From such wisdom it again becomes clear, that there is no living faith in God at all. And the way faith in God is applied in the temple, you yourself know just too well, and it is not necessary to waste another word about it. For where there is no conscience anymore to abolish the commandments of God and put in its place worldly statutes as holy and as if given by God, all faith

in a true God has fully come to an end! Before Me, you were still searching for something Divine in the temple and kept it's statutes as far as possible - but even you doubted the existence of a true God, and your faith was a habit already from the cradle, which would be quite difficult for you to abandon, since you had nothing better to replace it with and your old habitual faith became part of your life's nature. Therefore also your faith was good as none whatsoever.

<sup>14</sup> Also with the Jews, as the chosen nation of God, no faith exist anymore; if however, there cannot be searched and found any faith with them anymore, how can it be searched and found among the heathens?! During earlier times they still believed in their idols and oracles; now they believe in nothing anymore. They still practice the external ceremonies and customs, but faith has vanished a long time ago.

<sup>15</sup> Only in Egypt exist a few scholars of Plato, Socrates and Aristotle, who still accept the possibility of a highest God, but not any known God-being; but they also think that a person through an extremely austere life can get to the point to feel the Divine Spirit in certain holy moments and during such feeling, be able to cast some bright glances into the future. No mortal however, can get any further than that. What happens to man after his bodily death, was a Gordian knot which nobody could disentangle. There exist many sagas and opinions about it, which activate a little hope in man, but nowhere can any certainty be found.

<sup>16</sup> This is how the best part of the heathens think about it. If so, as you now easily can see and understand, it is also clear, that precisely now a ripeness between Creator and creatures has emerged, by which man has reached a state to be taught by God without harming their life-independence and be guided and brought to their God-resembling life's completion. Do you understand this well?"

## **- Chapter 65 -**

### **The otherworldly guidance of the souls that incarnated as human beings before Jesus. About the Kingdom of Heaven.**

<sup>1</sup> Said Peter: "Lord, we understand this quite well; but the only question remains: What will happen to those who have lived prior to Your descend, and this from Adam onwards? Can they still attain the true life completion, and how?"

<sup>2</sup> Said I: "This is of course quite obvious! I have not opened the gates to life only for those currently living on earth, but also for all who have gone to the beyond long ago. And many of the old sinners will have to undergo somewhere another short flesh life-trial anew, as I have shown it to you already.

<sup>3</sup> However, in the beyond there are endless many schools, in which the souls can be instructed in the most practical manner. But of course in the beyond it is not that easily achieved as here, because there a soul has no other world and surroundings as the one which originates out of it's thinking, feeling and will and provides everything for the soul what it loves and want.

<sup>4</sup> It is then obviously more difficult to guide a soul favorably if it is full of erroneous perceptions, than here where it is standing on foreign and firm soil and is surrounded by a large mass of likewise totally foreign surroundings. However, there exist nevertheless also in the beyond sufficient means by which a soul can be influenced fruitfully. But this will be explained to you more closely at another opportunity.

<sup>5</sup> This however, should serve nobody as a particular consolation; because if in the beyond a soul in itself and thus in it's world, becomes more bad and evil rather than better, it goes without saying that in the same measure also it's pseudo-world and it's society and surrounding becomes equally bad. As the soul in itself becomes more truthless and lightless, so does also it's world and it's surrounding begin to press and torture it. With the increase in torture also it's rage and thirst for revenge increases, and this is already the entrance to hell, and is truly a second death for the soul, from which it is very difficult to be saved.

<sup>6</sup> There are of course only pure means whereby a soul over a great length of time can be saved; but they truly look very sad! Since it can cost some arch-evil soul billions of earth-years, until it - through such agonising means - comes to some betterment out of itself. Therefore, one day here on earth is worth more than a hundred years in the beyond, calculated in earth years. Do you understand this?"

<sup>7</sup> Said now all again: "Yes, Lord, we understand this; but in the background still another question rises, and it consist more or less of the following: If a soul has passed away from here but is not yet completed and lives in a pure pseudo-world which originates from it's thinking, feeling and will - what also could be called a fantasy-world - of what then does the world of completed souls consist? What does the kingdom of heaven look like, and to what can it be good and truthfully compared?"

<sup>8</sup> Said I: "It is already time to return to the innkeeper - but since this is not an unimportant question, I will answer it along the way. Thus lets go and listen to Me!

<sup>9</sup> See, with the actual kingdom of heaven, which is a kingdom of truth, light and love, as I have shown to you already at various opportunities, it has the most truest circumstances: This kingdom is not an external display and does not enter a person with external signs and attributes, but it develops entirely inside of you, is then in you, grows in you, penetrates you and becomes your dwelling and your most blissful world.

<sup>10</sup> But here the kingdom of heaven equals a sower who sowed the good seed. Some of it fell onto the road; of this, a part was eaten by the birds of the air and another part was treaded on by travellers. The seed thus did not sprout and also did not yield any fruit. Some fell on a rocky surface. Initially, some sprouted for as long as the stones had some moisture in it, but the seed could not drive any feeding roots into the rock; the moisture was also not enough to sufficiently feed the stalk, and thus it dried out and did not yield any fruit. Another part however, fell underneath the thorns and shrubs. Initially it sprouted quite well, but when it had to develop fully, it was overgrown by the thorns and the wild shrubs - it thus perished and also yielded no fruit. Only one part fell onto a good earth, sprouted and yielded multiple fruit.

<sup>11</sup> And see, it is the same with the kingdom of heaven on this earth! I Myself am the Sower, and My Word is the good seed, from which for everyone the kingdom of heaven should grow as fruit. Where it will fall on good soil, it will yield hundredfold fruit; but if it falls onto the roads of this world, or onto the rocks or between thorns and wild shrubs, it will not yield any fruit. Among the people however, which I compare to the roads, must be understood the actual worldly people, as we had many at our innkeeper today. The travellers on the road who tread the seed, are their trade- and profit efforts, and their trade-thoughts flying in all direction, are the birds which eat the seed not yet treaded on, so that no fruit could grow. Those type of people are, as already said, the actual pigs, to whom My pearls should not be thrown as food.

<sup>12</sup> With 'stones' is meant those world-wise who accept everything with a certain greediness - but because they are founded inside on all kinds of worldly falsities, their disposition has so to speak become hardened, and as such the new seed in them has too little animating moisture and too little soft and pliable soil for the acceptance of feeding roots. If a wind and drought comes, the little stalk

soon dries out and since it has no roots, it will be blown away by the wind. Or, if this person is confronted with any temptation, he says: 'I have known from the beginning that there is nothing to this matter! Where is the promise which should become fulfilled - and instead of the fulfilment, I have to suffer! Therefore away with all such new teachings!' This is thus the stone.

<sup>13</sup> Who are then the thorns and the wild shrubs? These are those rather good-natured world citizens, who accept My word with quite a lot of joy and even maintain it for some time. But over time, all kinds of worries emerge and together with it, all kinds of concerns and fears. They suffocate the living word in their hearts so that it also cannot yield any fruit.

<sup>14</sup> And as such we are left with only a small part of people who can be compared to a truly good soil. They accept the word and immediately put it faithfully to work. And then the seed yields plentiful fruit, and this fruit is then the actual kingdom of heaven in man and does not have external pomp. But this kingdom which man has created in himself out of My word, will expand and provide him with all bliss, light, truth, all wisdom and power over all creatures.

<sup>15</sup> But you also should recognize from this where to sow My word; for you should sow it where it also should bear fruit! Above all it must fall into a good soil. If there it yields rich interest, then the traders, world wise and the concerned world-citizens will come by themselves and will buy from you the seed for their fields. Have you understood this quite well?"

<sup>16</sup> Said all: "Lord, also this we have understood quite well and surely will follow Your advice; since we certainly will not sow this most noble life-seed on roads, on rocks and among thorns. However, now the innkeeper comes to meet us in quite a hurry! Why is he in such a hurry?"

## **- Chapter 66 -**

### **The avaricious chief of Capernaum.**

<sup>1</sup> Said I: "Not much of particular importance! However, let him come and tell you himself!"

<sup>2</sup> The innkeeper then came to us and said: "The chief of the synagogue of Capernaum send someone to collect the tenth of the fish, of which he heard that I have made a rich catch and did not inform him about it - and as a well-earned punishment, I should give him three times the tenth of the noble fish. The good thing is that he doesn't know that the fish was caught in the evening of a Sabbath; if someone would tell him this, he would certainly take all the fish away! Pity that the previous chief has left - he was quite a good man; but the current one is a real plague for us and treats the people as if all of them were his slaves! Oh Lord, could this evil not be mitigated?"

<sup>3</sup> Said I: "Oh yes, and this in a quite peculiar manner! Send a messenger to the chief who should tell him that he first has to send someone who should count the fish in your container, so that you are not giving him too much or too little of the prescribed threefold penalty tenth. He then soon will arrive with his officials and start to count the fish - but he will find none! Since the fish were created by Me, I can make them disappear again and then create them again. If he gets agitated by it and accuses you of taking the fish away when informed about his instructions, then ask him for witnesses for it, or you are going to place yourself under Roman protection. If he hears this, he will leave and not insist on the penalty tenth any longer. Do this and everything will work out quite well!"

<sup>4</sup> Said the innkeeper: "But now also the midday meal is ready! Should we not first consume it, so that we are not disturbed by the chief?"

<sup>5</sup> Said I: "We will consume the meal totally undisturbed, even if a hundred chiefs are busy outside with counting fish! He even can come to us if he wants to, and he will be glad to be leaving for home with a healthy skin."

<sup>6</sup> When the innkeeper heard that from Me, he was very glad, immediately sent a messenger to the chief and we went to our meal and were quite cheerful, especially about the escape of the many morning guests because of the storm. But after the meal, I said to the innkeeper: "He is arriving now; but first have a look at the container and you will see what fish the chief will find in it!"

<sup>8</sup> The innkeeper quickly went outside and was horrified when he discovered the giant snake - which was seen earlier during the storm - swimming around instead of the large noble fish.

<sup>9</sup> When the chief saw the monster, he also did not want to hear anything about counting any fish anymore. It is thus understandable that our innkeeper, given the mentioned circumstances, was soon and easily done with the chief; since he did not want to have the normal tenth from the monster and even less so any triple penalty tenth.

<sup>10</sup> When seeing the monster, he hastily rebounded and said: "It looks as if the monster has already taken the tenth instead of me! I would have loved to have seen some of these noble fish on my table, but since nothing is there anymore, it of course must be good as it is. Where there is nothing, there also is no law or right, and thus we are good friends again; however, if you again make such a catch of noble fish, let me buy some from you for money! For if you do not catch more than ten fish, the tenth falls away anyway. But now let us make sure to get away from the sea as far as possible; because the monster could move onto the land and consume us all like flies! For it has a throat to devour houses!"

<sup>11</sup> Thereupon he hastily went home and was not seen at the sea for quite a long time, since he gained a mighty respect for the monster.

<sup>12</sup> As soon as the chief had left, also the monstrous giant water snake swam in large bends out to sea while being watched by the innkeeper, until it could not be seen anymore because of the high waves.

<sup>13</sup> Thereupon the innkeeper looked again into the large fish-container and it was as full as before with the most beautiful noble fishes. He then came full of joy back to us, ate and drank at our table and told us what he has seen and how he got along with the chief quite well. At the same time he also asked in which part of the sea such monsters are primarily living, so that one could avoid them; because it would not be pleasant to somewhere collide with them.

<sup>14</sup> Thereupon I said: "Don't worry about that! This monster lives at the greatest possible depth of the sea and comes about every hundred years during severe, great storms - which originate under the water - to the surface, but is a very rare occurrence on the inland seas. Now and then, when these monsters are driven by hunger, if they are getting too little food at the bottom, they come on land and hunt for sheep, lambs and calves, also donkey colts and pigs; people and larger animals are very seldom or not at all attacked. But from now on, it will never be seen again; for it's lifetime has come to an end; therefore you do not need to be afraid of it anymore. Only after a couple of days, send one of the noble fish to the chief, and he will be very content. But now anybody can ask a question again if there is anything unclear to him; for from tomorrow, we will rest for a couple of days here and will not speak a lot about spiritual matters!"

<sup>15</sup> Said all: "Lord, there is hardly anything we still could ask You about; for we already have received from You the most wise teachings anyway!"

<sup>16</sup> Said I: "Then rest, and think about the received teachings!"

## **- Chapter 67 -**

### **Immortality of the human soul.**

<sup>1</sup> Said the innkeeper: "I also have received many teachings out of Your Divine mouth already, but I nevertheless have some important questions in the background. One of them seems to be of the utmost importance for life - and if it pleases You, I really would like to have the question answered by You!"

<sup>2</sup> Said I: "What does your question sound like?"

<sup>3</sup> Said the innkeeper: "Thus, Lord and Master: See, man knows it pretty well - this means through teachings - that his soul, of which one also has only a vague idea, is immortal; but with all still so firm belief, the bitter feeling of an absolute death and finally full disappearance from the succession of the living and it's self-conscious beings, is always present.

<sup>4</sup> One does not easily get used to the thought of an existence beyond the grave, even with the best will, so that the heart can experience joy about it, but one always shudders about it anew, because in this most important point, man - despite all still so vigorous efforts - cannot obtain any light from anywhere.

<sup>5</sup> But because death and the grave are man's most bitter thoughts, and since there is no durable light about it which can be obtained from somewhere, some people cannot really be blamed that they plunge themselves into the whirlwind of the world, to stun this black thought in themselves. Thus about this highly important point, a real light from Your mouth, oh Lord, would be truly highly necessary! Because of what use would be even the most wise teachings to man, if he does not possess absolute clarity in his life's consciousness about the life of the soul after death?! One does follow the laws and the teachings, but more for the sake of the external, civil order rather than for any certain achievement of the everlasting life.

<sup>6</sup> As far as possible, I am still one of the loyal followers of the laws of Moses and always have loved to communicate about spiritual matters with the most knowledgeable sages of all nations, and in the end they could not say anything more about this questionable point than I myself. The Romans say and also the Greek: 'This is the very fateful veil of Isis which until now, no mortal was able to lift!' Yes, this is said quite nicely and there is also a lot of truth to it; but it is unfortunately not of any use to us! For the dead does not feel, hear and see anything anymore, and we who still gnaw on this life like worms on a rotten piece of wood, see, hear and feel about the dead nothing else than their dead and stinking body, which within a few years, turns to dust and ash. Thus, Lord and Master, since You are Life Itself according to your teaching, give me and actually all of us a doubt-free light about it! Since truly, I really do not want to live another year with this gloomy thought of death, the grave and destruction!"

<sup>7</sup> Said I: "Yes, My dear friend, your question has been stated quite well, and from it shines a human need of the highest order; but to give you such a teaching about it, in order for you to feel the everlasting life of your soul by a decisive clearest consciousness in you, is an exceedingly difficult matter! For see, I actually have come into this world to give to man the full inner realization of the everlasting life, if he completely lives and acts according to My teaching, or - even if he is familiar with it - but does not live accordingly, he cannot attain this inner life-consciousness, since I alone am the only way and door to it.

<sup>8</sup> You see a blossom on a tree; but you do not see much or even nothing about the future fruit during the time of blossoming. Only when the blossom has fallen off, a very small fruit bud becomes visible. But inside the fruit also the seed with the life-germ must grow; but where is it to be seen in the first small fruit bud?! There it seems to be all still the same. The ability is already there

but for some time you will not be able to discern it from the other lifeless parts, wherein no life germ grows. But when the fruit reaches full ripeness, you will easily and effortlessly discover the seed.

<sup>9</sup> And see, it is nearly the same with the full and clear soul-life consciousness in man! For as long man does not have this in himself, for as long the soul in it's body is not life-ripe. It is still too closely connected to it's flesh and thus cannot perceive itself and feel much differently than the very lot of it's flesh, and even the best explanations cannot give to the still life-unripe soul the inner, totally ripe life-consciousness.

<sup>10</sup> However, once a soul has attained the said life-ripeness through it's own actions according to My teaching, then every further proof for it is completely unnecessary. Or do you require proof that you are now living in your body? Surely not, and you had to laugh in everybody's face who would try to prove to you that you are now living in your body, are moving and active in all directions. But if you lay down in a deep sleep, could even the most convincing proof that you are still alive, be of any use to you, since you are not in the position to understand it?!

<sup>11</sup> See, also every animal has a soul whose being is also a spiritual-substantial entity and thus must be of an indestructible nature, otherwise it could not give to the animal-limbs any movement! But go and explain it to an animal what is it's soul and how it lives through only it's soul! Would an animal understand what you have told it? Surely just as little as if you had explained it to a rock! But why does the animal not understand it, and why does it not have the words to share it's feelings with another creature?

<sup>12</sup> See, the soul of an animal is necessarily still too deeply buried in it's flesh - and feels, except for it's bodily needs, nearly nothing! If someone wants to train an animal for a very simple task, he must put in a lot of effort to awaken the animal-soul out of it's flesh to such an extent that it can understand what the person wants from it.

<sup>13</sup> Do you however believe that there exist people whose souls do not stand too far above the animal souls, yes sometimes seemingly even been surpassed? Now, to bring such souls through words to an inner life-consciousness already here on earth, would be a totally futile exercise! For these people, a blind and dumb belief is sufficient here on earth, so that their souls after the death of the body, can continue to live and in the beyond either have to await a reward or penalty, so that thereby they submit to some lawful order, like the ox in his yoke. Everything else must be kept for another state of life.

<sup>14</sup> An animal can only be brought to any useful activity-intelligence through all kinds of pain-producing discipline - equally so with a totally common worldly person, whose soul strives only for the satisfaction of bodily needs, and except for the ability to speak, cannot show anything substantial above the soul of an animal."

## **- Chapter 68 -**

### **The cause of the fear of death.**

<sup>1</sup> Said I: "Why people like you until now could not have attained the certain consciousness of life of the soul after the death of the body, I already have shown to you the reason and you will have understood it; but the fear for the bodily death does actually not lie so much in the uncertain consciousness of the life of the soul after the loss of the body, but a great deal more in the love for the world and in self-love. Through these two types of love, the soul is more and more mixed into it's flesh and the result of this is, that thereby the feeling of dying, vanishing and ceasing to exist, becomes increasingly strong in it and must express itself in all kinds of fear.

<sup>2</sup> See, the primordial fathers of the people of the earth did not have any fear for the death of the body, but often only a longing for it, to become free from the body which becomes frail. Because of their God-pleasing way of live, they had from time to time bright glances and visions into the beyond and thereby attained a clear and true consciousness about life of the soul after the loss of the body.

<sup>3</sup> But in current times, almost all faith of man in God has extinguished! From where should come the bright consciousness of the life of the soul after the bodily death?!

<sup>4</sup> I say to you: If man doubts nearly in general the foundation of all life, it is no wonder anymore, if one strongly doubts the life of one's own soul after the death of the body.

<sup>5</sup> Go to the Sadducees and you will find that they are people who firstly are very material and love the world and themselves above all, secondly do not at all believe in a God and thirdly totally deny the immortality of the human soul and scold everyone to be a fool, who believes in any which way in the immortality of the human soul, which is nothing else than a crazy fantasy-image of an insane person, who wants to prove it through empty speeches.

<sup>6</sup> Look further at the true cynics, scholars of the world-wise Greek Diogenes! They are even true enemies of life and they curse any force which gave them life without their permission. Indeed, they live extremely well-behaved and sober and despise all luxuriousness, yes even the slightest comfort of life. For them the biggest relief is death, after which they do not expect life, but extremely desirable non-existence.

<sup>7</sup> Therefore you still can today find people in India who interact with souls of deceased people just like with still living people and talk to them about thousands of secret matters. These people do not have the slightest trace of fear for the bodily death - on the contrary, the day when a person dies, is for them a truly cheerful day and the birth of a child into this world, a really sad day.

<sup>8</sup> See, as such regarding your question, people are very different! What is highly feared by one nation, is not feared at all by another nation with different teachings and expectations. But the people who fear the death of the body the most, are the Jews - and the reason for it is their great love for the world and sensuous desires. Who maintains themselves with so much care like the Jews, must loose in time all higher light; since nothing is more harmful for the right and living light of faith than sexual misconduct, all kinds of lecherousness and real carnal whoring, which for a long time already is a worse common practice with the Jews than with even the most darkest heathens. This sin really suffocates the soul in the mud of the flesh and even kills the flesh itself. If however so, from where should such a soul take the bright light of life-consciousness?!

<sup>9</sup> You are now a person who pleases Me a lot and at the right time, I will place again the life-consciousness in your soul; but during your younger days, you also have quite keenly submitted to fleshly pleasures, and see, this is with you the main reason why you - despite your questioning

studies - could not have come to a fully true and infallible light! In your present more chaste life, you will also attain more of the inner life-light and not ask like you have asked just now. Did you now understand Me quite well?"

<sup>10</sup> Said the innkeeper: "Oh yes, I have understood You only too well and say together with the Romans: *Hinc ergo illae lacrimae* ("Hence those tears!" - which means: This is thus the reason!)! Yes, yes, Lord - You omniscient - my youth follies have consumed a lot of the life-strength of my soul and now in my older days, I quite well notice the loss. The only question remains, how can one replace it to at least some extent."

<sup>11</sup> Said I: "For as long as a person lives on this earth and has a complete living serious will, everything is still possible, about which David provides for you a living and tangible example; since also he has at a certain time, which is not unfamiliar to you, sinned a lot in the sphere of the desires of the flesh. But at the right time he changed, out of love for God did not sin anymore and therefore became a man after God's heart. Since truly, I say to you, in heaven there is more joy about a sinner who acknowledges his sins, abhors them, has true regret, exercises a right and reasonable penitence and betters himself from the foundation and does not sin anymore, than about ninety-nine righteous people who never needed penitence! Or is it not the case among people that a person has more joy about what was lost and found again, even if it was of a very insignificant nature, than about his great treasures who never got lost?! See, it is the same with God, and if it was not like that, truly, you would not have Me as a guest in your inn!

<sup>12</sup> It is true that your youth-sins have caused you some harm, to your flesh and also to your soul; but since you have recognized this and has completely turned away from sin, I have come to you in your house to fully heal you from your maladies.

<sup>13</sup> But where I have entered once, there also the fullest forgiveness of all sins and the light and everlasting life itself has entered. I can therefore tell you that a great salvation has come over your house and yourself - and the results of that, will make you more closely familiar with it than I Myself now; for I now only give you the teaching and the promise, but only in it's fulfillment will you discover the fullness of truth in you."

## **- Chapter 69 -**

### **Divine love's providence and wisdom (Matt 6:25-34)**

<sup>1</sup> (The Lord:) "Truly, I say to you: Who hears My word, accepts it as the truth and faithfully lives and acts accordingly, will henceforth not feel nor taste death! But who only wants to drag Me along besides the world as a good prey, will until his end on this earth feel very little about life's consolation, and in the beyond it will show clearly what was weighing heavier in him. Since he who has more of the world in him, will have a lot to do to re-establish the balance again, and he still has to wait for a long time until I will be sitting in his house as a guest and take My rest with him.

<sup>2</sup> But you who now know this, have good courage, and think for yourself that one does not cut down a tree with one blow, and you will find rest in your soul! From now on you only have to act according to My word, and what else you are searching for, will be given to you at the right time.

<sup>3</sup> Do not worry too much about your house and what your family members will eat and drink; since this is only done by the worldly people and the heathens, who does not know anything about God and respectively about Me! According to My word, search only for the kingdom of God and it's most light-filled justice, which above all consists in the love for God and for the fellow-man, and

everything else will be given to you for free!

<sup>4</sup> Look at the flowers of the field which do not work and harvest nothing, and the Father in heaven still provides for them, that they are fed and finally are a lot more delightfully dressed than Solomon was ever dressed in his highest royal splendor.

<sup>5</sup> If God already provides for the grass, which grows today and gets mowed tomorrow and according to an old custom is dried in bundles and burned in the oven to ashes, how much more will God provide for those people who love Him and keep His commandments!

<sup>6</sup> If already people who are now mostly bad and evil, love their children and do as much as possible good for them, how much more will the all-good Father in heaven do to them, who He regarded as worthy to become His children! Or have you ever heard of a person who was talented with a lot of true wisdom, that he became cruel and relentless towards his neighbors or even towards his children?!

<sup>7</sup> Since human memory it is known that a wise person is also a good person and wants to do good to all people. Only wisdom gave people laws, through which, when easily observed, they all could become fully happy; wisdom only had to sanction the laws for the sake of evil and willfully disobedient people, so that the good people had a means in their hands to force the evil fools to do good, if the gentle admonitions are not honored. Hence, also the sanctions of the orderly laws are an act of love and mercy out of wisdom.

<sup>8</sup> If already the full wisdom of people only effectuates good, and guides the unwise people towards true happiness of life, how much more the most highest and deepest wisdom of God!

<sup>9</sup> That the deepest wisdom of God cannot and forever will not work against its own order, on which the existence of all creatures depend, must any only somewhat wise person fully understand, because thereby the existence and happiness of all good and blessed beings would be endangered. But the highest wisdom wants also to bring the recalcitrant spirits and beings to the good and true and for this purpose has provided the most suitable means, which of course does not taste for the stubborn sinner like milk and honey - but it nevertheless will always depend on his will, to change whenever he wants to.

<sup>10</sup> And the same is also applicable already here. Everything depends on the serious will of man; if he seriously betters himself and in full trust asks God for something right and good in My name, it will be given to him in the measure of his true betterment and his faith and trust. And you can now with such My most truest promise, be fully content.

<sup>11</sup> Who thinks about all this and acts accordingly, will become happy in everything and will not be afraid anymore about the death of the body, even if he previously was a coarse sinner. Since God, the Father in heaven, has sent Me into this world for the sake of the sinners and not for the sake of the righteous, and as the Father has sent Me, likewise I will also send you to the sinners; since only the sick require the doctor and not the healthy. Are you now completely clear about this?"

<sup>12</sup> Said the innkeeper: "Oh, who could be still unclear about it?! But now the day is beginning to come to an end. What shall we do now?"

<sup>13</sup> Said I: "This now depends on you; because for today, tomorrow and the day after tomorrow I will determine nothing. If you have something, say it, and I will see what can be done about it!"

## **- Chapter 70 -**

### **The sunken land**

<sup>1</sup> Said the innkeeper: "There may be something; but it appears to me as almost too trifle, to bother You, oh Lord, with it!"

<sup>2</sup> Said I: "Then speak; since there is nothing too trifle for Me in this world!"

<sup>3</sup> Said the innkeeper: "Then mercifully listen to me! See, together with this property, I also own a sizable farm not far from here, where I keep my best cattle and sheep, and I also have quite loyal servants and maidens there! In the large animal garden - which is covered all over with the best pasture - a few months ago, a piece of land the size of a quarter of an acre sank away, so that now there exist a hole which depth can not be measured and one cannot know whether even more land will sink away.

<sup>4</sup> An old, quite knowledgeable man about these matters asked me whether the animals get close to the hole. And I told him as it is, the full truth. I brought some cattle and sheep to the hole; but the closer they came to the hole, the more they resisted, and when only about ten steps away, they broke loose and ran away. Even the goats could not be brought close to the hole, although they otherwise climb the highest rocks comfortably and without fear. Thereupon the knowledgeable man said that this was a sure sign for more land to sink away. And as property owner in this awkward situation, I now also ask You what this means, what still can be expected and if this evil can perhaps be somehow remedied.

<sup>5</sup> Said I: "Let us go out and have a look at the wantonness of the raw earth-spirits, who caused this through the influence of other spirits of those deceased people, who walked over there as your enemies, because you bought the farm as a result of a judicial garnishment in relation to an unpaid large debt! Thus let us walk over there and investigate the matter!"

<sup>6</sup> We now got up from our seats and went to the fateful farm which was about half an hour away from where we were. We thus soon came to the uncanny hole. Except for Me and the innkeeper, nobody dared to come close to the edge of the hole. The twenty new disciples shuddered backwards already from far away; since the hole was really dreadful to look at. The innkeeper said that he himself has never came so close to the hole and only now saw it's incalculable depth.

<sup>7</sup> But I said to him: "Go and bring me a quite useable stone, and I shall see if the hole cannot be filled up!"

<sup>8</sup> The innkeeper went and brought Me an at least ten pound heavy rock. But I took the rock and threw it with great strength into the hole. Soon an immense pillar of smoke rose from the hole and spread a strongly sulfuric smell.

<sup>9</sup> But I threatened the smoke substance and said: "All you evil spirits! I, the Lord, command you to immediately fill this hole for now and all times!"

<sup>10</sup> One then could hear voices from the smoke substance, which called: "Jesus from Nazareth, Son of the living God, we know You! Why did You come to torment us prematurely? We are pressed here and gave ourselves air. Why don't You grant us this freedom? A large injustice happened here to us which killed our bodies. We have lost everything. Why should the buyer not also loose something? We need this piece of land in our terrible depth. Why should we not own it?"

<sup>11</sup> Said I: "Do what I have ordered you to do, or something worse will happen to you!"

<sup>12</sup> The smoke then sank down and inside the hole it began to immensely rave and to roar. This however, only lasted for a very short time and one already saw how the sunken soil was building up again and after a little hour, the hole was completely unrecognizably filled, so that no-one could notice that this section had sunk.

<sup>13</sup> I now called upon all the old and new disciples and said: "Oh you faint-hearted! So go and walk on the sunken ground raised from the depth, and recognize that nothing can oppose the power of the Divine will!"

<sup>14</sup> Then all disciples went and convinced themselves that nothing could oppose the power of My will.

## **- Chapter 71 -**

### **The nature of the evil spirits.**

<sup>1</sup> But the innkeeper asked Me what the spirits inside the visible smoke-substance meant by saying that I should not torment them prematurely.

<sup>2</sup> Said I: "See, all unfaithful spirits regard it as a torture if they are admonished to obedience towards God; since all haughtiness does not by itself know any obedience, for it alone wants to rule and command. They however thought that they were in the spirit-world for a too short a time still, that they should show obedience towards My Divine will. See, they would have loved it most if they could prevail in their evil and revengeful joys for a whole eternity, and every spirit who admonishes them to obedience and command or even forces them to it, is their enemy and torturer!

<sup>3</sup> Therefore I immediately threatened them and they had to submit and in fact did submit, although with the greatest resistance. However, this does not matter for such type of spirits which are stuck in judgment and death, because their willful freedom is not freedom, but only a jail and a most severe judgment, from which they in time can only be freed if a more powerful will than theirs seizes them and forces them to do a good deed.

<sup>4</sup> They resemble those sleepers who sway in all kinds of sweet dreams as princes and kings, speak all kinds of foolish stuff in their dreams and often labor quite a lot. But now everyone knows that such dreams are not really conducive for the human natural health and that it is good to wake up such morning sweet dreamers. If such a sleeper is waked up by someone already awake, he is full of annoyance and rage! But if he fully wakes up, he is nevertheless quite glad that he has been woken from his dazing sleep. By waking up, he of course has lost all his beautiful kingdoms and has sunken from a king to a totally normal person; but as such he also came to the clear realization that his kingdom was nothing more than a vainly morbid fever-dream.

<sup>5</sup> And see, the same happens also to such spirits, with the only difference that they for a very long time live in such dreams and are very difficult to wake up!

<sup>6</sup> All worldly and present-day treasure hunters are also living in similar dreams, who are in exceeding abundance represented in all types of human spheres of existence. They are feeling quite cheerful about it and woe him who would dare to wake them up to the seriousness of life through words and deeds! However, if one is able to wake one or the other from among the many, the awakened will then be very glad, because only in the spiritually awakened state will he in time begin to recognize more and more the danger where he was in, in his blind sensory sleep.

<sup>7</sup> Therefore you can test if such a sensory intoxicated person can still be made sober and awake! If it is possible, then wake him up, and it will be of great use to you because he then can more easily than I fruitfully influence his sensory relatives; but if he cannot be awakened, then let the lazy and sluggish donkey sleep! For then other means of wakening need to be applied for such sleepers. Such means are then illnesses of all kinds and types, war, famine and pestilence. Did you understand this?"

<sup>8</sup> Said the innkeeper: "Oh yes, Lord and Master, it is precisely so and it has to be like this! But it is always a sad thing with these sleepers, because, if God at one stage is releasing all the great evils over the people, often the innocent must suffer together with the ill-behaved."

<sup>9</sup> Said I: "But he also suffers as an awake one among so many sleepers and thus he loses only a little or nothing. Or is it quite pleasing to be in a room full of sleeping people to be silent all the time?!"

<sup>10</sup> Said the innkeeper: "Yes, yes, this is quite true - it has to be a true pain for a wise person to live among fools and among mutes and blinds, with whom he never can exchange a reasonable word! And then a suffering which leads to betterment is better in itself than a suffering which apparently does not lead to betterment. Oh, Lord, I really don't know how indescribably lucky I am in this Your fullest Divine presence! I will not let You leave my house without me following You; since without You, everything would appear to me as quite foreign and exceedingly eerie. But I now would like to know how deep this hole was according to earthly measurements."

<sup>11</sup> Said I: "It was very deep; the depth measured a thousand ell."

## **- Chapter 72 -**

### **Influences of the spirits on natural events as permitted by destiny.**

<sup>1</sup> Continued the innkeeper: "But did the raw and evil spirits have such power to push such a considerable piece of land - which on top is quite solid - to such great depth?"

<sup>2</sup> Said I: "They actually have just as little power as a sleeping giant; but it is allowed for their own awakening, that something according to the will of a higher, fully awakened, spiritual power occurs in reality, what such evil spirits want to carry out in their trifle dream-fantasy and for what they always make vain attempts. If something like this happens, they suddenly become awake and see their wretchedness. Thereupon some are placed by their own will out of their evil dream-life into a more awakened state and afterwards are more careful not to fall back into such evil fantasies anymore, so that not again something comes crushing down and mangle them up in their perceived free existence.

<sup>3</sup> But this was a culmination of circumstances well calculated long ago for reaching a good purpose. Underneath this piece of land - since for you unthinkable primordial times of the earth - a large cave formed an underground extension of the sea. But in time the already somewhat narrow connection between the open sea and the underground sea, through which it was fed, was blocked by accumulated sea bottom mud. When this connection over time became completely sealed off, the underground water started to sink away and left a large hollow cave. Through the many earthquakes, loose pieces of rock material underneath this land, fell one by one into the depth of the hollow cave. Thereby this collapsed piece of land became of course thinner and weaker in its durability.

<sup>4</sup> When during recent times the raw earth-spirits, as a result of a muted excitement from the evil souls who - because of their material nature, dwell mostly in underground earth caves - caused a small tremor of the earth, this whole piece of land collapsed because of it's weakened support and crushed into the depth. This was the actual quite natural reason; but it is nevertheless not only natural, but also spiritual - for it has been planned and allowed by God since inconceivable times for the awakening of the evil sleep-spirits.

<sup>5</sup> And as such nothing takes place on earth as only natural events by itself, but always in full connection with the spiritual, for a spiritual purpose; since in all the world, the spiritual is in strict connection with the physical and in an always reciprocal subsequent effect, what you will only fully understand when you, through activities according to My teaching, have become reborn in your spirit. However, with the completion of this work, we can leave for home again; for also there we will encounter something new."

<sup>6</sup> Said the innkeeper: "Lord, should I not first call my servants and maidens that also they can learn what and unheard-of miracle has taken place here?"

<sup>7</sup> Said I: "Let it be for today; since for this there will be still plenty of time tomorrow! That your servants will be quite astonished about this, is certain; but for their still quite sensuous souls, they will not draw a lot of use from it, because they are mainly Greeks and thus still dark and quite superstitious people and will ascribe such phenomena immediately to some half-god. They will start to teach you about the reason for this phenomena even before you can teach them; and if you say to them that I, the carpenter from Nazareth, have done this, they will either laugh about it or say that I Myself have a connection with a half-god and therefore be able to work such.

<sup>8</sup> Those people are not able to accept the kingdom of God for still a long time to come; they first have to be prepared in a skillful manner and placed into a state where they think and judge more brightly about phenomena in the natural world. However, these people guide everything back to the will of the invisible gods, whose presence they seem to actually smell, and under such circumstances they still have a long way to go regarding the full truth out of the heavens of God; therefore let them be and we can go back home!"

<sup>9</sup> Hereupon we left the place and went back home to our inn.

## **- Chapter 73 -**

### **The drowned daughter of the innkeeper and her raising from the dead**

<sup>1</sup> When we arrived at the inn by sundown, the innkeeper noticed that the sea was in a state of strongest excitement and that he, at a distance of about one-hundred field-lanes, could see a ship - which at this terrible high swell, would certainly sink. Should one try to assist such a ship in distress?

<sup>2</sup> Said I: "Another, yes - but not this one! The pre-midday wind has pushed it forward to where it is now; but another will drive it back again. This is the ship with those evil ones from Jerusalem, who are supposed to catch and kill Me. But now they are My prisoners and will remain so for another few days and nights, after which a wind will drive them to the coast beyond Tiberias and release them from their torture. Thereupon they will leave for home quite sober and will not pursue Me any longer and try to take My life. See, the wind has already reached them and drives the ship away from these waters! But leave it at that; something completely different awaits us in the house! Let us thus go into our inn!"

<sup>3</sup> The innkeeper and all the others were full of curiosity about the new event awaiting us, and therefore we quickly entered the house. And see, the oldest daughter of the innkeeper was lying as good as dead on a bed and was wet all over. She went alone to the large fish container to collect some of the large noble fish for dinner; but she could not master the large and strong animals and was thrown into the deep water by one of the twitching fish. Upon her screams, many rescuers immediately came to help her; but with all their best possible efforts, they were not able to get her out of the water quickly enough and hence she was lifted out of the water without any signs of life. That this caused a great dismay in the whole house and that immediately a doctor from the city was called who also came immediately and did everything to call the drowned back to life, hardly needs to be mentioned. But despite all the crying of the mother and the other siblings and despite all the endeavors of the doctor, the drowned nevertheless did not show any sign of life.

<sup>4</sup> Then also our innkeeper became worried and turned imploringly to Me and said: "Lord, I know now that all things are possible to You!"

<sup>5</sup> Here I interrupted him and said: "Be quiet about everything; I do not want to cause an excitement here! The doctor who also is a Pharisee, will soon realize and say: 'My efforts with this drowned girl are totally in vain, for she is irrecoverably dead.' Then quickly pay him for his troubles, whereupon he will leave quickly; I will then do My work under four eyes. But if I put My hands onto the drowned, then nobody except us are allowed in the room - also not your wife and your other children."

<sup>6</sup> Soon thereafter the doctor declared the daughter as completely dead. But they should nevertheless put her in warmed cloths; perhaps she might wake up in a few hours. But this he only said to leave a few sparks of hope with the parents. The innkeeper paid the doctor, who immediately left with a cheerful expression and promised that he himself will order the lamenting women. The innkeeper however told him that he should wait with this until morning; if necessary, he himself will come to him. Thereafter the doctor went his ways.

<sup>7</sup> When the room was cleared from all unnecessary people, I went to the drowned, placed My hand on her and said: "Daughter, get up from your sleep!"

<sup>8</sup> And in the daughter immediately sat upright in the bed and straightaway asked what has happened to her. She knew that she had fallen into the water, but how she then came into this bed, she doesn't know.

<sup>9</sup> But I said to her: "See, regarding your body you were absolutely dead; but I - Who am the Life out of Myself - have given you back your life. But in future, be clever and only perform work for which you have sufficient strength - otherwise something similar could happen to you. One's diligence is always praiseworthy; but if he exceeds his strength, he is not praiseworthy anymore, but quite foolish. Remember this and tell this also to your mother and to your otherwise very well-behaved siblings! But now stand up and show yourself to your mother and your still immensely grieving siblings, and provide us with a good evening meal!"

<sup>10</sup> Hereupon the daughter quickly got up from the bed, thanked Me for such great mercy and immediately went outside to her mother and siblings, who all could not get hold of themselves for too much joy.

<sup>11</sup> But the daughter confessed loudly and said: "The great Master from Nazareth did this to me; but he also said that we immediately should prepare a good evening meal for him - and therefore lets do this above all!"

<sup>12</sup> Then all worked together and soon we had a rich evening meal before us. The innkeeper could hardly speak a word out of great gratitude.

<sup>13</sup> The new disciples also could not be amazed enough about this sign and said: "This would convert the whole temple!"

<sup>14</sup> But I said: "An even greater sign of a similar nature will anger the temple to such an extent, that they will muster everything to kill Me. I surely do not have to tell you more! However, nothing further about that, but let us all be cheerful again and eat and drink what is set before us!"

<sup>15</sup> Thereupon the disciples ate and drank and was in their element with all kinds of narrations from the area of their adventures and experiences.

## **- Chapter 74 -**

### **The ship of the Pharisees on the troubled sea**

<sup>1</sup> The newly animated daughter, her mother and her siblings also came to us and listened to the speeches of the disciples, who at this stage talked much about evil spooking spirits and devils and also asserted that some people were not in the position to protect themselves from the pursuit of such invisible, evil beings. It was difficult to understand how God could allow that; those who are possessed by the devils should be properly considered, especially those where possession already occurs with tender children.

<sup>2</sup> Then also our innkeeper said: "Yes, this is actually a quite strange and completely incomprehensible matter! I myself have quite often seen such appearances of this kind with children of five years old, who have been seized in a pitiful manner by those spirits who possessed them. The strange thing with this is only that nearly nobody can cure such evil.

<sup>3</sup> Said I: "My old disciples are already adept and can inform you about it, especially Simon Judah - now Peter - and Jacob and John; they can cure such evils immediately just like Me. But I Myself will not say anything further about this; for I have said before that I will rest for a few days regarding teachings and deeds. But you all can now speak about and do what you like; just refrain from making Me known in this area and even less so in the city!"

<sup>4</sup> The disciples then continued with their stories and John explained to the new disciples the phenomena of being possessed, and when he finished his explanation around midnight, we all went to take our rest.

<sup>5</sup> In the morning, we got up quite early and before the morning meal I went with the above-mentioned disciples outside. The innkeeper soon followed us; but the other disciples stayed in the house and made notes of several things. We talked about the fate of the Pharisee ship, which still battled the high waves somewhere at sea. The innkeeper was asking if the ship has already been driven by the wind beyond the city of Tiberias.

<sup>6</sup> But I said: "Not yet, this will only happen in a few days - this means, once they have changed their disposition somewhat - otherwise I will let them stay near the center of the sea for another few days and let them row in vain!"

<sup>7</sup> The innkeeper now understood that I was certainly not to be joked with, and agreed with Me that I torment the evil pursuers of My person. The innkeeper was a great enemy of the temple and therefore was quite joyful when they experienced any kind of distress.

<sup>8</sup> We now did not talk about this anymore and watched the strong waves of the sea and the great

flocks of water birds, which are always present during such strong wave-movements, looking for food. The innkeeper asked where these birds live when the sea was calm.

<sup>9</sup> And Peter, a fisherman quite familiar with the sea, said: "See, these are actually some kind of water-predators who only can be seen in such large numbers if they can hunt for something; otherwise they are sitting at places along the shore which are not accessible - neither from land nor from the seaside. At such places there are a lot of insects and worms which serve these animals as food. During heavy storms, such insects and worms are going into hiding and the birds then hunt for little fish elsewhere and if the storm has died down again, they return home where they have their well-protected nests. Now you have what you did not have before; there is not much to it, but it is nevertheless good to know such kind of things."

<sup>10</sup> With that our innkeeper was content and mentioned that we now could return for our morning meal.

## **- Chapter 75 -**

### **About the proper viewing of nature.**

<sup>1</sup> But I said: "For that we still have an hour's time, and it is quite pleasant to be on this hill and to watch how the thoughts of God embody themselves before our eyes."

<sup>2</sup> Said the innkeeper: "Lord, how is this to be understood?"

<sup>3</sup> Said I: "What you see with your eyes all around us, hear with your ears and perceive with your senses, are all embodied thoughts of God. You see the mighty movement of the waves. Who drives the waters so high and doesn't allow it to come to rest? See, this is God's thought, animated through His will! Look at the many birds who play with the waves! What are they other than embodied thoughts of God?! The whole sea, all the mountains, all the animals, all grass, herbs and trees, all the people, the sun, the moon and all the countless many stars, are nothing else. Their existence solely depends on the for you still incomprehensible permanence of the will of God.

<sup>4</sup> I postulate the possible case, which can be explained quite well by the most endless freedom of the Divine will, that God would withdraw His will from one of these embodied thoughts before us, and the embodiment would cease to exist in that very moment. The spiritual thought in God would still exist, but the body would so to speak dissolve into pure nothingness. But here we have for the true friend of God, the highly important existence, being, becoming and also perishing of the thoughts of God! Isn't it truly a delight to watch this and day by day learn from it more closely the love, wisdom and almight of Jehovah?!

<sup>5</sup> See there in the east the little clouds, how they get bigger and then become small again and soon disappear altogether! These are also thoughts of God which are only very softly pulled together from the air by the will and in passing briefly take on an embodiment, and are presented to us in continuing changing forms. These forms are obviously closer to the original spiritual elements than the solid mountains and all the other forms which surround us on all sides; but their existence is nevertheless more imperfect and they first must, by a repeated appearance, change into another form, like for example a drop of rain, and then as nutrient in one or the other plant take on a more decisive and permanent shape, and this continues up to humans, where they become totally free and independent and individual, freely thinking and free-willing beings forever unchangeable and durable, and where they can and also will go over to the pure spiritual and God-resembling.

<sup>6</sup> See, who looks at the creatures of God in this manner, finds a lot of joy and happiness in it! And I say to you, that such an observation is more strengthening to man than a too early taken morning meal. Don't you think so too?"

<sup>7</sup> Said the innkeeper: "Oh yes, Lord and Master! But for such animating observation, also Your wisdom is required; I could observe for a century and would still not have recognized what You just revealed to us! From now on, it will become better with me; since I am a friend of nature and find a lot of pleasure in it's shapes and forms. Only when so now and then it gets out of control, I stay away from it. If great storms are coming and the clouds threaten us with lightening and thunder, my nature-friendliness comes to an end; but nature in it's quiet workings and being, I love a great deal. Despite this sea storm not being a quiet activity of nature, it is not really dangerous to us land-dwellers and therefore can be looked at with a peaceful mind; but if an immense hurricane would stir up the sea to such movement, it would not be too cozy to sit here and watch the actions of nature and to recognize the great thoughts of God, animated by His will."

<sup>8</sup> Said I: "This is surely the case; but what I have told you now, is not a command but only good advice - since otherwise man had to climb down to the depth of the sea and also there observe in all directions the embodiment of the great thoughts of God. However, where man can do it without danger and harm to his life, he should do so from time to time and he will find it quite useful for soul and body and also more and more awaken in himself the spirit of true love for God and also for his neighbour.

<sup>9</sup> Since to really love God, one must try to understand God more and more. Who does not make this his primary objective, in the end must ascribe it to himself, when with him the inner feeling and consciousness about the everlasting life of the soul after the death of the body is only very weak and stays weak; for this true feeling of life is the very result of the true, living love for God and therefrom for the fellow-man.

<sup>10</sup> God in Himself as Father is in His primordial being Love and thereby Life itself, because this love and life are one and the same. Who therefore has the love for God in himself - which is the only element of life - also has the true, Divine, everlasting life in him. But who does not have such love, is dead in himself; his life is only a seeming life and therefore remains in judgment until he has not awaken voluntarily and by his own actions enlivened the love for God. And see, it is therefore good for a true person, if he from time to time conducts such observations, of what presents itself to his senses for observation! Do you now understand what I have told you?"

<sup>11</sup> Said the innkeeper: "Yes, Lord and Master, now also this is clear to me; it is just to be deplored in this world that most people do not have any knowledge about such most important teachings of life! But I will not lack the right zeal, to at least what I know, teach the receptive person at any good opportunities. But what might be the main cause for the people in this time becoming so dreadfully senseless?"

## **- Chapter 76 -**

### **The causes for the decline of human beings. Theocracy and kingship. Last days and Judgment.**

<sup>1</sup> Said I: "Think about what I already have told you about it; but the main causes for the deterioration of people are arrogance, sluggishness, self-love and born from it, imperiousness.

<sup>2</sup> Already during the times of Samuel did the people started to become work-shy. They started to become ashamed of certain types of work and hired servants and maidens to perform it. The rich property-owners laid their hands in their laps and let others work for them. Who performed the most work for them, were rewarded higher, which was quite right; but at this opportunity, the property-owners developed into a kind of small rulers, who refused to even take the smallest of servant's work into their hands, but they just ordered the servants and maidens to work while they themselves however, did not move one finger.

<sup>3</sup> The children became like the parents, namely lazy, self-centered and power-hungry. They learned to rule over the serving people, but they did not want to dirty their own hands with any menial, common work. This bad habit grew among the people from year to year and only too soon reached that level, where the anyway overfed haughtiness could not find sufficient satiation anymore. He, the Jew, looked wistfully at the splendor and at the great and high standing dignitaries of the heathen nations, and among those kings he saw one of the topmost human honors in highest dignity. In short, they also wanted a worldly king and were not content anymore with the purest rule of God through the seers and judges!

<sup>4</sup> When the people, ignoring all good admonitions from the seers, still demanded a king from Samuel, the devout servant of God brought the foolish desire of the people before God, since out of himself, he did not know what to do.

<sup>5</sup> Then Jehovah said to him: 'Look, to all the sins this nation has already committed before My face, they now commit this biggest sin: that they demand a king! Go and anoint the biggest man of the nation! He will punish them for the committed sins against Me.'

<sup>6</sup> See, these are in summary the words of Jehovah in response to the demands of the people! The consequences of the thereby more and more fed haughtiness of the people, you can partly read in the book of Kings and in Chronicles, where briefly the nice stories are recorded - but for the biggest part, you now have them before your eyes.

<sup>7</sup> Friend, only in true humility lies the road to the inner life of the soul! But who possess it currently? See, not even the servant of his master; since he measures himself against the servants of another lord in comparison to the honor and reputation of his own lord! If this is just one degree higher than the lord of another servant, the servant of a lesser lord is looked upon with disdain, and between the two, only a few words are spoken.

<sup>8</sup> I say to you: For as long as no true, pure love and it's corresponding humility will order and guide the nations, for that long it will be generally dark on earth. That there always will be some who are in the light, is certain indeed, but those will always be few. Since for as long as there exist worldly large and beyond all measure proud and glory-searching rulers in the world, for as long in all layers of mankind the seed of haughtiness and rule-addiction will continue to proliferate, and night, darkness, selfishness, jealousy, stinginess, pursuit and betrayal as the true elements of hell, will not give way from the ground of this earth until the time of the great judgment, when I will again purify the earth by fire. After that time, no king will rule over any nation of this earth, but only the light of God. You will not experience that time in the flesh, but brightly and most clearly in the spirit

in My kingdom."

<sup>9</sup> Said the innkeeper: "Lord, when, counted in years, this joyful time will arrive?"

<sup>10</sup> Said I: "This is only known by the Father and after Him, it is only known by him to whom the Father wants to reveal it. Until now the Father has not yet revealed it to Me, except that it will happen. But this you all can take as the full truth, that nearly every two-thousand years, a large change takes place on earth. And as such it will also take place as calculated from now on. However, nothing further about that!"

<sup>11</sup> Said the innkeeper: "Lord, if You agree, then the morning meal could by now be fully prepared!"

<sup>12</sup> Said I: "Now, lets go and eat!"

<sup>13</sup> Then we all returned home, where the morning meal was waiting for us. The disciples who stayed behind were asking us where we were, because they couldn't find us.

<sup>14</sup> But I said: "We were precisely there, where we were, and you have looked for us where we were not, and this is the simple reason why you haven't found us. But now let us eat and drink!"

<sup>15</sup> Then the morning meal was consumed and during the meal, one of the Jew-Greeks mentioned that My answer to their question sounded a little strange and they did not know what they should make of it.

<sup>16</sup> I then said to them: "Precisely the way I have given it to you! If you want to think about it more deeply, you also will find a great spiritual truth in it."

<sup>17</sup> Said the disciples: "This will be somewhat difficult; since it appears as if it was quite a good word-punishment for our cheeky question!"

<sup>18</sup> Said I: "Oh, not at all! But I am going to tell you what I wanted to tell you with it. And thus listen to Me!

<sup>19</sup> Truly, those who will not look for Me there where I am, are not going to find Me and also will not find Me. In time, many will look for Me and are not going to find Me! There will be times in which many false prophets and Messiahs will rise and say to you: 'See, here is the Anointed!' or 'There He is!' However, do not believe them, for where they say I could be found, I will not be found at all and actually will never be found. Who will look for Me in anything which just in the slightest manner smells worldly, will not find Me, but only he who searches for Me in true love, humility and self-abnegation, will surely always and everywhere find Me.

<sup>20</sup> But you have gone out to look for Me with a little annoyed disposition, since I did not tell you beforehand where I would be going to this morning before the morning meal. And see, this was not the right place, firstly spiritually in your disposition to look for Me - and secondly, it therefore was also not the right place externally where I could be found!

<sup>21</sup> This does not bear any relation to you towards Me, but I only showed you this in a picture, how things will be in future. Therefore, just like Me, every real teacher should at every opportunity place his words in such a way - even with regard to the most trifle matters - that they may serve as a basis for a new, important teaching. For truly I say to you: In the kingdom of the spirits, who are pure before God, you will be held accountable for every vain, empty word and become wrecked before the pure light of truth out of God!"

<sup>22</sup> These words did not taste too well for the disciples; but they nevertheless recorded them deeply into their souls.

## **- Chapter 77 -**

### **On a mountain near Capernaum.**

<sup>1</sup> After the morning meal was consumed, we all climbed a considerably high mountain nearby Capernaum. Also the innkeeper and the daughter awakened from death came along and the innkeeper instructed a servant to carry some bread and wine with him, since I beforehand told him quietly that we will stay on the mountain until evening. He also ordered another servant to take two of the largest noble fish as a present to the chief priest. This also happened and we immediately started our journey and within a couple of hours, quite easily climbed the mountain. From this quite favorable position high on the mountain, one could overlook a large part of the Galilean Sea and one could even see the ship which was still battling with the waves of the sea.

<sup>2</sup> Then the innkeeper said: "The foolish people on the ship most probably do not have food anymore and will thus be severely tormented by hunger!"

<sup>3</sup> Said I: "They still have some soaked bread and this is sufficient for their evilness! But they have already let go of their evil plans and will now try a return journey, for which a wind will help them. But they nevertheless will have to endure a lot of fear before reaching the coast; since it should not be made too easy for them to get from the water onto firm and dry land!"

<sup>4</sup> Said the innkeeper: "You know Lord, I do not feel any pity for the evil templers - but the poor shipmates will not be rewarded for their hard work and fear but will also be punished, because the Pharisees will accuse them for not being able to get the ship to shore!"

<sup>5</sup> Said I: "Oh, don't worry about that! These are solid Greeks from the area of Tiberias; they will not loose anything! They also still have sufficient food as smoked fish, smoked pork and double-baked wheat bread. They also have a few tubes of wine in the back of the ship and since the templers do not really want to eat their soaked unleavened bread, they buy the food from the shipmates for a lot of money and except for the fear of the possibility that the ship may sink, they do not suffer any need otherwise. Therefore do not worry about them anymore; since with a lot of troubles and effort they will reach the shore towards evening!"

<sup>6</sup> With that all were content and nobody wanted to think about the ship any longer.

<sup>7</sup> But the innkeeper came now with a new question and said: "Lord, since You know everything whatever is happening, you will also know what the disciple Judas Iscariot, who left You the day before yesterday, is doing and where he is right now!"

<sup>8</sup> Said I: "Also him we will let go! The day after tomorrow he will be coming back to us; since I will not prevent him doing so. But now we will enjoy the very nice view and you should pay attention to the teaching I have given you this morning, and someone should instruct the ignorant, and you will find true joy in it!"

<sup>9</sup> This was also done and all kept themselves busy with that until evening. They even would have forgotten about the bread and wine which was carried along, if the daughter of the innkeeper would not have reminded them about it, because she herself was reminded by it through her own slight hunger and thirst.

## **- Chapter 78 -**

### **A conversation about the Lord between the innkeeper and the chief priest.**

<sup>1</sup> In the evening we went back again and when entering the house, a copious evening meal was prepared for us, and from the chief priest who received the two noble fishes as a present, a messenger waited for the innkeeper to convey the chief priest's thanks together with a basket full of fresh eggs, laid by the large chickens of the chief priest.

<sup>2</sup> The innkeeper thanked for it and said: "If I catch such fish again, I will not forget the chief priest."

<sup>3</sup> Then the messenger said: "This will make the chief priest quite happy; but he heard that the infamous prophet from Nazareth is currently staying in this area. The chief priest want to talk to you personally about it, and he therefore would appreciate it a great deal if you could come to him and provide him with the right information about it. When can you come to him? Determine the time yourself!"

<sup>4</sup> Said the innkeeper: "My dear friend, just be patient for a few moments! I first will consult a friend because from tomorrow, I have business with him for several days until we have finished - I then will come and give the chief priest the right information about the rare, miraculous person from Nazareth, whom at least I believe to know quite well."

<sup>5</sup> Hereupon the innkeeper came to Me in the dining room and asked what he should do.

<sup>6</sup> But I said: "Go to him already today, although it is already evening and say to him: I am here and will stay here for as long it pleases Me. But who has something against Me, should come and sort out his case with Me personally. Since I am accountable for Myself and nobody else in the whole world. Go and tell him this and he will be quite content with this message! But otherwise, do not talk much with him about Me!"

<sup>7</sup> With this answer, the innkeeper quickly went outside to the messenger and together they went to the chief priest, who had his house not too far away from the innkeeper, but of course still inside the city walls.

<sup>8</sup> When our innkeeper came to the chief priest, he was very glad since the avarice already got hold of him, to know what it was all about Me. After a mutual friendly greeting, the chief priest immediately asked about what was said that the infamous prophet would stay at the inn of the innkeeper and conducts his uncanny business there.

<sup>9</sup> Thereupon the innkeeper said what I had placed in his mouth before.

<sup>10</sup> About this, the chief priest made a dark face and said: "But how can you as a well-known man and innkeeper give accommodation in your house to such a generally wanted person?"

<sup>11</sup> Said the innkeeper: "As innkeeper and provider of accommodation it is my duty; since I am not allowed to lock my doors for anybody, irrespective of who he is and from where he is coming. I do not even have the right to dismiss a thief and robber and to ask him what he is doing there, because a real inn also respects him. In addition my inn is absolutely free, in which for a full seven days not even a criminal can be arrested and placed before a court according to the laws of Rome. Since all this is a fact, why should I not give accommodation to the most famous Man which the world ever carried, since firstly He never ever left anybody in any way indebted and secondly, He is the most friendly and best person I ever have met anywhere?!"

<sup>12</sup> But He anyway preaches on the Sabbath in the school. If you have something against Him, it

would be the right place to arrest Him and hold Him accountable! I as innkeeper do not have a right thereto. But He is still with me; if you have something against Him, you, like any other person, is free to go there and talk to Him. Since He specifically told me that nobody in the whole world can be held accountable on His behalf; because He stands completely by Himself and what I know from experience, He does not shy away from anybody and does not fear anyone. Instead, all people should fear Him, since the power of His will reaches into infinity. Whatever He wants, just happens and is there.

<sup>13</sup> Did He not awaken your predecessor Jairus' daughter from death to life last year, what you certainly will know?! And thus He is a most true but also mysterious benefactor of the people. Why should I not accommodate such a person for as long as He wants to stay in my inn?!"

<sup>14</sup> Said the chief priest: "You are in your right, this I know quite well, and nobody can accuse you of anything. Just don't be misled to believe in him, that he is the promised Messiah of the Jews! For he spreads such sacrilegious teaching among the people, and I know it just too well, that now already many people believe in him because he supports his teachings with all kinds of magic works, which he effectuates mainly with the help of Beelzebub. This is all I wanted to tell you and it was very pleasing to me that you have come to me already today."

<sup>15</sup> Said the innkeeper: "Truly, it would not have been necessary to call me to your home for this! For this, I myself am an in all the world experienced person and possess the necessary judgment to distinguish between something false and real! We all know the miraculous Person from birth and know His parents - who were people who always strictly lived and acted according to the laws and thus are a true example regarding the obedience towards God and towards all of His institutions. However, if so, why should this one - namely according to the witness of Joseph, the devout carpenter - the most devout, most well-behaved and most obedient son, stand in connection with Beelzebub and work His truly Divine miracles with His help?!"

<sup>16</sup> Who wants to state a full valid judgment about Him, must go through the trouble to familiarize himself with Him from all sides and relations; only then can he say with a full right: 'This and that are the facts about this person!' This is my opinion. But to immediately condemn a person without get to him know better, I do not regard as worthy of a judge and much less so of a priest. I am quite surprised about you, that you would judge someone simply based on hearsay and without ever having spoken nor seen Him, just like the old, evil women do. Go to Him and speak to Him yourself - and only then judge Him!"

<sup>17</sup> Hereupon the chief priest did not know what to say and thought by himself what to do.

<sup>18</sup> After a while, the chief priest said: "You are right and if I would not have been the chief priest, I most probably would also think like you; but I am the chief priest here and must do my duty. If I have someone in front of me like you, I also do not think and act like a chief priest, but as a person. If I would have been more of a templer than I am, I would have had to arrest the man and deliver him to Jerusalem according to the instructions of the temple. But since I am more a person than a chief priest, I even allowed him to preach in the school and did not go there myself, in order to pretend that I did not know about it. But the Nazarene who otherwise is supposed to be very wise and clever, has delivered a highly mystical speech which nobody could understand and finally was nearly left all alone in the school. Now, if I can get away, I will come tomorrow or the day after tomorrow to the inn; because I at least want to see him!"

<sup>19</sup> About this the innkeeper said: "Do this; I stand in for it that you will never regret it!"

<sup>20</sup> Hereupon the innkeeper left and soon returned to us and told Me everything what he has spoken with the chief priest.

<sup>21</sup> I said to him: "You have spoken this quite well, since I Myself have placed the words into your mouth; however, the chief priest remains a templer and if he got new instruction from Jerusalem to pursue Me, he would do so with all zeal. But without some encouragement, he is too much a friend of the dear comfort and let us go and do what we want. But whether he will come here for My sake, is a difficult question, on which most probably no answer will follow; for if the chief priest will wake up tomorrow morning, he will hardly remember what you have spoken with him. But let us rest now; since the mountain has made the limbs tired!"

<sup>22</sup> Thereupon all got up from their seats and went to their dedicated bedrooms, which our innkeeper had furnished quite well.

<sup>23</sup> From now on I stayed two more full days here, during which time however nothing of any significance had happened. Only on the third day in the morning, I went with the disciples and the innkeeper outside and commanded the sea to be calm. And immediately the waves calmed down and soon afterwards the fishermen hurried to conduct their business, since they already had to rest for five days, which however did not cause them any harm.

## **- Chapter 79 -**

### **The farewell from the innkeeper at Capernaum. The inner word as God's secret in the human heart (John 7:1)**

<sup>1</sup> On this morning also Judas Iscariot came back to us and wanted to begin to tell all the things which he has spoken and accomplished in My name.

<sup>2</sup> But I said to him: "Leave it, since nothing is unknown to Me! See to it that you do not lie! So that this does not happen, do not speak; because if you speak, half of it is untrue!"

<sup>3</sup> Thereupon he was quiet and looked around if he could get something to eat.

<sup>4</sup> But I now said to the innkeeper: "Listen, friend, there is nothing further to do here and after the midday meal, I will leave here! Since towards evening, a lot of foreigners will arrive here, among them also many Jews from Jerusalem and with them I want to avoid any meeting because of very wise reasons. But prepare a good midday meal for us; then it is up to you to prepare a bill for us, perhaps not for Me and My old disciples, but for the twenty new disciples, who carry quite a lot of gold and silver with them!"

<sup>5</sup> Said the innkeeper: "No, Lord and Master, and even if Your disciples would be many more and stayed for ten years in this my inn, no-one would be allowed to pay me only one bad stater! I am so deeply indebted to You, oh Lord, that I could never repay You, not even with a mountain size gold-lump. Just think of the fish catch, then the miraculous filling of the large hole and finally the reawakening of my dearest child! With what treasures of the world can such be repaid according to value?!"

<sup>6</sup> Said I: "Now then go, and let them prepare a good midday meal for us!"

<sup>7</sup> The innkeeper went and arranged everything.

<sup>8</sup> But now also the disciples came to Me and said: "Lord, to where will You go now? In Galilee we have visited every place and went from house to house. Only Judea, Samaria and Little Mesopotamia and also Syria and the area towards Damascus has been visited by us scarcely or

not at all. How about it if we would go there?"

<sup>9</sup> Said I: "That the countries you mentioned are in need of light, above all the most severely degenerated Judea, I know; but I will nevertheless not go there, because there they endeavor the most to kill Me. Although it is so that nobody can cause Me any harm before a predetermined time, of which I have given you many proofs already - but I do not want to make the Judean people even worse by My presence, as it is the case anyway. But the other countries are not ripe enough for Me, and therefore we will stay in Galilee and fan the light even more."

<sup>10</sup> The disciples agreed to this, since also they did not want to have too much to do with the actual Jews. For the Jews despised nearly everything that came from Galilee. The new disciples thought that Little Mesopotamia, Syria and Coele-Syria were still the most suitable countries where the light from heaven could be spread with much usefulness.

<sup>11</sup> Said I: "Do not instruct Me to recognize those lands! There, for every - say - one bad Jew, there are at least ten Greeks and Romans who are pure heathens stuck in the darkest superstition. How would they understand the true, spiritual light of life?! In Samaria we already poured out the light and it grows there quite considerably. Damascus is a large trade city. The people there only think about how to sell their produce in the best manner, and for the time being there is very little to do for the light; but later the light will also get there, and thus we now have to stay in Galilee, visit our friends of the light and build them up even more!

<sup>12</sup> If a ruler wants to rule a nation, it requires that he first has to build for himself a solid castle, which cannot be conquered by his enemies. And if the people see that the ruler is not defeatable, they submit to him and follow his commandments. And as such also Galilee should become a solid castle for us, which the enemy of the light should not that easily bring to a fall. I Myself as a Galilean am the foundation stone, and your faith is the rock on which I build the castle of God. Now the innkeeper has arrived to invite us to the meal. Thus let us go!"

<sup>13</sup> The innkeeper came and invited us to the meal, although it was not yet the middle of the day, and we went and consumed the well-prepared meal, at which opportunity some aspects of our forthcoming travels had been discussed.

<sup>14</sup> After the meal, we got up quickly and went our way. The innkeeper asked Me if he could accompany us up to the next little town.

<sup>15</sup> But I said to him: "You also have become one of My disciples now, having recognized Me well. Stay for now at home and you will be of more use to Me, than when accompanying us! Today still many people will stay in your inn and you will find an opportunity to represent Me and this will repeat itself quite often in the coming days. Within a few weeks though, I will again come to you and stay with you for a few days; you then will find another opportunity to learn more about My new teaching. If however you speak from now on in My name, you will not need to think what you shall speak, since I will place the words in your mouth, which you have to speak!"

<sup>16</sup> Said the innkeeper: "Lord, how should - how will I feel and perceive it?"

<sup>17</sup> Said I: "Thoughts, as clear as pronounced words, you will feel in your heart and will pronounce them very easily with the mouth. Therein lies the secret of God in a person's heart. And finally I still say something else to you:

<sup>18</sup> If you find anyone who is ill, lay your hands on him in My name and he will be better! If you have healed someone in this manner, do not asked for any payment, but say to the healed: 'Thank God the Almighty in His Son Jesus! Go and do not sin anymore! Keep the commandments and do good!' Thereby you will awaken many believers for Me."

<sup>19</sup> Hereupon I laid My hands on him and gave him thereby the power to act in My name.

## **- Chapter 80 -**

### **The visit at the innkeeper's in Cana. The healing of the sick child. A gospel for breast-feeding mothers.**

<sup>1</sup> We then moved quickly away from this place and arrived towards evening in Cana, Galilee, where I turned the water to wine. We stayed in the same house because it was also a considerable inn. That we were received with the greatest friendliness, needs hardly to be mentioned.

<sup>2</sup> The young married couple already had a child, a boy; but the hardly several weeks old baby suffered from bad cramps, which was the result of a shock suffered by the young mother when only a few weeks after birth a fire broke out in the neighborly house, which however was quickly extinguished. The young parents, like their still living parents, tried everything to heal the child from this illness; but everything was in vain.

<sup>3</sup> When I entered the house and they immediately recognized Me, they fell on their knees before Me and said (the young parents): "Oh Master, truly God has send You to us, to heal our only child! Oh, we most fervently ask You for it! That everything is possible for You, we know from long ago."

<sup>4</sup> Said I: "Stand up; since it is not befitting if people go on their knees before people!"

<sup>5</sup> Said the young couple: "Oh Master, we know it that you are more than just a man, and thus it is quite befitting to go on one's knees before you! Oh, help our child!"

<sup>6</sup> Said I: "Now, now, stand up and bring Me the sick child!"

<sup>7</sup> The parents then quickly got up from the floor and brought the child to Me. I laid My hands on it and blessed it and in the same moment the child was cheerful and healthy, as if there never was anything wrong with it.

<sup>8</sup> I thereupon said to the young mother: "Be careful in the future! If something strongly excites your disposition and you still have a child to breastfeed, then do not breastfeed the child until your disposition has calmed down completely! For with mother's milk, all kinds of malignances can develop in the body or even in the soul. Remember this well! But now see to it that we all can have an evening meal!"

<sup>9</sup> The parents thanked Me beyond measure for this benefaction and went to prepare an evening meal for us.

<sup>10</sup> Within one hour, everything was ready and we were taken to a newly built dining hall where we consumed the well-prepared evening meal. Only after the meal I asked the young landlord, when and how and by whom was this very beautiful and quite spacious dining hall built.

<sup>11</sup> And the landlord said: "Yes, Lord, this truly was also something of a miracle! The building masters were Joses and Joel, respective sons of Joseph and thus Your stepbrothers. But it happened quite strangely. They only had two assistants and when they started to work, the cedars - this work which otherwise would require ten days to complete - did not last longer than one day, and the joining of the trees (beams), setting up the roof, the laying of the floor and the construction

of everything inside the hall, took just as many days as God the Lord required to create the world according to Moses.

<sup>12</sup> Short and sweet, the construction of such a hall according to the opinion of every expert, would nearly take six months to complete and this with more and very diligent workers - and this hall was built with only four builders within six days, like it is here, and this surely is a miracle!

<sup>13</sup> The two brothers said it themselves: "Here the invisible Spirit of our Divine Brother has helped us!" And it certainly was like that, since even Your dear mother Mary, who quite often visits us, also confirmed it as something true. Isn't it so, Lord and Master of all life and existence?"

<sup>14</sup> Said I: "Yes, then it should be so! But now prepare for us beds; since we all have become limb-tired! Tomorrow we will find some more time to speak about it."

<sup>15</sup> This was quickly done and we all went to rest.

## **- Chapter 81 -**

### **The Lord in the north of Galilee.**

<sup>1</sup> I stayed in Cana, Galilee for seven days and My disciples preached the gospel to the people. After seven days we moved on, after having done many good things. From Cana, many people accompanied us for a considerable distance and returned home, fully consoled.

<sup>2</sup> From there we travelled to the most northern borders of Galilee, where we have not been before. There we met many heathens who were quite superstitious and regarded all kinds of amulets as very important. They looked at us with very surprised eyes and did not really comprehend how we could dare to travel without such means of protection. When we began to give them other proofs of our inner powers, they fell onto their faces and regarded us as gods of the Olympus and did not dare to look at us. Only after lengthy talking and proofs, they again began to regard us as humans, and only from then on was it possible to reveal ourselves more and more to them.

<sup>3</sup> There we stayed for three weeks and converted a large number of heathens to pure Judaism. These however were otherwise quite good people and they served us copiously with whatever they possessed. When we left them, many wept; but I strengthened them and they let us go restfully.

<sup>4</sup> However, so that the reader of these writings can orientate himself more easily as to where these amulet heathens actually lived, he should look at an old map and he will find a country in Little Asia by the name of Cappadocia (Cai pa dou ceio? = What do they want here?). There, towards the southern border, there was a town called Melite (Mei liete! = Have or count the years!). The town received this name from a young king, who nevertheless was quite wise and courageous - but when the old king died, the young prince immediately wanted to take over the throne. But the council of the elders decided that the son was not yet old enough, and it was said to him: 'Mei liete!' = 'Have the years!'. This enraged the son, and he moved with some tough fighters to the east, conquered the above mentioned country Cappadocia for the previously owned country Cilicia (Ci lei cia = if only she wants), built a large city there and gave it the triumphant name Mei liete nei (Greek: Melitene = Did not have the years), whereby he wanted to tell the council of the elders: 'Look here and tell me if I do not have the years!'

<sup>5</sup> Now, this does not really belong to our gospel; but it hurts nobody to know something like this, because he then can orientate himself a lot easier in many ways.

<sup>6</sup> Thus, to the west of this ancient city was located a considerable mountain range on the border with Syria, where our amulet-Greeks lived. How I agreed and arranged things with them, was already briefly mentioned, and it does not require anything further.

<sup>7</sup> From these cozy people we moved southwestward and came to a little town by name of Chotinodora (Choti no dora = One does not plough in the corner). In this little town lived many Jews from Bethlehem and traded there with all kinds of things, and also pursued with a particular zeal the exchange business. At the same time there were also Greeks from Armenia and conducted a wood trade along the stream Euphrates up to India, since this little town, just like an similarly conquered neighbourly town by name of Samosata, was located next to the previously mentioned stream.

<sup>8</sup> "Now, they are all merchants! We will make only little progress with our case!" - the disciples spoke among themselves, and an elderly new disciple said to Me while we watched the active hustle and bustle of the people from the shore: "Lord, but these places do not belong to Galilee anymore, but You still have visited them, although You wanted to travel in Galilee only! How did this happen and how should we understand this?"

<sup>9</sup> Said I: "This happened quite naturally, because according to the division of land by the Romans, all this up to the border of Little Asia belongs to Galilee, and therefore we are still in Galilee and does not look at the old names anymore, but only how they exist today! This land which - during the times of Jacob and later under the judges - was the land of sadness, namely a land for exiles, has now become a land of joy, and although small in earlier times, it nevertheless has become larger than all the countries of the whole of the large Promised Land. We are now in the old Syria, but we are in the new Galilee ('G' pronounced like 'sch', it sounds like 'Schalilia' = place of grief), which however did not become a land of grief, but a land of joy and spiritual resurrection - do you understand this?"

<sup>10</sup> Said all: "Lord, this we understand quite well, because it is so in all truth! However, the only question remains what are we going to do here. Today is already at an end and we still have no inn. Also our food supply is completely used up. We therefore ask You, oh Lord, to give us advice! Or should we spend the night here in the open, or go into town and see if we could buy some bread?"

<sup>11</sup> Said I: "Oh you of little courage! Go and do the latter! But you do not have to look for an inn: since it will come by itself. If it doesn't come, we stay here and nobody will come to any harm. Tomorrow we will see, what can be done."

## **- Chapter 82 -**

### **The disciple and the stern tax-collector.**

<sup>1</sup> Thereupon some of the old disciples got up, went into town and soon found a bakery and bought bread for ten pfennig and roasted fish for four pfennig. When they left the town with their purchases, they met a tax-collector who stopped them and asked them who does require so much bread and fish.

<sup>2</sup> And they said to him (the old disciples): "Our Lord and Master wants it, and thus we do accordingly!"

<sup>3</sup> Asked the tax-collector: "Now, who is your Lord and Master and what is his trade?"

<sup>4</sup> Said the disciples: "Go, and ask Him yourself - He will tell you if He wants to! But He does not respond immediately to everyone! There, a few hundred steps at the shore of the river, He rests together with the other disciples. Go and speak to Him yourself!"

<sup>5</sup> Said the tax-collector: "Why don't you enter an inn here? There are several in our not too small town!"

<sup>6</sup> Said again the disciples: "Go to Him and He will tell you; since we don't know ourselves what He intends doing here!"

<sup>7</sup> Here the tax-collector said: "Yes, I then have to go myself and find out from him what this is all about with you! Since with us we keep a strict order, and we must know who are the foreigners coming to our town."

<sup>8</sup> Hereupon the tax-collector walked with the disciples to Me and when he arrived, he immediately asked with a strict and serious voice of a judge: "Who of you is here the master and lord?"

<sup>9</sup> Said I: "I am! What do you want from Me and My disciples?"

<sup>10</sup> Said the tax-collector: "You are foreigners, and such we cannot tolerate in the close vicinity of our rich town if they do not tell us who they are and from where they are coming!"

<sup>11</sup> Said I: "I know your laws and rights better than you, who, as just a simple tax-collector, do not have the right to ask us from where we are coming! See, we are still more than seven-hundred steps away from the gate of the town, and this place where we are staying now, is according to your community laws from ancient times, already destined for foreigners, and therefore we are according to your own laws, free on this place and thus are not indebted to anyone to provide him any answers! But you yourself should rather rush back home, otherwise your eldest son, who has already been sick for seven years, is going to die before you are going to arrive back home!"

<sup>12</sup> By this the tax-collector was quite surprised. His eyes widened and he asked Me how I could know this. And if I know this so precisely, I also would know how the son could be helped.

<sup>13</sup> Said I: "Oh yes, this I would know and even could help him - even then if he already had died; but then you have to have a stronger faith in the only, true God, than you have together with your whole house!"

<sup>14</sup> The tax-collector then looked at Me wistfully and friendly and said: "Master and Lord - which is the way they call you who are with you! - See, I myself have a large inn, come to me with all your followers and stay in my house! Nobody of you will lack anything, even if you want to stay a full year with me - and if you can heal my son, I want to give you gold and silver, as much as you ever want; since I am very rich with all kinds of earthly goods and would be prepared to give away more than half of it for healing my son. Do you want to go with me to my house?"

<sup>15</sup> Said I: "If you believe, then you also could observe something of the great might and glory of God! But now go back home and I will follow you with My disciples! We first want to consume our sparse meal, since we did not eat for the whole day on our difficult journey."

<sup>16</sup> Said the tax-collector: "But Lord and Master! In my house you all will be served much better than with these few breads and fishes; and what you have paid for these few loafs of bread and fishes, I will compensate you a thousand times!"

<sup>17</sup> Said I: "Just go to your house because I want it this way, and your son will live! But we will follow you within one hour."

## **- Chapter 83 -**

### **The Lord raises the deceased son of the tax-collector from the dead.**

<sup>1</sup> Hereupon the tax-collector hastily went home and immediately asked about the condition of his so much beloved son.

<sup>2</sup> But the three doctors said to him: "Lord, the state of your son is very bad! He cannot be helped anymore! We have tried everything whatever our science and experience has given us, but everything was in vain. If we could have prolonged his life with only one hour, we would have performed a miracle!"

<sup>3</sup> The tax-collector then went to the son who already was lying on the death bed; but he said to him: "My son, these three doctors will not help you, but soon another doctor will come who will help you; since in him I now place my fullest faith."

<sup>4</sup> The sick then raised his head and said with a broken, weak voice: "Yes, death will help me - but no doctor can!"

<sup>5</sup> Here the father got tears in his eyes and he said to his son: "No, no, not death, but life will help you! For the foreign doctor to whom I spoke with but never have seen before, knew that you were ill for already a full seven years and he also said that he could help you even if you have died already, and thus I firmly believe his words."

<sup>6</sup> Thereupon the son did not respond anymore and the doctors said: "Let him rest; since the slightest effort will kill him! Look, his face has already the marks of death!"

<sup>7</sup> It took another half an hour and the sick son sighed for the last time and died.

<sup>8</sup> And the doctor said: "Where is your doctor now who could help your son, even if he had died already?!"

<sup>9</sup> In that moment I stepped into the room and said with a loud voice: "Here I stand and am not a loudmouth like you are, but what I say is the fullest and never deceiving truth out of the heavens of God!"

<sup>10</sup> Then the three enraged doctors said: "There lies the dead before you, you foreign braggart! Help him now if it is possible to you, and we will bow to the earth before you and acknowledge ourselves that we are nothing than pure boasters!"

<sup>11</sup> Said I: "I neither need your bow and even less so your confession, but I do what I do and because I can do it and because I also want to do it! But if I say that I can do it, I do not arrogate, since I do it out of My very own power which is in Me and I do not need any other means than My very own and freest will; but you loudly tell all the world that you are the first masters of your art - and what is the result of your boasting?"

<sup>12</sup> There he lies before you! The young man had a light fever - one spoonfull of burned salt with seven spoonsfull of wine would have cured this person forever! You knew quite well about this remedy; but you thought and said: 'Oh this is the son of a rich man, he can carry the light fever for years and will earn us a lot of money! When the son gets old enough, the fever will leave him anyway.' But I say to you, you evil doctors: The fever would have left the son a long time ago, but you maintained it for the sake of your income and you turned it into sap fever, which you were not able to heal anymore, and therefore you became true murderers of this young person for the sake of your contemptible greed!

<sup>13</sup> You called Me a loudmouth and never have seen and recognized Me before; but I know you from long ago and as your 'loudmouth' tell you now the fullest truth and thereby saved you from making your own confession! But that I now have spoken the truth about you, the reanimation of this deceased person will provide the clearest testimony for you!"

<sup>14</sup> Said the three doctors, smiling disdainfully: "Now, then we are freed from every charge!"

<sup>15</sup> Said I: "This we will see straightaway!"

<sup>16</sup> Here I stepped to the deceased and said: "Jorabe, stand up from your sleep and give testimony over the falseness of these three, who earlier called Me a loudmouth!"

<sup>17</sup> In that moment, the dead rose from his bed and was so fresh and healthy as if he never was ill. The father was overwhelmed with so much joy that he did not know whether he should first hug Me or the chest of the son out of love and gratitude for the reawakening of his son.

<sup>18</sup> But I said to him: "Leave it for now; but make sure that your son Jorabe gets something to eat and afterwards some wine!"

<sup>19</sup> Everything was quickly arranged and likewise a great meal was prepared for us.

## **- Chapter 84 -**

### **The dismissal of the three physicians.**

<sup>1</sup> The three doctors were standing there as if petrified and no-one could get one word over his lips.

<sup>2</sup> Then the tax-collector asked the quite cheerful son what testimony he want to give to the three.

<sup>3</sup> Said the son: "The very same as this foreign, miracle Saviour has given them! They are not worried in the least to heal a sick person, but only that he swallows as much of their remedial potions as possible, so that they could earn a lot of money. But that they never have truly helped anybody, the whole town and surrounding knows. But how they helped me, they already helped many others before - namely from this world to the next! I think that I have said enough.

<sup>4</sup> This is however truly worth mentioning: They are Jews - like they said - from Jerusalem, and boast a lot about their Jehovah, and that they only can help him who believes in their God and bring Him a large sacrifice in gold, silver and gemstones which must be placed in their hands so that they could send it to Jerusalem, where a certain high priest in a most holy chamber prays to Jehovah for the sick, after which he certainly will become better. However, what should we Greeks who already have too many gods, say about this? Should we accept another God so that he also cannot help us, just like all the others have never helped anyone, except their clever priests, who collected the copious sacrifices with for-the-gods-consecrated faces and secretly squander it on all kinds of bad things and deeds?!

<sup>5</sup> But I hereby make now an open confession and say: This wonderful foreigner is from now on for all times to come the only true God for me! He is a Jehovah for the Jews and a Zeus for the Greeks, Romans and Egyptians. In Him, all the gods must be united. We quite often have heard fairy tales of how this or that god in ancient times has worked something just by his almighty will; but we Greeks as also humans, never had the luck to see something like that with our own eyes. But here stands a person who can do this, and for me He is a true God, what I now firmly believe

and this faith I will keep for the rest of my life. What are you saying to this?"

<sup>6</sup> Says the tax-collector: "Yes, my son, also I and all people of this house will loyally join your new faith! Since a totally dead person can only be called back to life by a God. But now, determine - You adoration-worthy, unknown Master and - I say: God - what I should do with the three doctors! For their way of helping the suffering is obviously too evil to let them go unpunished!"

<sup>7</sup> Said I: "Let them go; because they still will find just punishment in abundance! Firstly, if this becomes known, no-one will ask for their services again, and secondly they will by themselves have to flee from here. But now they should go and repay you every coin which you have paid them for their trifle healing!"

<sup>8</sup> Here all three made dreadfully sour faces; since the repayment of several hundred coins which they received from the tax-collector in advance, they certainly could not agree with.

<sup>9</sup> But the tax-collector insisted on it and said: "Truly, I do not need this money at all; but I will give it to the poor of this place, of which there are many, and this will be better than leaving it with you for nothing and again nothing! Thus go and bring me the money in still this hour, otherwise I will hand you, you wretched scoundrels, over to the courts!"

<sup>10</sup> The three doctors then got up and prepared to go.

<sup>11</sup> But I said: "It is sufficient if only one of you goes and fetches the money - the other two can stay behind as collateral; since if all three would go, it would be the last time we will have seen them! The youngest of them should go, because he is still the most honest one; for if one of the two older ones would go, he would leave the other two waiting here, and would take the money and never return. Thus it should be done!"

<sup>12</sup> Then the youngest of the three doctors got up and soon brought back the money.

<sup>13</sup> When the tax-collector received the money and put it in safekeeping, he said to the bearer: "Listen, since you according to the testimony of this truly Divine Master are still the most honest one, you can stay here; but the other two should leave immediately! If you want to go with them, you will not be prevented in the slightest of doing so."

<sup>14</sup> But the younger doctor said: "If I may, I will stay, and I know what I will do. I will not stay and work together with the other two; for they were the lords and I just their servant and according to their will had to go hand in hand with them - but against my will and my better judgment. Oh lord, this has caused me many sad hours and days! But what should I, what could I have done? Since to get in conflict with the two, would mean to make the whole temple in Jerusalem your enemy, and as it is known, this animosity is the worst in the world. But if I am standing alone, namely instructed by you as the chairman of the board of this town, I then laugh about the hostility of the temple."

<sup>15</sup> Said the tax-collector: Good, then stay - and the other two must go!"

<sup>16</sup> But the other two were already gone and left this place with hurried steps; since they recognized that they could not stay any longer in this town, if I would possibly settle there.

## - Chapter 85 -

### The art of living

<sup>1</sup> After the agreement we were invited for a meal and entered a dining hall which did not have it's equal in Jerusalem. In the center of the hall stood a large table made from cedar wood, covered with all kinds of food and the noblest of wines. We sat down and ate and drank. Since the earlier bought bread loafs were not good and also quite small, just like the poorly prepared fish - we only ate very little of it.

<sup>2</sup> During the meal not much was said; but when the good wine loosened the tongues of the guests, it began to get lively around the table. I however did not speak, because I was sitting between the awakened son and his father; they had a too big reverence for Me and did not dare to bother Me while I Myself was eating and drinking.

<sup>3</sup> However, when I said that I had sufficiently ate and drank, only then did the tax-collector ask Me how it was possible for Me to even give back life to a dead person; because something like that was never heard of before on this earth.

<sup>4</sup> But I said to him: "Friend, the spirit of man, once awakened in a proper manner, discovers many secrets, and if fully awakened in the full light, he also discovers the great secret of life and recognizes that he is the originator of all life. But it is the greatest art of life to find and recognize oneself as such!

<sup>5</sup> You also live and think and want and become active according to your thinking and will; but you do not know what life is, how it thinks and how it wills and how it makes the limbs correspondingly active. But who in himself has found all this and recognized it, is also a true master of his life, and also of the life of his fellow-man and can then do what I have done to your son. Yes, he can do even more: See, he can make himself absolutely immortal!

<sup>6</sup> If by the current blindness, selfishness, greed, jealousy and power-greed of the people, one would arrest and even kill Me, it will not be of any use to the evil people; since before three days will have passed, I will awaken Myself from death again, and continue to live forever and do even greater things than now. This what I now have told you, is so true and so certain, as it is true that your son Jorabe was dead and is now totally alive again. Do you believe this?"

<sup>7</sup> Said the tax-collector: "That you do not tell me any untruthfulness, I am fully convinced of; since firstly my son lives through the power of your secret life-art, which is the result of your science, and secondly also the old, wise Greeks have set up such teachings. However, if they ever have penetrated with their spirit to the great secret of life, I do not know and also can not recall ever having read or heard something about it.

<sup>8</sup> The fables about our gods and half-gods do of course tell us about some miracle which they were supposed to have performed; but who with only a little reason, can believe something like that?! Also in the mystic writings a lot is said about an almighty God who is surrounded by a countless number of all kinds of very powerful spirits, who most punctually carry out his orders in the whole of the universe. They are not visible to man, just like God, but still have the most perfect mind and an almighty will. It is said that many hundreds of years ago, they have showed themselves to devout people, like to the old Greeks their gods and especially the half-gods.

<sup>9</sup> If thinking calmly and impartially about it, one can conclude that finally the gods- and life teachings of the Greeks and Jews are culminating in one and the same. Everything is shrouded into an impenetrable darkness, and regardless of through how much trouble the greatest wise of all times and all nations went, they nevertheless were not able to lift the extremely fateful veil of Isis,

and we mortals are still standing on the same disentangled Gordian knot, where our ancestors have stood many thousands of years ago.

<sup>10</sup> You would now be the sole and only one who truly has disentangled this knot, and as such I want to ask you, as a true master of life, to show me and actually all of us the great art, how one most certainly understand the secret of life, recognizes it and finally becomes a master of life himself. You have clearly brought it so far and thus also must know the means and ways quite well. Since you must know them, it would be a great mercy from you to us, if you would show such to us.

<sup>11</sup> This request from me to such a great artist is quite exceptionally audacious, since every true artist regards his art as his most valuable property and also must regard it as such and also I quite well know, that even the greatest art loses its value, if it becomes generally known and practiced among the people; but since such your art at least for the better part of mankind would be foremost a main life-question and by its certain solution would bring man the greatest and incalculable life's fortune, I truly would like to give you three quarters of my biggest treasures, if you only could reveal to me a few hints of how to certainly attain this secret for the benefit of the people. You would surely not lose anything by it and we would profit from it infinitely! What do you think, great master, to such my proposal?"

## **- Chapter 86 -**

### **The Lord as teacher of the art of living**

<sup>1</sup> Said I: "I say to this nothing else, than that I specifically have come into this world to the people as a person Myself, to teach them this most greatest and most important art without any compensation, and I also will teach you without compensation. But that I do this to the people of many countries and towns and confirm My teaching as fully true with the right signs, those who have come with Me, are witnesses through word and deed, since they are My disciples. They have already been quite deeply initiated in this secret and can show you the way and the means for it.

<sup>2</sup> Who accepts this, believes and decisively lives, does and acts accordingly, will infallibly attain the secret of life and will after the attained real rebirth of his own life's spirit in himself, become a master of his life and thereby also a master of the life of his fellow-men, because he will be able to show them the way to it and through mastering his own life, he will be able to show them the great life's advantages of such mastering.

<sup>3</sup> But this I also say to you, that nobody will become a master overnight and that the pure, even most solid knowledge about the means and ways for attaining this greatest art, are absolutely of no use to any person, if he does not apply it fully practical to his life. The theory on its own is there of no use at all, but only the praxis.

<sup>4</sup> It is similar with the learning of other arts. For example if you want to learn how to play a music instrument masterly, like the perfect lyre of the Greek or the even better sounding harp of the Jews, you evidently had to get into contact with a master of this instrument. He would teach you very precisely the rules which are absolutely necessary to play the music instrument, so that you precisely would know what you had to do and to practise to become in time a master musician yourself. Would you be already a harp- or lyre player with only the so precise knowledge of all rules, means and ways? Oh surely not! You first had to troublesomely learn the ability by diligently exercising the fingers and ears according to the rules known to you to become a master. And it is

precisely the same with the attainment of the art of life.

<sup>5</sup> Only by practicing one becomes a master - and the higher or lesser degree of the attained mastership, depends directly on the greater or lesser practicing of the recognised rules. The more practise, the more the mastership! Therefore you should not think that by the knowledge of the rules of life's art alone, you already are able to achieve something, or that thereby the veil of your Isis is already lifted! I tell you: through pure recognition alone, you will not even nearly understand the possibilities, that by the practicing of such rules, the veil of the Isis could be lifted! Only through continuous and diligent practice you will come to the increasingly brighter realization that the rules are right and true and will lead to the set goal. And once you have reached mastership through practicing, only then you will have the totally lifted veil of Isis in front of you. See, this were the preliminary instructions to the subsequent rules which had to be practised and executed before man can attain the true mastership of life! What does your judgment say to this?"

<sup>6</sup> Said the tax-collector: "I find all this in the most perfect order. That one cannot become a master through the knowledge of the rules alone, or hardly even a disciple, is a truth which finds it's confirmation in countless experiences; but endlessly much is already achieved if one, for reaching such goal, has learned the certain and infallible means and ways. The rest of course depends completely on ourselves. That also the potential disciple cannot even clearly realize in himself that he can become a master, but only after he himself, through a lot of practice, has achieved mastership, is also sun-clear; but that without You and prior to You, no person could even nearly have found these most important rules, is something which my mind in no way can understand. Neither old-Egypt nor Canaan, nor Greece and Rome, nor Persia and India could produce any wise man who could find the right rules for this art. You are thus the first one who did not learn this art, but apparently have produced it out of Yourself! Tell me, how was this possible for you as a person?!"

<sup>7</sup> Because that you own the mastership of life in the fullest measure, the most tangible and truest proof is sitting next to us. You also could have attained this only by practicing the necessary rules for it, which you yourself however had to invent first. Now, this is what I cannot understand in the least; since also I in my younger years have travelled all over the world and informed myself about everything. The activities of the Essenes with their false miracles is only too well known to me, just like all the magic arts and fortune-telling, which schools I often have attended myself; but here we do not have any consent, no magic wand, no mystic magic words, no magic potion and no invocation of demons, but just the most pompless and most destitute truth. You speak and want and the effectuation of the word and will is there! Yes, this is something which surpasses sky high all horizons of knowledge! To work something is most likely very easy, once one has become a master; but to have attained mastership and especially the necessary rules without master or guide, is a completely different matter! Tell me then, how you have achieved this! Who has shown and given you the rules?"

## **- Chapter 87 -**

### **The inner development of a spiritual human being.**

<sup>1</sup> Said I: "Friend, this is for the time being not important at all! It is sufficient that the rules had been found, which authenticity and fullest truth you cannot deny. Who will know it and live accordingly, will awaken life's strength in himself and be able to work out of this strength and I will awaken him through the power of the spirit of My words on the youngest day of his inner, spiritual new birth.

<sup>2</sup> Truly, truly, I say to you: I Myself am - there like everywhere - the Truth and the Life. Who believes in Me and acts according to My teaching, will by himself and in himself never see death!"

<sup>3</sup> Says the tax-collector: "Master, these your words sound strange! It somehow appears to me as if you are some kind of higher divine being, although in flesh and blood for the sake of appearance, but nevertheless basically a pure spirit who can wrap himself in matter as he pleases, how and whenever he wants. Did I judge this correctly or not?"

<sup>4</sup> Said I: "So and so, there is something to it! But what there is to it, you cannot grasp. But what you think you can understand, it is not! For I just as little can leave this body than you; if I want to exit as a spirit, this body has to be killed first. However, the Spirit which now fully awakened, lives and effectuates in Me, can forever not be killed, but will live and work forever.

<sup>5</sup> You certainly quite often already have observed the creation in it's existence and activities, and you couldn't have missed that a certain order exists therein and that the forms have a consistency in themselves in all directions, from which you very easily can recognize what this or that stands for. You also can recognize what this and that does, and for what it is good and can be used for according to it's recognized activity.

<sup>6</sup> If however the whole creation according to your new world wisdom would only be a work of blind coincidence, would the things of nature also keep their current permanence of being in all directions? Oh, certainly not! See, the wind is such a rather more blind force, although only partly! Did you ever see that it produced any certain shape which would have permanence? It scoops up the dust and carries it in loose cloud-formations through the air, where the forms change every moment and the same form never reappears again. Can you memorize the form of a cloud that after a few days you could say: 'See, this is precisely the same cloud which I have seen a few days ago?' Or can you at the sea claim the same about a wave?

<sup>7</sup> From this you can quite easily recognize that a blind force never could have produced only one tiny moss plant which reappears in the very same form for many thousands of years.

<sup>8</sup> But if so, does it not appear to a better human mind by itself, that all becoming, being and existence wherein firstly a certain, unchangeable form, state, property, usefulness and final purpose can be quite well recognized separately and specifically, had to be produced by such a force which possess an unlimited and unalterable, even though comprehensive insight and wisdom, without it you never ever be able to see a definitely formed object, be it a stone, a metal, a plant or an animal?! Such a force must certainly be consistently and surely quite aware of itself, because without it, nothing could have a specific and in itself consistent form.

<sup>9</sup> And secondly: Since you necessarily have to assume such a force which, as a primordial being, forms the basis of all existence - such a fundamental primordial force must have a corresponding name, through which it originally can be kept in recollection and memory of the people, who are there to recognize this force. Who will ever ask about a closer recognition of a matter, of which he never ever heard the name of?! For starters we are going to call this primordial force 'God'. If we now have a God, we will ask further and say: 'Where is this God, and what does He look like? How

does He create the things and as a pure spirit, how does He bring forth the coarse matter out of Himself?"

<sup>10</sup> And once a person is starting to ask about it, he already is on a better way! He will pay greater attention to all creatures and search in them for the amount of Divine primordial wisdom left in them. And the longer he will search, the more of the Divine wisdom and order he will easily and soon find therein.

<sup>11</sup> If he has found it, he will soon notice in his heart a stimulant of love towards God and out of such love, he will more and more realize that God in Himself must be filled with the most powerful love, for Him to have such great desire and joy to create so wonderfully wisely, so countless many things and beings, which does not only testify of His existence, but rather a lot more bear witness of His wisdom, power and love.

<sup>12</sup> If a person grows and increases such considerations and realizations, he perceptibly also increases his love for God and gets closer to Him more and more; but the greater and more firmer such approaches of a person towards God are becoming, the more of the Spirit of God gathers in his heart, in which thereby the own spirit is fed and is more and more awakened to the true recognition of the own inner life and it's strength, in unison with the power of the Divine Spirit in him.

<sup>13</sup> If a person has progressed thus far, he already is in life's mastership and the only thing lacking, is the complete unification with the Divine Spirit of love and will. If he also manages this, he then is a quite perfect master of life and can work all this what I now work and even a lot more."

## **- Chapter 88 -**

### **The foundation for spiritual perfection. The nature of God.**

<sup>1</sup> (The Lord:) "You can see from this that without the true and living belief in a sole and everlasting true God, no person can attain life's mastership. Therefore it is above all necessary to believe in a true God; since for as long one does not believe that there exists a sole true God, for as long you can also not awaken any love for Him in your heart. Without such love it is impossible to come closer to God and finally become one with Him.

<sup>2</sup> Without that however there can be as little talk of a true mastership of life, as someone wanting to become a master player of the harp, who however never has heard anything about it and even less so has seen one anywhere.

<sup>3</sup> But for as long as you still ask and say: 'Yes, where is this God and what does He look like?' - I say to you, that nobody can see the actual God-being and live at the same time - since it is infinite and therefore also omnipresent and as such is as a pure-spiritual also the most inner of every thing and being - this means in His effectuating will-power-light; in Himself and for Himself however, God is a person like I and also you and lives in an inaccessible light which in the world of the spirits is called the sun of mercy. This sun of mercy however, is not God Himself, but is only the effectuation of His love and wisdom.

<sup>4</sup> Just as you can see the effectuation of the sun of this world thereby that it is present everywhere by it's continual outflow of light to all conceivable directions, also the everywhere effectuating power of the sun of mercy effectuates as an outflowing light in all beings and is animating and creatively present.

<sup>5</sup> Who now understands to collect and accepts as much light as possible from the mercy-sun of heaven in the heart of his soul and then to keep it through the power of love to God, creates in himself a mercy-sun which entirely resembles the primordial mercy-sun in everything, and the full inner possession of such mercy-sun is then just as much as the inner possession of the only true mastership of life.

<sup>6</sup> The clarity and the bright fullness of this most true teaching you will only then recognize, if you yourself have attained the mastership of life; since now you cannot fully understand this, although you have accepted quite well what I have told you."

<sup>7</sup> Said the tax-collector: "Yes, you are right, dear Master! I have understood everything quite well; but I still don't know what I should do with it. One thing however is certain, that the attainment of the full mastership of life is certainly no easy work; since it means a lot of observance, a lot of experience, a lot of thinking, will-power and acting accordingly. But only one more question, dear Master!"

<sup>8</sup> Said I: "Thus speak, although I precisely know what you are going to ask Me!"

<sup>9</sup> Said the tax-collector: "Oh dear Master, then just speak immediately; since I do not doubt it!"

<sup>10</sup> Said I thereupon: "You do not doubt it - but you nevertheless also want to convince yourself a little, if I could know what you want to ask me! However, this does not matter and I am still going to tell you your question! It is: 'Master, have you also attained your mastership of life along this way and who has given to you the meaningful instructions like you now have given to me?'

<sup>11</sup> See, this is your question, word for word! But I can give you only a dissatisfying answer as to your earlier very similar questions. See, as a pure person I truly had to do the very same as you have to; but since I, honestly said, regarding my inner spiritual being, am more than just a pure person, which you will find out early enough tomorrow, it was actually more difficult for Me, since I as a person of this earth was never allowed to have an own will, but had to follow very precisely the will of Him Who, through Me, has come into this world and wants to bring and give man the everlasting life. About this however you will hear more from My disciples tomorrow. But for today we will close our meeting and go to rest!"

<sup>12</sup> Said the tax-collector: "Master, if it pleases you, you all can rest in this hall; since all around against the wall, the most comfortable resting places have been installed!"

<sup>13</sup> Said I: "Good then, thus we stay here and I rather prefer these resting chairs than the lazy beds which are indeed only suitable for sick people - and thus lets get up and take our rest!"

**A dialogue between the physician and the innkeeper about the Lord.**

<sup>1</sup> When we occupied the resting chairs for our rest, the tax-collector, his son and also his other children and wives, of which he had seven according to custom of the Orient and also his officers and other servants left us immediately, and we soon fell asleep since we were quite tired from the long journey. But the people of the house stayed awake in other rooms for quite a long time and talked a lot about our appearance in their little town.

<sup>2</sup> The younger doctor who stayed behind, said as a last remark to the tax-collector: "Friend, if it was possible to adopt such a mastership of life, one soon would have all the money of the whole world gathered! Quite a lot of kings would give away half their kingdoms for the one who could guarantee their life! No, unbelievable all the things occurring on this dear earth!

<sup>3</sup> How long has it been since a couple of magicians surprised us with their strange miracles when passing here on their way to Melite?! But all their performances were quite obvious false miracles and were of no use to anybody except to themselves. It wasn't bad entertainment; but nobody learned anything good from it. They also brought all kinds of apparatus along as well as snakes, monkeys and dogs, camels and mules and containers full of ointments and oils. But these came on foot, brought nothing and did things that could make one quite easily regard them as gods! Nothing greater this can come anymore!

<sup>4</sup> Also their teaching to us were quite good and was in line with what they are doing; only the old Judaism was shining through quite prominently like the basic principles of the old Jewish prophet-schools which I am quite familiar with, from which quite extraordinary wise men has gone forth, which were called prophets. Now, whether one can attain in all seriousness the wondrous mastership of life through the most precise following possible of the rules briefly made known to us, we still have to wait and see!

<sup>5</sup> To love some one-and-only divinity so to speak above all with the fullest seriousness of life, is a difficult matter - because as a mature, thinking man, it is already difficult to believe that such a God, as proved fully true, exists. His proof for the existence of a sole, true God is quite good and is nice to listen to; but from the side of the scholar, it takes a very diligent practise from the cradle, and this under the continual guidance of an experienced theosophist, otherwise it will be very difficult for anyone to come to the full recognition of the sole-and-true God along this road.

<sup>6</sup> However, may it be as it wants, and apart from the explanation given to us by the main miracle man, he nevertheless is an extraordinary phenomenon! Firstly to call a dead one back to life by just the word and thereby completely healthy, is something which never was there before in it's entirety - and secondly to know very precisely the still most secret thoughts of a person, and to call a person whom he never has seen before by his name - friends, these are things which no human mind is able to understand! Truly, although I do not regard the gods and godheads as very much, I nevertheless would be quite inclined to regard this man rather as a God than as an ordinary person!"

<sup>7</sup> Said the tax-collector: "I also share this opinion and through this assumption, one would much quicker reach the goal than even the most strictest observance of the rules shown to us. By the way, he made it quite clear several times that he is something more than just an ordinary citizen of this earth. Now, perhaps tomorrow we will find out even more about this good man! His character seems to be quite honest and it is nice talking to him. We will probably hear quite a lot more from him! But for today, let us also go to rest; for tomorrow we will have a lot to do!"

<sup>8</sup> Then one after the other retired for the night and slept until sunrise.

### **The human and the Divine nature of the Lord.**

<sup>1</sup> But I with several of My disciples were already on our feet before sunrise and went outside according to My custom and walked to the Euphrates which had a considerable width at this location. We were not standing there for long, when a large wood raft came down in the middle of the stream. In this moment also the tax-collector and his son Jorabe with the doctor came to us to invite us for the morning meal.

<sup>2</sup> But there was no person on the raft to steer it; because it became loose by itself from the shore where it has been badly moored, and the tax-collector said: "It is a pity about the beautiful wood, which has become ownerless because of the negligence of it's owners! If only it was close enough to shore that one could get hold of it, so that when the lawful owner perhaps also arrives here, the wood could be restored to him for a small compensation. But as it is, the whole raft will of course be lost! Now, perhaps the people of Samosata can catch it!"

<sup>3</sup> Said I, when the raft stopped in the middle of the stream, right in front of where we were: "Do you want the wood?"

<sup>4</sup> Said the tax-collector: "I absolutely do want it - but how to get hold of it?"

<sup>5</sup> Said I: "See, very easily! If one is a master of life, also all the elements must obey him, and therefore I command the water to bring the wood to this shore. I want it and it happens!"

<sup>6</sup> When I have said that, the water quickly flowed in our direction and rose seven spans along the shore, placed all the wood of the raft on the land, after which it immediately returned to it's natural direction of flow.

<sup>7</sup> About this the three were really shocked and the doctor said to Me: "Friend, you are not an ordinary person like us, but you are a God! No man has fathered you into the body of a woman! I even want to maintain that you are an unborn person and thus you are obviously a God!"

<sup>8</sup> Said I: "Leave it at that; who carries a flesh, received it from the body of a woman. And as such also this My body is from the body of an earthly mother, even if not fathered in the usual manner, but by the almighty will-Spirit of God, which is quite possible with completely pure and God-devoted people. In early times with still completely unspoiled, simple and deeply God-devoted people, it was nothing unusual, and even in our current times, it happens so now and then.

<sup>9</sup> That such people who have been fathered in a purely spiritual manner are more spiritual than those fathered in the usual way, is obvious; since children of very strong and absolutely healthy parents are also strong and healthy - and children of weak and ill parents, are usually also weak and sickly. I as a person, like I am standing here, am not a God, but God's Son, what actually every person is supposed to be; since the people of this earth are called to become children of God, if they live according to the recognized will of God.

<sup>10</sup> However, one of them was destined by God since eternity to be the First to have the life in Himself and to give it to everyone who believes in Him and lives according to His teaching. And this First one is Me!

<sup>11</sup> But such life I did not brought with Me from My mother's body into this world! Although the germ was lying in Me, it still had to be developed first, which cost Me nearly thirty full years' time and effort. Now of course I am standing here before you as perfected and can tell you, that all power and rule of heaven and earth is given to Me, and that the spirit in Me has become fully one with the

Spirit of God, which is why I also can perform such signs, which before Me, no human has ever done. But for the future this is not a particular privilege for Myself only, but also for every person who believes in Me that I have been sent into this world by God, to give to all people who now walk in darkness, the light of life, and he who then acts according to My teaching, which shows to the people in the brightest light the will of the Spirit of God, Who of course resides in all fullness in Me.

<sup>12</sup> This spirit is God, but I, as the pure Son of Man, am not; for as said earlier, I also had, just like every other person, through a lot of effort and exercise, acquired the dignity of a god and only as such it was possible for Me to unify with the Spirit of God. Now I am one with Him in the spirit, but still not according to the body; but also in that I will become one, but only after a great suffering and total and deepest humiliating abnegation of My soul.

<sup>13</sup> And so, My friend and doctor with a better will than that of your companions, you can know who I am, and what you should think of Me! Believe this and live according to the teaching which you soon will hear from My disciples, and you will live in everything you do and walk in the light and not in the night of sin of your flesh and blood anymore! Do you understand this?"

<sup>14</sup> Said the doctor: "Yes, great Master, this I understand, although your words sound quite different from those of the priests in the temple at Jerusalem, from where I also descent and where I also have learned my little art! In you the Divine is obviously present, but before us, you nevertheless want to be nothing more than a Son of Man, while the Pharisees in the temple behave as if they have helped God to create the world and other beings, and as if all welfare and woe of the people of the earth depend on them. Yes, Your words, great Master, sound like God's words; since they contain a very distinct strength and power, which makes the soul feel good, builds it up and enlivens and enlightens it anew, while the supposed word of God of the Pharisees harms, saddens, darkens and even kills the human soul in an extreme degree! Since who lives and acts according to their teaching, becomes in time so stupid and sensuous, haughty, selfish and power-hungry, that he finally totally forgets that also he is only a person. Only himself he regards as a highest human power - everything else is far below him. But according to Your words, great Master, it appears to be precisely the opposite of what the Pharisees teach, and what they actually want to make out of people! Am I right or not?"

<sup>15</sup> Said I: "Yes, yes, there you would certainly be right; but now nothing further about that anymore! The raft with the wood is saved and all of it is lying on dry land, and you, friend Jored, can do with it what you like; since the owner will not come here, for he is too far away from here and the loss of this wood will not make him poor, because he is very rich. But give a sacrifice to the poor and use the wood as you see fit!"

<sup>16</sup> Said the tax-collector Jored: "Master, I thank You a lot for it, and the poor will not run short with me! But now lets go to the morning meal; because by now it will be fully prepared!"

## **- Chapter 91 -**

### **The physician receives the power from the Lord to heal the sick through the laying on of hands.**

<sup>1</sup> We then went back to Jored's house where in the already familiar hall a copious morning meal was waiting for us together with the disciples who stayed behind this morning. We sat at the table and ate and drank. The food consisted mainly of fish, honey-bread and lamb, and the wine was from Rome and was particularly tasty. Also wine from Greece, specifically from Cyprus, was served together with completely white wheat-bread and butter, which especially the Jew-Greeks enjoyed a lot. We sat at the table for two hours and a lot of things were said, however more about agricultural matters.

<sup>2</sup> Only after the meal did the disciple John teach all the people of both genders living in this house My teaching about the love for God and for the neighbour.

<sup>3</sup> After the speech, all promised Me to precisely follow this teaching and to act accordingly and I said: "Believe and do it, and also you will soon and easily attain the mastership of life!"

<sup>4</sup> Thereafter I laid My hands on all of them and strengthened them for their good and serious undertaking.

<sup>5</sup> To that the doctor said: "Oh Master, see, I am now the only doctor here in this place where there are always a lot of sick people, as well as in the wider vicinity! Since nothing is impossible to you, You could provide me with a little of Your miracle healing-power, especially for the poor who do not have anything to buy expensive medicine."

<sup>6</sup> Said I: "Jesus is My Name; in this name put your hands on the sick and they will become better, if it benefits their soul's salvation! But to the rich give the medicine like before; since only for the poor I provide you with this power!"

<sup>7</sup> When I said this to the doctor, he thanked Me for this and immediately left, since there were some poor sick people whom he wanted to help at once. And he succeeded in helping them; since everyone got better the moment he put his hands on them in My name. After one hour he returned and thanked Me once again for the power he received and told us about the great surprise of the healed, who were afflicted with all kinds of maladies.

<sup>8</sup> (The doctor:) "They could not understand that all the earlier medicine could not help them and that suddenly, just by laying on of hands, they became as healthy like never before. They asked me how I suddenly have acquired this unheard of healing method and why did I not apply it earlier. But I said: 'This healing method has been shown to me by a foreign and great Saviour, and I only heal the sick by calling on His name and He Himself wants it together with me, that the sick will be helped!' Then all started to ask only about You and expressed the wish to get to know You personally; for they are of the opinion that You must be equipped with divine powers, since without it, such would be completely impossible. I said nothing to this and left them their opinion.

<sup>9</sup> But now I will have a problem with my wealthy clients; since this new healing method will be quickly spreading around town, and the wealthy will insist to be healed in the same manner. What will I say to them if they demand what You, oh Master, has so to speak forbade me to do?

<sup>10</sup> Said I: "Now, give them conditions which they as healed have to honour towards you and towards the poor! If they joyfully and willingly accept the conditions, then lay also your hands on them; but if they refuse, then leave them in their illness and give them medicine if they want and take it! Are you now satisfied with this?"

<sup>11</sup> Said the doctor: "Oh dear Master, absolutely! But now comes another question and it is as follows: How and with what can I thank You for this? I am of course not rich and presently the very least, since my vanished companions most certainly have not left me much; but I still want to do my best, whatever is in my power! Lord and Master, I ask You, urge me to remunerate You or pay you a tribute!"

<sup>12</sup> Said I: "Leave it; for in the world nobody can give Me anything which he has not received from God before, and therefore also not you! But keep the teaching which was given to all of you, love God above all and your fellow-men like yourself, and keep the to you familiar commandments of Moses, and also teach them to the Greeks, and you will bring Me the best and most valuable sacrifice! And also all the other people should do the same, so that they shall live in truth and in the mercy of God, the Creator and Father of all people!

<sup>13</sup> If I would take money from people to whom I do good, I then would testify directly against Myself and I would not be Him Who I am; for if I bring and give you treasures from the heavens because I have the power for it, I cannot allow Myself to be paid with dead matter. But you people can do this with good measure and purpose; since also Moses has prescribed that the priests and judges should be fed and maintained by the people and should receive the tenth from everything that is harvested on the fields and the vineyards and also from the domestic animals. But I and My disciples will not need this; for who is a master of life like Me, will forthwith not be needing these preservative means. Wherever they go, everything they need will be given to them from above. For whatever good you will ask the Father in My name, He will give to you without retention.

## **- Chapter 92 -**

### **The Christian as a businessman. About protective duty and trading slaves. Behavior towards the idol-priests**

<sup>1</sup> (The Lord:) "If however in later times My successors will allow themselves to be paid for their teachings and prayers with money and all kinds of other things like the Pharisees, then the Father in heaven will not listen to their requests anymore and will let them sink into all kinds of sins and great evil. I give you all kinds of gifts free of charge and as such you should give it to other people also free of charge. But as a doctor you can take money from the rich - but not from the poor!

<sup>2</sup> If occasionally you give My teaching to someone, it should be your payment that he accepts the teaching with a joyful heart and lives accordingly. Once someone has accepted the teaching, he will anyway become your friend and will say: 'What is mine is also yours and you should not lack anything!'

<sup>3</sup> I say to you: What the people will do and give to you voluntarily with a joyful heart for the sake of My teaching, accept it and use it in the best manner for yourself and your fellow-men! But if you would demand a remuneration for it, irrespective of whatever kind, the mercy of God would be immediately taken away from you, just like mercy has been taken away from the Pharisees and the stubborn Jews and will be given to the heathens. Remember also this and act accordingly and you will gather for yourselves great treasures of mercy of all kinds out of the heavens, which will be of greater use to you than all the treasures of the world! Do you understand this?"

<sup>4</sup> Said Jored: "Master, this we understand quite well; but what about my tax-collecting business on water and on land? There is very little about any neighbourly love in this! But one cannot abolish it all together because it is a governmental matter; for if I let go of it, someone else will continue with

it, who perhaps might be even harder on the travelling traders and especially the foreigners than I am, who already have allowed quite a lot of poor people to pass the customs barriers for free. What would be Your will in this regard?"

<sup>5</sup> Said I: "Remain what you are! But be reasonable towards the poor; and instead, the rich can give a little more!"

<sup>6</sup> Customs are good for a country, since otherwise large caravans with all kinds of goods will soon flood your country and would soon endanger your country's own food stocks. Therefore you should tax the many foreign merchants even more, so that they lose their appetite to come too often to this country with their goods. But instead be even more reasonable with the locals! Now you also know what you should do in this regard.

<sup>7</sup> Also your inn is good; but observe the same rules here as well! Be reasonable towards your fellow-men and be just towards strangers. Ask the locals what the matter is worth and from the foreigners, a fair profit!

<sup>8</sup> If a foreigner comes and does not have anything to pay you with, condone his bill, and if he would accept My teaching, provide him with some travel money on top of it, and the Father in heaven will reward you copiously! Every merchant should do the same and be just in measure and weight; for the measure people use to measure, with the same measure they will be rewarded."

<sup>9</sup> Said the tax-collector: "But now another question, Lord and Master! You know that we mainly live here together with Greeks and conduct all kinds of trade, among others unfortunately even with people, as this is commonly done among the heathens since long ago. Yes, I had to buy all my wives! At first they were only my slaves; but since they were diligent and looked after my interests, I gave them their freedom and took them as wives. Half of my servants and workers are still slaves. Should this continue like this or should it also be changed?"

<sup>10</sup> Said I: "What exists by the laws of the state, you cannot change, and thus it should remain until the state itself will change it. But you should also be good, reasonable and fair towards the slaves; since also they are people and children of one and the same Father in heaven. Should you again visit a slave-market, then buy as many as you can and keep them and make of them free, God-devoted people, and you will prepare for yourself a large treasure in heaven! But you should never ever sell one again; for to sell people is a horror before God! However, wherever My teaching is taking root, soon this contemptible slave-trade will stop by itself. There you again have something which you can observe.

<sup>11</sup> But you still have another question in your soul, according to which you do not know what to do with the pagan idol-priests, who are also to a large extent your guests and love to visit your place. I say to you: let them be as they are for the time being. They themselves believe even to a lesser degree in their idols than you yourself have believed in them before; but they have, regarding what they are representing, their office and bread and will therefore not that easily abstain from what they are. However, in time you can tell the one or the other something about My teaching, and they will not be too much of a problem for you. In time also the idol-temples will fall. But I nevertheless do not instruct you to destroy them; for it is sufficient that they are destroyed in your hearts.

<sup>12</sup> But if such a priest should try to make someone believe in his idols by force and demands of him to bring it sacrifices, then tell him the full truth! If he does not want to comply, then call on Me in the spirit and perform a sign in My name before his eyes! If he sees it, he most probably will believe, if there is some sense of truth in his disposition; but if he does not believe, let him go - and you stay with the truth of My teaching! Because the way the governors of Rome now think and act, the people are completely free in their knowledge, thinking and faith.

<sup>13</sup> However, if such a priest accepts your bright faith, then support him as a member of the new society of God on earth - if he needs support, then provide for his earthly needs; if he is not in need of anything, then he should be your friend!

<sup>14</sup> Now, also this is taken care of and you will easily and clearly know what to do in every case if something obstructive gets in the way of My teaching! And since we now have nothing to discuss anymore, we can go outside. We might find something which gives us an opportunity to consider it in a deeper way!"

<sup>15</sup> All agreed with this suggestion and we went outside.

## **- Chapter 93 -**

### **The visit to the holy grove. Destruction of the idols.**

<sup>1</sup> When we walked along the streets of the town, there was naturally no shortage of all kinds of curious people gawking at us from all sides and busily asked who we were. The doctor, the tax-collector and his accompanying children, especially the son Jorab (shortened version of 'Jorabe') - awakened from death - had to endure a lot from the questioners, since the people could not understand how he, who was ill for seven years and has died yesterday as it was said, was now walking around healthy. The questioners were amicably dealt with, by telling them that they will learn about everything during the next few days, with which they were fully content.

<sup>2</sup> At the end of a long lane, we met three Apollo-priests and also a Zeus- and a Minerva-priest in their quite adventurous and very magical-looking priest-outfits.

<sup>3</sup> They came to a halt before us and one Apollo-priest asked us if we as foreigners wanted to visit the holy grove, in which for the foremost and highest three godheads, a congregational temple was built. If this was our intention, they would guide us there and in return for a small fee to appease the three gods, show us everything miraculous and worth seeing.

<sup>4</sup> Thereupon the tax-collector Jored, who was only too well known to the priests, said: "These are my guests; I will pay for them, and thus you can show us the temple and it's noteworthiness!"

<sup>5</sup> With that the priests were quite content and guided us very kindly to the grove, where in the centre on a small hill, a round temple of considerable size was standing. Half of the temple was open and it's roof was resting on ten pillars; the other half was a closed-up wall and formed a semicircle. On this wall, the marble statues of the above-mentioned idols were fixed. In the middle, sitting on a throne, was Zeus, on his right was Minerva, standing in her war armament and to his left, Apollo - but with just a small harp; for an Apollo with a sun-carriage and horses would be too expensive for this little town.

<sup>6</sup> When we arrived at the temple, the Zeus-priest said: "Would the gentlemen like for one of the three gods to speak, then I kindly ask you to entrust me with a question!"

<sup>7</sup> Said I: "Friend, this is truly not necessary for us; for as very experienced people, we know about all these setups and know precisely how these statues can speak. Therefore leave it at that and spare yourself the trouble! But since nobody will come today anymore to ask these gods for advice, free the three speakers behind the idols so that they, as otherwise quite honest people, can join us!"

<sup>8</sup> Here the priest was taken aback and said with a certain magical priestlike pathos: "Friend, you are a foreigner; therefore I kindly advise you to not trespass towards the serious gods, so that nothing bad will happen to you! For I say to you that no mortal is sitting behind the gods and answers the questions on their behalf."

<sup>9</sup> Said I: "Since you do not know Me, I forgive you the lie; but I nevertheless have to convince you that only I have the fullest right to the truth, and not you! See, I want that these three idols should vanish in this very moment and the three poor speakers can become free and join us!"

<sup>10</sup> Said the priest: "If you are able to do this, we will kneel before you and will worship you as a God of all gods and people!"

<sup>11</sup> Said I: "This I do not need, but you should nevertheless thereby learn about another glory of the power of the true God in connection with the power of the human spirit, and I now say: I want it and it is!"

<sup>12</sup> As soon as I have finished speaking, not even the slightest trace was left of the three idols and the three speakers crouching in the narrow niches, became visible and crept completely frightened and amazed out of their dark hiding places into the bright daylight.

<sup>13</sup> When the five priests saw this, they became very sad and the most courageous among them said to the others: "Brothers, against the almighty will of a god-person it is of no use to pull the sword, and the best thing here to do, is to submit to his will! We of course have suddenly lost our jobs and thus also became breadless; but what should we do? We always have represented this office with all dignity and by this little devout deception we never have harmed anyone, and except for the fee, we never have pressed someone for a sacrifice, we always have taught the people well and have set a good example for them. And as such I hope with confidence that this truly almighty god-person will not reject us entirely if we ask him about it."

<sup>14</sup> Said the others: "This would be alright; but what will the people say who - to the largest part - still considers our three gods as important, if they come here and do not find their old loyal gods? What are we going to tell the people?"

<sup>15</sup> Said the one: "Also this we will leave to this almighty god-person, because then also for this, a good excuse will be found, and this will be even easier to accomplish since at this extraordinary occurrence, our highest chairman Jored was present. The only concern now is what we should do in this very moment."

<sup>16</sup> Said I: "Above all, get rid of those ridiculous clothes and dress yourselves as ordinary people! Then come back to us and we will deliberate this point a little further!"

<sup>17</sup> Hereupon the five quickly went into their dwelling which was built immediately behind the temple, changed and soon returned to us with their wives and children. The wives and children however lamented a lot when finding the temple completely empty and asked about Me who dumped them into such big misfortune.

<sup>18</sup> I then went to them and said: "I am he whom you are searching for! Don't you rather want to feed yourselves with the works of truth than these works of deception and the most loose lies?"

<sup>19</sup> And the wives said: "We would rather do this; but who will give us anything for the works of truth?! For a long time already we know that there is nothing to our gods anymore. But to what use is that to us?! From where should we take something better and more truthful? These untrue gods have nevertheless fed us; how will the true gods feed us if we do not have them?"

<sup>20</sup> Said I: "About this, you women do not have to worry; your husbands will take care of this, once

they become instead of idol-priests, priests and servants of the living Word of God!"

<sup>21</sup> Said the women: "And who will give it to them?"

<sup>22</sup> Said I: "Also this should not concern you! But I say to you silly women: Just go with your children from where you have come, otherwise I will be obliged to force you to do this; since you still have sufficient to eat and to drink! If you have nothing left, it will be provided for you that you and your children will not starve! Just go out to your fields, gardens and pastures and work a little! It will be more useful to you than making and washing gods from clay and wax."

<sup>23</sup> Hereupon the five priests pushed their wives and children back to their dwellings; but they themselves soon returned full of friendliness towards us.

## **- Chapter 94 -**

### **The priest's plea for restoration of the idols. The holy lake.**

<sup>1</sup> And the Minerva-priest as the most courageous and also scientifically the most well-learned, came to Me and said: "Lord and God-person, or whoever you might be, I have noticed from your few words to our pert wives, that you are a good, wise and highly reasonably thinking man, to whom one certainly can speak a reasonable word! And since I assume this as a certainty, I ask you to kindly listen to me with some patience. See, I know it that what you are going to give us to replace this old pagan junk, will be inexpressibly better than even the very best we can produce from our sphere of recognition; but this is not what is important here, it concerns something completely different, and it is therefore that I actually have asked you to patiently listen to me!

<sup>2</sup> See, it firstly concerns the possible maintenance of the state laws with the help of all kinds of good teachings about the existence of extrasensory forces and powers of nature, which we in general call gods! To visualize them to the people, we have presented them in corresponding pictures before their eyes in pure, artful forms. The people, from already the cradle on, got used to them and when looking at the idols, were always edified and quite surely have made good and devout considerations thereby. For us priests it was also quite easy to provide the people with some good and useful teachings by referring to the elated images, which surely would be a quite difficult task without these images.

<sup>3</sup> If the people on a certain day would gather here and will not see the old accustomed three god-images anymore, I really don't know how the story will end. We certainly would quite animatedly and with the most fiery words make excuse for your actions; but where will you be as a foreign traveller during that time? Fortunately of course we will have here highly respectable witnesses; but eventually also they will not be of any use if the common people would begin to run wild, and therefore I most beseechingly implore you for a temporary reinstatement of the three statues for the sake of a good case, which I am sure will be quite easy for you to accomplish. However, we nevertheless will accept your teaching with the most thankful disposition and also will convey it to the people and thereby make the three gods here quite unnecessary, this you can be assured of; but now all of a sudden and with one blow, the matter will be very difficult to handle or in fact not at all!

<sup>4</sup> Hence, good god-person, grant me this my sincere request, what will be just as easy for you to do as you have done earlier with the three idol-images! I know quite well that we have offended you earlier, by denying your revelation of the three speakers - but we thereby did not mean to cause

any evil or harm; for we did not know who you are. Your miracle taught us of course quite differently; but it was already too late. But since you are still here, forgive us our earlier hastiness and most mercifully grant us the request which I have submitted to you on behalf of all of us!"

<sup>5</sup> Said I: "Yes, what should I do with you blind ones? If you prefer the night rather than the day of life, then you can have your idols back! You will also experience that soon the time will come when the people themselves will come here and destroy the idols - but also you! But if you firstly with the support of these reliable witnesses - and secondly with also My invisible help - have accepted what I first briefly indicated to you, you would have been saved; but if despite all this you still prefer your gods, they will immediately be put back on their places!"

<sup>6</sup> Said the speaker: "Lord and god-person, allow us a little time to consult with each other and we will open-heartedly inform you about our decision!"

<sup>7</sup> Here the tax-collector said: "My dear people, then consult with each other and come later into my house and we will clear this matter up; since here it already feels more dull than in an Egyptian catacomb!"

<sup>8</sup> The priests agreed to this and we moved on to where there was a small lake which however was very deep, which was nearly always the case with Asian lakes.

<sup>9</sup> When we came to the lake, Jored said: "Lord, see, this is truly a strange occurrence in our area! At night, especially in summer, one can see a lot of little lights swimming on the surface of the water; some move slower, others more quickly. Now, to investigate the matter more closely is not that easy, for one cannot get close to the lake because of it's marshy shores. The priests know quite well how to exploit this phenomenon, since this lake still falls inside their holy grove area; they hold great speeches about the arrival of geniuses from Elysium, who appear to give mercies to the people. They have chosen exactly this lake because it is the purest in the whole world.

<sup>10</sup> That the lake has very clean water is easily understandable since nothing can get into it which could make it cloudy - but the geniuses from Elysium are certainly a little far-fetched! The appearance would be nothing unusual and it certainly will be a quite natural occurrence; but the priests who are very skilful speakers, know to make something from it, that one finally - at least for the moment - is totally amazed, especially at nighttime where one always is magically more excited than during daytime. The strong boundary around the lake has it's advantages. For to venture only a few steps past the set poles and barriers, is not at all advisable; because he who sinks into the mud, would certainly be lost.

<sup>11</sup> Now, Lord and Master, an explanation would be necessary, namely firstly: Why must such a dangerous and actually useless lake exist on the face of the earth? No ship can sail on it and not even one fish has ever been caught from it. It does not have any visible inflow and equally so no exit and therefore cannot be used for the irrigation of the area. And secondly, according to your given holy teaching, it serves only idolatry through it's truly magical light-appearances, against which I cannot really say anything, but with regard to morals, quite a lot. For even though the three ungainly statues have been removed by your miraculous, life-masterly wonder-power, idolatry will continue like before. Would it not be an equally easy thing for You to do, to end the existence of this idolatrous lake like the three statues?"

<sup>12</sup> Said I: "Oh, quite so, and I also will do it since it is your wish based on a good reason! But this lake does not have such an unimportant reason for the earth as you might think, for it is connected to the inner organism of the world-body and has a depth from the surface to it's bottom of over three-hundred hours' walking. It is a cooling shaft above a very hot heart-vein of the earth, which is the reason why the water needs to be so cold.

<sup>13</sup> The lake has an underground inflow but no outflow because its excess water is always consumed by the inner heat through continuous evaporation, which is just as necessary for the inner mechanical animation as for the evaporation of the food juices in the human stomach, and therefore this lake has of course no external earthly use, but nevertheless an even greater inner-earthly use.

<sup>14</sup> You now may of course say: 'Yes, but why must it be located precisely here in this otherwise fertile, beautiful valley? Could it not exist somewhere in a desert!' Yes, in that you are not completely wrong; but this area was nearly two thousand years ago also a desert, which was made liveable and fertile only through the diligent work of the people banned to these plains.

<sup>15</sup> Now, this can happen with many deserts of this earth, in which are often 20 to 30 such lakes! If thus those deserts are made liveable, then also those people will ask: 'Why must this dangerous lake exist precisely here?' I can tell you nothing else than: Because it is extremely necessary for the support of the mechanical life of the earth, and therefore it has to be somewhere on this earth, and according to the order of God's wisdom, it is coincidentally here and several thousands are in the same manner somewhere else and most of them are under the sea and under the high mountain ranges.

<sup>16</sup> Now, regarding the light phenomenon occurring mainly in the Julius-Caesar-moon, it is nothing else than shining insects who at night-time soak up the airy vapours rising from the water to feed themselves. Go to India and you will discover many other nightly appearances!

<sup>17</sup> But all this together does not matter, because the lake can be safely fenced off, which then cancels its danger, and even to the people the certain light-appearances can be adequately explained; but since we want to remove everything out of the way for the sake of these priests - whereby they can easily deceive the people without a lot of trouble and guide them even deeper into all kind of misapprehensions - we will cover this lake to a depth of a thousand man-heights with solid earth and connect its necessary opening somewhere else with another large lake, and thereby you are helped and the mechanical life of the earth is not harmed. And thus it happens!"

<sup>18</sup> At this moment, nothing of any lake could be seen anymore and everything was solid earth. The shore of the lake could only be measured by the remaining barrier.

<sup>19</sup> That this caused a great sensation with all who were present, is easily understandable. When we were in the process of leaving but were still in the vicinity of the lake, since some wanted to test the solidness of the new earth with their feet, also the five priests arrived, for they already at the temple observed that we also might want to visit the holy lake.

<sup>20</sup> When with hurrying steps they arrived where the lake was located before, they clapped their hands together over their heads and shouted: "But for the will of all gods! What has happened here? First the three main gods are gone - and now also this most purest and holiest lake! Woe us; for now we are lost! The great gods must have been badly offended and therefore they allowed a main magician to do this to us with the power they have provided to him. Oh, if only the lake would have been left to us! Oh, who will help and feed us now?"

<sup>21</sup> Said I: "Go now with Jored; there we will talk about it further - here is not the place and time for it!"

<sup>22</sup> With that the five priests were quite content and went with us to Jored's house, where already a copious midday meal was waiting for us.

## **- Chapter 95 -**

### **At the meal in the house of the tax-collector Jored. The Lord's teachings of life.**

<sup>1</sup> The tax-collector naturally invited also the five priests to the midday meal, which invitation they in all friendliness accepted and they sat down at our table. During the meal, according to Greek custom, not much or even nothing was said at all; but after the meal when the wine has loosened the tongues, the talking started and soon it became quite lively at the table.

<sup>2</sup> The five priests only listened but spoke very little; for they secretly wanted to intercept from the conversations of the disciples and the other guests, who I actually was and from where I originated. But nothing of the sort was forthcoming from the different conversations of the guests.

<sup>3</sup> In time they ran out of patience and they started to ask if they could say something, namely about their priestly behaviour in the future so that they can balance themselves towards the people.

<sup>4</sup> I then said to them: "Do not speak anything but the truth - as it was, and how it happened - and call upon the witnesses of which there are many here, and no hair of you will be harmed! But you should accept My new teaching and preach it to the people, and they will be extremely joyful for seeing for a change completely different people and teachers as it was until now the case! Do you think that your people responsible for your temple have believed anything more? I say to you: among one-hundred, not more than two! They came to you out of an old habit and enjoyed your spectacle show; but for a long time already nobody believed you anymore! You thus have lost nothing herewith, but only gained a lot.

<sup>5</sup> But what My teaching is all about, My disciples will teach you quite easily until evening and also tell you how you should go about to teach the people. However, above all you must do what the teaching requires; because only thereby you can attain the completion of life and in such also do what I now do and if you become completely perfect, even more and greater things.

<sup>6</sup> Since the true, great, only God did not create man to - just like animals - only be active for the satisfaction of his physical needs, but rather much more for the inner, spiritual needs. And whoever becomes active in the spiritual and exercises powers through knowledge, faith and activity of the spirit, he will also become strong and powerful in the spirit.

<sup>7</sup> But whoever exercises the powers of the spirit above all, builds up the kingdom of God in himself, and this is then the true eternal life in man, related to God the Creator, and similar in all characteristics.

<sup>8</sup> Once man has attained this most blissful state of life and has unified his will with the recognized will of God, he then can do everything God does and he is thus is a lord of life and a mighty ruler over all the forces of nature. That you will not understand everything completely now, I can see; but when My disciples will teach you more thoroughly, then you will also understand more clearly what I have told you than right now."

## **- Chapter 96 -**

### **About astrology.**

<sup>1</sup> Here the Minerva-priest said: "Listen, God-man, we have above all the daily responsibility of time-keeping, the ordering and counting of days, weeks, month and years, and we have to study and investigate the year's ruling planets and the twelve signs of heaven! This is an occupation which requires a lot of knowledge, experience and work, and it is highly necessary for all mankind, for without such our awareness, care and work, mankind with it's diverse activities could soon fall into the greatest disarray.

<sup>2</sup> We therefore also make hourglasses and the sun watches according to the position of the twelve zodiac signs. Now, if we ourselves follow your new teaching of God and life and even teach it to the people, are we then not allowed to continue with this work alongside?"

<sup>3</sup> Said I: "Oh yes, this occupation is quite in order and good; therefore you are allowed to continue with it, except for your fortune-telling from the stars and also that you want to read the destinies of people from the stars, and also that you see all kinds of gods in the zodiac, worship them and bring them sacrifices. Thus, do away with this and then you can calculate as much as you like, and count the days, weeks, months and years and you also can manufacture watches, as many as you like, as long as you abstain from idolatry and fortune-telling! I do not discourage you to continue with this occupation, although I frankly must tell you that with your timekeeping-occupation, the assigning of a planet to rule the year is a quite empty and very stupid matter. Therefore look and listen:

<sup>4</sup> You also count the sun and the moon as one of your ruling planets. About the moon I don't want to say anything, for as a constant companion of this earth, it is a co-planet. But the sun is certainly no planet, but is a fixed star, like there exist countless many in infinite creation space. It is at least a thousand times a thousand bigger than this earth and forms for it's orbiting planets a fixed, unmoveable light-world, which My disciples will explain in more detail to you later on.

<sup>5</sup> If however all this is an undeniable fact, how can you assign your planets as certain rulers to the one or other year?! See, therein already lies a quite well-calculated idolatry by the old heathen priests! Since if for example Jupiter - or your Zeus - is your ruling planet for this year, as a god he must receive in this year expectionally many sacrifices, so that he remains in a good mood and allows the fruit to prosper abundantly. See, this is idolatry and cannot be where the people recognize the true, living and only God and should live and act according to His faithfully revealed will; for it is written in the old book of wisdom: "I am your only God and Lord; therefore you should not have and worship any trifling, foreign gods alongside Me!"

<sup>6</sup> God is therefore only One who has created everything out of Himself. In Him alone you should believe, keep His commandments which I will teach you and love Him above everything of this world!

<sup>7</sup> If you do this - to receive what I have promised you - the ruling planets will disappear; since God alone is the Ruler of all things, all elements and all times.

<sup>8</sup> Who believes this and accepts this doubtlessly and firmly, and lives faithfully according to the recognized will of God, will soon become most clearly aware in himself, that these words which I now have spoken to you, are the words of God and will guide you to attain the promises I have made to you with the same certainty, as the certainty that I can achieve everything by only My will. Have you understood this?"

<sup>9</sup> Said the five priests: "Lord, Master and entirely true God-person, we have understood this well

now and say and confess it openly that you are fully right with everything and have spoken the purest truth! But regarding our occupation we are nevertheless of the opinion that the retainment of the ruling planets with our time- and year calculations should continue with respect to only keeping the old habitual names; we will instruct the people anyway that these are pure names with which we refer to the certain moving stars. This is only done for the orderly ascertainment of the cycle of seven years, according to the system calculated by the old Egyptians. We are of the opinion that it will not harm the blossoming of your teaching."

<sup>10</sup> Said I: "Yes, yes, it might do no damage but it also will be of no use; since for what is the cycle of seven years good? Already the cycle of seven weeks or even seven months has no significance at all - how much less a cycle of seven years! But you have made the number seven into a magical and significant figure and assigned all kinds of effects to it and beguiled the whole nation by it, and the situation is now that you cannot get away from these most empty follies. But if according to your opinion it is worth the trouble to hold on to all this, then at least instruct the people that the old gods are nothing but vainly empty names for the certain moving stars!

<sup>11</sup> I say to you: All your teachings of the starry sky are pure lies and deception. My disciples can give you for that a fully valid testimony. I have also revealed this to them and they know what the sun, the moon and all the stars are. Later on ask them about it and they will give you a right light about it. From that you will see how extremely false and ridiculously stupid all of your calculations and designations are.

<sup>12</sup> As said, from your time-calculations, only the seven-to-seven days continuously changing moon quarters, the emerging week from it, the time of a moon and the duration of a year, are true and right - everything else is the most empty blather. You now know what your calculations entails, and it is now up to you to do what you want!"

<sup>13</sup> When the five heard such words about their seemingly so important time- and star calculations, their eyes widened and they said among each other: "He did not obtain his wisdom and magical powers from Egypt; otherwise he would be speaking differently about the old and best astronomy of Egypt! But he straightaway rejects everything, except what every common person can quite easily count and calculate on his own fingers. He must have his reasons for this. We will have to talk about this with his disciples!"

<sup>14</sup> Said thereupon the first Apollo-priest who was the actual main astronomer: "I have studied with all diligence in Diathira in Upper-Egypt under the great zodiac in the temple of Chronos, the time calculations, astronomy and the wonderful astrology, and this according to the new system of the great Ptolemäus (Nota bene! This is neither Ptolemäus, the younger astronomer, nor one of the kings, but this for the world history completely forgotten Pdolomeuz ("= surveyor"), who lived 400 years after Moses. He should also not be mistaken for Pdolomeus of Diathira, who calculated the zodiac. Pdolomeus means "surveyor" or "geo-meter". This should be considered well!), and now this is suddenly nothing?! What should one think when looking at the wonderful constellations of the sky? Should they really have no other and higher meaning than to send by their shimmering a sparse light to earth at night time?! Why then their so diverse groups, which always stay the same? Why their different sizes and colours? Truly this is a hard test for us! Alas, may it be as it wants, we will see what the new things are which his disciples will tell us!"

## **- Chapter 97 -**

### **The Lord cures the sick in a little fishing village.**

<sup>1</sup> We then got up from the table - it was already the fourth hour in the afternoon and I instructed Andrew and Nathanael to give the necessary lessons to the priests - and went outside with the other disciples and people of the house.

<sup>2</sup> Then also the Zeus-priest followed us, after saying to the other four: "Pay good attention to what the two men will tell you; I will follow the Master and see and listen what he will do and say."

<sup>3</sup> And so he followed us as we were strolling along the Euphrates, on it's right shore where the town was located - where there were a lot of rare and salutary herbs. We walked downstream for an hour and came to a little fishing village whose inhabitants lived mainly from fish; for the earth was rocky and sandy and being only here and there overgrown with sparse grass and other herbs, hardly enough food for a few goats, and thus was not suited for agriculture.

<sup>4</sup> When we arrived here, immediately a large crowd of people met up with us and greeted the very familiar tax-collector Jored, but also asked for forbearance and patience, since they still owed him part of their fishing-lease shilling.

<sup>5</sup> But the tax-collector remitted it to them completely and added to it: "I not only remit the lease shilling for you but in future also release you from all further interest payments; only the imperial tax coin you yourself have to pay from now on as full and free owners of this little town and fishery, and this you will be able to do by the collective selling of fish. Are you content with that?"

<sup>6</sup> Out of overwhelming gratitude, the men and women fall on their faces and praised Jored's goodness loudly. But Jored asked them to get up from the ground and to not make such a fuss about such a small charity.

<sup>7</sup> When they got up from the ground, he presented to them his son who was awakened from death and told them how it happened. Then the whole crowd pushed over to Me where I together with the doctor was standing close to the water, and started to praise Me greatly, because I have awakened Jored's son from death, thus prompting Jored to show them such great benefaction, what he otherwise, although always being a good and fair man, would not have done.

<sup>8</sup> Thereupon they asked Me in their plain simplicity who I was that I was able to perform such unheard-of works.

<sup>9</sup> But I calmed them down and said to them: "Who and what I am, you will find out soon enough. But for the time being you can learn from My mouth that I am an only true world-Saviour for all people and not only have the power to heal only peoples' bodies by My will and My word, but also free the souls of people from their long straying and can give them the everlasting life. If you have any sick people in town, bring them here and I will heal them all!"

<sup>10</sup> Here the poor people already thanked Me in advance and said: "Oh you dear world-saviour, we have many sick people and even we are not as healthy as it seems; but our sick are mainly suffering from such illnesses of which there is not much left of them that can be healed!"

<sup>11</sup> Said I: "Just go and bring them all here and for the first time in your life you should learn about the power and glory of God which He has given to man!"

<sup>12</sup> Hereupon these people rushed to their scanty dwellings and brought about twenty sick people; among them were lame, cripple, gout-ridden, blind and deaf people, lepers and even one person

without arms. This person was otherwise quite healthy and strong; but since he lost both arms when still a child due to the negligence of his wardress - as a armless person, he could not perform any work, except what he most painstakingly could achieve with his feet.

<sup>13</sup> When all the sick were lying down on a scarce peace of lawn, I went to them and said: "Do you all want to be cured from your illnesses and do you believe that I can heal you?"

<sup>14</sup> Then one gout-ridden old man said: "Good, dear world-saviour, if it was possible for you to awaken the son of Jored from death, we also believe that you can cure us too! That we all who are suffering want to become fresh and healthy again, goes without saying. If you, oh good, dear world-saviour, want to heal us, then show us your love and mercy! We however cannot give you anything for it; for you can see our great poverty. We already have called on all gods but they did not want to listen to us because we certainly could not bring them a sufficient sacrifice. But if you can heal us, you are more and better than all the gods of heaven!"

<sup>15</sup> Here the present Zeus-priest's eyes widened and he said to the doctor: "If he can do this, he is not human any more but truly a God! But I am most curious about the armless person! If he can give him back both arms, he undeniably is a god and we must worship him!"

<sup>16</sup> Here I raised My eyes up and said loudly: "Father, I thank You, that You listened to Me once more! I know quite well that You always listen to Me; but I say and do it, that also these heathens can recognize You, believe in You and Me and always praise Your name!"

<sup>17</sup> Then I turned to the sick and said: "Get up and walk!"

<sup>18</sup> Then all got up; because all were healed in that very moment.

<sup>19</sup> Only the armless man did not yet have his arms back and therefore came to Me and said: "Oh you good world-saviour, since it was possible for you to heal all these sick just by your wonderful, almighty will, it should also be possible for you to give me two working hands, so that I can earn my bread through all kinds of work! Oh, do not let me move away from this place, so that also I, with the fullest heart, can join the others in their grateful cheering!"

<sup>20</sup> Said I: "Why did you start to doubt the moment when I healed the others? See, they all believed and were healed; would you not have doubted, you already would be in possession of your hands!"

<sup>21</sup> Said the armless: "Oh good world-saviour, do not regard this as bad of me, since I now fully believe that you can help me!"

<sup>22</sup> Here the Zeus-priest secretly made the remark to the doctor behind My back: "I immediately knew that the healing of this armless would be a problem! Since it is something completely different to heal people by a magical word and willpower when they still have all their limbs, even if severely crippled, than to newly create and give back someone his missing limbs!"

<sup>23</sup> Said the doctor: "I do not share your opinion; since who can turn three colossal rock statues in one moment into nothing and can cover the lake with firm earth up to a great depth, can also give such a person back his arms if he wants to!"

<sup>24</sup> Upon these words of the doctor, the Zeus-priest said nothing; but Jored came to Me and said: "Lord, if it is Your will, give also this person back his hands, and I will give him work and he will be quite well provided for!"

<sup>25</sup> Said I to Jored: "Just be calm, I will give him his hands; but for the sake of the Zeus-priest, I still must hesitate, since he is of the opinion that I can not do it, and thus I first want to exchange a few words with him."

<sup>26</sup> I then turned around and said to the priest: "Listen, you witless person, how do you judge the Divine wisdom, strength and power?! Who placed the first human on earth without fathering and a mother's womb and has given to him who was not before, all his limbs in the greatest possible perfection? See, it was Him who now works in Me, as you could convince yourself through all the signs which I already have worked here! can not you see that a normal person cannot do what I did here, but only the Spirit of God, which is in Me and is one with My will?! To be a priest, and not recognizing at first glance how such deeds which only I can do, are possible, is in all seriousness not really praiseworthy for a Zeus-priest who visited all kinds of schools and have studied Plato, Socrates and others! Tell Me, do you seriously think that I cannot give back the arms to the armless!?"

<sup>27</sup> Said the priest: "This, my really almighty friend, was not actually my intention, although it occurred to me that you can only heal those limbs of ill people which are still there, but not those which were lost through an evil coincidence! Since I thought by myself: As a person deeply initiated in all invisible forces of nature, you can easily work with the raw and dead matter which has it's related elements in the air and in the water and they clearly must obey you; but the long lost arms of a person is something completely different, since it's basic materials must certainly be very far removed from the first primordial elements and cannot that easily be collected from the air and the water. But it will most probably not be the case and for you the one will be as possible as the other! I have expressed my doubtful opinion to the doctor earlier, but he convinced me with a few words of the opposite of my opinion and therefore I believe that you can give the armless back his arms, even if you would not give him back his arms because of whatever reason."

<sup>28</sup> Said I: "Ah, this is now a completely different language and I do not have any reason not to give this person back his arms; therefore I want that he should have them in this very moment!"

<sup>29</sup> When I hardly had spoken this, the armless had both his strong arms and also could use them as if he never was without them.

<sup>30</sup> This caused such a sensation with all present, that they started to scream: "This is not a person but a true god! We want to build him a temple and bring him the purest and best and most valuable sacrifices!"

<sup>31</sup> But I calmed them down and explained to them, just like the day before to Jored, the life-power of man in unison with the power of the spirit through faith and through the highest love for God Who was, is and will be forever. These simple people believed and understood this quite easily and quickly.

### **The heathen priest's eloquent defense.**

<sup>1</sup> I then instructed the disciples to teach the people the main fundamentals of My teaching. When also this was soon and easily accomplished, all thanked Me most fervently for such great benefaction. But they also told the Zeus-priest that they distance themselves entirely from his dead gods who never helped anybody and henceforth are not going to visit the temple anymore.

<sup>2</sup> But the priest said: "In this I have pre-empted you! In this new teaching we will see each other quite often in future and edify each other mutually in the name of this living God. For our old gods of stone does not exist anymore, this means that according to time and truth, we priests have not believed in them for a long time already, and for us they were as good as non-existent; but they in fact really do not exist any longer, since this almighty one has destroyed them with his will and has also covered the holy lake with solid earth for all times to come. We ourselves have become his disciples and will instead of the old lie, preach to you the new, rock-solid truth and will be of use to you by all kinds of useful training, and in this way we will remain good, old friends!"

<sup>3</sup> Here the village chairman said: "Everything would be alright; however, there is one thing I do not like about you, especially at this wondrous opportunity! You said that you priests according to time and truth have not believed in the gods for a long time already. This was quite good and wise for you and for your money-bags; because you did not believe in the old gods, you imputed to them what you liked. You represented yourselves as the mediators between the gods and us poor, silly and blind people and said: 'This and that the gods require as sin-offering so that they do not strike us with this or that severe disaster!' We, like fools, then willingly sacrificed - and you, instead of the gods who never ever existed, devoured the often copious sacrifices given to the gods! If you then for a long time already never believed in the gods anymore, why then did you carry on with such unjust nonsense and why did you deceive us? How do you want to repay us for this?"

<sup>4</sup> What I say here as a poor fisherman myself and as chairman of this small community, I do not speak for myself but for the whole community - and you, familiar to me as the first of the five priests, will have to answer me and tell me on which grounds you have treated us as if you would be the almighty gods yourselves and imposed a hard punishment on those who - as reasonable people themselves - dared to question your actions. If you cannot give us a satisfying explanation for this, our future friendship will be on shaky grounds!"

<sup>5</sup> Said the priest: "Dear friend, firstly, we did not provide you with the knowledge of the gods, but you have been born and raised in it, and secondly I am asking you now what you would have done with us, if we suddenly got up and with good arguments would have declared your old gods as null and void. We thus had to do what we did, only for the sake of yourself and by all means try to maintain your old superstition in the gods, since otherwise you would not have treated us bodywise too friendly. For as long as the old belief in the gods therefore existed, we were forced to serve you as fools and were actually, as people otherwise equipped with all sciences, worth twice our remuneration.

<sup>6</sup> In addition, we had to do what we did out of political reasons for the state. If we would have done something contrary, soon the Roman courts would have asked us why we are working against the old god-institution and give the people another teaching, which appears nowhere as sanctioned by the state. We would have lost our office and other priests would have been assigned to you, who certainly would not have treated you as gently as we did. And who can provide any guarantee, if we resign as priests, that the state will not soon assign new priests to you, who will torment you quite badly?"

<sup>7</sup> Of course we old priests will have it easier, since we have so many witnesses for what was done here by a living God, and if we from now on steadfastly and firmly believe and do what the teaching will show us, and we ourselves with our purified will are able to work something special which will place us in a position to reconcile ourselves before the alerted courts, and they will then put their swords back into the sheath.

<sup>8</sup> Therefore I tell you, the chairman of this village: If we stay friends as we used to, we will be able to exercise the new teaching for some time undisturbed, until we have attained some degree of firmness by the mercy of this true, new God, so that also we can achieve a few things about which, until now, no Roman judge could have had any idea, and he will then, as I have remarked earlier, leave us in peace. Speak now if I am right or not!"

<sup>9</sup> Said the chairman: "You have spoken rightly - but the ones who where cheated are nevertheless mainly us; since you knew that the old teaching of the gods was nothing, but we did not know this and regarded them still as very important, while you, through well-selected speeches, knew to keep us in the dark. But lets leave it at that, since we all have received such unexpected great charity through this world-Saviour, and on top of it are His disciples still occupied with instructing us about the teaching, how a person can attain such extraordinary and actually never before existing abilities of life! But I myself must now learn something about it."

<sup>10</sup> Here also the priest went to the teaching disciples and listened with the greatest attention for two hours to the powerful teachers and only now recognized from the words of the disciples, who spoke here quite freely, who I was and what I wanted to achieve with the people.

<sup>11</sup> I myself conversed in the meantime with Jored, with the doctor, with the son Jorab and with the earlier armless person - whom Jored, as promised, took with him - and revealed a few things to them which they otherwise could never have understood.

## **- Chapter 99 -**

### **Jored's poor little fishing-village is wonderfully blessed by the Lord.**

<sup>1</sup> After the disciples have completed their lessons, all came again to Me and thanked Me with risen hands for the healing and especially for the teaching, through which they, for the first time, came to the realization what a human actually is and what is his destiny.

<sup>2</sup> But I said to them: "My dear people, do accordingly, and only then it will become fully clear to you, that the teaching which you have listened to, does not originate from an ordinary person, but comes truly out of the mouth of God and is in itself the highest and purest truth and carries the life in it!"

<sup>3</sup> They all promised wholeheartedly to strictly observe everything, and they asked for only one thing, namely that I, since it should also be possible for Me, would bless their little village somewhat, to the extent that regarding their natural existence, they could live a little easier and that they do not have to live so meagrely and poverty-stricken. If, until now, they had to continuously work for their most scanty food under only the biggest strain, they could spend only too little time on this new and so serious matter of life, which would be very painful for them.

<sup>4</sup> I said: "Well, what do you want? Would you like to have quite fat meadows for your goats and sheep, and would you also like to have orchards and crop fields and a more abundant fishery, and besides that, perhaps better houses and farm buildings?"

<sup>5</sup> Said the chairman: "Oh, Lord and Master of life and all things, all this would be very good and highly desirable for us, but we are still not worthy of all this! For the time being we are therefore more than fully content with only a little better pasture for our skinny goats and sheep. If now and then we also could be blessed with a rich catch of fish, we would anyhow be the most fortunate people on earth!"

<sup>6</sup> Said I: "Listen, with you truly the old proverb applies which says: 'Who doesn't honour the small, is not worthy of the bigger!' But since you honour the small, you are also worth the bigger. And as such you will receive everything I have mentioned before!"

<sup>7</sup> In that same moment there stood very neat homes with good industrial buildings, the wide sand- and coarse gravel steppe was transformed into the most lush pastures and in between the pastures, the most fertile wheat-fields could be seen. Around the houses, the noblest fruit trees of all kinds and genus were well fenced in, even the vine was not missing, and as for the fishing water, it was also blessed in such a way that one could now see the most beautiful fish in large groups roaming right up to the shore, and the open meadows were full of goats and sheep; but also within the new fences, which ran quite gracefully around the dwellings, farm buildings and fruit trees, the inhabitants noticed a lot of poultry, as was usually the case with the rich Greeks.

<sup>8</sup> When the poor inhabitants all of a sudden saw all this at once, they initially did not know whether this was reality or only a beautiful dream. Only after a while they recovered and started an outcry of thanks.

<sup>9</sup> But I calmed them down again and firstly warned them to never be presumptuous about it, since quite easily a flood could take everything away from them again, and secondly that they should not make it known to all the world how they have come to all this, since the world who thereby could come here, could not understand something like this, would laugh about it and would not omit to cause them harm. They should only say that this was a reward of their better life zeal. And thirdly, that among each other they should be full of love and be full of serving zeal, one for another, and that they should lead a pure, virtuous and thereby God-pleasing life, and the present blessing will never leave them.

<sup>10</sup> They promised Me all this wholeheartedly with tears and cries of joy.

<sup>11</sup> Now I again said to them: "Go now into your new homes, take possession of everything what you will find therein!"

<sup>12</sup> But they asked Me to mercifully assign these new houses to each one of them, since they could not discern which one belongs to whom.

<sup>13</sup> I then instructed the disciples to do this for the people. And the disciples did this and also this matter was soon brought to good order.

<sup>14</sup> Since the residents found quite a lot of food inside their new houses, they wanted to come to Me again to express their repeated thanks to Me loudly; but the disciples told them that they should do this very quietly in their hearts and that I will understand them quite well, for even the most subtle thought of a person most far away, would still be known to Me. Therefore they also should take to heart, not to allow any bad thoughts to rise in their hearts, for I would know immediately about it.

<sup>15</sup> The inhabitants were content with that and began to look at everything which was given to them through this miracle sign, with great joy.

## **- Chapter 100 -**

### **The return to Chotinodora.**

<sup>1</sup> The disciples joined us again except for Judas Ischariot. He took the trouble on himself to teach the inhabitants the use of the various tools and ate and drank from house to house; for he wanted to have something for his troubles. We allowed him his joy and with some good conversations we travelled up to Chotinodora. When we arrived there, the sun started to approach the horizon and we also were becoming a little tired and went into the house of Jored, namely into the already familiar hall. There we caught up with the two disciples and the four priests who were taught by them, and soon a large crowd of people of the house and from the village arrived and busily enquired about everything that might have occurred during our short journey to the little fishing village.

<sup>2</sup> This now lead to a mutual storytelling and much amazement until the sinking night. Only the serving of the evening meal brought some calm to the tongues and the citizens of the village gradually left us, so that we could enjoy the meal in greater peace.

<sup>3</sup> Only after we had finished the meal, Judas Ischariot arrived and his searching eyes tried to find out whether the meal was just beginning or already ending. But he found it already finished and willingly surrendered to his fate. Jored offered to prepare something for him - however, Judas did not allow this and only asked him for some bread and wine, which was immediately given to him.

<sup>4</sup> However our Thomas could not let him get away completely, since through Me, he became aware that Judas Ischariot had heavily enjoyed the wonder-wine from the new village. This time however, Judas Ischariot pretended not to hear Thomas, but nevertheless went outside after emptying his quite sizable mug of wine and we did not see him again for the rest of the night. Outside, he found a person with whom he conversed about the events of the day, who also invited him to his house, where he was served a good and copious late night meal.

<sup>5</sup> When we were still sitting at the table, the wives and children and other servants of the five priests appeared to find out what has happened to them since for the whole afternoon they could nowhere be seen where they usually met up with their family members.

<sup>6</sup> The wives raised very serious words about what is going to happen in the future, since everything which otherwise was part of their service, was now destroyed.

<sup>7</sup> But the priests admonished them very seriously for such questions and said: "We - and not you - were the priests of the old and incorrigible human blindness and most hideous stupidity! Now we know something else and will rock solidly stay with it. If however, the incompetent, old and totally false gods have fed and maintained us for our empty service, most certainly the one and fully true, almighty God will also provide for us, if we truly serve Him alone! And now do not ask us anything else; tomorrow is still another day for your silly female curiosity to be satisfied!"

<sup>8</sup> Also this quite good and serious rebuke of the five priests to their families had a good effect; they were quiet and patiently went back home again.

<sup>9</sup> A few good subjects were then discussed and the twenty new disciples said among themselves: "Oh, if this village would be Jerusalem, what blessed life could be there! But if all this would take place in Jerusalem what has taken place today here, it would excite the templers even more and nobody of us would for one hour longer be sure of his life. And there the children of God are supposed to be living and here are purely dark and lightless heathens?! Just stop talking about the children of God in Jerusalem! Here are the true children of God - and in Jerusalem, the children of Satan!"

<sup>10</sup> Said I: "Well, well, don't get too excited! You have reasoned well; but this is not the right place for it. Therefore rather talk about something else!"

## **- Chapter 101 -**

### **The Lord explains Daniel's visions.**

<sup>1</sup> Said one of the twenty who was a scribe of the temple: "Lord, since all things are known to You and also are possible for You, You could explain a little to us the Prophet Daniel, especially his seventh chapter! Indeed, this strange seer provides a peculiar explanation about his vision of the four animals - but the explanation is just as vague as the picture he saw which filled the seer with horror. Could we not receive a closer explanation about this vision from You?"

<sup>2</sup> Said I: "Oh, certainly; but this is not the place for it, since these people only know very little or even nothing about our writings. In addition also you have penetrated your - say - transcendental spirit far too little and still have united too little with it yet to understand Daniel's vision and grasp it in it's foundation. For even if you would narrowly understand the first two animals, you would not be able to understand the last two, since their being and application is saved for future times. How could one brightly enlightenedly present to your only natural mind something which has not even occurred yet on this earth and will only take place after many centuries from now on?!

<sup>3</sup> The only thing I can tell you, is that the four strange animals do not represent four side by side existing kingdoms, of which from the last still ten new kingdoms will arise according to the number of the ten horns, on which still an eleventh horn grew in the centre of the head of the animal, causing the tearing out of three of the previous horns from the animal, but rather indicate from the beginning of mankind on this earth, four great subsequent people-periods, which studies of the past requires a lot of chronological historical knowledge and for understanding it's future, a fully opened spiritual eye is needed, which can see beyond time and space in the light of light and life of life.

<sup>4</sup> See, in this way, the last animal will have teeth of iron and devour everything around it and the eleventh horn has eyes like human eyes and a mouth and speaks great things!

<sup>5</sup> Yes, I say to you that it inevitably will happen like this; but even if I tried to explain it to you a little, you would understand as little about My explanation as Daniel fundamentally really could understand the explanation given to him by the spirit.

<sup>6</sup> Daniel's devout soul was quite well-suited to see such visions like in an animated dream, but he could not understand them, since his transcendental spirit out of God could not and has not yet become one with his soul, because I was not there yet in the flesh to make such complete unification possible. This full unification will only become fully possible, when I have ascended to My old and afterwards also My new home country.

<sup>7</sup> From this you quite clearly can see that My explanation about the whole seventh chapter would be of absolutely no use to you."

<sup>8</sup> Said now Peter: "But Lord, if at another opportunity we will be completely alone again, You could give us a few hints about it! For I now say myself: The prophets, namely the four big ones, have written down a lot, just like Moses, Elijah, David and Solomon, but for whom? Except for us, no even so wise scribe has understood them properly, and also we understand very little about them, and those who will come after us, will surely not be much better off. And still these books are

written for mankind and for no other creature. What use are they to the people if they will never understand them?"

<sup>9</sup> Said I: "Oh, there you are greatly mistaken! If those books of inner spiritual wisdom would have been written so that every natural world-mind would understand them at a first glance, people soon would put them aside and would not even look at them anymore. What use would it then have for them?!"

<sup>10</sup> But the books contain the pervasive spirituality from the simplest creature to the deepest heavenly Divine and therefore cannot ever be fully understood by any natural world-mind, but only by the pure, perfect transcendental spirit of man.

<sup>11</sup> The very non-understanding of such scriptures is an awakener of the spirit in man and shows him what and how much he still lacks for his life's completion. He therefore will quite often take such scriptures in his hand and think about them, whereby from time to time, the one or the other will become more clear to him. If he thus by his troubles and zeal found a small light of the spirit, he will become more and more intensive in his studies of the inner, spiritual truths and in this way will gain more and more light and also attain a closer connection with his inner, transcendental spirit and will then also be able to provide his fellow-man with a brighter light which will be very beneficial to them.

<sup>12</sup> However this would never occur if these scriptures would have been given in a purely natural way; and if it would have been given in this way, no spiritual and heavenly-spiritual could have been imbedded in the words as I have shown you already quite often.

<sup>13</sup> What would you say if I tell you that after almost 2,000 years, calculated from now on, firstly this My teaching will be in a much worse state than now the worst paganism and will be even worse than now the blindest Phariseism in Jerusalem, which from now on will not last longer than fifty years?! What will you say if I reveal to you that the people of that time will invent and produce large artificial eyes whereby they can look into the great depths of the starry sky and will set up completely different calculations as the Egyptians have done?! Yes, the people will make roads of iron and will drive with fire and steam in cars made of iron, as quickly as a shot arrow flies through the sky! They will fight each other with firearms made from iron and will carry their letters by lightening into all the world, and their ships will move with the power of fire on the large oceans of the world without sail and oars, so quick and easily as an eagle glides through the air - and thousands and again thousands more things of which you cannot have any idea.

<sup>14</sup> And see, all this is contained in the fourth animal and cannot be understood by you, because you also cannot understand what I just now have explained to you! But in the spirit you will soon be able to understand all this and you will not be able to give to anybody another explanation than I have given to you at this very opportunity. I will nevertheless give you later at a more suitable opportunity a more in-depth explanation about this. But for today we have done sufficiently right and good and thus want to give our bodies rest!"

<sup>15</sup> With this also this evening was concluded and all went to take the necessary rest; for according to time it was already quite late. Only the five priests and Jored conversed for quite a long time in another room with each other about everything heard, seen and that has happened.

**The cunning wives of the heathen priests.**

<sup>1</sup> In the morning, already a lot of people waited in front of the house to see Me; but I remained with the disciples in the hall and this time did not go outside before the morning meal.

<sup>2</sup> However, Jored came to us to check whether we were still asleep. And when he found us fully awake, he said: "Lord and Master, the morning meal is prepared; if it pleases You, I will order it to be brought in immediately! Also the five priests and our doctor are already there and want to see and greet You. My house is also surrounded by quite a large crowd and demand nothing less than to see You only once. Lord, what is here Your will?"

<sup>3</sup> Said I: "Let the morning meal be brought in and allow the doctor and the priests to join us and of course your family whom I became quite fond of! But the curious people should wait; since for now, they do not loose or gain anything by just looking at Me. Do this - and after the morning meal we will see what can be done!"

<sup>4</sup> What I have instructed, happened immediately. The doctor and the priests entered and we sat down at the table. Immediately the well-prepared food was served, for Jored's seven wives were quite good cooks and we again ate and drank with a good appetite and drank the wine after the fish.

<sup>5</sup> After half an hour, the morning meal was finished and one of the priests asked Me if he could speak.

<sup>6</sup> But I said to him: "My friend, you can speak for yourself as much as you like; but I remark here for you that I anyway, word by word, precisely know what you want to say to Me and what you want to ask Me and as such you can save yourself the trouble to open your mouth in this highly insignificant matter!"

<sup>7</sup> See and listen! When you at night - of course already at dawn - arrived home, you heard howling and wailing in your grove and even heard threatening words to the extent of how the gods, of whom you have borne false witness, will take revenge on you. With no little fear you hurried to your wives and told them what you have heard and thereby really added water to their mills (Already during the times of Jacob did such mills existed.)

<sup>8</sup> Do you know why your cunning wives and children and servants came here yesterday evening to fetch you? See, they prepared such a haunting for you and would have liked to set you up even earlier! They were angered because you have left them waiting for too long for the fright they had prepared for you.

<sup>9</sup> Although I only too clearly knew about it - just like now - what your wives had planned, I still allowed it to happen, however not to frighten you for a few hours longer by your wives, but to thereby help you to place your wives and children and servants on the right path.

<sup>10</sup> I therefore have bound the cunning tools of your wives to their locations until we soon will arrive there and to convince your wives to their faces about the miracles they worked for you at night time by fastening cats by their tails to the bushes and with some hired venal servants and prostitutes who were sitting on the thick tree branches.

<sup>11</sup> When in the morning you came to Me, your wives and children quickly went into the grove and are doing everything they can to free the for-you-set-up haunting tools; but this will not work until we get there and have spoken quite a few perceptible and powerful words to the faces of the

haunting artists and only then free their magical tools. Now, friend, say if it is not so and if it was not what you wanted to tell Me!"

<sup>12</sup> Said the priest: "Yes, great Lord and Master, it was precisely so! I most ardently thank You for this clarification; since truly, we were in no small fear and thought by ourselves: Now then, if this continues, we are going to experience the old war of the gods not before long, in which we in fact have never believed in, however regarded it as something to the extent that in primeval times large revolutions of the earth and elements took place on this earth, of which existence and occurrence was recorded by the then surely simple nature people with all kinds of pictures and quaint legends for their descendants. But we nearly started to believe in the reality of these fables, especially when yesterday we have seen and heard what a divine power - even if residing only in a human - is able to do. We already saw You and Your disciples flinging burning mountains and gigantic oak trees towards heaven with a dreadful strength. Such foolishness has left us already and I am already delighted with how You, oh Lord and Master, will bring our too stultified wives into a better order!"

<sup>13</sup> Said I: "You rightly mentioned that your wives are too stultified; but who is carrying the guilt for it? You have made them like that and therefore the guilt for the way your wives and children behave, lies with yourself, and you must now, however with love and patience, undo in them what you have tainted in them! I will sure do My part, but then you must also do yours. With love and patience you will achieve a lot - however with your old habitual severity, nothing!"

<sup>14</sup> Said the Zeus priest: "Lord and Master, we impossibly could have tainted our wives a great deal; they were already from their childhood wedged into the gods to such a degree that they always were our correctors if in any way we omitted something, what so to speak only as a pure secondary matter belonged to our ceremonial cult and what definitely could have been left out."

<sup>15</sup> Said I: "This is true indeed, but you will also remember the time when you still courted for your wives! You then found out that they as daughters of a priest in Sidon were reading the scriptures of the Jews and had a high regard for them, just like their father, although only by himself in secrecy. At that stage you praised this to win the favour of the daughters; but once they became your wives, you started to undermine their teaching of the Jews day by day more and more, showed them all kinds of false miracles and maintained that all this was done by the gods. Then you tried by all means to drive the fantasy of the wives to the highest culmination point, whereby they finally experienced all kinds of dreams and visions. These dreams and visions you always knew to interpret for them to your advantage through your art of speaking, that they precisely meant and had to indicate what you actually wanted from them. Think about this and then say who carries the main guilt for the stultification of your wives!

<sup>16</sup> But I also add the following: Secretly your wives are not at all so very stupid as you imagine; for if they would be like that and by themselves believed in the help of the gods, they never would have dared to prepare such a quite natural haunting for you in the name of the gods, which would have made them angry. But because very secretly they never really regarded the pagan gods as important and now even less so, for at good opportunities as your most trusted and necessary assistants in all kinds of magical arts, they were initiated by yourselves, and as such they have learned in what manner your gods perform their miracles. Thus see and realize who carries the actual guilt for the stultification of your wives!

<sup>17</sup> But this doesn't matter now; because in future your wives, children and servants will surpass you by far regarding the truth which now has risen in you through Me. However, lets now go to the grove and there I will free your wives, children and servants from their great embarrassment and near desperation! Because now they themselves start to believe that the gods are punishing them because they unbelievably trespassed against them in the holy grove. And so lets get up and quickly go there!"

<sup>18</sup> We immediately left the hall and went to the holy grove, but we chose a back-road for this, so that the people, who still waited for Me in front of Jored's house, would not push to follow us.

<sup>19</sup> Among the people also our Judas was present, who wanted to present Me for a few coins of profit, since the people could not have known Me personally. But this was completely thwarted for the perfidious and profit-addicted disciple, because we chose a back-road to get to the grove.

## **- Chapter 103 -**

### **The good testimony of the priests' wives about the Lord.**

<sup>1</sup> We now arrived at the grove and the women and children and servants were most actively busy to free the paid wailers on the tree branches and the cats from the bushes; but the wailers on the branches were as if nailed on and nobody dared to come close to the cats since they were quite fierce and terribly bit and scratched everything because of the pain they were suffering.

<sup>2</sup> When the priests found their wives in such a state of desperation, they asked them what they were doing.

<sup>3</sup> One of the women, namely the wife of the Minerva-priest, who was still the most valiant among them, said to her husband: "Oh, see, yesterday we worked out a ploy against you to bring you back again to the old, very profitable pagan gods! You see here a few howlers and wailers sitting on the branches of the trees and in the bushes several cats, who all made the howling when you returned to frighten you - for you left the gods because of the great magical acts of the artist who arrived here the day before yesterday and have totally destroyed our very profitable position with one blow.

<sup>4</sup> But our ploy went dreadfully wrong. See, either we have seriously offended the old gods because of our wickedness in the holy grove, or the great magician, since the punishment for our transgression is more than obvious before our eyes! The howlers and wailers on the branches are as if nailed to it by an invisible force and are not able to move from their places despite all their efforts, and nobody can get near the cats in the bushes; since they look more like the fiercest furies than any pets - they are biting and scratching terribly and therefore cannot be untied for any prize in the world. We are at a total loss here and do not know what to do. What should we do now?! Oh, the most misfortunate thought through which we have allowed ourselves to be deceived!

<sup>5</sup> What about the great miracle man?! can not he help us since he is actually to blame for all this in that he destroyed the god-images through his inconceivable will-power and turned the holy lake into solid earth?! Thus go to him and asked him for it on behalf of all of us!"

<sup>6</sup> Said the priest: "This will be of little use, but you must go to Him yourself! He is standing there surrounded by His disciples. He knows quite well about you and revealed this to us in Jored's house, otherwise we would not have come here. He wants and will help you; but first you have to go to Him yourselves and ask Him for forgiveness.

<sup>7</sup> In that you have fabricated this, you have not sinned against the old gods who never ever existed anywhere except in the fantasy of the blind people, but only against the great, almighty God-person, who - in His great love for all mankind - specifically have come to us to free us from our long lasting, great misconception and to show us and give to us the only most true light of life. Through Him works the true, everlasting, unfathomably wise and almighty God. This is a truth which cannot be denied by anyone who only from a distance has witnessed His deeds. And if someone has not seen His deeds, which are only possible for a God, but has listened to His

teaching from another mouth, faithfully and genuinely reproduced, he will soon quite easily discern that such teaching can never originate from a human, but only from the one and everlasting God; for only a mouth of a God can speak words like this which penetrates the hearts of the people like living flames and create in them a consciousness of which no-one could ever have the slightest idea. Therefore go to Him yourself in all humility and love and ask Him and He will not let you go without listening to you!"

<sup>8</sup> Upon this - for a Minerva-priest truly good and true persuasion - his wife hurried to her companions and told them exactly what her husband has told her. This had a good effect and the women with their children and servants came to Me and asked Me on their knees for forgiveness and that I should free those sitting on the tree branches and the certain animals in the bushes.

<sup>9</sup> But I said: "Who does not know what he is doing, does not commit a sin and therefore you have no sin! But in future, since you now know Who I am, you would fall into coarse sin against all Divine order, which instructs you for ever about the best and wants you to become fully blessed, not so much temporary but the more so for eternity.

<sup>10</sup> But how a person can attain all that in this life here on earth, your husbands will tell you. And now go and see whether your prisoners are already free!"

<sup>11</sup> Then the women, children and servants thanked Me and went as directed. And when they arrived, they found all who were caught, fully free and overjoyed.

<sup>12</sup> They then immediately came back to Me and thanked Me on their knees that I have freed them from such great fear.

<sup>13</sup> But I asked them to get up from the ground and said to them: "What you now have seen and know out of the mouth of your husbands, this you should also teach in all patience and gentleness to your children and servants and later also to the children of other parents, and thus establish a true school of life in My name which you also will learn from your husbands and you will be flooded with blessings from the heavens - like an island in a river surrounded by the water of the stream and serves as nourishment for it's plants, shrubs and trees and does not need worldly rain falling from a dark cloud covering the light of the sun. Remember this and act accordingly and you will penetrate from the death of this world, into the life of the spirit just like My physical human part is penetrated by the Spirit of God! And if you truly believe in My name, you will be helped by God in every way; for I am the living bond between God and mankind."

<sup>14</sup> When the women, children and also servants discovered the salvation of these My words in themselves, they said: "Yes, truly, truly, no person can speak like you, oh great, God-filled Master! Whoever listens to You, does not require any other sign anymore, since already the words are the most clearest proof of Who must be hiding behind you. You seem to be a person, but You are only a person according to Your holy skin for our eyes; but underneath Your skin, everything in You is God and the ears which are destined to listen what is inside a person - like his thoughts, wishes and decisions which he expresses by loud words - hear from Your mouth only the pure Divine, and therefore You are and will be for us, oh great Lord and Master, the only God! And our later descendants will tell with the greatest glow and warmth of life, how we, as their great-great grandparents, have truly seen God and have spoken to Him and were taught by Himself and how we have recognized Him in the words and signs which He have done before our eyes."

<sup>15</sup> Said I: "Good! Stay with that and I will always be with you in the spirit - already in this world and in the beyond in My kingdom, which I now particularly prepare and arrange for My friends of this world in the inner of every person who has a good will and our purely spiritual and most blessed togetherness will forever be without end."

**The learned women's doubts about the afterlife.**

<sup>1</sup> Said the women and also their already quite grown-up children: "Oh you great Lord and Divine Master, if their would only exist another, everlasting life after the death of the body in some beyond for us mortal people! Of course everybody wishes this, irrespective of if he is young or old; but where, where are the certain and infallible proofs for this?! The sages of all nations and times have spoken and written a lot for and against it; time however, has devoured them all and nothing was left of them, except only their - already in our time - quite mutilated works, in which the present nations discover nothing else than many insoluble and uncomprehensible riddles.

<sup>2</sup> Truly, you great and Divine-filled Master, our Greek sages, the famous wise man in the barrel (Diogenes) has until now discovered the fullest truth of our human life the best, by presenting the not-being of man before birth and after death with many examples in the clearest manner, and until now we all fully shared his opinion - although among ourselves, we often thought about Plato, Socrates and even the old Egyptian wiseman Moses, whose scriptures we also were able to read when we were still in Sidon. Yes, we even read the scriptures of the Indians, Birmanese, the Parsens and Gebers; but everything in vain! For our teacher in Sidon, someone thoroughly familiar with all scriptures, proved to us with many thousands of the most compelling words and examples how the certain soul of man continues to keep on living by itself indestructibly after the death of the body in a better or even worse world, and he swore to us with everything holy to him, that he, if he would die before us, would return to us as a spirit and thereby provide us with the greatest and most infallible proof for the truth of his teaching.

<sup>3</sup> And see, he died; but until this hour he still owes us the promised proof. Yes, we often dreamed about him and we then asked him when he would come and make good his promise. And he said and reaffirmed as animated as in real life: 'I cannot come to you in any other way!' But then we woke up and realized that only our always alert and active imagination produced his talking image in us, which however was nothing else than an animated thought about him! For dreams are nothing else than visual thoughts of the brain which have a volatile existence for as long as the eyelids of a person are closed; but once people are completely dead and their hearts does not pulse anymore, then also their thoughts and their dreams have come to an end for all times of times.

<sup>4</sup> And as such we can be consoled with anything else but a life of the soul after the death of the body! Everything is possible; but until now we truly did not receive any other than only word-proofs from people still living on this earth!

<sup>5</sup> Nobody from the countless who went over to the other side, has come back and showed that he continues to live on the other side! For as long this will not happen, the belief in a life in the beyond will always be very weak and be as good as no belief at all. Of course, since human memory until now, there has been nobody who resembled You, Divine-filled Master and if You say something to us, we will have every reason to fully believe You; but it nevertheless is strange that no being wants to come back from the beyond and say: 'Friends - who still carry the heavy flesh like a tired pack-animal it's heavy load - see, I happily live - there exists no death anymore and we countless live so and so!' This would be quite easy! But no, something like this never ever exists in a way which could convince us people quite easily that it is so and not otherwise!

<sup>6</sup> God-filled Master, if there exists a life of the soul in the beyond - upon which in the quickest and surest manner all moral endeavours of the people of this earth could be properly arranged - why then does absolutely nothing happens from any spirit-world retrospectively on us mortal people?! No person is guilty of being born into this world; but once he is there and must exist as a

reasonable being, then this highly wise power who called him into being against his will, should also sufficiently provide for him that he is taught about a somewhere existing spirit-world and telling him why he is there and what he has to expect.

<sup>7</sup> See, You God-filled Master, we are only just women; but we are not without reason since we always have learned a lot, and every sage may in time find it a little difficult to speak with us. We are good and respect every person; since we commiserate with everyone wholeheartedly that he is also in this world to be slaughtered to become food for the voracious and insatiable time. But it is not good that any higher, everlasting, omni-ruling powerful God cares so little about the people of this earth than we as people are caring about the excrements we exuded from our bodies when still children. But what should we weak do?! God's power effectuates above the stars in infinite greatness and does not care about the crying and complaining worms of this world! Therefore we ourselves have to console and strengthen the people until death exterminates them from this earth; then comes the rest in the everlasting non-existence, which forever is the poor people's final and greatest fortune.

<sup>8</sup> You are now a most Divine, powerful person and master; but after some centuries the world most probably will not know much about you anymore, other than that you have been here. At least our descendants, as we have already said, will remember this event most vividly, although in your words blows a spirit which is more than your miraculous deeds and which provides a great testimony of a Divine, spiritual being. But there were already many great spirits as people in this world, and also their quite incomprehensibly great miracles provided proof that they were more than just plain common people; but also they died and nobody could be seen as a spirit living forever, that he thereby could confirm the fullest truth of his teaching which he quite often has given to the poor people under thunder and lightening.

<sup>9</sup> Now you have come to us poor mortal people and also has promised us an everlasting life in the beyond! We do not doubt for one moment that you will also prove such to us in a very comprehensible manner - but most likely also just for as long as we live in this world! Once we have died, then we do not need such proofs anymore; for if we continue to live, every proof is unnecessary - and if we do not live on, it is even more unnecessary! The main thing is that we poor people only for our life on this earth are kept under the fixed idea at least by way of a blind faith; since this at least adds some flavour to the hand-span long life of some people on this earth and makes their suffering bearable. The best off are always the fools and blind believers and with the deepest conviction one can say that the gods had to hate those humans very much, whom they gifted with wisdom.

<sup>10</sup> Perhaps it is better with you, who is equipped with all wisdom and power, than many of your great predecessors, which we however doubt very much! But we also do not want to regard the issue as entirely impossible and wish to learn more about this from yourself and not from our husbands. If it pleases you, we would like to listen to you!"

**The Lord's disapproval of the haughty, critical women.**

<sup>1</sup> Said I: "My truly with quite a lot of reason gifted women! I will not speak in this place, but in Jored's house, where you can go if you want to. But I say to you in advance that it will be quite difficult with you, until you will recognize in yourselves that only your flesh is mortal but not your soul, because you have founded yourselves already from your youth in matter and flesh and therefore cannot see, feel, observe and perceive anything else than what the coarsest matter puts before your eyes. But for now nothing further about this anymore!"

<sup>2</sup> Here the women, children and servants thanked Me once again for what I have done for them and then went back to their quite luxurious dwellings.

<sup>3</sup> However Jored asked Me whether he should invite them to the midday meal.

<sup>4</sup> Said I: "Not quite so, since I love the company of such super clever women nowhere less than during a meal; for once their tongues get into action, they forget to eat and to drink and we would not be able to speak one word other than by paralysing their tongues for a while. These women would truly have the ability in abundance to really speak someone to death.

<sup>5</sup> Firstly they are daughters of a highly learned upper priest of the god Apollo and the god Mercury - this means according to their pagan concepts.

<sup>6</sup> Secondly, they had a mentor who was well familiar in all sciences, who really confused their heads; for he wanted to teach and make them understand all the old sages from the bottom up, but did not take into consideration that all these old world-sages of all known ethnic groups and nations contradict each other to the highest degree, so that the knowledge and devotion to all these sages can never lead to a uniform life-system and that such a person can never become anything else than a kind of haughty knowledge-bin, who in the end do not feel any other desire in themselves, than to occasionally show how much they are surpassing others with all their knowledge and experience. And this is also the case with these women and already even with their children and servants. Just talk with such a servant and you will see with what skill his tongue will unfold!

<sup>7</sup> And finally thirdly are they women of priests and priestesses themselves and must therefore – due to their office - be clever and wise, so that no other person can get close to them in any way - which is why also their children and servants as signboards walking like luminous heralds in front of them and the people finally have to feel and say: 'Yes, if they are already that wise, how wise must then be the priests and priestesses!' Yes, My friend, with such inner-life composition, their mentor's spirit will of course not show himself to make good his promise!

<sup>8</sup> Have you not noticed how they hardly offered Me thanks, and when I promised them that, if they would remain with My teaching, I would also help them at all times, and if they would call upon My name, which they would learn along with the teaching from their husbands - I would comfort and strengthen them - how they immediately began to bring up their doubts about the immortality of the soul! Do you think that they were seriously interested to hear with longing a rebutting proof from Me? Oh no, their only business was to show Me how very wise they are and how much they were suited to found a new school of life in My name! From this you can see that I particularly at the midday table do not sit together with such women. However, after the meal they may come, about which you can inform them through their husbands."

<sup>9</sup> Said Jored: "See, Lord and Master, just like this I always have imagined these women and I could never really like them because they always wanted to be a thousand years ahead with their knowledge! And if one has said something from your own studies and experience, it always was

said, although in a quite behaved tone: 'I beg you to be quiet about that, otherwise we would be forced to leave; for this you do not understand and will never understand!' Yes, even their husbands had to pull themselves together, to not be corrected by their wives in a discourse. This were only my inner feelings at some occasions and now I see quite clearly that my feelings have not deceived me, and therefore I will ask them to come to me about three hours after the meal."

<sup>10</sup> Said I: "Very good! But go now and tell the men that the one or other should come to Me for a few words!"

<sup>11</sup> Then Jored went and called the Minerva-priest. He immediately came to Me and asked Me what I want from him.

<sup>12</sup> And I said: "Friend, today during midday remain at home with your wives, otherwise, because of you, they will come to Me during the midday meal and bother Me with their stereotype worldly wisdom, which I do not like, for I prefer peace while eating! However, around the third hour of the afternoon you can come along with your highly educated wives. But instruct them a little in advance about what you already know about Me, so that they, when I speak, do not make any remarks and objections! Since your wives are followers of the teachings of Diogenes, and with them it is quite difficult to converse about deeper matters; on top of this, they are also sceptics and this is even worse! Therefore do what I have just told you! They nevertheless will cause us quite a problem this afternoon!"

<sup>13</sup> The priest thanked Me for this advice and promised Me that he will instruct the wives properly and he stands for it that they will behave modestly in Jored's hall.

<sup>14</sup> Then he went and also told this to his colleagues who were quite content with it, although they very much would have preferred to go with us to Jored's house, since it was already close to midday anyway.

<sup>15</sup> And in this way also this not unimportant matter was settled and the worst part of paganism of this village was put on a better and brighter road.

## **- Chapter 106 -**

### **A scribe supports the opinions of the priestesses.**

<sup>1</sup> This place was important because for many heathens who undertook a pilgrimage, the temple was a second oracle of Delphi, and the priests and priestesses had already collected quite large treasures. Hence from here a better light could be poured out over a large part of the Asian Greeks and Romans, and therefore I stayed here a little longer than the previously visited places of the small and actual Galilee as well as the larger and non-actual Galilee.

<sup>2</sup> We now returned on the same backroad to the house of Jored, to make sure to thwart the income Judas Iscariot hoped to make; since the many people did not want to wait beyond midday any longer and some gave the disciple a few bitter words, because he kept them waiting for so long and still did not have an opportunity to see Me. But the disciple was hiding in the house for he feared to receive another kind of payment instead of the hoped for coins.

<sup>3</sup> We now entered the hall and the midday meal was already prepared and put on the table

straightaway.

<sup>4</sup> But I said to all: "If the disciple comes, let him be and pretend as if he never was absent!"

<sup>5</sup> I hardly had finished speaking when he entered the hall and greeted all quite friendly and also pretended not missing us during the morning. We however did the same and ate and drank cheerfully.

<sup>6</sup> Not much was said during the meal - only our twenty new disciples discussed the speech of the priestesses; since they never had the chance to meet with such rock-hard stoics. One made this remark and somebody else another.

<sup>7</sup> The scribe among them who also was familiar with the Cabbala (follower of the Jewish secret teaching) and also the completely lost book 'The wars of Jehovah' - which however the old Indians still possess today under the name 'Sen scrit' ('I am hidden') - said: "One still has to admire the five women; for they have learned far more than often even the best taught Jews, and viewed from a physical life-perspective, one cannot reprove them for their quite thorough opinions.

<sup>8</sup> The visible death of all creatures is something before the eyes of a sharp thinker which takes away a lot from the Creator's great glory and majesty! With His omnipotence, He can maintain the earth with it's mountains and oceans, the moon, the sun and all the stars, why not at any rate man, as he is, with body and soul?

<sup>9</sup> And even if man in time has to discard his body and transform into an ever more purer spiritual being, the almightiness of the Creator could make it happen in a way that the body progressively becomes more spiritual and without the least disturbance, transforms into the pure spiritual, or at least that a person at a certain mature age enters into a visible relationship with human souls from the beyond, so that he thereby for himself and his fellow-men receives a full assurance of the life after death. But about all this, nearly no trace can be found on this earth.

<sup>10</sup> Man is firstly born into this world more stupid and inept than any animal and must be cared for and fed by it's parents for many years until he attains the necessary strength and insight to maintain himself - and secondly, once he reaches adulthood, to be able to move freely, he is restricted by a large number of all kinds of laws and physically and spiritually so gagged that hardly no free breath is left to him. And I ask: What is actually his compensation for this? Nothing than the dear belief that he will be exceedingly better off after death, provided that he has fulfilled all the difficult conditions to keep living, loaded on him by the law. Yes, all this would be quite alright if man would have a safe guarantee for this! However, with that it smells the most with all people!

<sup>11</sup> One can read it in the books that the simple-minded ancestors had such a guarantee. Yes, this is very good, and they truly can be congratulated for it if they had that! But we present-day people can be congratulated for absolutely nothing; since we totally lack such guarantees and yet we are just as much humans as our ancestors. We are told of course that that cannot happen with us anymore because we have become too coarsely sensuous and materialistic; but I am of the opinion that specifically there where man went astray - either misguided by his weakness or being deceived by any invisible devil - such guarantees from any spiritual world should appear even more so, to bring back the straying onto the right path. But in general, absolutely nothing of the kind is taking place.

<sup>12</sup> That we few just happened to be so immensely fortunate to have You, Lord and Master, among us, who through words and signs show us how and whereby a person is called and destined for an everlasting and spiritual life, is a far cry from being applied to all the people in the world and even for us, only insofar that we have to believe You that it is so because Your pure Divine signs and works provide a solid support for our faith. But the works of Moses were also spectacular and

forced the people of a certain time period to fully believe; but in time, all extraordinary signs came to an end and the people became weaker and weaker in their belief and therefore are now standing on the verge to regard and in advance feel an everlasting non-existence as the biggest fortune. Since for the total passing of all things, they have many proofs every day, but for the everlasting continued existence, not one!

<sup>13</sup> That things in this world are like this, hopefully nobody will be able to deny, and one truly can not blame the priestesses if they reason like that in these times and make their opinion known in this way, as they have examined this in all of nature through diligent studies. Why did the spirit of their late mentor not return to them as he so dearly promised them during his life on earth? And why did the spirit of Samuel obey the incantations of the witch of Endor and foretold Saul his end? Yes, these are quite strange things which man along natural-reasonable ways can forever not understand!

<sup>14</sup> One can provide a person with a lot of light and reassurance through words and teachings and confirm it by extraordinary signs; but by a far cry there can be no talk of a conviction in one's own living consciousness! What are You, Lord and Master, saying to this my surely very forgivable opinion?"

## **- Chapter 107 -**

### **Communication with the other world. Evidence of the continuation of life after death.**

<sup>1</sup> Said I: "For the time being not much or even nothing; because you are not yet ready to form a true, clear and correct idea about all spiritual matters!

<sup>2</sup> Do you think that the people have been abandoned by God to such an extent that they do not receive any information from the spirit-world anymore? Oh, there you are greatly mistaken; but the people have willfully turned away from God and have started to look for everything in matter and became active for only this and thus have completely turned away from the spiritual. No wonder that they do not want to hear anything about the despatched spiritual guarantees of life after the total death of the body and in fact do not want to hear anything at all anymore!

<sup>3</sup> How often have such people who conversed with the spirits and with the angels of God, been stoned to death by the Jews and Pharisees as cheeky liars, because they did not want to hear and know anything about an admonishing spirit! If this is the case with many hundreds of thousands, is it any wonder that any harmless seer became hesitant and kept his visions and convictions for himself?

<sup>4</sup> Were the old Simeon and the old Anna in the temple not great lights from the spiritual world, for both conversed daily for hours with the angels of God? Who believed them? They even wanted to converse on a certain day with the spirits of heaven with the eyes, ears and mouth; even this was allowed upon Simeon's request. But what was said about this extraordinary appearance in the temple? Simeon and Anna have collaborated secretly with the Essenes and Egyptian magicians to set up such a devout haunting! There were hundreds of eye-, ear- and mouth witnesses! Why didn't they believe it?

<sup>5</sup> The later high priest Zacharias also had visions. Who believed him? But when even they noticed that the visions of Zacharias were the full truth, what was done to him?!

<sup>6</sup> When his son, filled with the Spirit of God, preached in the desert and the Jews became convinced about the fullest truth of his speeches by all kinds of signs, have they done as he taught them? Oh no, they became full of rage and poisonous annoyance, caught him and imprisoned him, and the rest you know!

<sup>7</sup> Now I am here with the most high Spirit of God and show you by words and deeds that it is so and still you doubt the truth of My words! Tell Me now yourself: What greater and more durable guarantees about a life in the beyond should I give to you?

<sup>8</sup> Or should people who are destined through the unlimited love of the Father, to fully become His children, and not without any judgement of their soul-parts, be born into this world without any already developed higher ability of life? Must they not first acquire through all kinds of lessons and practice, various knowledges and skills according to their free will and thereby work on their god-resembling life-perfection like young, upcoming creators themselves, for which the Father in heaven always supplied them with all possible means and still keep supplying them?

<sup>9</sup> Why do I say to you: 'Do according to My teaching and the everlasting life will most brightly reveal itself!?' But if so, how can you be still so blind and say, that the highly stoic wives of these priests are basically right if they talk like that? Oh you very blind fools! If I wanted it and it would be of any use to you, I immediately could open your inner vision and you would see yourselves surrounded by a host of spirits in all directions! But what would you say then? I tell you: nothing else than the stoic women! You at least would think by yourselves as follows: 'Yes, for as long as we live, feel and see, it is easy to deceive us; but go to the cemeteries and tell this to the dead - they will not hear, see and feel any of it!' And I say to you: You are quite right; since they are certainly not destined to live - although also in them are still judged soul-life-particles which - according to their complete ripening - will be awakened to a free life for another individual.

<sup>10</sup> Only the soul is destined for a possible everlasting existence; but matter being matter, can not be destined for an everlasting existence, because in itself it is just judged spirit, thus only for a certain time a fixated will of God, which cannot forever stay like that, for in God, among all others, particularly also the will is free and holds a thought of God for only as long as it is necessary to achieve a higher purpose.

<sup>11</sup> There forever cannot exist anything without God and outside God anywhere. What there is in the whole, everlasting infinity, is out of God and basically, fundamentally spiritual. That it appears in a world as fixed matter, is caused by the persistent firmness of the Divine will; if it ceases to maintain a thought of God, for no physical eye not the slightest trace would be seen, although the in this way dissolved thought of God had to exist spiritually in God forever.

<sup>12</sup> Say, from where have I taken the earth with which I have covered the lake, or from where those substances with which I yesterday improved the earthly properties of the poor fisher people, and to where has the material of the three gods gone? At the lake and at the fisher-people, My thought was fixated by My will and with the statues, My fixated will was released and My primordial thought was freed and became spirit again. And therein also consists the explanation of the signs I performed here for you. But that I am also a Master of the spirits and all life, you have as a solid witness in the son Jorab whom I awakened from full death to life. Can I give you even more proofs for the continuing life of the soul in the beyond after the falling-away of the body?"

<sup>13</sup> Said now the scribe: "No, my God, my Lord and Master! Now I am above all fully in the clear. Yes, it is so and it can impossibly be otherwise! But Lord, if soon the wives of the priests arrive, let me mercifully talk to them for a while and I will drive their Diogenes out of them in a way that they later on will not ever think of Diogenes again!"

<sup>14</sup> Said I: "Yes, yes, do this, for it is already revolting to Me to deal with all kinds of stoics! But be

careful that in the end you are not pulling on the shorter end; for these women in their own way are quite competent and know how to state their case."

<sup>15</sup> Said the scribe: "Lord, with Your help, leave it to me!"

<sup>16</sup> When he finished saying that, the five priests arrived with their wives.

## **- Chapter 108 -**

### **The atheistic speech of the eloquent priestess.**

<sup>1</sup> The priests and their wives greeted us and bowed deeply before Me and Jored showed them their places at our table and served them bread and wine. After having some bread and wine for the sake of good manners, the wives soon became noisy, especially the exceedingly clever and world-wise wife of the Minerva-priest. Directly opposite her sat the Jew-Greek scribe, who could nearly not await the time entering in to a dialogue with the woman; since she was now talking about completely different and unimportant matters.

<sup>2</sup> Only after about a small hour was the conversation directed towards a subject of some importance, namely the Oracle of Delphi and the ages-old existing world-oracle of Dodona. At this opportunity did our scribe find a moment in which he could enter into a conversation with the woman about whom he already became quite annoyed for having to wait so long for this moment.

<sup>3</sup> However, the weather was brewing more intensely. For the woman maintained that these institutions were still a great benefaction for common mankind because mainly through these, the people were kept in the blind belief about the continuance of life of the soul after death. Since there the blind and feeble-minded people could, by paying a small fee, engage in a discussion with their deceased friends. This was still a quite good and by the old belief authorized opportunity because until now it was not possible to present something better to the people.

<sup>4</sup> The stoic truth, which of course only she recognized and could confirm through all kinds of experiences, would be of little use to the uneducated people and therefore it was good that this truth was only left to the priests, so that they could be wise and invent even more so all kinds of devout deceptions for the people, by which activity the people could be made quite happy for the short duration of their lifetime. The priests of course could never enjoy such happiness, for which they required the sacrifices to make their otherwise sad and wretched life bearable, and they had to console themselves with the approaching feelingless, painless and trouble-free non-existence.

<sup>5</sup> "I do not say" - continued the priestess - "that nothing better could be given for this good; however, for as long as this does not happen, the existing is by far still the best. The right wisdom teaches us people, through every effective means which however must always be kept secret, to place common mankind in a most possible well-tolerable happy state of life and maintain them therein. Only thereby man obtains a moral value and becomes able to form a useful member of human society. For this reason, however, the priesthood, which is extremely sad in itself, and has to keep the contemplation of the pure but very sad truth for itself, can never be respected enough by all lay people; for all the weal and woe of mankind depends solely on the priesthood sacrificing itself for mankind.

<sup>6</sup> I state the possible scenario: All priests and priestesses would conspire against the people and tell them the fullest and purest truth and inform them about the whole process of devout deception. This would surely lead to one of the world's most terrible disorder among the people. Nothing

would be holy to the people anymore and the stronger would attack and tear to pieces the weaker like a ferocious animal - yes, one would slaughter the newborn children and throw them to the dogs for food. In short, man would soon become his own enemy and a terrible enemy of all life, just as we are basically in all truth towards ourselves and among ourselves.

<sup>7</sup> Because we don't know any God - except only him who originated from our imagination. We nevertheless know something, and this consists therein that there do exist secret forces in nature which under many and different coincidental developing circumstances gave also man his sad existence; but these forces have are as little intelligent in any way or self-conscious god-beings, just as water is not a god-being because due to it's dumb and blind force of gravity, it always flows downhill, which is known from past experience, for nobody has seen a brook running uphill. Therefore a thousand gods with the thickest superstition are indescribably more useful to man than all still so pure truth. Hey, what does it matter what man believed from the cradle to his grave when faith gave him a well-presented assurance about a tolerable life of the soul after the death of the body?

<sup>8</sup> What can any stupid truth-zealot say and oppose us with if we say: 'Every divine teaching for the people which gets them to believe in a higher god-being and gives them the full assurance of an everlasting life of the soul after death, is good'? Every divine teaching is false and bogus and only the moral laws derived from it are good. Therefore - if there exist a life after death, never has a person returned, that he would hold us priests accountable and say: 'Oh you most evil goblins, why have you deceived me in the most shameful manner with such colossal lies and false teachings?'

<sup>9</sup> Truly, would there exist a life of the soul after death, such deeply deceived souls would have long ago taken visible and believable revenge on us, or they, recognizing our misery, would have given us a better clarification about God and about the life of the soul after the death of the body! However, because after the death of a person or every animal, there can exist no life, no spirit makes his appearance and takes revenge on us for having lied and mislead him so terribly in this world - and therefore we do not need to worry about it unnecessarily.

<sup>10</sup> The people have here on this earth, depending on the climatic, soil- and water conditions, different talents and properties. The one is giganticly strong, the other weak like a fly. The one has a sharp mind and the other is stupid as the night. The one has sharp sight like an eagle and his neighbour is blind. As such one has based on his consistent acuteness and nearly unbelievable observation- and deduction capability by which he easily penetrates in all depths of the workings of the secret forces of nature and soon knows how to copy them in a smaller or larger scale, and the others, lacking such properties, are amazed about him and almost regard him as a god. Again others can observe the always active nature for a thousand years and find and invent nothing, although also being just people.

<sup>11</sup> But despite all these often exceedingly most miraculous qualities with which the people quite often already have walked on this large earth, they finally had to die and no mortal eye has ever seen anything of them again. And therefore we say, although admiring in the highest degree your most miraculous abilities which nearly never existed before according to power and size, that also all of you together with us, will disappear from this earth, like all your great predecessors have disappeared. Only their manifold teachings and their actions will remain in the memory of their successors, and in later times, this will also be with you the case, what of course will be of no use to you, because as non-beings, you also will not need anything.

<sup>12</sup> This is our - through experience of all nations of the earth - well-founded and until now the only true opinion about the being and the destiny of man. That - except for this only full true view of life - with all nations exists a great many quite nice fantasies about an everlasting life-destination of the human soul after the death of the body, we know quite well; but who can provide a guarantee for it's truth? Perhaps the dream-visions of people or those phantoms of a feverishly heated

imagination? Oh, all these are only effects of different stages of human life for as long as his heart pulses! Once it has ceased to be active, then also the dreams and the fever-heated phantoms have stopped and together with them, the human existence and his often so beautiful hopes! I have spoken and now you can speak, Master from the kingdom of the gods and give us something better!"

<sup>13</sup> About this quite stretched, purely atheistic speech of the priestess, the scribe became quite worked up, because he was unable to interrupt the continuous and fluently speaking priestess and shut her up. Now the moment arrived he longed for and he could not take a deep enough breath to thunder the priestess with all strength and shortness with centner-heavy rebutting evidences.

<sup>14</sup> Once he had his breathing under control, he said with a very important look: "Listen, you highly life- and godless priestess of Minerva! As a so exceedingly wise heathen, did you never hear the Roman proverb which says: '*Quod licet Jovi, non licet bovi!*' (What is allowed to Jupiter is not allowed to the ox)?"

<sup>15</sup> The priestess quickly interrupted: "Dear friend, do you want to apply this to me or to yourself? In the present situation it appears as if it truly fits you better than me; since it is far from me to offend someone with badly chosen and unchecked words - what appears to be the case with you right now. If a Jupiter exist, then he will take care that the ox does not copy his case; if however Jupiter does not exist, then the ox, at least existent, obviously stands higher than a non-existing god. Truly, friend, if your whole wisdom consists of this highly inappropriate motto, then I would like to have known your teachers! In sunlight they must have looked not too aesthetic! Do you perhaps know more of such proverbs which you can recite to me?"

## **- Chapter 109 -**

### **The exchange of opinions between the scribe and the priestess.**

<sup>1</sup> This quite vicious remark of the priestess made our scribe to change his attitude and he now realized how awkward his Roman proverb was and how pointlessly applied here.

<sup>2</sup> He gathered himself and said: "Now, now, dear friend, it is not how I meant it, but only, since you know absolutely nothing about a soul and it's life in the beyond after the death of the body and also about an only true God, and only preaches to us the everlasting death, that it doesn't befit you to speak like that as if you alone had all the wisdom of the world in you, while we know it ten-thousand times better, and as if you wanted to teach us your old Diogenes-junk as if we never heard something about it, whereas we want to give you poor blind one something better; and only regarding this point, it was not befitting for you, what however is befitting for us towards you! You only must listen to us but not we to you, since we only know too well where you are standing and what your inner wisdom of Diogenes consists of, which is our task to sweep it from you. And therein lies more or less the meaning of my proverb."

<sup>3</sup> Said the priestess: "Let the meaning of your proverb be as it wants, but you - according to appearance a Greek who should have a high regard for education, arts, culture and humanity - have nevertheless applied it here like an uncivilized Jew. I only say this to you so that you can see that we are moving here on a more civilized level than perhaps you, people of God in Jerusalem, are moving.

<sup>4</sup> It would be truly worth the trouble to get to know the God who chose such a little nation as his own! Truly, this I say to you: this God must have been a very unfortunate being! If you want to

teach us and sweep Diogenes from us, you must start to speak completely differently with me, otherwise you will as just a disciple of the great Master - and this surely not the most preferential - not make much progress with us! Thus pull yourself together a little more!"

<sup>5</sup> Said the scribe: "Leave this now and let us move immediately to the main issue! can not you see that we disciples believe in a true God and in the immortality of the soul of man? Yes, why thus not you? We are fully convinced of it and are only people just like you! Why is it then that you have absolutely no conviction about all this which is a self-evident matter and thoroughly recognized by every only a little deeper thinking person?"

<sup>6</sup> See, I can tell you what the reason is for this: it is a punishment by the true God of Israel for you, that you are always plagued by the terrible feeling of everlasting death, because you withheld the higher truths of life - which once you knew quite well - from the people, and instead of giving them the pure truth, you have served them all kinds of lies and deceptions for the sake of living in great comfort!

<sup>7</sup> You have presented yourself to the people as the true servants and immortal friends of the gods and amongst other things, sometimes demanded great and even quite cruel sacrifices from the poor people which you have lied to and deceived through and through; therefore God has taken away from you the inner, convincing feeling of a soul-life and instead has placed the feeling of everlasting death in you and therein consists now your great wisdom that you feel and clearly perceive that everlasting death dwells in you!

<sup>8</sup> For this reason you cannot discover anymore where the still continuing interaction between the people still living here on earth and the souls who passed away, still continues to exist like it always has existed with people who remained in the old truth.

<sup>9</sup> But now let something else be said to you! The exceedingly ridiculous, stupid paganism has now been swept away from you and you hopefully will not ever rebuild it again; accept therefore the teaching which you will learn from your good husbands, into your hearts and live and do accordingly, and the convincing feeling of the life of the soul after the death of the body will return again and will make you recognize the one, true God and Lord Who created you for an everlasting life but not for an everlasting death, provided that you want to make yourself worthy for life with a completely different wisdom than your most stupid Diogenes! Have you understood me?"

<sup>10</sup> Said the priestess: "Oh yes, quite well! You have spoken quite intelligently, but unfortunately only the same words we have heard quite often from our deceased mentor! The words are quite good - unfortunately they contain no convincing strength and power for us! If somewhere in the past, about a thousand years ago, our parents have turned away from a true God, we impossibly can be guilty of it, that the one and true God can still hate us innocent descendants of those transgressors and still punishes our dispositions with the feeling of everlasting death! Now, if so, we say thanks but no thanks for your one, true God! Then our Diogenes with the teaching of expected everlasting destruction gives us much greater consolation than you have given us with the prospect of reinstating the feeling of an everlasting life of our souls! No, this would be a nice all-wise and almighty God, who could have hold on to such uncontrollable rage against a creature, which all the many thousand past winters were not able to cool down!

<sup>11</sup> I could only imagine a true God under the concept of the highest and purest love, because love is the actual all-producing and animating element; but to imagine God under a concept of most extreme wrath, would be completely impossible and unthinkable for me! We heathens also have gods of wrath - but as symbolic pictures, they have their seat in the underworld, because from there seldom something good appears; for in the underground holes and caves usually live snakes, dragons and ferocious wild beasts, as well as sulfur and tar - and a terrible all-destructive and consuming fire has it's dwelling there. Because of the evil things dwelling there, we have placed all

the bad and evil desires under dark caricatures into the underworld.

<sup>12</sup> However, our concepts of the good gods are all such that they all could be quite easily derived from pure love. Mighty and wise seriousness coupled with love, is what we envision as a valid concept for a God who lives somewhere in or above the stars and for the concept of ugly rage, we have the symbol of furies. And as such my friend, we pagans still have a better and by every pure human reason more sensible idea of a true God-being! What are you saying to this?"

## **- Chapter 110 -**

### **The scribe's speech about the nature of God.**

<sup>1</sup> Said the disciple: "Oh my dear, wise pagan priestess! You speak wisely according to your perceptions but at the same time, you do not have such a wrong idea about the good Godhead - but you nevertheless do not know the true being of God and if you would know it, you then would exclaim together with the sages from the past: 'It is awful for a sinner to fall in the hands of the almighty God!' God is full of the highest love towards those who recognize Him, love Him and keep His commandments - but a thousand times woe to those who does not recognize Him or, if they have recognized Him and know His commandments, but in their hearts nevertheless turn away from Him and do not keep His commandments!

<sup>2</sup> See, history shows us quite amazing examples about the most glowing judgements of rage over whole nations who did not want to recognize God any longer and did only what their senses desired! But because God always punishes such totally stubborn sinners and opponents of His holy will with the most unappeasable and sharpest judgements and often extends these to the children and grandchildren, we can not do any different than to accept with great certainty, that in the one and only true God also dwells wrath and revenge, and this even more so, since such property can also be found prevailing in all His creatures!

<sup>3</sup> In us creatures it depends only on which of the existing properties we prevalently have lived and acted upon; since also God will meet us with the same properties. If we are good, wise and affectionately towards God and our fellow-men and merciful, humble and patient, also God will act towards us likewise. He will awaken in us the consciousness of an everlasting life and we will be flooded with all kinds of blessings. But if we are the opposite, then God will treat us likewise and constantly punish us and this for as long we have not bettered ourselves according to His will. And see, therein also consist the highest justice of God, and without such property, God could impossibly be a perfect, true God!

<sup>4</sup> Since God, the all-seeing, omniscient, and all-feeling must also be able to judge what is good and what is evil - this means, what is inside His everlasting order or against it - and He either must teach or punish the creature which He equipped with reason and a free will and whom He wants to elevate to a higher purpose of life on this earth through a just upbringing.

<sup>5</sup> Our only true God is therefore all in all. He is the highest and purest Love but also the highest and most unforgiving justice Himself. My dear, if you live for myriads of years but always acts against the already recognized will of God, He would not listen to you even if you asked Him for a thousand years on your knees that He should free you from your misery. But as soon as you take the step in all seriousness to elevate your will actively to His will, then God will also listen to you and will help you in the same measure you have accepted His will. See, this is a true and correct perception of the only true God Who created heaven and earth and everything what there is out of Himself! What are you saying to this?"

<sup>6</sup> Said the priestess: "Yes, yes, this sounds a little better and contains a lot of things which is confirmable by nature! But I am an independent thinking being, have a mind and reason, and I search but do not find a God - and where is the person who could tell me the proven true will of God, so that I can act accordingly? Or have I entered into a contract with the most loyal true God before this my present existence, where the conditions have been set up under which I have been born into this world and what to do?"

<sup>7</sup> Nowhere exists anything about this, and man comes into this world without his knowledge and will, to first endure quite a lot from his strong parents because of his own ineptitude and weakness, which however is good, since the very weak child would soon perish without their support. In time however this child becomes a strong person and the too strict obedience towards the parent's will become considerably more temperate - but then comes the obedience towards a higher will of God and impedes man in all his free directions of life up to his grave. Now, all this would be quite alright, if one have obliged oneself to God for it beforehand; but about this, nowhere - not one syllable - can be found and brought to a living, memorable consciousness!

<sup>8</sup> We people apparently have been brought into existence by a great power. This teaches us our self-consciousness. But who this power is, and how it is constituted, is quite another question. We only know that it must be there, since every action must have it's cause. But where is this cause, what is it, what does it look like and how does it work and act? Who can look for it, who can find it and who can hear it's voice and will and who can see it's face?

<sup>9</sup> What we know about this force and power until now, we only know from the mouth and from the devout imagination of people - and mainly from those who through their peculiar abilities, were also familiar with the secret forces of great nature and who also were able to make these forces serviceable to themselves over their lifetime in an astonishing manner. This of course rare kind of people, which we called so to speak demigods, normally used their natural talent as a means to provide the people with teachings and laws in the name of one or also several gods and the gullible and blind people believed them firmly without a doubt and even helped the wonder-doer to set up unbearably hard laws for themselves and their descendants and to sanction them with the cruelest penalties here and also in the beyond. When afterwards equally wise and talented people equipped with many extraordinary properties tried to end this old and rusted nonsense with the best intentions of the world, they often soon became the sad victims of the old, gruesome laws. And this was always the case on this earth and will remain so in future, because it is the nature and temperament of our earth that something truly good cannot exist for long on it's surface, but instead the bad and evil prevail more stubbornly.

<sup>10</sup> Sow the purest seed in a carefully cultivated earth and irrespectively a great quantity of weed will appear in between! Sow the seed of weed into the earth and you will not see one wheat-ear growing by itself among the weed! Thus man must always maintain the good with special diligence and he will be very busy to protect it from all kinds of destruction. But despite all the diligence and zeal of some very estimable people, in time, their great troubles are ruined like great, beautiful city which once was the lustre of the earth, of which later on nobody knows where it once stood.

<sup>11</sup> I say to you, that you earlier on has truly given me a quite acceptable definition of the concept of God; however, you the speaker are just a person and I, as your listener, am nothing more, and I can tell you nothing else than that your explanation was not contrary to pure reason - but it nevertheless lacks the most important, namely the necessary clear proof, that in all seriousness such a God exist of whom you have stated quite good and acceptable things. If you can do this, you have done a good work for us all and we will know how to praise you."

<sup>12</sup> Said the scribe: "This proof you demanded, nobody else can give you than only you yourself - not even God; since this must be awakened in you by yourself through your actions according to the true, revealed will of God! For therein lies the very proof for the attainment of the everlasting life

as a living true confirmation, that the revealed will of God to man is not man-made but is the everlasting true and living word of God, which in itself is life, love, power and wisdom. More I cannot tell you, since this is sufficient for everyone who wants to live and act accordingly; for with all the criticizing, nothing can be gained for the life of the soul anyway. However, if you want more, then turn to our Master and Lord, Who will be able to tell you more!"

<sup>13</sup> Said the priestess: "Friend, this I would have known even without your here totally unnecessary advice! But you have immediately started talking to us and therefore the better way of living demanded from us to speak to you; but it appears now that your wisdom has come to an end and now you refer me to the great and most wise Master! This is alright; but if you would have done this right from the beginning, I and all of us would have preferred this."

## **- Chapter 111 -**

### **The path to knowledge and love of God**

<sup>1</sup> Then the scribe was quiet, but I said to the priestess: "Listen, you strong world-wise priestess, it was one and the same whether I or this disciple has spoken to you; for any of My disciples who opens his mouth in My name, cannot speak different other words than what I Myself have put into his mouth! He has precisely said to you what I would have told you! That you loose stoics does not feel anything else but death in you and the final total destruction of your existence, is nobody's fault but your own.

<sup>2</sup> Why are so many heathens who not only believe firmly and undoubtedly in a life of the soul after death like the best Jews, but also are firmly and livingly conscious about all this?! Why not you?

<sup>3</sup> But I will tell you what problem is in and with you! See, the problem is your arrogance, your self-love and the greed to shine before the people as a pompous know-it-all and to argue everyone into the ground with the old chunks of world-wisdom! Who can say something or give any advice to you, if you constantly emphasize that everyone can only be taught by you, however, you by nobody? Therein lies the most dangerous arrogance and the saying applies: Who cannot be advised, can also not be helped anymore!

<sup>4</sup> For as long as you will prevail in this haughtiness, for as long you only will feel the everlasting death in you, instead of life; since haughtiness drives the soul with all power into the flesh of it's body, and the soul, in itself more and more inflated, becomes one with it's flesh and in such a condition, it can feel nothing else than the death of the flesh.

<sup>5</sup> However, where the soul retreats from it's arrogance and humbles itself, it also isolates itself more and more from it's body's coarse flesh and is only connected to it by it's related nerve-spirit. Once this has taken place in the soul, it begins to feel life, and if it furthers it's love for it's fellow-men and thereby also the pure love for God, whom it will soon and easily find in it's humility, it thereby awakens it's transcendental spirit out of God and begins to unite with it. Once this is in progress, it already enters the perfect, everlasting life and thereby starts to resemble God in everything more and more and the everlasting life has become a great clarity in it.

<sup>6</sup> However, for as long as a soul remains in it's world of haughtiness and allows beyond measure for it's fellow-men to shower it with incense upon incense, for that long it immerses itself more and more in it's coarse flesh and therefore necessarily also more and more in the death of the flesh. What words and what deeds can then provide for such a death-filled soul the proof that it continues to live after the death of the body and that there exist only one and true God?!

<sup>7</sup> You now think of course that a highly wise, omniscient and almighty God in one way or another could give to such people a light, so that they could become aware of where they are standing. God always does this, but man's haughtiness does not allow him to become aware of all this in himself.

<sup>8</sup> I say to you: Who begins to think that a God exists, who maintains and guides everything that is created, will soon recognize that everything that there is, is arranged well and purposefully. From the wise arrangement, he also will see that the Creator, based on everything there is, must be extremely good. If man thinks about this a lot and judges in this way the Creator and the creatures, he will begin to love the Creator and from day to day, more and more the love for God in the heart of man will increase and become more firm and this love is then the transcendental spirit of man, whose light penetrates the soul and whose life-warmth enlivens the soul. And once this is the case with a person, it is not possible for him to think about death in himself anymore.

<sup>9</sup> That every person can easily accomplish this with and in himself, you can infer thereby that every person has eyes to see, ears to hear, the smell-sense, taste, feelings and for everything the mind, reason and hands and feet and a free will, through which he can freely put his limbs into action and order his love. Thus equipped, he sees the sun go up and down and also the moon. He sees the stars and countless many species and types of creatures, which he can observe and from which he can recognize God the Lord more and more.

<sup>10</sup> Every mountain, every valley with the many fruit, every stream, all the different and with beauty decorated grasses, plants, brushes and trees and all the animals provide him with sufficient material to think about their origin and existence.

<sup>11</sup> If a person thinks about it, an inner voice will tell him that everything could not have produced itself but that there had to be a highly wise, most loving and almighty Creator who created and ordered all this, still maintains it and will maintain it forever in an always more ennobled and more perfect way - because for the human mind unimaginably long periods of time, He maintained everything until now.

<sup>12</sup> Who imagines for himself a God and Creator in this way, must also have a great respect for Him and awakens in himself an always growing love for Him. Once this is there, also the beginning for the soul to become alive in it's spirit is there and continues to grow with an increase in the love for God, which increase takes place even more easily, because the love-spirit increasingly enlightens the soul and it increasingly attains more clarity about the existence of God.

<sup>13</sup> If a person has found the road to God in this way - and thus to the true, everlasting life, he can - out of neighbourly love - show such to his fellow-men and become a proper guide for them and for that he will be provided by God with even more light and wisdom and his disciples will love him and support him in everything necessary.

<sup>14</sup> If you would have done this a long time ago - as you have been on quite a good road already through your mentor who was a Platoist - you would not try to argue us to death with your Diogenes; for you would have much fullness of life in you already. But your Diogenes and your great, secret arrogance have completely blinded you, and as such you will have to develop your inner life right from the beginning according to this My teaching given to you. With a lot of zeal and love, you will soon make a lot of progress; but if you remain in your stubbornness, you will also remain in your inner death. Have you understood this quite well?"

<sup>15</sup> Said the priestess: "Yes, Lord and Master, this was clear, and I have recognized the truth of all this quite well; but from the standpoint of a one, true and almighty God, it should have been quite easy to let the spirit of our deceased mentor appear to us, because he promised this to us under the most ceremonious oath as proof of his soul-life-teaching. If he would have appeared to us, we

would have become affixed to his teaching and would have arranged our whole life accordingly; but since he still owes us this until now, it is self-evident that we therefore started to doubt the truth of his teaching. Why didn't he appear to us?"

<sup>16</sup> Said I: "He has appeared to you seven times in your dreams and has given to you always the same reason why he cannot visit you other than in dreams. Why didn't you believe him? Because as very beautiful daughters of a high priest, you already became too vain and too arrogant and have laughed more at your honest mentor than listened to him with a happy life-zeal! Your souls crept too mightily into the flesh; thereby you lost the necessary outer-life-ether-sphere for seeing spirits and therefore it was impossible for him to appear to you visibly.

<sup>17</sup> However, who also has outside of his body a life-sphere through the fullness of his inner life, can see the souls of deceased people and can talk to them about the most important issues of life whenever he wants to. But this requires of course a nearly total inner life-perfection.

<sup>18</sup> But now think about this, discuss this with your husbands, who already have received My teaching, and you will come to the right conclusion in yourselves! Once this has taken place, in the evening, we will add something to it which will enlighten you a little more.

<sup>19</sup> The people of this earth have the great destination to become self-powerful children of God; therefore they must be exercised and developed in all self-activity out of themselves. And this will be all until evening!"

<sup>20</sup> Thereupon the women became quiet and I, the disciples and the people of the house went outside.

## **- Chapter 112 -**

### **The superstitious fishing-master at the Euphrates.**

<sup>1</sup> We went to the stream, to the place where the wooden raft that had been caught was still lying in it's entire size, and where the fishermen of Jored had just thrown out their nets for a larger catch of fish. We watched them how they made one throw after the other in vain.

<sup>2</sup> Then Jored said to the fishing-master: "Yes, what is this today? Are there no fish left in this our otherwise quite fish-rich stream?"

<sup>3</sup> Said the old fishing-master: "Lord, this is also a riddle to me! The time is otherwise quite favourable and on the surface, a lot of small bubbles appear which is otherwise one of the best signs to catch fish. We also have no wind and the sun is at the right angle; in addition, the moon is increasing and has entered the zodiac sign of the fish, which again is very favourable for catching fish. At such favourable conditions I normally would have made a rich catch with little troubles, but today everything is as if bewitched. We already have made five throws and this nearly over the full width of the stream and I have called on Neptune and Triton and all the nymphs of this stream, but all in vain! Not one fish gets into our good nets! It drives us to despair!

<sup>4</sup> It is said that yesterday the fishermen down at Malaves have caught an immense number of fish; they must have had a magician among them. But also I understand all kinds of fishing-magic-things and have already applied everything; but today, everything is useless! All signs are good and still no success! Now somebody should tell me what in the name of all gods might be the problem! In the end all gods became angry with us because the foreign magician has destroyed all the statues

which we honoured, with one cue - what I heard but of which I did not have convinced myself as yet. If this would be true, my lord, then things will look quite bad for us; because once the gods have been made angry, they cannot be calmed down that easily again. It would cost us large sacrifices! But I still will try another few throws; if they also turn out to be empty, I will do nothing for the rest of the day!"

<sup>5</sup> Said Jored: "Do this, perhaps something will still materialize!"

<sup>6</sup> Then the fishing-master arranged another throw. Everything went perfectly well and when the net was brought to shore, it was empty like before, which annoyed the fishing-master a great deal and whereupon he said: "I say it again: today is a bewitched day and then every work and effort is in vain! If I arrange another throw, it will most likely end just like this one and I believe one should end this work for today. If you need fish for today, we can get them from Malaves; for I hear that the fishermen there have caught a huge supply. It is also said that a magician have repaired their dwellings through a secret magic stroke to such an extent that the citizens there could have a good laugh about our dwellings here! What else will still appear in this dear world - yes, no ordinary man knows what is going on anymore! What do you think, lord, should we try another effort in vain, or should we rather cancel the work for today?"

<sup>7</sup> Said now I: "Listen, you My old, very superstitious fisherman, for as long the certain little bubbles rise in the water, it is never a good, but rather a bad sign - because it is an indication that the fish are resting at the bottom. In order to do this they must, guided by their instinct, release the air from their air-bags, and this always creates in a fish-rich water, the appearance of rising little bubbles. Only when you miss the little bubbles, then throw your nets out and you will catch a large number of fish! For if the fish does not expel air from it's air-bag anymore, it needs air again because it is the only way it can get to the surface.

<sup>8</sup> See, now the rising of the little bubbles has stopped and the gulls and herons start to dive into the water! Now make another throw and you will catch a large number of fish without any magic!"

<sup>9</sup> It did not made a lot of sense to the fishing-master but since his employer Jored instructed him, he ordered another throw and caught such a great number of fish, that it was nearly impossible to bring the nets to shore. Now of course there was work upon work to stock the mainly large fishes in the containers.

<sup>10</sup> After an hour this was done and the fishing-master could not curb his amazement about this so sudden overabundant catch and finally, after his surprise, said: "This was supposed to be no magic - but I say: This was nevertheless the highest magic of all magic which has never been seen before! The man who advised me to make another throw, appears to know more than to notify an old fishing-master about a rich catch based on the disappearance of the little bubbles and the actions of the certain water birds. It is after all he who magically made the statues of the temple disappear and breathed better dwellings for the Malavanese! But leave it at that and I only ask if we should do another throw!"

<sup>11</sup> Said I: "Do this and you will be provided for for several weeks!"

<sup>12</sup> Then the fishermen hurried and did another throw which was just as rich as the previous one.

<sup>13</sup> When the fish was stored in the large, empty containers, the fishing-master instructed his servants to maintain the boats and fishing tackle upon which he came to Me and said: "Listen, you to me still completely unfamiliar man! You can do and understand more than an ordinary experienced, clever man can do and understand! You must have studied the great magic somewhere deep in Back-India; for here among the Greek and partly Romans and Jews, such is totally unheard of. This rich fish-catch you alone have magically put into our nets! I am an old

fisherman; but never before, even in the very best fishing season, have I made such a catch - and on top of it, all noble fish. Oh, with you I want to discuss a few and many things; for you must have learned and experienced a lot and have possessed from birth on, many talents! The gods must have breathed over you quite strongly, since your will has grown to such power in you!"

<sup>14</sup> Says now Jored: "Very well, my old, loyal servant, when we are alone, we will talk about this a lot! But for now take care that some of the best fish are brought to the kitchen for tonight; for we want to enjoy them still today! Make sure that you are not lacking anything either!"

<sup>15</sup> The old man did this immediately but soon afterwards came back to us where we were seated at the raft timber trunks and watched a large flock of big gulls and herons making their reconnaissance above the large open fish containers and so to speak counselled each on other how to get the fish out of them.

<sup>16</sup> Then the fishing-master asked Me by saying: "Dear man, what could one do against those feathered fish-thieves so that they do not cause us any damage in the containers? See, even when these birds are not able to lift any of the large fish out of the water, they still wound the fish with their long and sharp beaks during their arrow-fast attacks. The fish thereby gets sick and are not that good for human consumption anymore, or they even die after being severely wounded and then are torn to pieces by these birds while floating on the surface as dead and finally sink to the bottom, polluting the water in the container, which has an adverse effect on the healthy fish. You surely would know a means against it! Be so kind and tell me!"

<sup>17</sup> Said I: "You still think that I am a magician; but I tell you as absolutely true and certain that with Me this is not the slightest case and surely never was. Therefore, as a knowledgeable person about nature, I will just tell you a quite natural means which is: Cover the containers with an old fishing net, of which you have plenty, and the birds will not be able to harm the fish anymore! See, this is absolutely true and something quite natural and can easily be applied without any magic, and if carried out in good order and diligently, it will have a definite good effect!"

<sup>18</sup> Here the old man left again, since he found the advice good, called upon his servants and turned My advice into action and afterwards was quite joyful himself to have put a lock on the lascivious beaks of the greedy birds.

## **- Chapter 113 -**

### **The right way of religious teaching**

<sup>1</sup> But My disciples asked Me why I have not revealed Myself to this fisherman more closely.

<sup>2</sup> But I said: "This I know and understand best of all! For him it is better that he will learn it from the local teachers later on with whom he had dealt with in My person. He is too much caught in the idea that I am a magician and with such people it is for the short term not sufficiently effective to get along with them. In time, he will be taught by the people of the house about us, namely about Me, and this mainly by the doctor who understands everything in the best way and to whom I have given the ability to heal all kinds of illnesses by the laying on of hands. The fishing-master will then say goodbye to his magician and obtain the right idea about Me.

<sup>3</sup> I say it to you all: If you teach any of the heathens, you should never reveal everything at once, but you first have to study the person thoroughly and then recognize from which side he can be approached; for if you have approached him from an inaccessible side, you made the work much

more difficult for yourself, and you then will have to work very hard to bring such a person onto the right path again. Therefore, I cannot tell you often enough: Be clever like snakes and gentle like doves!

<sup>4</sup> You do not know what power is exercised in someone's disposition by a false rationale. You have to find out what this consists of, and you should never directly attack him from this his most armoured side, but only there where he is the most vulnerable, which you soon can discover. If you have overcome him there, it will then not be that difficult anymore to also seize his strong side. You must also keep this in mind and act like a skilful and very agile general. A skilful and agile general will use his trusted spies to explore the enemy's weakest side. Once he knows this, he will keep the enemy busy at his strongest side in a minor way, only to deceive him; but he will attack him at the weakest point and quite easily defeat him.

<sup>5</sup> You also must behave like a very skilful doctor who quite well diagnosed the seat of an illness. What is he going to do? See, there where the illness is seated he does nothing and often is not able to do anything! But he gives the sick the right medication to divert the illness to the healthy parts of the body, from there partly to the sweat and partly to the stomach and the intestines - and the sick person will be healed. Where the illness as the enemy has it's strong roots, nothing can be done with it, but one should divide it by good and right medication, and it then can be easily defeated in it's weakness.

<sup>6</sup> See and listen further! This fishing-master - who is not here now, therefore I can speak freely with you - is in his strongest mindset, a magician. He so firmly believes in certain proverbs, amulets, ointments, quarters and angles of the moon, the sun, clouds, air- and bird migrations and still a thousand other things, that he becomes very angry with anyone who would directly oppose him. With such a person he would not make contact anymore because he would regard him as too stupid and regard him unworthy for his wisdom.

<sup>7</sup> But otherwise he is quite a good and honest loyal person and finds joy therein to learn something new and extraordinary from someone - and see, this is his weak side! From that side he must be approached and things must be presented and explained to him in an absolute natural-true state and in time he secretly will discard the magician all by himself, because on the other side he will more and more begin to recognize that all his magic is based on hollow ground.

<sup>8</sup> It is therefore also good for those people whom you want to win over for the truth, to clear themselves verbally from the bottom of their wrong perceptions. If they have done this with all energy - as the wives of the priest have done - they do not have any main energy left and only then begin to pay attention to the opponent, also begin to think about his higher truths, discard by themselves the wrong perceptions, and one has won them over.

<sup>9</sup> You should therefore not be surprised if I speak with such people like an ordinary person; for I see every person through and through immediately and recognize only too clearly his strong and weak sides and therefore also know what I have to say and do to him! And if the human disposition is not too much caught by haughtiness and stinginess, everyone can be won for the truth; but haughtiness and stinginess are always the most difficult to be conquered in man. Remember this and if you act accordingly, you will act easily and always achieve the best results!"

**The snake as a role model.**

<sup>1</sup> Said Peter: "Lord, why do You say that we should be clever like snakes? Snakes are the symbol of all evil and bad, a symbol of Satan who through guile in the figure of a snake, deceived the first human couple! The snake in it's wickedness maybe quite crafty; but what honest good person want to copy it's wickedness in his approach towards his fellow-men?! In short, this allegory I still do not understand properly! Explain this to us!"

<sup>2</sup> Said I: "For how long do I still have to put up with you! can not you see what lies so sun-clear before your eyes? Did I not say that you should adopt the clever cunningness of the snake, but not it's evil purposes related to it, therefore in possession of such cleverness, one should nevertheless stay good and gentle as doves?"

<sup>3</sup> Just observe a real snake and you will find that this animal is more clever than any other on earth. The scientist say that the lion is the king of the animals, and I say to you that it is the snake; for even if the lion, because of his strength, defeats all other animals in a fight, he still flees the snake, and if it surrounds him in it's cunningness, he is lost and becomes it's pathetic prey. In short, the snake possess the greatest consideration and selects the location to hunt with the greatest care and almost exact calculation, and the prey for which it lies in ambush, never gets away. Only man is it's master, but otherwise no other creature on earth, especially once it has grown up and has reached it's full strength. I speak here about real snakes and not of the smaller variety who are still cleverer than many large animals.

<sup>4</sup> In India and also in Africa where there are all kinds of ferocious animals like lions, panthers, tigers and hyenas, also evil baboons and still other evil animals - snakes are trained by man to become their surest and most dependable guards. Where snakes are guarding the dwelling of man, irrespective of it's size and composition, no predator ever comes close near the place; even elephants and the mighty rhinoceros are shying away from these house-guards. They also cause no harm to the domestic animals if provided with the right food by humans. But if the people let them starve, they leave their dwellings and start to hunt.

<sup>5</sup> At the same time snakes can be tamed and trained by some efforts to such an extent that upon a given sign, they do everything one wants them to do - depending on their ability. This is also a sign of the special intelligence of these animals. The more intelligence an animal possess, the easier it can be trained for a good use and the cleverer it is in and by itself.

<sup>6</sup> I now have been a real physical science teacher for you, and thus think about it so that you do not ask Me again for an explanation if I call your attention to this allegory at another opportunity! Did you understand what I wanted to say to you by this?"

<sup>7</sup> Said Peter: "Yes, Your name be highly praised; for all things are well known to You and if You explain something, it becomes clear to people and therefore also this is fully clear to me! However, in future we will know how to behave in similar situations."

## **- Chapter 115 -**

### **The raft thieves**

<sup>1</sup> When Peter had said this, one could see several rafts which were rowed downstream in order to sail faster than the flow rate of the water.

<sup>2</sup> Then Peter asked Jored: "Friend, why are they rowing which is not normally done on a river which anyway has a quick flow?"

<sup>3</sup> Said Jored: "These raft-men probably want to reach Samosata still today. It is here an old custom that raftmen can pass here tax free as long the sun has not set yet; however, if they arrive and the sun has already gone down, they must land here and pay the toll, otherwise they will be penalized. See, this is the reason why they are rowing their rafts so quickly downstream! If they continue like that, they will easily reach Samosata within two hours and still reach it within the penalty-free time. Half an hour later they would have to pay a penalty there. See, this is how things are!"

<sup>4</sup> Said Peter: "Yes, but why a penalty? With me at the Galilean Sea, ships can come and go as they please without paying any penalties; for one cannot help it if coincidental or unforeseen obstacles occur, by which the progress on water can be delayed. Why then a penalty?"

<sup>5</sup> Said Jored: "Friend, indeed, you are right in your own way; but also this penalty is right and just. Since all water travellers on this mighty stream up to where it becomes navigable by ship, know exactly at each water level how long it will take from their place of departure to reach their destination in time. If they do not keep to this order, they easily could have an accident during a journey extending too deep into the night, since the stream has many quite dangerous places where even old experienced skippers must take care to pass unharmed. At night it will be quite difficult to pass such places without accident. To prevent as much as possible for accidents to happen through the non-observance of the generally known river travel laws, these river travel laws have been sanctioned with the consent of the emperor to impose an appropriate money- or goods penalty on the transgressors. These penalties are then used to maintain landing places and to remove coincidentally formed obstacles in the stream, for which purpose also the water toll moneys and landing taxes are used. And see, friend, also this is a just matter?!"

<sup>6</sup> But now I say: "Friend Jored, what happens then when for example - as it is here the case - rafts which already bound together on the water and are standing ready for departure at a certain time, are stolen by thieves at nighttime who neutralize the raft guards, untie the rafts and then quickly drive away, which is now at the somewhat higher water level quite possible?"

<sup>7</sup> Said Jored: "Lord, what are you saying?! If so, we have to stop them immediately and try to arrest them! They are coming close to our location now!"

<sup>8</sup> Said I: "Just leave it at that; they would have passed long ago if I had not hindered their progress despite their hard work! They nevertheless are coming now very slowly close to us and we will know how to detain them!"

<sup>9</sup> Said Jored: "Now wait, you evil rogues, your handiwork will be stopped! Lord, have they even murdered the raft guards?"

<sup>10</sup> Said I: "Indeed, but these were watchdogs. These animals defended the rafts fiercely and two of the thieves were bitten by them; but finally these animals had to succumb to the blows of the thieves, were thrown into the water and the thieves quickly untied the rafts and drove away before the people, who were awakened by the barking of the dogs, arrived. They immediately followed them on water and on land but until now were not able to catch up with them. Those on the water

will show up soon; however those on land will not arrive here before midnight, totally exhausted. We will pull these rafts to shore as soon as the sun goes down, which will take place right now, and you, Jored, will claim through your officials, the landing fee! In the meantime, the pursuing owners of these rafts will also arrive and this will become quite an extraordinary story! Let your officials walk to the shore; for the thieves will soon land at the shore because I want it this way!"

<sup>11</sup> Jored now quickly instructed his officials and they went and awaited the rafts but without knowing what kind of people the raftsmen were. The first raft came close to shore and the official demanded the money from the four raftsmen.

<sup>12</sup> However, the raftsmen said: "We wanted to go further - but an invisible power prevented us and pulled us towards this shore; therefore we are not going to pay since we have been prevented to travel further without our will. We also have no money and will only pay our fee when we come back."

<sup>13</sup> Said the official: "This is not our business! If you cannot or do not want to pay, the rafts have to remain here in the meantime as collateral, until you can redeem them!"

<sup>14</sup> Then the raftsmen decided to pay; but they expected to be allowed to continue because they were very skilful night sailors.

<sup>15</sup> But the official denied them this request and said: "Pay up and leave tomorrow at the legal time! If you do not pay right now, if you have money, you will have to pay in the morning three times as much!"

<sup>16</sup> When the raft thieves heard this, they nevertheless paid and tied the rafts to the shore; but they did not want to leave the rafts. The same also happened with the five following rafts, and when the landing fee was paid, one already could see the raft with eight people who also rowed arduously downstream, following the stolen six rafts. It didn't take more than a couple of moments and the raft landed at our shore.

<sup>17</sup> These eight raftsmen immediately recognized their stolen rafts and said with eyes glowing with rage: "Now we have you, you for quite some time well-known bad scoundrels! Just wait, your stealing of rafts have come to an end for all times! This wood is destined for Serrhe for an important building and we ourselves have transported it at great expense from Cappadocia, namely from Arasaxa, Tonosa and Zaona up to Lacotena in Mesopotamia where we live, and you unscrupulous scoundrels wanted to steal it from us in such a disdainfully manner, without considering your own safety that you could not get away from us with this heavy wood and that we have the means to pursue you deeply into India! This time you will not escape your just punishment!"

<sup>18</sup> Hereupon they saw the to them well known tax-collector Jored, went to him and told him everything.

## - Chapter 116 -

### The owners of the raft and the Lord.

<sup>1</sup> But Jored said to them: "Above all be glad that you have recovered your wood; what you here tell us, I have known for about one hour by a Foreigner who, together with His disciples, stays with me for a few days. You have to thank Him alone that you have recovered your expensive wood; for without Him, your wood would certainly have passed Samosata already. Since these men would have travelled day and night up to Persia and even to India, and even if you had caught up with them, it would have been of no use to you, for they, twenty-four men in number, would have outnumbered you three to one. Therefore, above all be glad that you have your wood back and thank this one Man for it; for without Him, you would never have recovered your wood!"

<sup>2</sup> Said the raftsmen: "Yes, yes, friend, this we will do indeed and the good man surely will be content with us; but first care must be taken that these wretched rogues are handed over to the courts?!"

<sup>3</sup> Said Jored: "Look at them on the rafts! None of them can leave and try to escape! Who holds them there? I say to you: only the one Man; for if He did not hold them there, they would have jumped into the water quite a while ago and as good swimmers, would have reached the opposite shore, where we would not be able to follow them! However, the one Man wants it like this and thus it cannot happen in any way other than only He wants it to be. And I say to you, that you should not touch these thieves, but leave all judgement to this one Man and you will act most appropriately!"

<sup>4</sup> Said the raftsmen: "If so - what we completely agree with - lead us to the strange man and we want to speak to him ourselves!"

<sup>5</sup> Said Jored: "See, next to me - it is Him!"

<sup>6</sup> Here the thieves gnashed their teeth against Me with a raging fury and would have liked to begin to curse Me; but I have locked their mouths before, this means to speak, and thus they resembled the mute who also cannot speak.

<sup>7</sup> But the raftsmen bowed deeply in front of Me and said: "Friend, that you have extraordinary powers and properties, we have recognized from what our friend Joreb has said about you! Who you are and how you have come to such miraculous abilities, does not concern us Lacotenians; but we have learned by the friendliness of the dear upper tax-collector Jored, that we have to thank you alone and that we should leave it in your hands only, to judge and to punish these scoundrels appropriately. But we ask you as always honest citizens of Lacotena, to be so kind and determine what we owe you for your incalculable efforts to our great advantage and that you should surely according to your always most fair judgement, punish these evil thieves."

<sup>8</sup> Said I: "Be calm - what I do, I do without compensation! But you have poor people in your town; do good to them and think that also the poor people are your earthly brothers! Do not be scanty towards them and you thereby will clean and safeguard your area in the most full-proof manner from thieves and robbers! Above all let it be said to you, that also these thieves are very poor victims and that it was not so much their evil will, but only their poverty who drove them to commit this and also earlier pilferages.

<sup>9</sup> If these people, who could be quite strong workers, could be employed by just and honest thinking employers and receive a relevant remuneration, they would be pleased to give up their current contemptible activity. But if this is not the case, they truly have no other option than to keep on doing what they are doing now by necessity.

<sup>10</sup> They cannot work a field, because they do not own a field; for all fields and all forests and mountains belong to you and for many miles you let it lie fallow because you cannot work and cultivate it. Why don't you give to the poor pieces of land for useful cultivation?! Thereby also these people would have something and on top of it, once the desolate fields and mountains are cultivated, could pay you a moderate tribute. Say it yourselves if this would not be better than that you few rich people finally want to own everything, what can be of no use to you but only cause you a nearly unbelievable harm!

<sup>11</sup> I will not speak one word with these twenty-four thieves because they already have fallen too deeply into thieving activity; but you have in your village and in your large and wide-stretched area still many similar people. Do to them what I have advised you to do and you will soon not have to complain about pilferages anymore!

<sup>12</sup> Place as many guards as you want and can and you will not achieve anything by it; for you will only provoke the poor to more rage and they will day and night make plans to cause you harm in the most sensitive manner! However, if you follow My advice, the poor people themselves cared for by you, will become your best guards."

## **- Chapter 117 -**

### **The story of the wealthy man and his workers**

<sup>1</sup> (The Lord:) "See, in ancient times there was a man who emigrated with his family to a still unpopulated land which was not inhabited by any other person and he said: "As far as the eye reaches, everything is my property!" He soon built for himself a very scanty dwelling and fed himself with the milk of the many wild goats he found there, which were not shy because they have never before been hunted by any hunter. With the years also his family has grown and in place of the former simple and scanty dwelling, a solid castle has been build. This however, was done because on his land he found a lot of pure gold and an even larger amount of the most precious stones, which he did not dare to store in his former simple hut.

<sup>2</sup> But when by his diligent collecting, his treasures of gold and precious stones increased, he endeavoured through messengers in inhabited lands to exchange his treasures for other items which he thought necessary for his household. Initially he made good business and also allowed other people to come into his land that they should work for him.

<sup>3</sup> Since he offered them only a small wage and they had to work nearly day and night for him and his family, they became indignant and demanded a higher wage and better treatment. But the now rich man said: "Be patient until I have arranged my house more properly - I then will give to you to your contentment!" The workers were consoled by this and went to work.

<sup>4</sup> But the rich man thought by himself: "I am now afraid of you, indeed; but I will send out my trusted messengers again, to bring me guards and fighters. I will care for them somewhat better and they will know how to manage the wantonness of the workers." He did this and when the workers saw this, they became very sad and swore the hard rich man revenge.

<sup>5</sup> Now also they secretly sent for help in their home country. This soon came because they expected a rich prey. When the workers were strengthened in this way, they again came to the rich man who now could call a large land his own and in all seriousness demanded a higher wage and the long overdue better treatment.

<sup>6</sup> The rich man now called the guards to punish the workers for their iniquity and to limit them in everything even more. The workers then ran out of patience and they said: "Lord, through our diligence you have become rich! Our hands have built this solid royal castle, built all kinds of workshops, cultivated the land with grain and have set up vineyards. We collected gold, silver and all kinds of precious stones and carried it to all the markets in all the world for you - and for that, you want to treat us even harder than before?! Just wait, we will make you pay for this!

<sup>7</sup> Every person on this earth must have the right to pick and to collect for himself; if he however serves a fellow-man, the employer must provide for him quite well, since he renounced his own right to pick and to collect. We many have done this for you and have given you our just advantages and for that you want to remunerate us in this way?! Do you know, hard man, that we for all our efforts and our diligence have not only received any remuneration, but on top of it were also treated badly, which in recent times went so far, that your henchmen insultingly searched our houses to see if we have not collected some trifle things for ourselves? And if you have found something, you not only have taken away everything from him, but also instructed your guards to cruelly punish him and you also have announced a law according to which anybody who would reveal something about the treasures, would be punished by death.

<sup>8</sup> If you, wretched old goblin, would be able to even do this to us without the slightest thought that also we are people just like you are and from God we have on one hair exactly the same rights on this earth as you - we now demand from you to give us all the treasures which we have collected with great troubles for you; for through our efforts, they also have become our property! The earth has given them to us, and nowhere neither a God nor a person has refused us to take them, and thus they are completely our property. However, for us you are just a thief and a robber if you are going to deny them to us! We only take from you what we have collected and do not ask anything for having built this castle with great troubles and were plagued by it for seven years. Give willingly what belongs to us, otherwise we are going to use force and take everything from you and also will destroy this your solid castle!"

<sup>9</sup> When the rich man now realized that he could not do anything with force against the many workers, he reconsidered and said: "Be calm! I realize the wrong I have done to you and from now on I will treat you as if you were my own children and grant you the full picking- and collecting rights and to me who found this land with great troubles and many fears and worries, you only have to pay one tenth of everything collected, for which I will provide you with all protection within my powers."

<sup>10</sup> Then the workers said: "If you would be a man of your word, we would have believed you, however, since you never kept your word of what you have promised us, we are not going to believe you now! Since your great stinginess will never allow you to keep your word. We would have believed you again - but we know only too well when leaving here in peace, that for this our forceful act, you would immediately strengthen your guards tenfold inside your castle and would punish us beyond measure by your then superior guards. Therefore give us our proven property and we will leave here for all times to come!" But the man hesitated and did not want to; they then took it by themselves and left."

## - Chapter 118 -

### The guilt of the raft lords.

<sup>1</sup> (The Lord:) "Now I ask you My friends: Under such circumstances, did the workers act right or wrong towards their employer?"

<sup>2</sup> Said the eight raft-lords: "Yes, yes, under such conditions the workers had an in all nature well-founded right! For this we also acknowledge that every person with some reason and some intelligence must have without restriction the right to pick and to collect, since he is placed on the surface of this earth and is therefore entitled to food and a necessary dwelling. But besides that, another person should no longer have the right to take away from the thief and collector what he has gathered and collected.!"

<sup>3</sup> Said I: "Did the rich man himself pick and collect? Oh no! This was done by his workers who were people as good as he himself! If they have worked, picked and collected on his behalf and thus have transferred their good personal right for the promised remuneration to them, but when he withheld the promised wage from them and on top of it also tyrannised them, they finally had the full right to demand and take their property from him for whom they have picked and collected.

<sup>4</sup> Admittedly, if for example A has picked and collected diligently and built up a stock for himself, the sluggish B has no right to lay his hands on the stock of the diligent A. But in My parable the rich man is the sluggish B, and the workers are the diligent A. If so, they also have the right, if no other remuneration is given to them for their troubles and work, to demand back their property from the wrongful owner."

<sup>5</sup> Said the rich raft-lords: "In this case without the slightest reservation; but then no monarch has the right to demand all kinds of taxes from us! Since he also does not work and does not pick nor collect, and if we subjects would be stronger than his guards, we also could take away from him what according to right of nature, is our property!"

<sup>6</sup> Said I: "Oh, in that you are quite mistaken! With a ruler it is quite different; for he is just a highest and general chairman of a society and has from all societies the crowned right to care for their inner order and security, and by that also holds the sceptre of power and the sword of law and general justice. He must not only keep and post many guards for himself but for all the many societies, for whose necessary maintenance he cannot pick and collect alone with his hands.

<sup>7</sup> However, since the laws, the judges and the many guards are mainly maintained for the benefit of the societies, the societies have to willingly and readily contribute, that the monarch always has the necessary funds to arrange and build what is beneficial to the societies. And therefore your taxes and fees are a fair matter.

<sup>8</sup> Only when a tyrannical ruler imposes too heavy and wilful extortions onto the societies, also they would have the right to remove such a tyrant from the throne. The societies had the right from the beginning to choose a king for themselves and to equip him with all necessary powers, strength and authority. What they had in the very beginning, they still have today.

<sup>9</sup> However, it is nevertheless better for every society, to also tolerate a tyrant for some time than to engage in a war with him; for tyrants are normally admitted by God as a scourge, to remind societies who - for a long time already - had forgotten about the true God, that there still exist an all-wise and almighty God Who in the end can still help every nation in distress, if they in all seriousness turn imploringly and believingly to Him for help. See, this is how things stand! But since you now have heard this from Me, judge for yourself what we should be doing with these twenty-four thieves!"

<sup>10</sup> Said the eight raft-lords: "Yes, according to law, they have to be punished exemplarily!"

<sup>11</sup> Said I: "Quite right; but what should happen to them, once they have served their sentence?"

<sup>12</sup> Said the raft-lords: "Now, one then should ban them from the country or sell them as slaves to Africa or Europe!"

<sup>13</sup> Said I: "So! I say to you, as humans you do not think badly, but since you think like that, I still have to tell you something special.

<sup>14</sup> See, these thieves, who already for some time now continued with their not praiseworthy craft, were five years ago still your workers and served you according to strength and ability quite well! But how did you keep your promise to them? After every work completed, you had nothing else to do than strenuously look for shortcomings in their work. Even if you did not find any, you still made them up and made considerable deductions from their wages or withheld their wages altogether.

<sup>15</sup> Who gave you the right to force these people to work for you, to pick and to collect for you and thereby rob them of their personal free human right?!

<sup>16</sup> When they saw that your behaviour towards them was extremely unfair, they obviously had to think about another means, namely a means where they could get compensation from you and several others for their robbed rights! They could not take it by force since you were the more powerful one; hence they had to turn to thief's cunningness. Until now they completely got away with it and would also have gotten away this time if it wasn't for Me.

<sup>17</sup> But I tell you something else: These thieves had a natural right to compensate themselves from you; but they nevertheless did wrong by such their actions, because they could have demanded this from you along the lawful legal way, and this quite easily so since the Roman judge is a strict juridical man, who can be bribed by nothing else than the dry law. But you have absolutely no right to judge them while you are still largely indebted to them! You still owe them wages to the value of many hundred such rafts in Serrhe; therefore pay them first such remuneration - and only judge them, if they should ever touch your goods again!

<sup>18</sup> But for now I give these thieves no other punishment than this: Do not steal anything from anybody anymore and be free, honest and active people! However do not go back to Lacotena anymore but stay here in this village and you will find work for your wives and children in abundance! But you raft-lords have to see to it to pay the arrear wages to these your servants and bring their wives and children well-cared for to this village! And with that, you can take possession of your rafts. But this My judgement must be followed very precisely by you, otherwise you could be treated quite badly by Me!"

<sup>19</sup> When the raft-lords heard this, they were quite astounded but nevertheless promised to fully comply with My judgement.

<sup>20</sup> Thereupon I asked Jored to provide the twenty-four thieves with good shelter and food; but the eight had to pay him adequately for what they need. After that, we again went into the house where the well-prepared fish were waiting for us.

## **- Chapter 119 -**

### **The priestesses' veneration of the Lord.**

<sup>1</sup> When we entered the hall, the five priestesses came to Me full of reverence and asked Me for forgiveness for having so stubbornly contradicted Me and My disciples; for they never could have known that I was Who I am.

<sup>2</sup> Since the priest had told them bluntly that I in My spiritual part was the sole and only God and am carrying an outer body to make Myself more visible and accessible to the people. My body was limited like the body of every person, but My Spirit penetrates everything close-by and far away and therefore only need to will and it will happen close by and far away, whatever I want. If I want something, it is already there and continues to exist for as long as I want it to exist. If I do not want it to exist any longer, it then does not exist any more in such a way as if it had never existed. Thus also My inner God-Spirit knows about everything still so deeply hidden - yes, I even know about the most secret thoughts of all people on the whole earth and also about everything that has happened even so secretly.

<sup>3</sup> All this they verified by actual proofs, so that the women could not but undoubtedly believe firmly what their husbands had told them about Me, and this was the reason why they came to Me with such boundless reverence.

<sup>4</sup> But I said very calmly to them: "When you, My dear children, know this now from your husbands and believe that I am such, the way you come to Me, is completely out of order. A too great and boundless reverence for a God-being, crushing the human disposition, is just as unbecoming as too little reverence; for if you respect someone with extreme fear and shivering, ask your heart if you also could love him! If you do not respect someone at all, you could also not love him. But if you recognise a person in his many good and best properties and abilities, you also will all-delightedly admire him in your heart and start to love him beyond measure; and see, this is then the right reverence which you owe to God and also to every person who is your fellow-man wherever you meet one!

<sup>5</sup> Therefore give up your current excessive reverence! Sit down at the table and eat and drink with Me and be cheerful and joyful! For if you could be cheerful at your feast-meals when death still dwelled in your hearts, you can now be even more cheerful, since death has given way and life has entered your chest! What do you think about that?"

<sup>6</sup> Said the priestesses: "Yes sure, yes sure - but we are still too much overwhelmed by the power and greatness of Your Spirit! We will do everything we can regarding this part of our lives, to not tremble before You but to truly respect You and to love You above all. To You thus all honour and all our love!"

<sup>7</sup> Said I: "Now, now, everything is quite alright; but let us sit down at the table and eat and drink in all cheerfulness! And after the meal we will talk about all kinds of things and be cheerful and edified!"

<sup>8</sup> Then all sat at the table and ate and drank to their heart's desire. After the meal we talked about all kinds of things and the priestesses knew to tell quite a lot of strange things, and the conversation moved to the moon and it's often negative effect on the earth and also on many people.

<sup>9</sup> One of the priestesses told a story about a sleepwalker she knew, who at night during full moon went out of his room with closed eyes, stretched his hands towards the moon and soon afterwards climbed the steepest walls with such ease as if walking on a flat, horizontal surface. The amazed

observer had to be careful to be as quiet as possible, since a human sound could cost the sleepwalker his life.

<sup>10</sup> (The priestess:) "Now, what is this peculiar effect of the moon on certain people and how does people come to this?"

## **- Chapter 120 -**

### **The Lord explains the lunar world and the nature of lunatism**

<sup>1</sup> Said I: "That the moon as a celestial body closest to the earth, exercises an effect on this earth, is quite certain; but in general it does not have an effect on people and animals, plants and minerals, but only in particular on the things on this earth which originate from the moon. Just pay good attention - especially you, calendar makers!

<sup>2</sup> See, the moon is nearly just a world like this one and forms a constant companion for the earth during it's annual trip around the sun, around which also the other planets circle in unequal times; those closer to the sun, need less time than the earth and those further away of course longer. Jupiter and Saturn also have moons around them, but since they are much bigger worlds, they have more than this earth, while the smaller planets have no moons. The daily rotation of this earth causes day and night and it's orbit around the sun makes one year."

<sup>3</sup> Here the pagans were taken aback since this My explanation was way beyond their horizon of knowledge and one of the priests said: "Lord, we thank You for everything but do not explain to us anything further; since it is impossible for us to understand because we cannot imagine that!"

<sup>4</sup> I then said: "Now then, if it needs a visual presentation, it will be there immediately!"

<sup>5</sup> In this moment, all could see above the table in the free and high space of the hall, the sun, the moon with the earth and also all the other planets with their moons and everything in a relative movement. Then there was no end of amazement and I explained to them everything very precisely for two hours and they understood everything and were full of joy about it. Alongside the mathematical part, I also showed them the habitability of the sun and all the planets and their moons and in great detail the habitability of the earth's moon and in particular said:

<sup>6</sup> (The Lord:) "Now that you understand this, I can tell you a few things about the bad occurrence of being moonstruck. The inhabitants of the moon, as very simple and inwardly turned people, have the predominant gift of being clairvoyant, and this especially during their full fourteen earth-day long nights, which they mainly spend sleeping in their underground cave-dwellings. During this sleep, their souls nevertheless stay fully awake and see everything far and wide around them and thus also this earth, to which they more or less belong, which they however never can see in their awakened state during their long day, because of the position of the moon; since the moon-people only live on that part of the moon which is turned away from the earth and not on the earth-facing side of the moon, since the earth-facing side of the moon, as I have explained it to you - due to very natural reasons - has no air and no water, and even if there would exist a type of air in the many depths, it is not sufficient for the breathing of beings living in the flesh and is also not suitable for that purpose because of the total absence of the element of salt (oxygen) in it.

<sup>7</sup> In their natural state, the moon people do not have a longing for it, since in their dream-life which they like most, they can see and experience anyway everything suitable for the salvation of their souls. Thereby they mostly obtain the desire to become inhabitants of this earth as soon as

possible, what is also actually their destiny. And if they have shed their bodies in their world, their souls wander immediately to this earth, if they have made themselves worthy for it during their flesh-life, and are immediately fathered into a mother's womb at an appropriate opportunity on this earth, and are then born as children of this earth and grow up and enjoy the education of the earth-people, whereby they at least attain the ability to either already here or in the beyond, be placed on the path of the children of God.

<sup>8</sup> Now, the souls of these people consist of substances of the moon-world-body and therefore have, especially during their dream-life, a preferential pull towards the place of their origin, which in particular shows most strongly and effectively during the time of the full moon, because through the moonlight, a larger amount of substantial soul-elements descend to earth and excite and attract the indicated moon-soul-people.

<sup>9</sup> However, also this evil can be soon and easily remedied, namely through the faithful laying on of hands and through the use of cold baths."

## **- Chapter 121 -**

### **Peculiarities of the lunar souls that have incarnated on the earth.**

<sup>1</sup> (The Lord:) "By the way, such a property does not harm a person and in the very least his soul; for such people normally are good and gentle-natured and they are very easy to get along with. However, sometimes it can happen with such people, that their body in the region of the more coarse intestines, is possessed by another free-roaming soul of the earth's atmosphere - yes, even by several - and this mostly by such souls who already have gone through a flesh-trial-life on this earth, but because of their great sensuousness and selfishness, did not only gain nothing for their life's welfare in the beyond, but in fact have lost a lot.

<sup>2</sup> Normally these souls, according to an inclined property for betterment, are again allowed another flesh-life-trial at a proper and suitable opportunity. However, there are some who cannot wait to be placed in a mother's body and say: 'What does it matter, flesh is flesh! We are going to possess the flesh of the next best person and castigate it as much as possible!' Once the flesh perishes because of all the castigations, we can leave it as completely purified souls and enter eternal bliss!"

<sup>3</sup> Such souls however are greatly mistaken, for such manner of backdoor-possession of the flesh is not only of no use but is only harmful, because they then have to wait for a very long time until being procreated into a mother's womb again. However, such backdoor-possession of the flesh of other people are nevertheless allowed, because each soul destined to become totally life-free, can in the end only be bettered and consolidated by it's very own, most free will; and this will can impossibly otherwise than only by all kinds of most bitter experiences be brought to the necessary modest sobriety, by which it finally submits to the enlightened will of a better spirit and only then be truly bettered out of itself.

<sup>4</sup> And behold, there our moon-soul-people are temporarily somewhat disadvantaged, because they can primarily and easily be temporarily possessed by such free-roaming, still evil souls - who still can be called devils (Ouvraci = turn to become better), whereby the body's own soul can never suffer any harm, since such condition provides on top of it for it the advantage, that it is very much humiliated through this, and does only have very little or no desire at all regarding it's flesh, which is very good for the moon-soul-people. Because firstly, despite their clairvoyance, they are mostly very wilful and buried deeply in sexual love, and secondly they are very self-opinionated and addicted to quarrelling, closed up and false-hearted, although never really totally evil.

<sup>5</sup> But also this type of possession can be healed by prayer, by calling on My Name, by fasting and by the laying on of hands in My name. And with that you also have in this regard everything you need to know for the time being; everything higher and further will be taught to you by your spirit, which I will fill with My Spirit at the right time."

## **- Chapter 122 -**

**The Lord cautions against relapse into material values.**

**The nature of matter.**

**The everlastingness of the Lord.**

<sup>1</sup> (The Lord:) "I now have shown you what and who a person is, and what he has to do to reach everlasting life. From now on it depends solely on you to act accordingly. However, watch out that you do not again fall back into the old nonsense for the sake of the world and thereby fall into your old death again, since then it will be much more difficult to direct you on the right path than now! I cannot stay personally with you any longer; however, if you stay active in My teaching, I will actively stay with you in the spirit, and what you will ask My God-Spirit in My name, it will be given to you.

<sup>2</sup> However, do not come to Me for pure worldly things; because I will not give you this soul-killing poison, even if you would beg Me for years about it! Since it is My case to totally free you from all the world, but not to bind you to it. You now know what you have to do and what to believe, and anything more, you do not need for the time being.

<sup>3</sup> But now comes something else! Look, you My friend Jored - we now have stayed for three days with you and have consumed a lot in your house! What do you think we owe you for that?"

<sup>4</sup> Says Jored completely moved: "Lord, everything that there is, is anyway Yours and I should ask You and say: oh Lord, I am Your greatest debtor! When and how will I be able to repay You My great debt? Even if You wanted to remain here with a thousand more disciples and eat and drink day and night, after a thousand years, I still would be the same great debtor to You as I am now; thus from now on just be generous and merciful to me - everything else is nothing and costs forever nothing! Yet, there is still one request which I, oh Lord, want to bring before You!"

<sup>5</sup> Says I: "Spare the words; since I know anyway what you want to preserve for some time in this hall! Behold, these stars you want to preserve. Yes, for your further education, they will remain for another year like this. During that time, copy them artificially; afterwards however, these miraculous should pass, just like one day this visible heaven and this earth will pass, once they have released everything which is captive in them.

<sup>6</sup> Thus listen: Everything what this whole infinite space contains as matter, is imprisoned spirit under judgement! These are spirits under judgement by the strength and power of the Divine will until a regulated time, when they have reached for themselves a certain degree of consolidation according to the Divine omniscience, on which only then the spiritual independent life-development can be build. This you do not understand now and cannot understand; however, one day you will certainly understand this.

<sup>7</sup> But I have only told you this so that also you heathens can realize that I am actually the everlasting I and at the foundation of it all, I am everything what infinity encloses. But keep this to yourself for the time being, until the everlasting Spirit of truth will teach you more about it!

<sup>8</sup> In this night I give you still a little time. Who wants to ask something, should ask! Tomorrow before

dawn I will move on; because I still have many children whom I as the true Father of life has to visit, to also bring to them the most happy message of the everlasting life."

<sup>9</sup> Here a priest gets up and say: "Lord, You cannot leave us tomorrow; for already now you really got us fired up and we still will have a lot of things where we require Your holy council!"

<sup>10</sup> Said I: "Am I the I or is it My inner Spirit? I have told you, that He will remain with you and if you need anything, He will give it to you without reservation. My personality is henceforth of no use to you, but only the Spirit Who will never ever leave you for as long as you do not leave Him."

<sup>11</sup> Said the priest: "Lord, that we all believe now without doubt; but we all have now developed a great love for You because we fully have recognized You, and now You want to leave us again?! Stay with us for at least another day and we all will be infinitively happy!"

<sup>12</sup> Said also Jored and his son: "Yes, yes, Lord, it is so! Stay at least another half-day with us and we will accompany you wherever You want to go!"

<sup>13</sup> Said I: "Now then, I will stay with you until after the morning meal, but then I have to leave here very quickly without delay!"

<sup>14</sup> Thereupon Jorabe, the son awakened from death, said: "Listen, all you my dear ones! This only and everlasting, truest God is only retained by love! This is the only power which even He obeys in Himself! Therefore let us love Him even more and He will stay until noon!"

<sup>15</sup> Thereupon I said: "You have spoken quite correctly - and this was not given to you by your blood, but by your spirit; however, I still cannot do any different than I have told you earlier. But to accommodate you all, I will only leave from here after sunrise, but will stay with you in the Spirit. The question now is whether you have comprehended everything and if there is nobody who has something to ask."

## **- Chapter 123 -**

### **About prayer and the worship of God.**

<sup>1</sup> Said the Minerva-priestess: "Oh Lord, one could keep on asking for an eternity; but to what use, because we cannot understand Your answers in our present state anyway! But send us soon Your promised Spirit Who will guide us in all truth and with all that, we will be more than content with what we until now have received from You. Only one thing would be worth mentioning, and it would be good to have also have the right instructions in this regard.

<sup>2</sup> Behold, in all teachings of God to the people, the praise-worthy demand is given that a God-being must be worshiped by us humans! Now, for our false gods we had a whole legion of approved and also non-approved prayers. The approved and thus effective prayers were made by the priests - of course of the highest rank - and were only allowed to be prayed at certain ceremonies and at certain times in a day and belonged to the so-called mysterious gods-service. Subject to strict punishment, such a prayer was not allowed to be prayed by laymen and unconsecrated people, and one had to go to a priest to bring him for all cases a predetermined sacrifice, so that the priest could then quite monotonously and absolutely absent-mindedly mumble some approved prayer for him in a temple, accompanied by the necessary ceremony. However - the unapproved and therefore also ineffective prayers were also allowed to be prayed by the layman, with the only reason that also he could exercise himself to marvel about the gods and thereby familiarize himself

with the effectiveness of the approved holy prayers of the priests.

<sup>3</sup> Now, that such is before Your eyes and ears a horror, nobody needs to explain and prove anymore; but still, people should worship and call a true God even more so with certain selected god-worthy words, differently than what he speaks and talks to his fellow-man. And in this regard, we also would like to have from Yourself a word as a guideline."

<sup>4</sup> Said I: "My disciples have anyway given to you the prayer I've taught them and which every person can pray in his heart with the same effect; every other prayer with the lips is repugnant before Me.

<sup>5</sup> Since eternity, I always have been the same in the Spirit and forever will not change in My Being, activity and will. I have now been three days with you and have taught you what you need to know, believe and do - everybody by himself - to obtain the everlasting life of the soul. Did I say anything about any special prayers or anything about an effective mysterious, only-Me-pleasing God-service, or about any certain holy days like the Sabbath of the Jews, which they call a day of the Lord Jehovah of the Jews, on which the priests forbid the people all kinds of work, while they themselves as priests on this very day of the Lord, commit the biggest and most shameful fraudulences and at the same time are of the unscrupulous opinion that they thereby provide God with a good service? No, about all this, you not have heard a single word from My mouth and I say it to you as the full truth:

<sup>6</sup> Do away with all your ceremonial prayers, away with all holy days, for every day is a true day of the Lord - and away with all priesthood! For every person who recognizes God and loves Him above all and does His will, is a true and right priest and is thereby also a right teacher, if he gives this very teaching which he has received from Me, to his fellowmen.

<sup>7</sup> Who therefore does My will - says the Lord now - truly prays and worships without interruption; and everyday on which a person provides his fellowman in My name with a charitable deed, is a true and to-Me-pleasing day of the Lord.

<sup>8</sup> If somebody provides an act of charity to his neighbour, he should do so quietly and should not talk or boast about it before other people! Because who does this, has already taken his spiritual reward from Me, in that he received worldly fame for his noble deed: however, it never strengthens the soul, but only spoils it because he makes it conceited and complacent.

<sup>9</sup> It is the same with asking for any mercy. Who wants to receive something from Me by his request, should pray quietly in his love-filled heart to Me, and what he asks, will be given to him, as long it is conducive to the salvation of the life of his soul.

<sup>10</sup> Likewise also two, three or even more can be united and pray for themselves and the whole congregation - however, without the congregation knowing about it - and I will certainly listen to such requests. However, if the two, three or even more went and tell it to the congregation that they on this or that day or at this or that hour of the day had prayed for them, so that the congregation would praise them - yes, in the end even paying for such devout prayers - truly, such a prayer will never be heard and thus will be of no use to those who prayed, or to the congregation! Since all this, also the heathens have done and are still doing it, by moving in large crowds from one idol-temple to the next, carrying all kinds of the most silly carved figures, flags, vessels and a lot more other things, making a lot of noise, blowing horns, hit the drums and jangle with shields. They also arrange for long pilgrimages to extraordinary and special idol-mercy pictures, and once they arrive, they perform the most silly acts of repentance and give to the idol large and often quite considerable sacrifices, by which of course the idol-priests benefit a great deal, but never the stupid pilgrims. Therefore I never hear such general prayers and requests!

<sup>11</sup> Who wants to have his good request be heard, should make a pilgrimage to his heart and in all quietness, carry his request before Me with natural and undecorated words, and I will listen to him. But this I also say to you, that nobody should come to Me with devout-looking behaviour and face! Since wherever during a prayer, certain deceitful devout facial expressions is made, the request will also not be heard; because who does not come to Me in a natural manner, he is, and will not pray in the right spirit of the fullest truth and will not be heard - but only the one who truly loves Me, does My will and comes to Me without splendour and compulsion, just like he is, will always be heard by Me.

<sup>12</sup> It is an old custom, even with the Jews, that the blind and stupid people wear special, decorated and better clothing for their requests and prayers, because they think that people cannot do enough for a so-called greater honour of God. However, such fools do not consider that there are many poor, who can barely cover their nakedness. How must the poor feel, if he sees the rich abundantly clothed in a house of prayer, honouring God, while he himself cannot do so and thinks by himself that he in his rags can only offend his God!

<sup>13</sup> Truly I say to you: whoever prays to Me with certain better clothes on, will also never be heard - and even less so a priest in his stupid, trimmed magic coats and garments!

<sup>14</sup> There also exists an old, bad habit during prayers to God, namely the use a certain foreign language for it and regards this the most worthy for God. Where such nonsense will henceforth ever exist, the request will also never be heard.

<sup>15</sup> People should only decorate their hearts for Me and speak only their mother language and I will listen to their request!

<sup>16</sup> I want all the old follies to be completely abandoned and that the people should become totally new, true and pure people. And where they will be like that, there I will be among them; however, the blind world-fools should from now on be punished in that their requests will not be heard!

<sup>17</sup> God has created man without clothes and created him to His own image, and God was pleased with the form of man, because it was His own image. But God also showed man how to make clothes for himself so that he could protect his skin against the cold; but God did not teach the first people to make clothes for themselves, so that they can wear them as a haughty adornment of their limbs. And God taught man even less so to make himself dress-up clothes, as the only means to be worthy to worship God.

<sup>18</sup> Therefore dress yourself according to your standing, but simple - and do not place any value on garment and coat other than to cover the body; what is more than that, is already evil and carries no good fruit.

<sup>19</sup> And with that, you also know in this regard what to do and I am of the opinion - since it is already the middle of the night - that we should get some rest!"

## **- Chapter 124 -**

### **About the education of mankind**

<sup>1</sup> Said the Minerva-priest: "Yes Lord, in everything You are completely right; however, since this will unfortunately be Your last night with us, in the name of all, I want to submit a considerable request to You, which is that You generously will allow that Your now given teaching to us be written down word for word, so that it, as a greatest treasure of all people, will never get lost, because otherwise like every teaching conveyed by word of mouth, finally over a span of time, becomes disfigured and impurified. Because people in time like to add something or easily omit something important. However, once the matter has been written down and by all present witnesses signed as proof for the fullest truth, then, I think, an impurification of Your teaching will not happen that easily. So that we do not write down something incorrectly, will You oh Lord, lead us with Your omniscient and omnipotent Spirit!"

<sup>2</sup> Said I: "You can do this indeed; however if you want to do it, write it down as several copies so that the matter becomes more available and the one and first written copy would not be attributed a kind of magical power by the very superstitious heathens, whereby the value of it's inner content would be disfigured and the people get a sort of holy shyness towards it, and because of all kinds of reverence would not dare to read it anymore, and finally come to the conclusion that only the worshipping of such holiness would already provide heaven for man! If there are, however, several of the same books, such idolatry will not that easily be possible.

<sup>3</sup> I do not say that the people should not keep such books in honour; but they also should not make more of them than what they are, and should use them for the only purpose they are there for and certainly not for anything else.

<sup>4</sup> But I still add to this, that you also should turn your efforts to teach all people already from childhood to properly read, write and calculate - not only the rich - otherwise the written books will be of little value. Try to establish above all a right education of knowledge and from it, also the people's hearts, and you will prepare for yourself a great reward in My kingdom, and you will also quite easily get along with people of this earth; since it is easy to talk to truly educated people. But try to spread a right and complete education among the people; because half an education is worse than no education at all!

<sup>5</sup> Do not keep the truth from your disciples, just as I am not withholding anything from you; because only the truth forms man to become a true person. Where it is absent, the lie must obviously replace it, and this is the mother of all evil occurring among the people of this earth. This also for a guideline to you all! If you follow this, you will only too soon experience the clear and true blessings of it already on this earth. Do you still have something on your hearts?"

### The spirit of the priestesses' mentor appears

<sup>1</sup> Said the Minerva-priest: "Lord, as much as our present insight allows us, there can hardly be anything else which we could ask You about for our current state of recognition, since You already have shown and taught us too much; but there is something which You could do for our women, and that is that You show us the soul of their mentor, so that we could thereby even be deeper convinced in advance about the afterlife."

<sup>2</sup> Said I: "This is a somewhat imprudent request from you - since you firstly do not have the ability to see a spirit, for a spirit can only be seen with the eyes of the spirit but never with the eyes of the flesh, and secondly has the soul of your former mentor not yet reached the life-state for his appearance to be of any benefit to you; however, since you insist on it and are of the opinion that it could strengthen your faith, also this can be granted to you. - *Isma kore!* - come and speak!"

<sup>3</sup> Thus I called upon the mentor's soul. A great noise ensued in the hall, smoke rose from the ground upwards as if there was a fire below, and from the centre of the smoke the spirit appeared with a very angry face and said to the women: "why do you unbelieving women disturb my rest, where I have to work on my perfection and where I am in the sweet company of those spirits resembling me and where among us no arguments and quarrels can be thought of?"

<sup>4</sup> I have already made good my promise to you long ago and have clearly indicated to you how trifling the teachings of Diogenes are and causes the people who accept it the greatest harm, because they are nothing but wretched lies to the travesty of the highest wisdom of an everlasting and almighty God! But you regarded this only as a dream and as a play of your fantasy!

<sup>5</sup> Did not your intellect tell you that man is a wondrous creation of a great and most wonderfully almighty Creator and that in Him nothing can take place without reason and a wise destination?! This I already told you many times when still living on earth; but you did not pay any attention to it, and you were only concerned to be admired before all the world for your stoic wisdom. Nevertheless, your hearts were always plagued by doubts, which I was supposed to eradicate by my re-appearance.

<sup>6</sup> However, now a higher Spirit has come to you and have taught you. Why don't you believe Him completely? Why do you demand me as a witness for Him Whose name I am not worthy to pronounce? Oh you evil, foolish women! Truly, if it wasn't for this great Spirit, you all would have been served badly by me! But remember this - if you disturb me again in my rest, real evil will come over you!"

<sup>7</sup> Hereupon the spirit suddenly vanished and the women were not allowed to speak to him and also did not have the courage for it.

<sup>8</sup> But I asked them and said: "Now, are you content with your mentor?"

<sup>9</sup> Said the Minerva-priestess: "Oh Lord, he surely could have stayed in his stupid rest! If in the beyond his society resembles him entirely, they will still have a very long time to work on their life's perfection. He is then terribly coarse and rough! During his life on earth in the house of our parents, he was the most modest and gentle person and now as a spirit, he is full of glowing rage! How is this possible? Did he have another soul on this earth?"

<sup>10</sup> I said: "Oh, that certainly not - but in the world his soul hid its own self for appearance's sake and showed itself with the help of its bodily members completely different than it was inwardly; but now in its nakedness, this is no longer possible. For on the other side no soul can show itself differently

than it is inside and outside; and so your mentor could not show himself to you differently than he is, and as he was actually also in himself against you all the time. His modesty and his gentleness were only a play of his outer appearance, but inwardly he was completely different!

<sup>11</sup> Therefore, subsequently do not ever demand any spirit for your teaching, but live according to My teaching, so that you would become able to enter in a full life-relationship with My Spirit – then it will be easy for you to do without the hard teachings of such spirits!"

<sup>12</sup> The women were fully content with that and lost all desire to ever meet with such a mentor-spirit ever again.

<sup>13</sup> Then I recommended to all to go to rest, which all in fact did. I and the disciples did the same and we occupied our resting chairs.

<sup>14</sup> The night was soon over and we were up on our feet. When leaving the hall, Jored came to us and asked Me to wait for the morning meal which was nearly finished.

<sup>15</sup> However, I said to him: "Just give us some bread and wine and we will move on immediately, so that the priests with their wives, who will be here soon, do not meet us!"

<sup>16</sup> This happened straightaway. We took bread and wine and departed after I blessed the house of Jored and his people.

## **- Chapter 126 -**

### **The importance of the Jewish people for the heathens**

<sup>1</sup> Jored and his son accompanied Me until Malaves, where the thankful citizens rushed towards us and wanted to serve us. However we did not accept anything but reminded them again to stay with the given teaching. They promised this most solemnly and asked Me where I would go next.

<sup>2</sup> And I said to them: "To Samosata! If you have a vessel on the water going that direction, then you can take Me there."

<sup>3</sup> Said the very accommodating and serving Malaveans: "Oh great Lord and Master, we indeed have two vessels on which You and Your companions could comfortably reach Samosata within a few hours; only the return of the vehicles will be quite difficult. They must be pulled upstream and this by oxen and mules, and this can only take place when during a favourable water level, cargo ships sail from Serrhe to Melitene. They then tow such smaller vessels and return them to the destination as per instructions of the ship master. However, this does not matter; we will provide you with a few dependable skippers who will make the necessary arrangements in Samosata, so that the vessels will be brought back quickly. If it pleases You, oh Lord and Master, you can immediately get on to the ships and depart!"

<sup>4</sup> Said I: "Very good My dear people; but instead of only two skippers, give us four and I promise you that still today, long before sundown, the two ships together with the skippers, will be back!"

<sup>5</sup> Said the Malaveans: "This would not be possible by natural means; but for You, oh Lord, nothing is impossible! We already have experienced this on ourselves, that Your word and will is an accomplished and ready work."

<sup>6</sup> Here immediately five skippers came along instead of four; three took over the guidance of the

bigger vessel and two got onto the smaller boat, which I occupied with the twelve old disciples. However these vessels were more barges than actual ships; each had railings and benches installed and a coarse sail as a roof.

<sup>7</sup> When I and the initial disciples boarded the vessel, Jored and his son greeted Me most heartedly and asked Me that I should visit them once more personally, but during My next visit, stay with them for a longer period of time.

<sup>8</sup> I also greeted them and said: "Stay active with My teaching and I will not only very often, but will finally permanently build My residence with you. Our greetings and blessings to all who are of a good will!"

<sup>9</sup> Hereupon the vessels had been untied, the smaller one ahead and moments later the bigger one, driving behind us.

<sup>10</sup> When we were alone, Peter said: "Lord, it would be almost better to stay among the heathens and let the Jews be Jews; for it is really a joy of the heart to see how these people with true enthusiasm absorb the words of life. The destruction of their three idols went so smooth and nearly no person except the five women, made anything special about it, and finally also the women were not that difficult to turn around. And if one observes this matter in the right light, there is indeed a hundred times more common sense in such a heathen like Jored and his whole house, than in a Jewish elder and scribe. What would happen to us in Jerusalem when You also had cleaned the temple of the Pharisees like three days earlier in Chotinodora?! I say with increasing insight and conviction: The Jews deserve Your great mercy, patience and forbearance among all the nations the least. What are You saying to such my opinion?"

<sup>11</sup> Said I: "Behold, you speak as you understand it! If you see a field overgrown with all kinds of weeds, then also your common sense tells you: This must be a good and fertile earth! It will be worthwhile to clean this field from the weed and sow some grain in it; it then can yield a hundred-fold fruit! If however, you see a field which looks rather good but only here and there grows some meagre grass very sparsely, will it also be worthwhile the effort and work to convert such a field into a fertile grain field? Certainly not, because where the earth has no nourishment for the weed, it will also have none for the grain. You will have to give such a field a lot of good and powerful fertilizer to make the meagre field fertile for the grain.

<sup>12</sup> Behold, what signs had to happen here for these heathens to accept the faith! The signs were a strong fertilizer so that the teaching as the life-grain could germinate on their soul-fields and grow up to a future fruit. When however, I came to you Jews one and a half years ago, it required only the word and you followed Me, without being fully in the clear of Whom you were following. Your soul-earth was indeed overgrown with some weeds, and some thorn-growth covered your hearts, but alongside it there was nevertheless a lot of open space for the grain.

<sup>13</sup> With these heathens we could have talked for ten years, we still would not have turned them to the light of life out of God - for despite the many and great signs, they still opposed us greatly. Now they indeed belong to us, more than many Jews, and the light will be taken from the Jews because of their stubbornness and given to the heathens; yet you still must not forget that the welfare of the people only goes out from Jerusalem, and all prophecies for the Jews will be fulfilled there for all the people of the earth! Regardless of all this, we will now also visit the heathens and prepare them for what they can expect after My ascension, namely the outpouring of the holy Spirit out of God.

<sup>14</sup> But now all of you pay a little attention; since we are now approaching an area in this river where the water is more still than flowing. The oars must be put to hard use, otherwise one easily can be overtaken and attacked by river-robbers. However, both our skippers should let the vessel go as it wants; because I want to speak to the robbers and dissuade them from their trade!"

## **- Chapter 127 -**

### **The Lord overcomes the river-robbers**

<sup>1</sup> I was almost not done saying this, when our vessel entered the still water where the stream was very wide and also very deep. We have not progressed more than two morgen\* on the still water, when both our skippers took to the oars and began to row; but I said to them that they should not do so.

<sup>2</sup> But the skippers said: "Lord, this is an unsafe spot where one easily get attacked by robbers who take from each vessel which they overtake, an excessive tribute! If we however quicken our vessel, they will not catch up with us until the next quick waters and we are then safe, because they dare not leave this spot of still waters."

<sup>3</sup> Said I: "Yes, yes, you are quite right; but I want to meet with these river-robbers and in the process render them completely harmless for this place. Therefore stop rowing for a while!"

<sup>4</sup> Upon these words, both skippers stopped rowing and not even ten moments have passed by, when very suspicious looking men overtook our vessel on a wide barge and instructed us to voluntarily hand over all our goods.

<sup>5</sup> But I stood up from My seat and with a mighty voice asked the robbers: "With what right are you demanding that from us and everybody who you are able to overtake!"

<sup>6</sup> Said a robber with a huge body: "We are pirates and do not know any other law than the one of the stronger!"

<sup>7</sup> Said I: "How then if we would be the stronger and demanded all your goods or your life?"

<sup>8</sup> Said the robber: "We then will have to accept this! However, this is not the case, so do not hesitate to give us what we demanded, otherwise we'll have to show you our strength in an unpleasant manner!"

<sup>9</sup> Said I: "We do not have anything and therefore give you nothing; however, if you do not believe Me, just go ahead and make use of your gigantic strength!"

<sup>10</sup> The robbers then picked up immense clubs to hit us with. But I made them suddenly stiff, so that they were standing there motionless like statues and began to miserably howl of pain.

<sup>11</sup> But I asked the strongest robber: "Now, where is the right now?"

<sup>12</sup> But the robber screamed: "Oh you mighty one, you are a God! Help us, and from now on for all times we want to abandon this trade and do everything what you want from us!"

<sup>13</sup> Said I: "Good then, be free; however, give your robbed gold to My two skippers, otherwise you will fare badly!"

<sup>14</sup> Said the large robber: "Lord, not only the gold, but also all the silver we hand over; just allow us ten men to follow you wherever you go - for I anticipate that you are the owner of completely different and higher treasures than ours, and we want to appropriate some of those treasures of yours!"

<sup>15</sup> Said I: "Then go and fetch your gold and silver!"

<sup>16</sup> They then rushed to the left rocky shore of the river where they lived in caves. After a quarter of

an hour they were already back with us and handed to Me a hundred pounds of gold and three hundred pounds of pure silver and pearls and precious stones.

<sup>17</sup> During that time, also the larger vessel with the twenty disciples caught up with us and steered very close to us, while their skippers informed them that we most likely have been held up by the infamous robbers. However, when they came to us, they were quite surprised about our treasures and wanted to ask how we acquired them.

<sup>18</sup> But I said: "Just carry on, everything else you will soon enough be informed about! These treasures are already the property of our five skippers and these ten men who carried them here, has come to follow Me. And know see that you move on!"

<sup>19</sup> The twenty then sailed on but they spoke among themselves: "It is a peculiar thing with our Lord! Now He even accepts heathens and toll-collectors and thieves and robbers as His disciples; however, the many disciples from Jerusalem were dismissed without a word in Kapernaum! Yes, yes, we are still going to experience that He also will accept whores and adulteress as His disciples! This is truly very peculiar! But what can we do? He remains for once a prophet filled with all the powers of God Whom nobody can oppose, and we must allow Him His right - any opposition is of no use!"

<sup>20</sup> When they spoke like this, we, together with the ten robbers following us on their wide barge, has caught up with them and I said to the twenty: "You find it peculiar that I act like this - but I find it ten times more peculiar about you that you find what I did here as peculiar. The people are My work and I know these works the very best - I know each one's abilities and therefore I know indeed what I am doing. You should therefore find nothing that I do to be peculiar, otherwise it had to appear very peculiar to you that I have accepted you, since you were a thousand times worse than these ten robbers, who have not killed anybody yet, but have only made the richly and heavily loaded barges a little lighter!"

<sup>21</sup> The twenty then reconsidered and asked Me for forgiveness. I then took up the lead again and showed them the safest way through the rapids. When we had that behind us, we already saw Samosata and reached the place after one hour.

\*The distance and ox could plough in a morning, which was reckoned as approximately 2620.92 m<sup>2</sup>

## **- Chapter 128 -**

### **The Lord in Samosata.**

<sup>1</sup> When we landed, the toll-collector immediately came and hurriedly demanded the tax.

<sup>2</sup> And I said to Peter: "Take a full pound of silver and give it to him on behalf of all of us!"

<sup>3</sup> Peter did so and the toll-collector said: "Lord, it is ten times too much, you will get a lot of change!"

<sup>4</sup> But I said: "Then do good to the poor with it, keep all of it and show us a good inn; since we are going to stay here for today and tomorrow."

<sup>5</sup> Said the toll-collector: "You stay with me; because I myself own the best and biggest inn."

<sup>6</sup> Said I: "Good, then guide us thereto!"

<sup>7</sup> Here we disembarked and after leaving the vessels, they - with the treasures - immediately sailed fast as an arrow upstream back home, which surprised the toll-collector a lot and this even more so because also the empty, skipperless barge followed the other two by itself.

<sup>8</sup> When the toll-collector stopped wondering, he led us to his inn. This our Samosata toll-collector's house and inn, was very similar to Jored's house in Chotinodora and had very much the same outlay; only the dining room was not that spacious and comfortable and elegantly decorated - namely the ceiling was not that nice to look at because it did not have wooden beams, but was more according to oriental custom, covered with a dirty sail cloth. But this didn't matter, since it was still the best hall in the whole of Samosata, and therefore we took residence here although one of the robbers drew My attention to the fact that this inn was indeed one of the best in the whole town, but also was one of the most expensive; because for no-one is able to stay here for under ten pence a day. The landlord was a very much money-addicted codger.

<sup>9</sup> But I said: "Leave it at that! Tomorrow it will show what his invoice will be!"

<sup>10</sup> When we sat around the long table, the innkeeper asked us what we wanted to eat and drink for lunch.

<sup>11</sup> I said to him: "You have bread and wine, and we do not need more, and you also have nothing else prepared; this evening we will supply for ourselves."

<sup>12</sup> Said the innkeeper very politely: "Oh my very honoured friend, I indeed have all kinds of stock such as meat, milk, butter, cheese, eggs, honey and all kinds of garden fruit; there are also good fish in my containers! You only have to say and everything will be prepared in the shortest of time!"

<sup>13</sup> Said I: "Leave it at that, we stay with our first request; but I want the very best wine you have!"

<sup>14</sup> The innkeeper immediately called upon his servants who carried bread and wine in sufficient quantities to the table, and I blessed both and asked all to eat and drink according to their heart's desire.

<sup>15</sup> But the ten former robbers said: "Lord, we are not worthy to sit at your table and our clothes are too poor and dirty for you, where you lords are dressed so well!"

<sup>16</sup> Said I: "This does not matter here; just do what I want and soon your clothes will improve! A person, when internally in order, is and stays a person even in the poorest of clothes."

<sup>17</sup> We now ate and drank quite cheerfully and spoke very little. After we have eaten and drank and with that strengthened our limbs, we got up from our seats and I asked the innkeeper for the bill.

<sup>18</sup> But he said that this was already paid by the large excess of one pound of silver and for the rest we still could stay for another three days at his inn.

<sup>19</sup> "Good" - I said - "and now we can go completely without concern outside and explore the town a little."

<sup>20</sup> Said the innkeeper: "For sure - but I will accompany you for your greater protection; because we have here a Roman court and a small Roman occupation and they are not too friendly towards travellers when meeting with them in any way. However, if I as the main toll-collector and also chairperson of the whole town accompany you, we will get through everywhere without problems. So that also I will be fully covered in everything, it would be good if you could entrust only me with the truth of who and wherefrom you are, and what really brings you here."

<sup>21</sup> Said I: "Since you are an honest world-soul and in your own way mean well with us, I as the Lord

and Master say - on behalf of Myself and all of us - and thus listen: I am a Saviour of all Saviours of the earth and these are My disciples. We are mostly Galileans. And for the time being, you know enough!"

<sup>22</sup> Said the innkeeper: "Ah, - so, so, - thus a son of Asclepius and this your disciples?! Now, very well, very well; already during your arrival I thought something like that! But tell me, with what peculiar ships have you come here?! How could they possibly sail so quickly upstream? This is something which I have never seen before! And to whom belongs all the gold and silver which was lying in the boat, in which you, Master, arrived here and all the pearls and gemstones?"

<sup>23</sup> Said I: "It actually belongs to Me - but I gave it to the poor skippers, because they brought us safely here. That the boats also could sail upstream, however, is a secret which I cannot yet explain to you, for the simple reason that you would not be able to understand it. But now let us go outside!"

<sup>24</sup> The innkeeper was content with that and walked out before us to show us the way and lead us to those places of the little town which according to his opinion, were the most worthy seeing. We also came to the considerable building of the Roman captain who was just busy giving his soldiers orders in the main yard, how they have to keep guard during the night, because he received word that a large Persian caravan was on its way. They had to be stopped and searched for the type of goods and treasures they were carrying, so that the full legal duty fee could be levied.

## **- Chapter 129 -**

### **The healing of the captain's son who was ill with fever**

<sup>1</sup> When the captain was finished and the soldiers and supervisors had left, he noticed us and hurried towards us. When he was with us, he immediately enquired from the toll-collector who and wherefrom we were and what we wanted to do here.

<sup>2</sup> The toll-collector explained this to him and when the very serious-looking captain heard that I was a Saviour of all Saviours of the world, he immediately came to Me and said: "If you are what the chairman is saying about you, then heal my son! He suffers from a bad fever, lies already for four years in his sick bed and looks more like a corpse than a living person. From all places I have let come the best doctors; however, nobody could help him. If you can help him, a king's reward will be given to you!"

<sup>3</sup> Said I: "Take Me to your sick son and we will see in what state he is!"

<sup>4</sup> The captain immediately lead us to the sick son in his house. When I arrived there, various pagan god-statues were standing in the room around his bed, which - according to the advice of the priests - were supposed to help him.

<sup>5</sup> But I said to the captain: "You as a reasonable and highly experienced man must recognize yourself, that these statues made by the hands of man, cannot help the sick - and still you bought them from the deceitful priests for considerable amounts of money - or actually, you rented them! I say now to you: Let the deceitful priests come here! I will destroy these statues in front of them and

then will definitely heal your son."

<sup>6</sup> The captain, who did not care for the priests and even less for the idol-statues, immediately sent for the priests, of whom there were seven. They soon came, and the captain immediately introduced Me to them as a physician of special knowledge.

<sup>7</sup> The priests however said: "Friend, as a person you live in great fantasy, if you think that you can help a sick whom even the gods cannot help anymore, since they recognize that every person reaches a stage when the time has come to die!"

<sup>8</sup> Said I: "However, you stoics since birth, how do you want to make somebody else believe what you yourself never have believed in in the very slightest sense?"

<sup>9</sup> Said the priests: "Who can say that we do not believe what we teach?"

<sup>10</sup> Said I: "I can tell you this, because the power for this resides in Me!"

<sup>11</sup> Said the priests: "What power? What are you talking about power?! Never did anybody have any power here accept the captain and us, and least of all any foreigner who must be glad that we let him live!"

<sup>12</sup> Said I: "That also I have power here, you will be convinced of straightaway! See, these your metallic and stony totally dead idols with no power and strength whatsoever, I will totally destroy with just one word, for otherwise I do not want to help the sick! And therefore I say: Away with your dead idols!"

<sup>13</sup> In this moment all the statues were completely destroyed and in the whole room, not the slightest remnant could be seen. They then searched the whole house and also in all the rooms - everything having the appearance of an idol, was destroyed.

<sup>14</sup> Thereafter the priests hit themselves on the chest and shouted: "Oh you foreign magician, we recognize your incomprehensible power; however, watch out for how you will get along with the true gods of heaven!"

<sup>15</sup> Said I: "I am a Jew from Galilee and as such never had any fear regarding your dead idols and will never have it. Wherever I go, I truly help the people, physically and spiritually. However, the idols must give way and the only one true, living, everlasting God must take their place; because without Him, there is no salvation for the people on this earth. Since your idols are gone now, I also will help this sick person! And therefore I say to you: Get up and walk!"

<sup>16</sup> Here the evil fever immediately left the sick and he got up, was totally healed and asked for food, because he was hungry.

<sup>17</sup> And I said to the captain: "Give him now bread and wine, but not too much at once, and he will stand there as if he never had been ill!"

<sup>18</sup> This happened and the son was standing there as if he never had been ill.

<sup>19</sup> Here the captain came with a friendly face to Me and said: "Oh you unbelievable, above all our gods elevated Saviour! What is now my duty towards you? What are demanding from me?"

<sup>20</sup> Said I: "You cannot reward Me with anything physically; because I never accept any payment from anybody. However - I will give you through these My disciples a new teaching about God and about the life of the soul also after death; you and your whole house should live according to this teaching. If you want to learn more from Me, go in the near future to Chotinodora; there you will

learn more about Me. However, I also will stay here for tomorrow and we can become closer acquainted with each other."

<sup>21</sup> The captain was now enraptured beyond all measure and said: "Lord and Master and truest saviour of all saviours! Everything, everything which you want will happen; but only for today, I ask you to be my guest together with your disciples; see, my house is spacious and has many rooms! It would be too much of an ingratitude on my behalf to leave you in the inn of the toll-collector, which most likely will be fully occupied today by the arriving large Persian caravan."

<sup>22</sup> Said the still present toll-collector: "Your wish, captain, I cannot oppose - otherwise I would have done everything to serve such a guest without any payment in the best possible manner; allow me only this - that I at least am allowed to stay in your company!"

<sup>23</sup> Said the captain: "By that you will give me the biggest joy. I am only terribly sorry that the rest of my family is not here at the moment, but in Serrhe, from where they only will return within a few days. But I still have many people and you will not be short on anything."

<sup>24</sup> Said one of the priests: "Lord, are we also allowed to stay in your company?"

<sup>25</sup> Said the captain: "This our great saviour has to determine; since you did not receive him in a way he can be joyful about you."

## **- Chapter 130 -**

### **The conversion of the idolatrous priests**

<sup>1</sup> Said I: "These priests should travel to Chotinodora to their chief priest; there they will be instructed on what they have to do henceforth. The time of the old, empty idolatry and the most blind superstition on the one hand and a total none-faith on the other hand, is over; from now on the people will begin to believe in the one, only true, living and for everyone findable and comprehensible God according to the fullest and most convincing truth and they will find themselves in such faith and recognize the immortality of their soul and it's everlasting, most blissful destination. Since the time of the inner light and life has arrived, there is no room for your blind, fantastical polytheism any more."

<sup>2</sup> Now that the God emerges for Whom the citizens of Athens have also built a temple, namely the to-them-unknown God - in which however no idol pictures were set up, but on an altar is lying the books of the old sages of Egypt, and when once a year the people gathered in this temple, wise extracts from the books are read, and the people then edify themselves by it while paying little respect to other idols. When now this only true God starts to act, all the trifle, false, deceptive and false gods must perish before His Spirit. Go to your temple and you will not find another single idol-image in there anymore!"

<sup>3</sup> Here the priests clasped their hands together above their heads and said: "Lord, if so, then we are lost! What will the people say to this?"

<sup>4</sup> Said the captain: "The people are under my power and I know what I have to do during a possible uprising. The people will be in all quietness and calmness informed about the meaning of this. If they will most certainly be content with it - since they were absolutely not content anymore with your conduct - it will be something very good. Should however some of them express dissatisfaction because they were stirred up by you, I have sufficient means in my hands to bring

them to rest and contentment again. However, beware of stirring up anyone; because you know my seriousness!

<sup>5</sup> If however the temple - which anyhow means nothing here - is clear of any false gods, then consecrate it to the unknown God on my instructions and your betterment and inform the people accordingly, and they will be a thousand times more content compared to now, where you call them together almost three times a week with your cymbals, to preach to them the will of any god whom you have invented under all kinds of silly and meaningless ceremonies, for which you demand sacrifices from all of them.

<sup>6</sup> If any somewhat brighter person does not give something, he is threatened with all sorts of Divine punishment for here and the beyond and is for some time excluded from the society of religious fools. And for that, we unfortunately have to lend you a supporting arm, so that you can keep your reputation; if we would withdraw this support, the people would immediately start to tell you something else! Since you only exist in all your fraudulence because of our supporting arm, you can, as announcers of the truth, even more lean on our arm. Can you not see that?! If the people pleasingly and willingly gave you an sacrifice for your lies, they indeed will give you even more pleasingly a measured sacrifice for the truth. As a layman, it makes clear sense to me – why cannot you as truthful priests and gods see this?"

<sup>7</sup> Said a more moderate-natured priest: "All this is quite good and true! It would be very good to preach the truth to the people if one only had it yourself; but from where should we get it? This is an entirely different question!"

<sup>8</sup> Said the captain: "For that this Saviour has given you the right advice already. Travel to Chotinodora! There the senior priests will give you the right directions; act accordingly and everything will go smoothly! Travel there still today and let you be instructed - then come back and teach the people the truth!"

<sup>9</sup> Said I to the captain: "Let them stay here for today; but tomorrow they should do according to your advice. For today they might experience a few things here which might still open their eyes."

<sup>10</sup> Said the captain: "Thus stay here in this company for today, which you should be worthy of as people, but not as priests!"

<sup>11</sup> I now said somewhat secretly to the captain: "Since you are after all a person who pleases Me, give therefore to these ten standing there wrapped in poor rags, proper clothes! I have accepted them and they are now travelling with Me as disciples."

<sup>12</sup> Said the captain: "Lord, your will prevails; since your will stands for me above that of the emperor, for I now see it too clearly that also the emperor's will must be subject to your will! It is easy to perform with large army masses who blindly obey the general and conquer nations and countries; however, all armies can not, only by the means of their will, destroy metal statues and heal an incurable fever in an instant. I myself possess great power to control many soldiers and mercenaries; despite all my power, I still had to see my son suffer for four years. Therefore, oh you good, wondrous saviour, the power of your will is standing endlessly higher than the power of all emperors and kings on the whole earth, irrespective of how large and wide it might be!"

<sup>13</sup> He then summoned his servants and instructed them to dress the ten men with the best clothes. This happened within a few moments and on top of it, the captain gave them copious amounts of Roman money. After that they returned to us, completely dressed as Romans.

<sup>14</sup> Especially the giant looked so impressive, that the captain involuntary proclaimed: "Oh, what a marvellous male figure! If your soul is equally large and well-formed, you will still do great things on earth!"

<sup>15</sup> Said I: "Certainly, this can easily happen, it all depends on the right life-seriousness! However, people who never could greet a friendly day, have toughened their seriousness in battles at night and will surely therefore not leave their life-seriousness unattended to at the friendly life-day."

## **- Chapter 131 -**

### **The Roman captain finds his siblings**

<sup>1</sup> Said the giant highly moved: "Oh you most divine, exalted friend of the people! All ten of us were the children of a rich prince at the great Caspian Sea. We lived in peace and our nation was probably one of the happiest on earth. Then suddenly wild hordes came from the deep north and robbed, burned, murdered, everything they encountered. Then our father said to us: 'Children, here is no resistance possible, but we have to flee otherwise we are lost!' The will of the father was holy to us and we fled to the mountains and escaped the wild hordes. We travelled over the mountains and finally reached this side of the high and wide mountains. Our father died five years ago and the Euphrat was his grave; since we could not give him any other grave.

<sup>2</sup> All the time for ten years, we have lived in underground caves along the river and out of necessity have lived from herbs and - unfortunately - wretchedly sustained ourselves through some harmless robbery. The silver and gold and pearls and gemstones originated mainly from what we have taken with us from the royal treasure, although lately we did not despise to take from the abundance of other rich people. However, what we hid in our caves, we have given to you, oh Lord and Master, when we experienced the never defeatable power of your word and your will.

<sup>3</sup> We asked you only for the mercy to allow us to follow you and to learn from you as most keen disciples, which surely will replace our great loss. And thus we can say: We have endured life's most terrible and bitter experiences and know life's wretched and bitter seriousness, and now anything can hit us as it wants to, we will not tremble before anything, and least of all before this what for the first time in our lives promises us a true light on the further ways of this our earthly life, with such infallible signs like no mortal eye has ever seen.

<sup>4</sup> Yes, Lord, in us you will have scholars of the most uncompromising will and seriousness! Oh, just make soon known to us what we should do and we will act accordingly with such steadfast courage which could only be found in those kind of people, who at all times are used to cold-bloodedly look death in the eyes!"

<sup>5</sup> Said I: "Remain faithful to such your principle and you will profit endlessly more than you ever have lost!"

<sup>6</sup> However, when the captain heard such from the ten, tears came to his eyes and he said: "Oh brothers, all this the known God has wonderfully arranged! can not you remember to have lost a brother once of hardly ten years of age? See, your father was also mine! I was caught while completely without a care in the world, picking flowers in a grove. All begging was in vain; the child thieves dragged me over the mountains and in Sidon I was sold as a slave to a Roman ship. In Rome, I again was sold to a noble Roman as a slave; he however liked me and since he had no children, he adopted me, gave me my full freedom and raised and educated me as a soldier. In time I became what I am now, of course more by my money than by merit - and has been placed here a few years ago as a commander.

<sup>7</sup> Yes, I already want to state, that this now most wondrous Saviour in his divinely clairvoyant soul, secretly knew about all this and wisely arranged it for us brothers find each other here. For this

reason I had to come here as commander, because you as my unfortunate brothers were staying – unfortunately, sadly enough - in my proximity; because if you had been caught by my soldiers and brought to court before me, we, just like now, would not have recognized each other, and I certainly would have to find ways and means to free you from all evils. And all this we have to thank the one, true, to us still unknown God, Who most certainly sent us in this saviour an apostle, who had to free us from the dead gods and in their place show us the one, true God. Is it not like that my dear, noble brothers?"

<sup>8</sup> Said the big one: "Yes, most noble brother, it is precisely so! How much did we not cry about you and have searched for you in our whole big country and all the shores of the large lake were searched - but, all in vain! Until this hour, we did not hear anything from you. Only our only sister, who quite often had peculiar dreams, dreamed once that she saw you in a great, beautiful city and also has spoken to you and that you specifically instructed her to tell us that we should not mourn so much about you; since you are alive and in good hands. Oh, what joy would it be for her now, if she would be still alive! But she will hardly be alive anymore; because during the attack and the great escape, she, the only one, and her mother were lost, and most likely fell into the hands of the wild hordes. Only the great, to us still unknown God will know what has become of the two poor ones! Perhaps they still live somewhere in great misery?!"

<sup>9</sup> Said I: "Oh no, My friends, the to you still unknown God, has also provided for them! They also came unharmed over the mountains to the vicinity of the Euphrat and came with the help of a returning trade caravan to Chotinodora. There your sister is now the good wife of the to you well-known toll-collector Jored. He already had a few wives, but he also took this poor person as wife because of her beauty; she now is his favourite, although she did not yet bore him a child. But he has children with the other wives, whom your sister loves as much as if they were her own. I stayed for three days in his house and his whole house has adopted My teaching; but I did not want to tell him anything about what still awaits him here. It will bring him even more joy if he shortly - through you My captain - will learn all this. Until now he did not know at all who his beloved wife is and from where she has come; because neither his wife nor your already quite elderly mother, who live very quietly with him, have - out of fear of any betrayal - told anyone who and from where they are.

<sup>10</sup> Therefore, if you go there, initially tell only Jored under four eyes and also tell him how I have arranged everything! Then he and his son will have an exceedingly great joy about it and even greater, your sister and your mother. In short, if you soon go there, you will see wonders upon wonders, which took place during My stay there. However, let this be now; because we still have to attend to entirely different and much more important matters here.

<sup>11</sup> Above all let us now go out into the open and we will immediately find something, whereby I can bring you in even closer acquaintance with the still to-you-unknown God, and this is surely worth more than a thousand of such romantic life stories of people, of which there is no shortage on this earth.

<sup>12</sup> All this I have long since provided for and knew about you and all your earthly life-relations; but I also knew that My Word will find a good earth with you and therefore I came to you, to bring you all consolation. However, the very greatest consolation for you is that in Me the kingdom of the still unknown God has come to you and with Him, the everlasting life of your souls!

<sup>13</sup> For look: To what use are all the treasures of this earth to a person, if he soon has to leave them for ever? Is it then not incalculably more clever for man to gather such treasures which exist forever and assuring the soul for ever the most blissful and most delightful life, namely that a person already in this earthly life, reaches the clearest and undoubted conviction that with him, the true, most perfect and freest life only has it's fullest and truest beginning after the death of the flesh?"

<sup>14</sup> Said all, even the priests: "Yes, Lord, this would be of course the highest and best what man on

this earth could attain! However, there is a wall which until now nobody could break through, and the highly fatal veil of Isis, which until now no mortal has ever lifted. There have been very wise people here and there who have found out this matter at least in so far that there is indeed something about it; but about the where, when and how, all the many thousand times a thousand questions still lie completely unanswered. If it would please you to answer these questions for the human mind, then the greatest fame and the highest gratitude of all men belong to you".

<sup>15</sup> Said I: "If I would not be able to do this, no being in the whole of eternity would be able to do this, and without this ability of Mine, also no life in the whole, endless space would be conceivable; but because I am able to do all this, everything is and lives in endless space and improves by manifold existence-changes, from the mosquito to man and from the little sun dust-particle to the sun. But now lets move outside and see by what we might be approached!"

<sup>16</sup> Thereupon all got up and went with Me into the open.

## **- Chapter 132 -**

### **The captain's complaint about the war in the animal kingdom**

<sup>1</sup> The captain led us along the river onto a small hill sparsely overgrown with palm trees, from where one could enjoy quite a marvellous view all around into the far distance and overlook the river and it's wide bends very far away, almost to the vicinity of Serrhe. There we sat on the lawn and enjoyed for some time the really nice distant view and the captain told us one story after another about occurrences taking place here and there and all listened to him attentively; for he was a good speaker and commanded the Greek language quite well, which everybody in our society understood, because this language was in almost the whole Near East the most widely spoken.

<sup>2</sup> While the captain was still busy with his story-telling zeal, a gigantic eagle happened to fly quite low above us, carrying a rabbit as prey in it's mighty claws.

<sup>3</sup> And the captain said to Me: "Most elated and most wondrous Saviour, see, this again was a piece of a sad nature-story, where one on the whole dear earth sees nothing than hostility upon hostility! One animal is the enemy of another and this continues up to humans, who in the end is the biggest enemy of all other things and beings, yes even his own, he does not spare in his rage and fury. Only the same species of animals seem to have a kind of unhostile love towards each other; however, different species are mutually the biggest enemies. This apparently provides for an all-wise and all-good God a bad witness.

<sup>4</sup> Could the all-wise and almighty God not provide other food on earth for the animals, that they have to kill each other and feed themselves with the corpses? What bad could the poor rabbit have caused the eagle, that he took it in it's mighty claws and carry it somewhere to tear it to pieces and eat it alive? And there exist many such predators who only feed on the flesh and blood of other, weaker and softer animals. Couldn't they feed just as well from the grass like oxen, donkeys, goats and sheep?

<sup>5</sup> The earth is truly wonderfully beautiful and decorated with everything man can look at; but as soon as one has selected a safe and quiet spot to cheer up one's soul with elevated considerations, some evil and envious fate sets up a scene before one's nose, which spoils everything beautiful and elated for many days.

<sup>6</sup> I am a soldier - a warrior - and it does not befit me that I am so tenderhearted - but I just have been made like this and therefore it is impossible for me to understand that an all-wise, all-good, almighty God-being - if there is one - can find pleasure in the mutual and continuous killing and guzzling of his creatures. It truly must have a soul like those people in Rome who are not amused by anything in the world more than the wild bull-fights and other terrifying horrible scampering of animals.

<sup>7</sup> If however this great, only true God, whom you, dear friend, want to make us more familiar with, is such a patron, then spare us all His closer acquaintance and more so an everlasting life under His rule; since this would be my last and most terrified wish! I then would rather prefer you as a God aeon times more! Yes, I also think that in the end similar experiences have influenced the so wise Diogenes to flee and to despise everything which has the smell of an almighty God.

<sup>8</sup> Once in a wisdom school, where the human worthiness and greatness was over-emphasized by orators, by letting a plucked but still living duck run free, he said: 'There, there you have the worthiness of platonic people!' The actual human has nothing more than this animal, than his poor reason, which serves him to feel the pain even deeper, when from all sides, the life-feathers are plucked out of him!

<sup>9</sup> Lord and wonderful great Master of your secret art, if you can give us a sufficient explanation about this, you will provide us with a great act of charity. I already feel that we should rather return to our house; because here another cruel case of nature could easily take place and this would make me feel depressed and unhappy for days."

## **- Chapter 133 -**

### **Teachings about the soul.**

#### **The nature and purpose of matter.**

#### **The free, autonomic development of man into a child of God.**

<sup>1</sup> Said I: "My friend, if there is nothing else to make you feel obliged to leave this graceful place, you just as well can stay, and I will here with just a few words, explain to you that which disconcerts your soul so! Behold, I knew about this weakness in your soul and therefore allowed this to happen - that the giant eagle would carry his prey before your nose!

<sup>2</sup> It is true that on this earth all life is perpetually exposed to all kinds of enemies and must always be battle-ready to assert itself as life. This battle however applies only to matter under judgement by the omnipotent will of God, which always has to suffer the most when it's inner spiritual life which we call soul, separates itself from the loose matter and rises to a more perfect degree of life.

<sup>3</sup> See, all matter of this earth - from the hardest rock up to the ether high above you - is soul-substance, however in a necessarily directed and thus consolidated state. It's destination however is to return to a unbound, pure spiritual existence, if it has reached through this isolation, the necessary life-independence. But to reach this continuously increasing self-activity, the soul freed from bound matter, must go through all possible levels of life and must in each new level of life wrap itself anew in a material body, from which the soul again attracts new life- and activity substances and makes it its own.

<sup>4</sup> If a soul - which it's spirit out of God sees very clearly in the beyond - is once in a body, be it that of a plant or that of an animal, capable of ascending to a higher level of life through the necessary maturation, then it's spirit on the other side, which is always educating it, causes that the body,

which is useless for the future, is taken from it, so that it can then, as already gifted with higher intelligences, form another body for itself. In this body, for a shorter or longer time, it can work its way up again to a greater intelligence of life and activity, and so on up to the human being, where, already completely free, it will then, in the last body, attain full self-awareness, the knowledge of God, love for Him, and thus full union with its spirit in the beyond, which union we call the new birth or rebirth in the spirit.

<sup>5</sup> If a human soul has reached this degree of life, it is perfected and can as a perfectly independent being and life not be destroyed and devoured anymore by the most general Divine all-being and all-life.

<sup>6</sup> The surest sign of the already attained life-independence of a human soul is and consists therein that it recognizes God and even loves Him with all its strength. For as long as a soul does not recognize God as a being separated from Him, the soul is still blind and deaf and not free from the power of the Divine almightiness; it then still has to fight immensely to free itself from such chains. But as soon as the soul begins to recognize the true God as outside of itself and begins to properly perceive Him inwardly through the feeling of love, it then is already free from the bonds of Divine almightiness and belongs then also already more and more to itself and is therefore a self-creator of its own being and life and thereby an independent friend of God for all eternities of eternities.

<sup>7</sup> If so, the actual being loses actually nothing if the further unusable body is taken away from it, so that it can reach its final destination even quicker.

<sup>8</sup> What is it about the body of this rabbit with which the eagle satisfies its hunger - at the same time freeing the soul of the little animal, so that it already has the full ability to rise to a higher level of life? The eagle also has a soul striving for the same destination. In the flesh and blood of the rabbit exists also even more coarse soul-substances. They will be united with the-soul substances of the eagle so that the eagle's soul thereby becomes a little softer and more intelligent and after the loss of its body, can already become something of a human soul, gifted with a considerable amount of light, courage and power.

<sup>9</sup> On this earth, this is the way for the growing up of the children of God. Life is and stays a battle with all kinds of enemies until its struggling succeeds to gain victory over all matter out of its own power. And as such you should not be surprised about all the material enemies of life; since they are not enemies of the actual life, but only enemies of the material virtual life, which actually is no life at all, but only a tool of the true, inner, spiritual soul-life, and is the means whereby it can work itself up to the ever-increasing, truest actual life-freedom, which would not be possible without this temporary intermediate life.

<sup>10</sup> God of course can with His almightiness produce a spirit with perfect wisdom and power out of Himself, and countless many in one moment - however, all such spirits would not have any independence; since their will and actions are nothing else than those of the Divine Itself, which must uninterruptedly flow into them, to move and act according to the Divine will. For themselves, they are absolutely nothing but pure momentary thoughts and ideas of God.

<sup>11</sup> Should they however in time become possibly independent, they must go the way of matter or the judged and thus the fixed will of God, in the manner as you have it before your eyes on this earth. Only after they have this, they are independent, self-thinking and voluntary acting children of God, who indeed also always do the will of God, but not because it has been imposed on them, but they recognize it as highly wise and decide by themselves to act accordingly, which is then for themselves life-rewarding and provides for them only then life's highest bliss and happiness.

<sup>12</sup> You see, My dear friend, this is the way things are and because they are like that, you can increasingly recognize and admire the one, true God's highest wisdom, since you can see from that

how God - out of His very own love and wisdom - can form and raise His very own thoughts and ideas to independent, Himself-perfectly-resembling children! If you have understood all this only to some extent, then tell Me your own opinion about all life of nature!"

## **- Chapter 134 -**

### **The captain's account of the wise Illyrian**

<sup>1</sup> Said the captain: "Listen, you exceedingly great Master Saviour, I now truly don't know what I should admire more about you - your most miraculous word- and will-power, or your extraordinary theosophical wisdom!"

<sup>2</sup> I have once spoken in Rome to a person who was born in Illyria and who was an unusual person. One could ask him about the most peculiar and often most secret things, he precisely knew about it. If you ask him about the destiny of any person, he said: "If you do this, then this will be your lot, and if you do this and that, then inevitably this and that will happen to you!" To me he precisely foretold that I will be stationed closely to the extreme end of the great kingdom in the east and that I will encounter many wondrous things, all of which became true until now.

<sup>3</sup> This person - whose appearance did absolutely show nothing striking - I confidentially asked what he thought about the gods. And he said: "In the way they are now considered and worshipped by you, I regard them as nothing; for they exist nowhere - neither in nature and even less so in any kingdom of the souls and spirits. The images of them are only works of humans and the human imagination gave them their form. In ancient times, they were only corresponding representations of the various workings of nature-forces - recognized properties of the one, everlasting true God, Who, however, is not recognized anymore by present man."

<sup>4</sup> However these properties should not be taken as if among them the only true God existed, but only as that He, by His highest wisdom and willpower, calls forth man as His own image, out of the matter of the earth through many natural life-levels to finally humans. The earth consists of endless many souls and man's soul as the actual true human, is also a manifold soul in one form and skin, namely as manifold as their intelligence and their inner and outer views and observations are. But man does not recognize this anymore and cannot recognize it, because man, through his carnal desires, has removed himself too far from himself. Self-love and prostitution has plunged man into a great and strong night of life, from which only God Himself can rescue him and - as he saw it - possibly also will do shortly. But He will not begin with Rome, although also not outside of this large kingdom.

<sup>5</sup> See, Master, this is what the strange Illyrian said. If he would be able, together with this his extended wisdom, to perform also some signs, he would almost be regarded as a god. Through me, he found many very inclined listeners and sponsors; however, after a year he said goodbye and said: 'I indeed have found many friends here, but also an even greater number of enemies from the sphere of priests. Secretly they are after my life; therefore I also will leave from here very secretly.' I provided him richly and accompanied him safely to the coast of the Adriatic Sea. There he boarded a ship and with a good wind, he sailed back to his native country.

<sup>6</sup> I only mentioned this person to show to you that I, from what you have so wisely explained, already had some pre-conceptions and therefore could understand you now more easily. But this what you have now said about it, stands endlessly higher and is transparent and nearly for everyone clear to understand. However, if I now pay my close attention to your signs, your almost omniscience and your wisdom, I also think of the strange prophecy of this Illyrian, according to

which the great, only true God - and this very soon - will pull the nations from their night, and this within the boundaries of the great kingdom. In the end, you are yourself such an envoy of the only true, great God - or even identical to Him?!

<sup>7</sup> If the one or other is the case, then say it to us, so that we can act accordingly!"

## **- Chapter 135 -**

### **The person of God. The will of God and the will of man. The power of the will.**

<sup>1</sup> Said I: "Whether it is this or that is not applicable here, for whichever way it is, your heart must tell! If I Myself would tell you, that I am this or that, you would not attain any spiritual advantage for your soul. That I am, just like you, just a person, you can see with your own eyes and touch with your hands; however, that also God is a most perfect man, otherwise man could not have been His image, you can also imagine.

<sup>2</sup> However, every person can also totally resemble God in every aspect, if he makes the recognized will of God completely his own. Until now, you did not know this; but I do not only prove this to you by words, but rather a lot more by the deeds which I perform before your eyes.

<sup>3</sup> You now think by yourself that I only speak like this, as if also somebody else could do the same; however, for that I can not give you any other rebutting proof than only this - that I will now call one of My older disciples and tell him to also perform some signs."

<sup>4</sup> Said the captain: "Yes, I do not doubt this in the least that every one of your disciples can perform the same for our eyes which you yourself can do; however, the disciple will pronounce it, and you will want it, and it surely will happen what he pronounced."

<sup>5</sup> Said I: "Oh no, there you are immensely mistaken! He only will unite his will with the will of God in the same manner as I am doing it, and from that combined will, the already accomplished deed will happen.

<sup>6</sup> I tell you: If you fully recognize the one, true God and loves Him above all and makes His well-recognized will your own, and in addition also fully believe and do not doubt, you can say to those mountains there: 'Lift, and throw yourselves into the sea!' - and it will immediately happen what you together with God wanted!"

<sup>7</sup> Said the captain: "Yes, yes, this can be so indeed; but the question remains if God wants it and will allow it, what I want in this moment, even if I otherwise have fully subjected my will to the Divine will - for God forever cannot want something silly. The destruction of those mountains, however, if I wanted it, would be in every case something very stupid and exceedingly evil, and God would not combine His will with mine! Am I right or not?"

<sup>8</sup> Said I: "This time not in particular, since I told you this only as an example. For it goes without saying that he who for once has united his will fully with the will of God, also adopted the Divine wisdom - at least partially. Such a person will then also recognize if that what he wants, is also good and wise. If he sees this, he also only wants to do with God what is right - and what he then wants, will also take place, if the person does not doubt; for if a person doubts, this doubt is a result of the still not full unification of his will with the will of God. But now ask from one of My disciples

an arbitrary sign; it only has to be logically possible and reasonable!"

<sup>9</sup> Said the captain: "So, you call one of them; since you know their abilities the best!"

<sup>10</sup> Said I: "Peter, come, if you have sufficient faith and listen what the friend wants!"

<sup>11</sup> Here Peter quickly went to the captain and said: "Friend, what is it you want me to do for you?"

<sup>12</sup> Said the captain: "If you can also do something, look over the other side of the river. There a wild undergrowth has grown around a clumsy rock. In it there are a lot of evil and very poisonous snakes, and not infrequently they harass people and animals in a wide area; take them away by the power of your will united with God, and also destroy this loose brood of animals!"

<sup>13</sup> Thereupon the disciple stretched his hands towards the indicated spot and in one moment it disappeared from existence.

<sup>14</sup> When the captain saw that, he said: "Lord and Master, if your disciples can learn that from you, then I myself want to follow you and also be your disciple; because this is a thousand times a thousand times more than ten-thousand times ten-thousand Roman soldier legions! Equipped with such ability, the whole world belongs to me and I can improve it by wise laws."

<sup>15</sup> Said I: "This I could do Myself in this moment, if it would be good for all people. But then the wisdom of God says: They are still not ripe for it; therefore I also go only to those places which I know that their citizens are ripe to accept a higher revelation. But now the sun has come quite close to the horizon and it will be good if we retreat to the house."

<sup>16</sup> Said the innkeeper who of course was also with us: "Lord and Master, I am very sorry that I can not have the mercy to accommodate you all in my house! However, at least some of your disciples should also be my guests."

<sup>17</sup> Said the captain: "Friend, not today, since today you are also my guest; but tomorrow we all will be your guests and the day after tomorrow, if these wondrous people could not at all be persuaded to stay, we will accompany them to Serrhe! But now let us go; for I hope that at my place, the ordered supper is already prepared!"

<sup>18</sup> We got up and went back to the house of the captain, where supper was already waiting for us. The innkeeper still visited his house, but soon came back to us.

<sup>19</sup> It was an entirely Roman meal and some disciples did not really dare to reach for the bowls.

<sup>20</sup> But I noticed this and said: "What I eat, also you can eat without worries!"

<sup>21</sup> They then took courage and ate and drank the Roman wine. Soon all became cheerful and we stayed up for the whole night, in which to all present, the main principles of My teaching was made known.

**Appreciation of beauty, a blossom of truth.**

<sup>1</sup> We stayed awake all night as it was My wish and finally also the wish of all. Only one hour before sunrise we went outside, namely to the beautifully arranged garden of the captain. There were graceful walkways of foliage and lawn benches, a lot of flowers of all kinds, a rose forest, jasmine brushes and also spikenard oil plants were there in great quantities. In addition there were all types of noble fruit trees which grew anywhere on earth and all admired this skilfully, beautiful and usefully arranged garden.

<sup>2</sup> I said: "See, just like this model of a garden, also a right person according to the will of God should be arranged! He also should combine the true and good with the beautiful and elated. If he does this, he thereby proves that he resembles God, his Creator, in everything.

<sup>3</sup> Look at the great charm of all these flowers! How delightfully they are decorated and one outranks the other's magnificence! Yes, why so? In the end following the blossom of a still so charming beautiful rose, is only a very simple and never good-looking seed, whose predecessor was the blossom, and the so beautiful blossom was not really necessary for the seed's production. However, God therefore also choose for all His works the aesthetic in the highest degree, so that thereby also in man, the necessary sense of beauty is awakened for all bliss. Once this has been fully awakened in man, such a person is then also receptive for all truth and for all good, which Originator is the truth.

<sup>4</sup> See our dear friend the captain has a lot of sense for everything beautiful and therefore also for what is useful and good! If he would not have such sense, then also these My truths which guide man to the recognition of the only true God and to the recognition of himself, would be indifferent to him and he would not have accepted them; but because he possesses a lot of sense for beauty - of which the outlay of this wonderful, beautiful garden is more than sufficient proof - he also was the first who was most concerned about the reception of My life-teaching here and to follow it strictly and precisely. Therefore everyone should do likewise and it will be credited to him by God quite well!

<sup>5</sup> If you go to the house of a person and you find it very neatly and according to circumstances elegantly arranged, you already can reckon on it that this person's inwards is arranged likewise. But if you come to a house of another person and find everything dirty and a general total lack of homely order, you immediately can turn around and follow the sentence given to you by My disciples, namely to never throw the pearls of My gospel to the pigs! It would also be totally in vain; for as was said: a person who has no sense of beauty, which is actually the blossom of truth, has also no sense for the truth, which follows the blossom as a useful life-seed.

<sup>6</sup> However, by that I do not want to say that a person should do nothing else than to strive by all kinds of earthly costly means to enhance his house, his gardens and his fields and pastures to such splendour to greatly amaze everyone else. Because such over-extensive sense of splendour would only too soon degenerate to the densest self-conceit, self-love, arrogance and lust for power; for the poorer people, it would only be a testimony that the owner of such splendour must be an excessively rich person. One would, to get something from him, honour him too much by excessively admiring his splendour, whereby such a person soon and easily could overdo it and invest even more to make people serve him even more and finally gain some imperious right over the admirers.

<sup>7</sup> Therefore such excessive sense for splendour and beauty means nothing, because in the end, it is even worse than decaying filth. Such sense means arrogance and is a sin of human nature,

which never promotes the soul to the everlasting life. However, the sense for beauty and order, which produces with it's diligence and true zeal only everything beautiful, true and good - like this garden here - is a virtue which can be most certainly recommended to everyone.

<sup>8</sup> But now about something else; since now the captain and the toll-collector are arriving, and I do not want to praise the garden too much in their faces; afterwards the captain will anyway hear about what I meant by it."

## **- Chapter 137 -**

### **The visit to the temple of wisdom**

<sup>1</sup> Now the captain together with the toll-collector came to Me and excused his short absence due to the necessary fulfilment of his office- and state duties. The toll-collector also did the same, but thereupon he invited us to the morning meal at his house and since the captain wanted to be his guest for the day, I agreed to it and we went to the spacious house of the toll-collector, from which the trade caravan which arrived the evening before, departed an hour earlier. There we consumed the well-prepared morning meal and afterwards the disciples taught My teaching to the priests and showed them the very reason why I actually have come to this world.

<sup>2</sup> I Myself taught the captain and his son, who accepted everything which they heard with the greatest joy and most firm faith. And like this, also this day passed with good conversations and works and I again advised the priests to visit Chotinodora, which they solemnly promised. Thereupon we went to bed and departed early the next morning by sea to the considerably old town Serrhe, accompanied by the captain and his healed son and under many greetings of the toll-collector.

<sup>3</sup> On arrival, the captain quickly led us to his family who stayed at the house of a colonel whom they visited and who was a close relative of his. How big the joy was of the wife of the captain when she saw her son completely healed whom she already believed to be dead, everybody can easily think for himself and it requires no closer description.

<sup>4</sup> Since we arrived in this town when it was already late in the evening, the arrival of the large group went almost unnoticed. We accepted the most friendly offered accommodation by the colonel where we stayed, with everything well provided for, for five days.

<sup>5</sup> Not far from this town on a moderately high hill, stood a temple which was dedicated solely to wisdom. In this temple there was no idol set up, but on a altar were lying all kinds of books and ancient scriptures. In the books, all kinds of wise proverbs were written and some prophecies from ancient times.

<sup>6</sup> On the fourth day, we visited this temple and it's three old priests. We were about four hundred people, since many from the town have followed us. In the town we healed a great many illnesses, made the blind seeing and the deaf hearing again, and many accepted the teaching and subsequently followed it's life's principles.

<sup>7</sup> When we arrived at the temple and the three priests saw the Roman colonel, they came out of the mostly locked temple and asked the colonel with the deepest reverence what it was he wanted at this unusual time.

<sup>8</sup> The colonel however, pointed to Me and said: "This First and Highest of all first and highest, has

come and want to see your temple of wisdom and look at your scriptures. Therefore open the door and let us enter it's holy halls!"

<sup>9</sup> Said the priest: "This your request is very untimely for us, however, since you insist, we will do it; but you must take the responsibility on yourself, even towards the strict and relentless gods!"

<sup>10</sup> Said the colonel: "Yes, yes, this I do without hesitation; since I myself must convince myself if it is written in your ancient books of wisdom like this most wise and with all powers of the gods gifted Man has told me."

<sup>11</sup> Only now the three priests agreed completely and after a few bows, opened the gate in front of the temple, which was one of the biggest. We now entered and the priests pulled an old book from beneath the altar, which was written in an old Indian language; only one of them could read it and only partially understand it."

<sup>12</sup> I Myself showed him the place which he should read and then translate it.

<sup>13</sup> He looked for some time at the place, read it and then translated it: "From the mountains where the jackdaws (Kauka) nests in large crowds, a stream originates, which mightily flows, wide and far. At it's shores I saw cities large and small and on it's wide back it carries the load of many. However, see there, I saw a load swimming on it's back - there was a heavy night in the whole, wide vicinity from the beginning of the stream up to where it ends in the great world-sea. But the load carried a person whose face shone brighter than the sun, and from his mouth shot flaming arrows and swords. At the shores were lying many dead, and those who were hit by the arrows from his mouth, started to stir, became alive and it was fully daylight around them. But the load still carried other people who lived and also had a light in them and shone like the full moon. Also from their mouth came a light, which resembled the light of the morning star, and those who were touched by the light, although being dead before, became alive again and afterwards walked like during daylight. This had the effect that soon afterwards, the whole stream became light. When the whole stream shone, it became cheerful on it's shores and many rushed to it and washed their faces and see, all shone who climbed into the river and cleaned themselves in it's bright shining floods!

<sup>14</sup> Later I saw the stream again and saw no light anymore, and again the heaviest night sitting on it's back, and I looked at it for a long time but no light appeared! And I heard a voice like the rushing of many winds through dry brush wood and the voice spoke: "Woe you, bringer of night, if I will return! My judgement will hit you twice; since you were light and again became night! I say it to you and you say it again to your worms! This is the will of the First and the Last, the Alpha and the Omega!"

<sup>15</sup> Hereupon the priest bowed deep before his book and placed it, wrapped in finest linen, back at it's original place.

<sup>16</sup> Then the colonel said to him: "Do you then have a good understanding of what you have read?"

<sup>17</sup> Said the priest: "Lord, if I understood this, I would be sitting in Delphi on Pythia's tripod!"

<sup>18</sup> Said the colonel: "See, what you don't understand, I understand quite well as a soldier and can explain it to you! Look, here this Man Who has come from the heavens to us people and now spreads the light from Melitene up to Serrhe! Listen to Him and you dead will become alive and see your salvation in the brightest light! Those other men who came with Him, are those whose faces shone like the full moon. Their word is a true life morning star and who accepts their light, will shine in their souls full of life just like the words in your book which are indicated under the picture of the morning star. Do you now understand what time is it now?"

<sup>19</sup> Now the priests were astonished about the colonel's wisdom and asked him with great reverence

who and from where I was.

<sup>20</sup> Said the colonel: "I already have told you from where this God-person is; if you know that, you anyway know what you have to do. Make sure that also you are made alive, so that also you can shine in front of all people who will come to you to obtain from you the right wisdom of life of the soul!"

<sup>21</sup> Thereupon one of the priests came to Me and said: "High Lord from the high heavens, give us the right wisdom!"

<sup>22</sup> Said I: "There stand My disciples, turn to them and they will show you the way on which you have to walk and to act to attain the right and true wisdom - however not here in this temple but in the colonel's house in town! Go there and let yourself be taught!"

<sup>23</sup> Said the priest: "Oh High One, this is for us a very difficult thing since according to our rules, we should actually never leave this wisdom-height and go down to the valley! For symbolically seen, wisdom only resides on the pure heights and never sinks to the dirty depths, just like the mind of each person resides on the highest part of his body."

<sup>24</sup> Said I: "If this would be right, then I would not have left the bright and highest wisdom-heights of heaven! But if I have done this out of love for you people, also you can leave for once in your life this your trifle wisdom-height for the sake of a higher wisdom; because to attain the highest, it is worth the effort to leave such a hill. From now on, everyone has to climb down into his own depth of humility, if he wants to attain the true life-wisdom."

<sup>25</sup> When the priest heard this from Me, he went to his two fellow priests and said what he heard from Me. Initially they made doubtful faces - but after some thorough consideration, they nevertheless agreed, then went to the colonel and asked him to be allowed to enter his house because I wanted it this way.

<sup>26</sup> And the colonel said: "This makes me very happy! Just come with me straightaway - because we are going back immediately - and be my guests today and tomorrow, for this high Man of all men of the whole earth will most mercifully stay with me until tomorrow!"

<sup>27</sup> Thereupon the priests thanked him and immediately accompanied us; just before leaving however, they gave their wives and children the instructions what they had to do in the meantime and what they had to say if a wisdom-seeker would come during that time when they were away.

## **- Chapter 138 -**

### **The miraculous meal in the colonel's house. The nature and effect of love.**

<sup>1</sup> Just about arriving back in town with the large crowd following us, a large number of people met us, greeted us from all sides and shouted: "Hail to you, great Saviour and forever thanks to you for having freed us from great hardship with your most wondrous almightiness!"

<sup>2</sup> This made the three wisdom-priests wonder - and even more so, when they also saw some of the other priests among the people.

<sup>3</sup> We now reached the large house of the colonel. At that point the many followers greeted us and

went to their houses and residences; however I and all the disciples went with the colonel and his brother-in-law, the captain from Samosata, and with the other house companions into the house, to consume the midday meal. But this was now a true problem; because the captain's wife including the colonel's wife who was a good cook, did in the rush forget to instruct their servants to prepare something for lunch, and for that understandable reason, nothing was prepared.

<sup>4</sup> About that the colonel was a little irritated and grumpy; but he nevertheless recovered quickly and said: "Now then, put all your strength in motion right now, so that we do not have to eat our lunch in the evening!"

<sup>5</sup> But I said to the colonel: "Leave everything as it is; just open the gates to the large dining hall and there we will find everything we need!"

<sup>6</sup> The colonel did this and was not a little surprised when all the tables were laden with the best and finest foods. He now of course asked the wives why they did not tell him before when he was asking about it.

<sup>7</sup> The wives again excused themselves and said they were just as amazed about it than he himself, since they knew about the preparation of this midday meal just as much as he himself. This most likely must also be a miracle.

<sup>8</sup> The colonel then looked more precisely at the food and he noticed that all bowls, spoons, knives and drinking mugs were made from the most shining gold. He then came quickly to Me and said: "Lord, Lord, this is Your work! How have I, a poor sinner, a dark heathen, come to such mercy before You?! I am not even worthy that Your holy feet step into my dirty house - not to mention such most unheard-of honouring which is even too noble for an emperor of Rome!"

<sup>9</sup> Said I: "What there is, is there; but now let us sit at the tables and cheerfully eat and drink what is standing on the tables! For if you want to become God's children, it does no harm if you experience for once already in this life how one eats and drinks in the house of the Father."

<sup>10</sup> Then all sat joyfully at the tables and started to eat and drink. But then the colonel, the captain, his son and both their wives, as well as their daughters and the ten brothers of the captain and all the other invited guests were completely overwhelmed by surprise; since all assured that they have never before tasted such heavenly good food and such incomparably good wine and the women surrounded Me and asked how it was possible to prepare such good food.

<sup>11</sup> But I said: "Yes, My dearest, such does not exist on earth; if however the time will come that on earth among the people through the recognized word of God the true fire of love towards God and the neighbour will exist with the right intensity, then also the people will prepare food at such a fire, which sometimes can taste even better than this. I say to you: The true and pure love is the most holy noble fire; it is capable of everything. It is the best cook, the best landlord, the best spice for all food and the best food itself. Truly, who is fed by pure love, is truly well-fed, and who is satisfied by it, will for ever not be hungry! If such love will enliven you, you will forever not feel nor taste death. Therefore work hard for this pure love towards God and your fellow-man; for this love will give you everything which can make you exceedingly blissful! However, what this love is made of, you have heard during the past three days and thus I cannot tell you anything more about it."

<sup>12</sup> All thanked Me for this teaching and solemnly promised Me to become as great as possible in this love.

<sup>13</sup> Then one of the three wisdom priests said: "How possibly can a mortal, physical person love an everlasting and purely spiritual God? Would God not be in the highest degree cross with such cheekiness of a person? What would an earthly king say if one of us made his affection known to him? What however is a king compared to a god!"

<sup>14</sup> Said I: "A stupid and highly arrogant king, who however did not create his subjects, might behave not too amicably if a very simple and stupid person came to him and said: 'Oh great king, I feel great love for you! Climb down from your high throne and let me hug and kiss you!' The king will surely view this person as a complete fool and by his servants show him the gate; and if he doesn't go by himself, he will have to endure castigation. However, should the subjects show such a king true active love, he soon will accept them favourably and reciprocally and not show anybody the gate.

<sup>15</sup> God, the everlasting Truth, however, is not a stupid heathen of this earth. He Himself is pure Love and hence also the highest Wisdom Himself, which is why He also has created all worlds and the people out of Himself.

<sup>16</sup> Since He Himself is pure love, He wants that all people love Him above all and then also - because all people are His work - love each other like everybody loves himself. If God loves all people like a best father loves his children, why then should the people not love Him above all, once they have recognized Him in a right way?

<sup>17</sup> Verily, I say to you: Without the right love you will not find God, never recognize Him properly and will therefore also not be able to come close to Him! Only love shows you the right way to Him - your mind, forever not! But who does not find the way to God, does also not find the way to his very own life and therefore walks in darkness and on the road of judgement and everlasting death. Remember this from Me; the rest you will hear later on from My disciples."

<sup>18</sup> With this, the three wise continued to eat and drink cheerfully.

<sup>19</sup> However, one of them was quite a bright head and a little later said to the other two: "This wondrous man speaks the fullest truth. Therefore let us listen to him and we will be just fine; since regarding the most solid wisdom, he outranks us a thousand times thousand times!"

<sup>20</sup> For the rest of the meal I did not say anything further; after the meal, the three wise turned to the disciples who taught them the main principles of My teaching, in which the three found great pleasure.

<sup>21</sup> I Myself, however, and the family of the colonel and the captain went outside and left the disciples to work on their own. It goes without saying that all the newer disciples were always keenly present if the older disciples were teaching and made notes for themselves of the main points. Only in the evening did we come together again.

## **- Chapter 139 -**

### **The haggler Jews.**

<sup>1</sup> On this afternoon I visited with the colonel, the captain and their family members a few poor Jews, who practiced all kinds of trade and haggling in this area but profited only a little thereby because the clever Greeks were everywhere ahead of them. The colonel and the captain gave them some presents; I advised them however to move back home and do the work with their hands which they were good at, to earn their daily bread. Since in the country where someone with only a few talents is born, he should stay and feed himself and his dependants fairly. Only people with many and great talents belong to the whole world, just like the sun - because with their spiritual light, they should illuminate the way of life for all other people.

<sup>2</sup> Thereupon one Jew said: "Master, why are we provided with only so few talents by Jehovah for the travels through this poor world? Could He not have provided us also with many talents?"

<sup>3</sup> Said I: "Oh indeed; but He knows best what is good for every person, and therefore He provided you with just the right amount of talents as it is necessary for you. No person is blessed because of his many talents, since the credit for it does not belong to that person but only to God. Who is given much, will also be held accountable for much; however, to whom is given only little, will also only be held accountable for a little. The same sin will one day on the scale of Divine justice have a much heavier weight for the richly talented, than for a poorly talented. For if the lawgiver himself acts against his own laws, then it is worse than if he who was given the law, sins against it. So never envy someone to whom God has given many and great talents; because they will also have to endure a lot more on earth. Therefore be glad that God has provided you with only a few talents!"

<sup>4</sup> When the Jew heard this, he said: "Master, you have spoken quite wisely and right, and it is so; but I think if someone walks at night with very little light, he surely falls much easier into the abyss than he who has a sun to illuminate his way! Once one is lying shattered and dead in the abyss, it is afterwards irrelevant if one has found death in the abyss with little light or with a lot of light. And therefore I think that the one gifted with a lot of light is better off than the one provided with only a little light, because he first notices the abyss from far away and can avoid it, while the one gifted with only a little light, often does not see the abyss although he is already standing right at the edge."

<sup>5</sup> Said I: "In that you are quite right; but this is the very reason why the one with only a little light should nicely stay at home, where he knows the earth on which he is standing also at night and can walk with safe steps on it. In one's own house, everybody will know it best where to go and not make any missteps; but in a large, unknown house, with an inner layout he does not know, he will not get along very well with his weak light. Those whom God gave less light, He loves quite a lot, because He thereby sets up their life-trial assignments as easy as possible, while He sowed a lot of thorns on the paths of the gifted spirits and it is quite difficult to walk on them. Therefore, you small Jewish spirits, get up and travel back to your country! There you will find employment compatible with your light in abundance; but no wheat grows for you here."

<sup>6</sup> Then also the colonel said: "Yes, yes, my dear people, the Lord is completely right! According to my good knowledge, things are quite wretched and bad for you here and I truly cannot make your circumstances any better. Move therefore back to your country; there you surely will find better opportunities than here! Your whealing and dealing earns you nothing and you cannot perform our work because you are not trained for it; therefore you will be much better off at home. So that you can get more easily back to your country, out of love for this Master Who is also a Jew, I will give you some travel money."

<sup>7</sup> When the poor Jews heard this, they rushed home where they lived, brought back their children and said that with those the trip to far behind Bethlehem would be troublesome, since they did not own any pack animals anymore.

<sup>8</sup> Then the colonel said: "I will also give you a fair number of pack animals; but then you have to depart immediately! And if you still would linger, I would be compelled to remove you by force!"

<sup>9</sup> Thereupon all agreed immediately that they would leave already today rather than tomorrow. After that all means were put into action and within one hour, they had collected everything and immediately set out.

<sup>10</sup> They counted seventy heads and therefore became quite a burden for this town who had a significant number of local poor people. However, at home most of the Jews owned land and left it to bad servants to cultivate, because they thought that through their whealing and dealing they

would make greater profits. But they impoverished and I freed them from their great suffering.

<sup>11</sup> This was surely also a quite good deed! Therefore every true follower of My teaching should strive to free similar prisoners from their suffering if he has the means for it, and I will repay him already here and even more in the beyond, as I have already in advance repayed at this opportunity the colonel with a thousand pounds of purest gold, because I knew in advance what he would do.

<sup>12</sup> Furthermore nothing especially noteworthy happened in this town. The disciples have fully converted the three priests and I also have blessed a faithful doctor, so that he, by laying on of hands in My name, was able to fully cure many sick. And so also the following day passed quickly.

## **- Chapter 140 -**

### **The return journey to Capernaum. The giant and his sermon to the Jews.**

<sup>1</sup> We stayed in Serrhe for the night and went the next day by foot under many demonstrations of love, upstream, namely to Zeugma - also a small town at the Euphrates. The reason why we could not visit this place directly after Samosata was because the captain led us to Serrhe for the sake of his family; and therefore we had to travel backwards from Serrhe to there. From Samosata to Serrhe, the road is twice as far as to Zeugma; however, from Zeugma on the other hand, it is closer to Deba than from Samosata and also from Serrhe, which according to present calculations - since in current times hardly anything is left of these places - was about thirty miles from Samosata.

<sup>2</sup> Now, in Zeugma we achieved similar results than in the other places. The heathens along the Euphrates were often visited by the Jews and therefore also had knowledge about their God-recognitions, and hence it was not that difficult to communicate with them.

<sup>3</sup> For better reporting and understanding and to cap it all, it can be added here that the places we visited which belonged for eight-hundred years to Syria, are now, during My times, regarded part of Capadocia; while Deba, to which I with My disciples travelled after two days, belonged already to Syria, which during My times bordered to the actual Galilee and in fact formed northern Galilee.

<sup>4</sup> We did not stay long in Deba - because of their pig trade, there was not much to achieve with it's citizens.

<sup>5</sup> From Deba we travelled to Cyrrhus, a considerable Greek trade city; here we stayed for seven days, where we in very much the same manner as in Chotinodora, gained many followers.

<sup>6</sup> From there we travelled to the large city of Antioch, where we stayed almost a month. Antioch was already quite old, had an extended trade in the whole of Little Asia and even as far as Europe. From there the news about Me came to the western borders of Little Asia, and to a small king from Lydia by the name of Abgarus, who travelled from there to Antioch to get to know Me. He fully accepted My teaching and even let himself be baptized, converted at home his people and wrote several letters to Me, which I always answered him; but to follow his heartfelt invitation to visit him, I could, because of highly wise reasons, not comply with.

<sup>7</sup> From this city we moved back to Galilee, visited there still many small places and spots and yielded good results with the new teaching.

<sup>8</sup> With this trip, which can be called quite fruitful, we spent the whole summer and when we arrived back at our innkeeper Matthias in Kapernaum, autumn already set in and with it, the feast of tabernacles was nearing.

<sup>9</sup> The innkeeper was surprised about the ten new disciples, and in particular the true giant - who measured a full nine hand spans, thus nine feet according to present day measurements - he reverent admiration. He could not admire him enough, for he never has seen such a giant before; however, the giant was also gigantic in words and his truly thundering speeches had a great effect. In his Roman clothes, he looked even more impressive, which gave his words a lot of emphasis. He tolerated no disaccord; since firstly he was by now firmly convinced and highly competent regarding My teaching and secondly, he learned a lot about the old prophets through their contact with the disciples, and also, especially during recent times, with the so called Jew-Greeks - and thereby he knew through his special oratory talent, to thunder down every argument and opponent against the Divinity of My being, that such lost all courage to engage further with him in a battle of words.

<sup>10</sup> During the time of My rest of about ten days in the house of our Matthias, many citizens and trade people came out and began to enquire about his state and what he was planning to do.

<sup>11</sup> He then looked at them very seriously and said: "As a heathen and Roman I will judge you, you wretched and incredulous Jews! Beelzebub must have fathered you, which is why you are so blind and cannot see that He is the sole carrier of the very same Spirit Who, an endlessly long time ago, as the highest Spirit, has created and consolidated just by His will, heaven and this earth and everything that exists, lives, breathes and thinks on and in it.

<sup>12</sup> We blind heathens have recognized this at the first sign although we did not know anything about it, that His future arrival on this meagre earth was unanimously forecasted several hundred years ago by many prophets, and even the time, the place and many other circumstances were precisely indicated like when, where and how He, the Almighty Himself, will come from His highest heaven as a person down to this earth. Here among us stays the most Sublime! Why don't you believe this? Because you are children of Beelzebub and never ever any children of God! Leave immediately, otherwise you will be crushed by my rage!"

<sup>13</sup> When he started talking like this, everybody got up and left hastily; for nobody was in the mood to provoke him any further.

## **- Chapter 141 -**

### **The failed attack by the chief priest of the synagogue.**

<sup>1</sup> One day, the already mentioned synagogue chief priest and his Pharisees and scribes came to Matthias and demanded to talk to Me, because he heard that I and My disciples were again staying at the inn. He had received from Jerusalem the strictest orders to very precisely enquire about the Nazarene to what he was doing and what his mission was. Yes, he should even take him prisoner and bring him to Jerusalem, dead or alive.

<sup>2</sup> Said Matthias: "Sir, He stays with me, but I advise you not to attack Him in any way - because then you and all your helpers are lost entirely!"

<sup>3</sup> Said the chief priest: "You should never forget that his magic is not able to attack the highly consecrated priests!"

<sup>4</sup> Said Matthias: "Good - He is in that large room over there with His disciples and is currently busy with His midday meal! Go in and talk to Him yourself!"

<sup>5</sup> The chief priest then went to the closed door and knocked excessively hard against the door.

<sup>6</sup> And I said to the giant: "Let him come in and only you speak with him; for he is not worth one word from Me!"

<sup>7</sup> Here the giant opened the door and thundered towards the chief priest: "Just come in you most wretched goblins and scoundrels! Your nice intentions are known to us already a long time ago and we have come here exactly to hear them from your dragon's mouth. Thus just come in, you wild night- and marsh-beasts, and speak, so that the judgement does not have to wait too long to crush you according to merit!"

<sup>8</sup> This address made such an impression on the chief priest and his rogues, that they started to tremble and nobody was able to even stammer one word. They regarded the giant as a Roman vice dictator, who - equipped by the emperor with all governmental powers - has come to kill all Jews. When the visitors were standing terrified in front of the open door, the ones standing at the back, showed signs to run away.

<sup>9</sup> The giant then shouted with his immense, thundering voice to the innkeeper: "Lock all doors tightly, so that no-one of these human beasts can get away!"

<sup>10</sup> The giant had hardly finished thundering these instructions to the innkeeper, when it was already way too late for the innkeeper to lock the doors; since these instructions added wings to the feet of the investigators so that they ran away head over heels.

<sup>11</sup> But the giant jumped after the chief priest and immediately grabbed him at his clothes, lifted him like a feather into the air and asked him what he wanted.

<sup>12</sup> But the chief priest said, trembling and shaking: "Lord, lord, according to instructions from Jerusalem I wanted to speak to the certain prophet, when you, most exceedingly terrifying one, confronted me the chief of the synagogue so terribly - and thus I was not able to speak to him!"

<sup>13</sup> Said the giant: "Wretched rogue, you are also never ever worth to come closer than ten thousand steps from this truly God-man, not mentioning speaking to Him! I know everything what the most wretched rogues in Jerusalem and you with your helpers have against this most elated God-man. Woe to you, should you ever dare to touch Him with your Beelzebub-claws! You then will get to know the big Roman!" After that he put the chief priest down on the ground again and said to him: "Did this purest and almighty God-man not perform any signs for you, so that you can believe that He is the very same Messiah Whom all your prophets have forecasted that He precisely during this time and in this country come to this earth to free the people from everlasting death? Speak, you wretched!"

<sup>14</sup> Said the chief priest: "Of course he did already perform many signs, which is why all people are running after him and turn their backs on us, the old priests, who are also instated by God and therein lies the reason why the high priests in Jerusalem are after him! We however depend on Jerusalem and must do what Jerusalem prescribes to us."

<sup>15</sup> Said the giant: "How is it then that all heathens in the towns along the Euphrates are mainly following Him simply because of His elated teaching and that those who believed in Him, soon were equipped with some purely divine power?! A doctor in Serrhe got the miraculous talent to heal many sick by believing in the almighty name of this God-man - and this in an instant - so that the sick is standing there as if he never was ill. Yes, even dead people are getting a new life and are afterwards so well and healthy like a cheerful gazelle in the high mountains! If this is done by the

heathens and they can see it, why not you Jews, from whom it is written that they are the chosen nation of God? But I say it to you in the name of the most elated God-man: You cannot do it since you are since birth money-bags of Beelzebub and thus the truest enemies of God. And if you try to deny this, then you deserve to be totally eradicated from this earth."

<sup>16</sup> When the chief priest heard that from the giant, he started to beg and promised everything good. Thereupon the giant let him go under all kinds of threats and then came back into the house.

<sup>17</sup> The innkeeper however was very fearful about it because he knew about the chief priest's great lust for revenge.

<sup>18</sup> But the giant said to him: "Be completely without worries and trust the power of Him Who awakens the dead, moves mountains and destroys idol-images by His will! I say to you: hundred legions of such scoundrels I do not fear, not to mention this single one!"

<sup>19</sup> Said the innkeeper a little calmer: "Yes, yes, you are quite right! I for my person also do not fear him, and I have the biggest trust in the Lord whom I already know from His youth, as well as His parents, since as a tender boy, He already achieved things which are only possible to God; but I am only a little afraid about you, my most dearest guests, that you here in Kapernaum would get into trouble by these villains, because I only know these scoundrels too well!"

<sup>20</sup> Said the giant: "Just let them come, I alone will finish them off! For these wretched are forever not worth that the Lord, the Holiest since eternity, keep them back with His almighty will and punish them!"

<sup>21</sup> Thereupon the giant returned to us and told us how he, in his just rage, proceeded with the grasshopper of Babel.

<sup>22</sup> Said I: "This was alright indeed, and I allowed it that you proceeded with these power-hungry Pharisees in this way - but also the innkeeper is right: We will not have to wait very long and he will be here with many armed henchmen to bind us and throw us all into jail. What will you do then?"

<sup>23</sup> Said the giant and with him his not less strong nine brothers: "Lord, just lend us some of Your almighty mercy and we will stop their evil craft for good!"

<sup>24</sup> Said I: "Now good, try it; but do not take anybody's life!"

<sup>25</sup> Then all emptied their mugs and they went outside and positioned themselves along the road, each armed with a real Hercules club. It did not take long and a strong crowd of forty lance-servants and henchmen approached - behind them the commander, the chief priest and his helpers.

<sup>26</sup> Here the giant glowed and said to his brothers: "Let them come close up to ten steps, I then will shout to them that they should stop! If they listen, we will talk - if they don't, the clubs will be swung!"

<sup>27</sup> They now came as close as almost ten steps and the giant shouted to them with a quite fear-instilling voice: "Halt, or all of you will be dead!"

<sup>28</sup> Here the Roman soldiers hesitated and stopped.

<sup>29</sup> Then the giant asked them: "What is it you want and who brought you here?"

<sup>30</sup> And the soldiers said to the ten, who they regarded as assumed high Romans before them: "Lord, the chief of the synagogue laid charge with the commander, that evil people-inciters are

located here and we have to arrest them and put them out of action!"

<sup>31</sup> Hereupon the giant thundered: "Oh this most wretched scoundrel of a chief priest! Wait, you will get to know the son of the king of the Caucasus who now is a Roman! Give way you soldiers, retreat immediately and lay down your lances, otherwise you will be hurt!"

<sup>32</sup> The soldiers however said: "We can not do that; because behind us stands the captain who gives us orders."

<sup>33</sup> Here the giant quickly ordered five of his brothers to get hold of the chief priest, his helpers and the commander and he himself will deal with the soldiers.

<sup>34</sup> All this took place with lightening speed. The soldiers were blown into the sea like by a storm and were struggling to escape drowning by swimming.

<sup>35</sup> In the meantime the giant grabbed the chief priest, lifted him up high and said: "Wretched scoundrel, is this how you keep your given word?! This time you habitual liar, will not that easily get away from me! Where are here any people-inciters and country traitors? We are completely calm in the inn and are resting here for a few days because we are a little tired from long travels, and these black beasts denounce us as people-inciters and country traitors! Captain, where is the sea the deepest so that I can hurl him there and he find his certain end there?"

<sup>36</sup> Said the captain: "Friend, leave him; for now I know what this is really all about! This dog tried to use me to catch the to me above all dear Saviour from Nazareth! Oh, if I just could have anticipated this, I would have spoken quite differently to him! But let him go now; I will deal with him further and show him what it means to initiate a Roman to misuse his official duties through false and concocted allegations! But now lead me to the Lord of my life!"

<sup>37</sup> Here the giant once again shook the chief priest in the air so that he lost his hearing and sight and then put him roughly back on to the ground. The chief priest and his helpers then rushed away and he swore by himself to never ever again undertake anything against Me. Then the ten returned with the captain to Me in the house, after the captain ordered the soldiers who climbed out of the water, to go home.

## **- Chapter 142 -**

### **The captain recruits the giant and his brothers for Rome. Acts of love are the true merits before God.**

<sup>1</sup> When the captain saw Me, he was in tears and could hardly speak because of joy. He asked Me forgiveness that he could undertake such against Me.

<sup>2</sup> But I put him at ease and said: "Who does something and does not know that he sins, does not have a sin and therefore also not you! However, the chief priest is truly a wretched scoundrel; but from now on he will be resting. Therefore do not undertake any further hostile steps against him!"

<sup>3</sup> The captain promised this and ate and drank with us, and I Myself explained the origin of the ten, about which he was full of joy. Then the captain conversed with the ten and advised them how they could get through him, through the colonel Cornelius and through the chief governor Cyrenius to Rome, where they would be straightaway instated in high posts, to be able to work a lot of good.

<sup>4</sup> However, the ten said: "Noble friend and fellow official of our brother at Samosata! This offer is very praiseworthy and nice indeed, but we are now disciples of the most high Lord and Master and this is a thousand times reason enough why we cannot accept your love-friendly offer at this stage. Yes, once we have completed our life-school, perhaps then your well-meant offer can still be implemented."

<sup>5</sup> The captain was very glad about the open-heartedness of the ten and said: "That you are completely right about this, requires no discussion; however, since you are, as I have observed it, already familiar with all the main principles of the teaching and precisely know what you have to do, according to my opinion, it is time for you to go under the heathens and tell them about the great mercy-light of God, which you have experienced. What do you say to this?"

<sup>6</sup> Said the giant: "Friend, we have no opinion about that at all; we do what the Lord and Master wants us to do! If we - according to your offer - want to undertake this what you have recommended to us, we then would rather like to do it for the sake of our orphaned birthplace and want to bring to the still very raw and wild inhabitants this teaching of light, of love, of the spirit and of life!"

<sup>7</sup> Then I finally said: "Yes, yes, you are completely right and therefore you can accept the offer of the captain! For whether you for longer or shorter remain at My side, you will not attain more light, love, spirit, strength and life because of it; all this will be given to you through the loyal keeping of My teaching. And if at occasions you require a higher power as witness for the truth of your obtained wisdom from Me, ask Me in your heart about it and what you have turned in your hearts to me about, will be given to you!

<sup>8</sup> When I in the near future will have left this earth personally, I then will pour out the Holy Spirit of all truth over all My loyal disciples and brothers. He will lead and uplift them in all truth, wisdom, power and strength and will unite your souls with the Spirit of love out of God from the beyond and thereby bring about the rebirth of the spirit in you - without it, there can be no true and free everlasting life, but only a bound and judged life which is, compared to the true, freest life of the spirit, true death.

<sup>9</sup> Because when a person does not live freely out of himself, but only through the almightiness of the Divine will like a machine, he is in himself dead and is by no hair's breadth better off than a stone, a plant or an unreasonable animal. However, who lives and acts strictly according to My teaching, will most certainly obtain, what I not only now here, but have announced and promised already quite often, everywhere. Whether someone walks here personally with Me or not, is all the same; to the contrary, he will be looked at by God with even more pleased eyes, when walking with Me only in the spirit, without My personal presence!

<sup>10</sup> Cornelius and Cyrenius know Me from birth. They will look after you well and help you wherever possible."

<sup>11</sup> With that the ten were content and they accepted the captain's offer; they only asked Me that they could stay with Me for as long I was staying in Kapernaum.

<sup>12</sup> And I said: "This you can do, although it will not be seen as a special merit on your behalf; since the only merit before Me is if someone act with love according to My teaching. For you impossibly could do any good for Me, since I do not require the service of any human; and who wants to do good to Me, I always can repay him a thousand times and in general nobody can give Me something which he did not receive from Me first.

<sup>13</sup> However, who does out of love for Me to his neighbour something good, has the true reward of a worker on My field before Me and will harvest his reward. For what you do to the poor in My name,

I will always look at as if you have done this to Me. Therefore you can leave here today or tomorrow and you will therefore not be any further away from Me than now; however, if you in My name do good to the people of this earth, you will be in the spirit much closer to Me than now.

<sup>14</sup> My flesh is not My I, but only My Spirit is My truest I; with My Spirit I am present everywhere and am active continuously throughout the whole of infinity.

<sup>15</sup> What My flesh wants on it's own, does not happen, but forever only what My Spirit wants. Wherever you will be, I am among you and if you will be active in My name, I will be active with you and in you; and if you speak in My name, it is Me Who creates the thoughts in your heart and put the words onto your tongue.

<sup>16</sup> Therefore, if you stay active in My teaching, you can impossibly distance yourself from Me; you would only distance yourself from Me if you would leave My word and would become pure servants of the world like many. Only, this you will never do, and as such you can leave at any hour My visible personality without the slightest damage to your soul!"

<sup>17</sup> With this explanation, the ten were fully content and were also ready to leave with the captain immediately.

<sup>18</sup> The captain was very glad to have recruited such men for Rome, who as warriors would please the emperor and as loyal followers of My teaching, would be able everywhere to convey it manifold to the heathens. The captain thanked Me many times over for this and promised Me to work for the giant that he will already be send as a captain together with his brothers to the emperor in Rome.

## **- Chapter 143 -**

### **Official function and honor.**

**Everything is by grace; only good will has merit.**

**On the awareness of one's own worthlessness.**

<sup>1</sup> Said I: "I am not concerned with the world at all; since this is a matter of the human world-mind. They can become in the world what in an honest manner comes their way, it does not mean anything before Me - only what they will do according to My teaching and thereby according to the will of God.

<sup>2</sup> The external standing of a person does not have the slightest value before Me, but only the standing of his heart illuminated by the Word of God, which is full of love through the love to God and through the love for the neighbour. But if someone holds a high worldly office, he is thereby also placed in a position to do even more good; and if he does this, also his office will have merit before Me - however, the high office on it's own, nothing whatsoever.

<sup>3</sup> Emperor and beggar are completely equal before Me and have as what they are, absolutely no standing before Me - but only this has any value before Me, how they are what they are in My name; since the worldly standing does not count anything before Me. Let this be said to you all well, high and dearly!

<sup>4</sup> Wretched is he who regards his fellow-man as less because he himself holds a high worldly office! The office should have a well-respected standing and the official only insofar as he represents the position; however, the official should certainly not regard himself important, since he is only a servant of the office and not the office itself!

<sup>5</sup> I only told you this, so that nobody regards himself important because of some worldly office; since who does this, is not in My love anymore and his office does not serve him to his life anymore but to his downfall."

<sup>6</sup> Upon which My old disciples said: "Lord, if so, it is not good to occupy an office! We also have received an office from You and in time cannot help it if we are honoured and regarded as something better by the people because of this office."

<sup>7</sup> Said I: "I nowhere have given a command that the people should not honour you; however, you should not fancy yourself because of it, as if you were more than those who honour you, for then you already have received your reward, and your work would count before Me as nothing and would be without merit.

<sup>8</sup> If you as My workers therefore want to be regarded before Me as merited and pleasingly looked at, then say in your heart, if you have done everything most conscientiously in My name: 'Lord, we were lazy and useless servants before You!' (Luk 17:10) If you feel and recognize this in you alive, that you only had been voluntary servants of My solely acting Spirit, I will look at your work as if I did it Myself and still give you the just reward for it."

<sup>9</sup> Said some disciples: "Lord, if so, we are then completely obsolete to You; since You have the power anyway to do everything without our help! If we can not do anything out of ourselves and always have to think that everything what we even do under sacrifice of our lives in Your name, only You Yourself is doing and we therefore are nothing but Your blind tools, we impossibly cannot claim any reward from You! What merit can have a dead weaving machine before the weaver, who only uses it to comfortably produce his canvas?"

<sup>10</sup> Said I: "The weaving machine does not have a free will; but you have it and can freely do what you want. If you voluntary subject yourself to My will and act accordingly, then you do not act yourself but My will in you, which only is good! How do you then have any merit for acting accordingly? See, then you have no merit - but only for this that you have subjected your evil worldly will to My only good will and thereby have become one with Me through the help of your faith.

<sup>11</sup> Verily, I say to you: Without Me you can do nothing to merit everlasting life! If you recognize this in your heart, only then you are My true disciples - and even more: thereby you also have become My true brothers in the Spirit of God!"

<sup>12</sup> Again some disciples said: "This is all quite nicely and very wisely spoken; but we openly admit that all this is somewhat hard and does not sound very convincing. For it does not look very promising regarding the actual freedom of one's own will! And if you have done something good, it does not concern the voluntary doer; for the deed he cannot expect any reward, but only for that he voluntarily has given himself to the recognized will as a borrowed tool. This is peculiar! Therefore man is and stays nonetheless nothing else than a tool of the Divine almightiness and is in and for himself forever a pure nothing. Truly, with such teaching even we who have heard and seen so much from You, could become weak in our faith!"

<sup>13</sup> Here the giant said: "Dear friends, this opinion, I, as the youngest disciple of this Master and God-man, do not share with you! What about a child, in which quite often already from very early on, an evil will expresses itself? Must it not obey the wise will of it's parents and finally only uses it to do what the parents want? And if it has in time found it's way in the will of it's parents, itself becomes wise, knows what is right and good and rejects out of itself the evil, false and injustice. It thereby only then attains a true self- consciousness and a true, reasonable independence. Would the child ever get there, if it had not made the wise will of it's parents it's own?!

<sup>14</sup> And as such also we humans can only then attain the true self-consciousness and true life-independence when we, through our voluntary obedience, make the revealed Divine will completely our own; for in the Divine will must obviously also lay the highest freedom, because God Himself is the most wise and thus freest Being. And if we ever want to put a claim to true life-freedom, we only can achieve this thereby, that we fully think, feel and will as one with Him and then also fully act accordingly. Am I right or not?"

<sup>15</sup> Said the disciples: "Yes, yes, in this regard you are quite right and we only can praise you for that! However, it therefore is still also not untrue, that finally every person has to be content with the narrative he has received; since despite all his discontentment, no other will be given to him. In short, all honour to the great wisdom, power and goodness of our Lord and Master - however, there still never will be a free god going forth out of man - and out of God, never a limited person! And thereby we have said a lot and everything; because that man with his anyway very limited powers must do everything and finally has to admit by himself - and this even with his inner fully alive conviction - that he has done nothing and was only a punishable lazy and useless servant, is such a strange request than something similar never has been heard on this earth!

<sup>16</sup> A wise father will only praise his children if they have zealously worked his fields; but here not only no mentioning is made about it, but it is even demanded, if one has done everything with the biggest zeal, that one should despise yourself more than a cadaver - ah, this cannot be! How can a person ever attain the zeal for a good deed, if he must despise himself because of the good deed?! Yes, man should despise and abhor himself for the sake of sin which he carelessly committed - but not for the sake of a good deed! He only must have a real joy about it and even quietly give an elevating praise to himself in his soul and be calm in his conscience, also even if the whole world would despise him for the deed! However, to despise himself for it and be discontent with himself in the highest degree, if one has done everything with every possible zeal, whatever one has recognized as good and right according to the Divine will, is truly to expect too much from an anyway weak man!

<sup>17</sup> Lord, we ask You for a more complete explanation, otherwise also we have to go like the ones who have left earlier! You came to us and we have followed Your call and have all the time believed everything; but this we do not believe in the way we understand and recognize it - and this therefore because it is not easy to understand and recognize it differently!"

## **- Chapter 144 -**

### **The dependency of human action on the grace of God.**

<sup>1</sup> Said I in a very jovially serious tone: "It is truly not very praiseworthy from you, to suddenly perform like this here! Does there exist any other life, strength and power besides God? God wants to make you as free and independently alive as possible forever and shows you here how you can manage to attain a God-resembling, freest and fully independent life. Why does such love of God annoy you?!"

<sup>2</sup> The means of an own physical life is nothing else than an arm by which you can draw the true life of God to yourself. If so, it has no other purpose than the one determined by God.

<sup>3</sup> If you then currently act only as physically living people and search for your own honour in such actions, and giving yourself a good testimony, your are identical to the Pharisees justifying themselves in the temple before God and say: 'Lord, I thank You that I am not like many others, that I kept the law from the first until the last letter and fulfilled everything precisely what Moses and

the prophets have prescribed!' I already have given you this parable but you have forgotten it. If you would have remembered it, you also would know that not the Pharisee but only the before God very humbling toll-collector, left the temple justified.

<sup>4</sup> If you say: 'We have worked this and that good!' - you firstly lie to yourself, but also to God and to your neighbour, because no person can do any good out of himself, and this therefore, because firstly, already his physical life is given to him by God - and secondly also the teaching according to which he has to live and to act. If a person cannot see and understand this, he is for himself as much as nothing and is still far away from any independence, because he still doesn't distinguish between his own actions and God's actions through him and feels and regards both as the same; only then does a person enter the circle of life's independence once he starts to observe that his own life-actions are vain and trifle and that only the Divine work in a person is good.

<sup>5</sup> If a person realizes this, he will also more and more strive to combine his own actions with the well-recognized Divine actions and to also unite fully with the life-strength of God in him, through which unification man only then attains true life-independence, since he then knows and clearly realizes that the earlier Divine kind of foreign actions have now become his own through the humility before God and by the right love for God. And therein lies the actual reason why I have said to you before: And when you have done everything, then nevertheless say and acknowledge: 'Lord, only You have done everything; we however were out of our self only lazy and useless servants!'

<sup>6</sup> If you say this with true recognition in yourselves, then the power of God will grab you under the arms and will complete you; however, if you do not fully realize and acknowledge this in yourself and instead place only yourselves on the altar of honour, since you feel strong yourselves, then the strength of God will not grab you under the arms and will leave your extremely labourious life-completion to yourselves, and it then will soon show how far you will get with your own strength. And therefore I also told you that without Me, you will not be able to do anything of merit and to achieve your final objective. And if I thus do not keep anything from you what is absolutely necessary for the true, freest and fully independent life of your souls, why are you then annoyed with Me for such giving and wise troubles for you?"

<sup>7</sup> Said Andreas: "It truly does not annoy us; but it is not too pleasant for us, if You occasionally comes with something new, which appears to be completely the opposite of an earlier teaching and if You do not give us an explanation about it freely out of Yourself, but instead leave it to us to ask You about it. With Your true almightiness You surely must realize what we can recognize and understand! Because it is not very pleasant to ask You for an extended explanation, because one then always receives a not too pleasant rebuke. If You in future want to teach us something new, then give us immediately the right light with it, so that we then not need to bother You with all kinds of questions! Otherwise You are extremely good - what we all realize just too clearly - however when teaching, You are sometimes quite indigestible!

<sup>8</sup> I and we all know and believe that You are the Son of the living God, and that the Godhead in all it's fullness bodily resides in You; but this does not hinder me at all to always tell You very openly where we feel the pressure, when You are not feeling the pressure Yourself. Since we are humans as long as we live and feel all kinds of pressure; and because this is for certain the case, we must be allowed to freely express ourselves where we feel pressure and pain also towards God. If God wants to help us, He will be doing the right thing - and if He doesn't want it, He must acquiesce to it that we will be wailing before Him for as long He keeps us in this sorry life. This we understand all quite well now and will follow it faithfully; but in future, do not give us a teaching without explanation!"

<sup>9</sup> Said I: "Brothers, what I do I know the reason quite well why I am doing this and that; however, what you do and speak, you do not know the reason for at all! But there will come a time when also

you will understand the reason of everything I have taught and done.

<sup>10</sup> But lets leave it at that! Since the time has come when the ten new disciples will leave us, and it is therefore necessary to give them another strengthening for the road, so that they can become strong to prepare the roads for you in also other parts of the world; because for this good purpose they have sufficient knowledge about My new teaching of life."

<sup>11</sup> Hereupon I said to the ten: "So that you as people of heathen origin can supply the other heathens a fully valid testimony of Me Who send you to them and that I am the One as you have gotten to know Me, I will grant you the gift to heal the sick, just like I have granted the same gift to the doctor in Chotinodora and to the one in Serrhe.

<sup>12</sup> Lay the hands on the sick in My name and they will become better immediately and they will believe your words! Beforehand you do not need anything further; but when I will have ascended from where I have come, the Spirit which will be poured over you, will guide you in all further truth and wisdom!"

<sup>13</sup> The ten thanked Me for that beyond measure and the captain was full of joy about it and asked Me for how long I still will be staying here.

<sup>14</sup> I said: "This friend, depends on the circumstances and the will of Him Who sent Me into this world; for also I as just a person Myself, must direct Myself strictly to what the Father in heaven imposes on Me! Everything that belongs to the Father is indeed also Mine, and I and the Father are basically one - however, the love in Me is nevertheless always outranking it's light, the wisdom. Therefore also My wisdom cannot give My love any laws, but only the other way round. But you will get to know for how long I still will be staying here!"

<sup>15</sup> The captain thanked Me for this, got up and left for home with the ten, where some duties were awaiting him.

<sup>16</sup> For the afternoon, the ten still stayed with the captain; the next morning however he sent them with good guides and special recommendations to Cyrenius in Sidon, who at their arrival was overwhelmed with joy when he learned that they were with Me and have accepted My teaching. He kept them for a month with him before sending them with a safe opportunity to Rome, where they again were well received by the emperor and soon were assigned high military offices, and where the giant even stayed for a longer period of time in the palace of the emperor as his bodyguard and did many good things, since the emperor very secretly liked to obtained his advice in many things.

## **- Chapter 145 -**

### **The reproaches and doubts of the disciples.**

<sup>1</sup> I and the disciples stayed for the whole day in the house of Matthias and I told him many things of what I have experienced on My travels during the past few weeks, which interested the innkeeper a great deal. The disciples, however, went outside - except for John and Matthew, who ordered their recordings until evening to improve on the coherence. Also the twenty Jew-Greeks went on their own to the outside and enjoyed the view of the quite lively and moving sea.

<sup>2</sup> Only late in the evening the disciples returned to the house when the evening meal was already prepared for some time. We consumed the evening meal in all quietness and afterwards went to rest. We still stayed there for another few days and busied ourselves with all kinds of good and

useful things.

<sup>3</sup> The captain came to Me every day and I healed several sick named by him just through My word. About this several of My older disciples were annoyed, because I did it Myself and did not instruct them to do it in My name, what according to their opinion would have a greater testimony, instead of Me performing all the signs, what might be a testimony for Myself, being regarded as a Divine Master, but would not be a good testimony for My disciples, because the people are saying: 'Now they are travelling for so long already with Him but have not learned a lot since they are not able to do anything!'

<sup>4</sup> Said I to them: "My friends and brothers! The time will also come for you to perform signs in My name; but it has not yet come. To the most of you I have given the same power to heal the sick of any kind, and you also have cured them and you still possess the same power except for one who allowed himself to get paid for it. However, if you are with Me, it is not necessary that you perform miracles in My presence; wherever it is necessary, I will allow you to perform very special signs. What do you want more?! I have not yet ascended from where I have come, to My God and your God and have not yet poured out the holy Spirit of God over you, Who will guide you in all truth and wisdom. Therefore be patient up until then - afterwards you will also do what I do! Are you satisfied with that?"

<sup>5</sup> Says Thomas now: "Lord, with that we are quite content; however there is one thing we still don't understand about You! See, with the heathens You nearly exceeded Yourself with performing signs! You destroyed the heathen temple and idols in a moment and the most stubborn priests submitted to you like lambs; why don't You do the same in Judea? The temple's would long ago have become Your disciples if You had breathed away the temple with the same ease as You have breathed away the heathen's idols at the Euphrates! Do the same in Judea and Your teaching is safe!"

<sup>6</sup> Said I: "You speak what you understand, and I speak what I know from the Father and what I also understand quite well! You do not know the reason why this and that has to take place, to achieve this and that purpose with certainty; but I know it just too clearly and precisely why this and that has to happen, to achieve this and that purpose with certainty. Therefore it is really not nice of you to want to prescribe to Me what I should do! At various opportunities, I already have explained to you why I am doing this and that and why the relation of man to God is currently standing on such evil and dark ground, and why it even has to happen that this My body will be killed in Jerusalem.

<sup>7</sup> But you remember nothing and also never think about it deeper, so that My Word never can take root properly in you; and see, for this reason your faith in Me is by a far cry not alive yet, and therefore you are not yet suited and able to perform signs from which the people can recognise that you are truly My disciples! Why do you remember only so little and think about it so little?"

<sup>8</sup> Says again Thomas: "Lord, strengthen our memory and we surely will remember everything and also think about what we hear out of Your mouth!"

<sup>9</sup> Then I said: "I have done this anyway as far it was possible; more than your nature can stand it, can not be done. However, when the Spirit will come over you, He will guide you in all wisdom and henceforth you will not need your physical memory anymore. But for the development of the soul, man also has received a physical memory, which together with a firm will, is strong enough to memorize a countless number of words, truths and deeds; only when a person skims indifferently over all kinds of things and incidents, they also will not stick in the brain, and the reason for it I have shown to you quite clearly in Caesarea Philippi. Think about it and you will find it!"

<sup>10</sup> Upon these My words the disciples said nothing anymore and I then spoke to the captain, who was always present in these days, putting into perspective for him some of the circumstances in

the world of that time.

<sup>11</sup> The disciples conversed among each other in their own way and made all kinds of mutual considerations. Some stated that God in His power was also limited, because in everything what He does, He is bound by certain conditions regarding time as well as the constitution of things, without which He would not be able to work some of the things. Others said that such God does not do it for Himself, but for the sake of the creatures, to give them the necessary consistency by which they can become firm and stable for eternity. In addition it must cause Him a certain bliss if He sees His works growing ripe in time according to a certain order which He Himself has set up. However that God by His almightiness of His will can work something momentarily, He has already provided many proofs of.

<sup>12</sup> There were again made counter remarks - in short thereby their faith became somewhat tottery in most of My disciples, that I perhaps was no more than a great prophet like Moses and Elijah, where there was also no shortages of impressive signs. With those considerations and comparisons, evening came and after the evening meal, we again took our rest.

## **- Chapter 146 -**

### **The discontented disciples go by themselves to the Feast of Booths in Jerusalem; the Lord follows them secretly (John 7:2-13)**

<sup>1</sup> In the morning already many Jews came from all areas behind Kapernaum, to travel by ship over the sea to Jerusalem because the Feast of Booths of the Jews was imminent. For that purpose from all sides and areas of the sea, ships arrived here to take the pilgrims over the sea.

<sup>2</sup> After the morning meal I and all the disciples also went to the sea and we watched the ships and the many pilgrims.

<sup>3</sup> Soon also the captain came to Me and said: "Lord, what do You think about these many blind fools? They go there with great expense and with a lot of trouble are searching for Him Who is so close to them!"

<sup>4</sup> Said I: "Let it be, also for them the time of recognition will come! There are still quite a few who are travelling for My sake to Jerusalem, because they are of the opinion to meet Me there."

<sup>5</sup> When the disciples, overcome by an old habitual urge to travel, hear Me saying this, they said very loudly to Me: "Then get ready and travel to Jerusalem and also travel through Judea, so that Your many disciples there can also see Your deeds You are performing. Nobody does something in secrecy of which he wants that it must be revealed to the whole world; since also You want it and do and work according to it, then reveal Yourself to the world!"

<sup>6</sup> The brothers however talked that way because their faith in Me has become very weak.

<sup>7</sup> Some might ask how this could be possible despite the many signs and teachings. Oh, this is with every person very easily possible! He only has to elevate himself a little and fancy his abilities a little and his soul immediately finds itself in a dubious darkness, from which it can only be freed by a little humiliation.

<sup>8</sup> And this was also the case here with the brothers, which was also the reason why I did not give them a little rebuke, but only said: "It is easy for you to talk! My time has not yet arrived - your time

however is allways! The world cannot hate you, since until now you have not openly testified against it that it's works are evil; therefore you still have a free time and a safe passage everywhere. However, the world hates Me everywhere because I openly testify that it's works are evil.

<sup>9</sup> However, if you are feast-thirsty, go to the feast alone! I do not want to go there; My time is not yet fulfilled."

<sup>10</sup> The brothers looked at each other and did not know what they should make of it.

<sup>11</sup> One said: "Let us go up! Because of 4 to 5 days of our absence it will not be over!"

<sup>12</sup> Others however thought that I could be offended by this and in the meantime go to some place where I could not easily be found; since their aim was not to leave Me altogether. Again others thought it would be advisable to go up, since one could learn a lot at this opportunity what the people talked about Me. All agreed with this opinion and decided to go to the feast alone.

<sup>13</sup> However, at that moment the ship of Simon Juda (Peter) arrived and he came to Me and said: "Lord, let us go up alone! We will be back in less than five days!"

<sup>14</sup> I then said: "I already told you what you should do and therefore all of you go up!"

<sup>15</sup> When I said that to them, they soon boarded the ship and sailed away. I however remained here in Galilee.

<sup>16</sup> When all the brothers were already more than halfway over the water, they all were overcome by a great sadness and remorse, so that they wanted to turn around, to beg Me for forgiveness for the contemptible words with which they had approached Me.

<sup>17</sup> And Peter said loudly: "Lord, Lord, what devil has lead us astray this time, that we could have left You? Oh, let us find You again for just this one time, You everlasting Son and Father in one person and we will never leave you again!"

<sup>18</sup> John and Matthew cried and insisted heavily to return; but a strong wind came up from precisely behind their backs and drove the ship with great speed to the upper shores behind Tiberias where the Jordan leaves the sea. When they went ashore, they felt so lost that they nearly did not have the courage to continue their journey to Jerusalem.

<sup>19</sup> But Jacob said: "There is no doubt that we all have done greatly wrong - for the strong wind which drove us so quickly here and arose precisely in that moment when we wanted to return, was a speaking example that He wanted to ban us for forever from Him. We stupid and blind oxen wanted to begin to prescribe to the most Wise and Almighty what He should do! Oh, we exceedingly wretched fools! Where is the most wretched Satan who deceived us? The most wretched beast of all beasts should step before us and he will get to know what it means to lay his hands on the friends of the Lord!"

<sup>20</sup> Suddenly a bright figure appeared to them and said in a very serious voice to them: "Your accusations strike the lost son unjustly; for your own wantonness has done this to you. Therefore accuse yourself - you who carry the highest mercy - and leave him alone who this time has no part in your stupidity!"

<sup>21</sup> Thereupon the figure disappeared and the disciples said: "Lord, be lenient and merciful to us sinners!"

<sup>22</sup> Thereupon they quietly and calmly went their way and arrived only late that evening at the

already known innkeeper in the valley at Jerusalem. When he saw them and recognised them he was full of joy; but when he did not find Me among the brothers, he was very sad and asked the brothers why I had not come with them this time.

<sup>23</sup> And Peter said: "See, friend, we wanted to come to this feast, so that no Jew could accuse us of anything, as if we were Samaritans. But this time the Lord did not want to come, so He let us travel alone since it is always our time, however for Him the right time had not yet come; and as such we are now here. The Lord remained in Galilee though, not far from Kapernaum, where He will expect us."

<sup>24</sup> Said the innkeeper: "I don't think so; He is forever unfathomable in His secret decisions! The day after tomorrow is the great Sabbath; who knows if He gets into the temple before we can enter it's forecourts!"

<sup>25</sup> Said Peter: "with God all things are possible, but I can hardly believe this! But above all, dear friend - can we get a place to stay with you?"

<sup>26</sup> Said the innkeeper: "Oh certainly; for with me there still is plenty of room! Out of the greatest love and respect for your and also my Master and Lord, I give you everything for free for as long as you want to stay with me!"

<sup>27</sup> A proper evening meal was prepared; but none of the brothers had any special desire to eat and to drink; because in them, their behaviour towards Me in Kapernaum still occupied their hearts like glowing pangs of conscience.

<sup>28</sup> After the meal they told the innkeeper a lot about My travels and stayed awake for almost the whole night; and they felt better when talking about Me. Only towards morning they fell asleep and soon woke up again. For half a day they still remained with the innkeeper but the other half they spent in Bethany at Lazarus who also missed Me a great deal; but the many stories about My deeds and teachings during My travels in Great Galilee was to some extent a replacement for My absence.

<sup>29</sup> When, as it was shown, My brothers travelled to the festival, a day later I also got ready to travel to Jerusalem, but I told nobody where I was going, although the innkeeper and the captain insistently asked Me about it; for I Myself wanted it to be rumoured that also I in all secrecy would go to the feast in Jerusalem. Therefore I went all alone on less used roads and required - as easily understandable - only a very short time for this journey.

<sup>30</sup> On the day of the feast however, when all My disciples and brothers already gathered early in the morning on the plain at the temple and were recognized by the Jews who knew Me, the very Jews thought: 'Aha, these are the disciples of the Nazarene! Then he himself will also be here!'

<sup>31</sup> And they searched for Me all over and also asked the one or the other disciple, where I was.

<sup>32</sup> And the disciples said: "This time we do not know where He is; since we came to the feast on our own and He remained in Galilee."

<sup>33</sup> But then a great murmuring started among the Jews and many different opinions and demands regarding My person emerged.

<sup>34</sup> Many said: "This man is extremely devout and God has given him all the gifts of the prophets like once to Moses, and he alone is suitable to free us from the yoke of the heathens!"

<sup>35</sup> Others said: "If this would be the case, it would not be necessary for him to be afraid of the Pharisees and scribes to come to the feast and would clearly show us what he actually wanted! But

he is, as generally known, more a friend of the Romans and Greeks and therefore cannot find many followers among the Jews."

<sup>36</sup> And still others came forward and said - but of course not too hard: "Oh what, he is nothing else than a hidden Essene and is equipped with all kinds of magic and deceives the people nice and neatly!"

<sup>37</sup> However nobody dared to too openly voice his opinion against Me, out of fear for many of those Jews who firmly believed in Me and put their hopes in Me.

<sup>38</sup> However, amid the great hustle of the feast and through the intoxicated and senseless crowd, recognized and noticed by nobody, I walked up to the temple.

## **- Chapter 147 -**

### **The Lord in the temple.**

#### **The failed attack of the temple priests (John 7:14-36)**

<sup>1</sup> When I got on to a podium in the temple, I asked for silence and the Jews recognized Me and secretly asked each other how I suddenly came to the feast, since My disciples who were asked about My whereabouts, did not know anything about Me. However, I firstly started to recite word for word the easy understandable but very meaningful forth and fifth chapter of the Prophet Isaiah and secondly gave a sharply marked and thoroughly understandable explanation, which fitted precisely the present time as well as the stubborn and haughty Jews.

<sup>2</sup> The Jews were surprised by that and said: "How does he know the scriptures so well when he according to our knowledge, never studied them? His teaching therefore cannot be false, because it is completely according to the scriptures.

<sup>3</sup> But I answered them and said: "This teaching according to the scriptures which you call My teaching, is not Mine but belongs to Him Who sent Me! If someone wants to follow this teaching and wants to act according to the pronounced will of God therein, he will recognise whether this teaching is from God or whether I speak out of Myself! Who speaks about himself, most likely searches for his own honour; however, who - just like Me - only searches for the honour of Him Who has sent him, is truthful and there is no injustice in him."

<sup>4</sup> Then some of the Pharisees started to grumble and said among each other. 'The time would be right to grab this man and kill him and it will then not be necessary anymore to look for him at great expense in all the world where he easily can hide; for he obviously teaches against us and makes us suspect of all disgraces before the people. Therefore, let us muster up some courage - and down with him!"

<sup>5</sup> But I noticed such their plans and said to them: "Did not Moses give the law to you? You say indeed: 'Yes' - why then does none of you act according to the law anymore?"

<sup>6</sup> And the Jews grumbled and said: "How can you say we are not keeping the laws of Moses?"

<sup>7</sup> I said: "Good - if you follow the laws of Moses, why then do you want to kill Me?"

<sup>8</sup> And the people said: "Are you of the devil? Who tries to kill you?"

<sup>9</sup> Said I very seriously: "Not you, but those who are sitting on the high chairs! See, I have

performed a single sign here several months ago, for the person who was ill for thirty-eight years and this annoyingly surprised you all! I was condemned as a Sabbath desecrator.

<sup>10</sup> Moses instructed you to conduct the task of circumcision - not that it was coming from him, but from the arch-fathers - and you still circumcise the people on a Sabbath today. If you then also circumcise the people on a Sabbath without fear of thereby breaking the law of Moses - why are you then angry with Me when I heal someone on a Sabbath?! I say to you: If you then have to judge, do not judge according to an empty appearance, but judge in a just court according to the full truth!"

<sup>11</sup> Thereupon some distinguished citizens from Jerusalem said: "Is it not him whom the high Pharisees tried to kill during Passover? And see, he now speaks totally free and they are sitting there very calmly and do not answer him with one syllable! Does our senior templemen now recognize with certainty that he is indeed Christ? However, this cannot be; for we all know from where he is coming. If Christ is coming, nobody will know from where he will be coming!"

<sup>12</sup> I then spoke very loudly in the temple and continued teaching: "Yes, you know My person well and also know from where I am; but what you don't know, is that I as a person did not come by Myself, but Someone Truthful has sent Me, and Him you don't know, and as such you also don't know from where I actually am. But I know Him Who sent Me into this world well. Because you don't know Him, you also don't know Me! Have you understood Me?"

<sup>13</sup> This My speech filled the arrogant citizens of Jerusalem with annoyance and they tried to grab and punish Me; however, since My time has not yet come, nobody was able to lay his hands on Me.

<sup>14</sup> But many people believed in Me and said among themselves: "Hey, if Christ is coming, will he do more and greater signs than he?"

<sup>15</sup> Soon the high Pharisees heard the murmuring of the people about Me.

<sup>16</sup> And the Pharisees shouted: "Look how he deceives the people!"

<sup>17</sup> Then they immediately sent their servants to grab Me and bind Me with ropes.

<sup>18</sup> But I said to them: "Let it be for now! I will be with you for only a very short time and then I go to Him Who sent Me into this world."

<sup>19</sup> Then the servants stopped and nobody laid a hand on Me.

<sup>20</sup> But the Jews grumbled among themselves: "To where does he want to go that we will not find him? Does he want to go to the Greeks who are spread all over and teach the Greeks? What strange speech is this that he says: 'You will search for Me and not find Me!' and 'Where I will be, you cannot go!' Ah, this person speaks completely confused! He most likely fears the high priests and speaks that way, so that they do not arrest him."

<sup>21</sup> Said I: "Before My time, nobody will be able to arrest Me!"

<sup>22</sup> Then some of the Jews, scribes and Pharisees shouted: "This we will straightaway find out if we are not able to arrest you right now!"

<sup>23</sup> They then pushed their way to Me; but when they tried to grab Me, I suddenly disappeared from the temple and the Jews and Pharisees looked with big eyes at each other and said: "To where has he disappeared so suddenly? This is a most obvious miracle!"

<sup>24</sup> But the Pharisees said full of annoyance: "What miracle, what miracle - did you not see how Beelzebub grabbed him when he was in danger?! Now of course we can look for him for a long time and will not find him, since he hides in some corner of hell!"

<sup>25</sup> Upon this remark, an immense grumble arose among many Jews who believed in Me and very strong voices could be heard: "These wretched Pharisees truly can not see the forest for all the trees! They themselves are the worst Beelzebubs and are stuck with hair and skin in the middle of hell; but to beautify their coarse depravities before the blind people, they say that this obvious man of God equipped with all Divine powers, is a servant of Beelzebub. Oh, just wait, you true Beelzebubs! We will quite befittingly drive out your sanctimoniousness! We will tear down your masks so that you will reveal the truth for what you really are! Just wait you black and grey villains, payday will not have to wait too long!"

<sup>26</sup> When the people made their thoughts known quite loudly, soon no Pharisee could be seen in the temple and the servants who were supposed to arrest Me, were suddenly invisible. At home they were of course in a lot of trouble and had to explain to the Pharisees why they did not seize Me immediately.

<sup>27</sup> But the servants said: "Oh, why did you not lay your hands yourselves on him or at least encouraged us when we were hesitating?"

<sup>28</sup> Said one of the Pharisees: "Is this becoming for us on a Sabbath?"

<sup>29</sup> But the servants said: "Also we are Jews and must just like you keep the Sabbath holy!"

<sup>30</sup> Said the Pharisee: "Now good! If you see him tomorrow or the day after tomorrow when there is no Sabbath but only two cheerful feast days, then grab him immediately and bring him to us!"

<sup>31</sup> Said the servants: "Oh yes, this we can do; as long the majority of people are not against it!"

<sup>32</sup> Said the Pharisee: "Who will care about the people who are anyway condemned long ago?"

<sup>33</sup> Said a servant: "Yes, condemned back and forth - however if the condemned people most certainly will stone us for it, what then?! Already today it was quite close! If we would not have left the temple in a hurry, we would not be that lucky! The cursed people would surely repay us their curse with usury interest! However, what did not happen today, can easily happen tomorrow or the day after tomorrow. We are of the opinion that we should let the man go! If he is a prophet sent by God to us, with all our powers we will not be able to undertake anything against him; however, if he is not a prophet, the matter will pass over by itself."

<sup>34</sup> Said the Pharisees: "You don't know anything and speak accordingly! Is it not written that from Galilee, where all the malefactors are exiled, never a prophet will arise?!"

<sup>35</sup> Said one of the servants: "This is true indeed; but what we heard from other people - what is also expressed in our circumcision books - he is not a Galilean but was born in Bethlehem, and this is the old city of David, where he wrote down his prophecies. Thereby it is also known that the Prophet Isaiah spent often and long times in Galilee, just like the Prophet Jeremiah - and still they certainly were the greatest prophets!"

<sup>36</sup> Said the Pharisee: "Are you also of the devil?! Who told you this?"

<sup>37</sup> Said all servants: "You yourself, not long ago during a speech about the prophets, when you told the people who the prophets were, how and where they were born and where they spent their time and worked! Are we then also not allowed to remember what you yourself has preached to us?"

<sup>38</sup> Thereupon the Pharisee was very embarrassed, didn't say anything further and retreated. The servants also left and secretly had a good laugh about succeeding to drive the high and mighty Pharisees into a corner.

### **The Lord's stop at the house of Lazarus in Bethany**

<sup>1</sup> I Myself met with My brothers and disciples in a very remote inn outside the temple. It was the same inn in which I often stayed during feast days with Joseph and Mary. The joy of the brothers when I came to them, was indescribable, since they sat together in sadness and exchanged their opinion among themselves, if I ever would have mercy on them to take them back.

<sup>2</sup> But I asked them and saidm: "Children, friends and brothers, do you have something to eat and to drink?"

<sup>3</sup> Then all fell to My feet and begged Me for forgiveness. But I asked them to get up from the floor and speak very openly with Me, since they knew quite well that I never was cross about an open conversation. The brothers got up and thanked Me that I have not left them.

<sup>4</sup> While speaking to the brothers, also the twenty Jew-Greeks arrived in a haste. And when they saw Me, they said: "Lord, You have pre-empted us! We were in the temple and have heard everything that You have preached most wisely; but when You suddenly became invisible because of the terrible behaviour of the Jews and Pharisees, we also rushed out of the temple as quickly possible through the large crowd and wanted to convey the news to the brothers about Your presence, which would have made them exceedingly happy - and see, we already meet You here! Yes, this is for the brothers of course undescribably more gratifying and we are also beyond all measure happy to have You, oh Lord, among us! From now on, no such separation will certainly occur again!"

<sup>5</sup> Said I: "Oh, there still will be times and circumstances when all of you will be annoyed about Me, and when the Shepherd is slain, the sheep will flee and scatter! But when the Shepherd then comes back, He again gathers the good sheep around Him forever. Now, the Pharisees would have had quite a bad experience today, if it wasn't for Me escaping from the temple so quickly; since the number who believe in Me, was by far the majority in the temple and if someone would lay a hand on Me, a large commotion would have started in the temple, and the prominent citizens of Jerusalem together with the Pharisees, scribes and temple-Jews would have felt the worst of it. To avoid this, I left the temple and am here now.

<sup>6</sup> Tomorrow we will do nothing and also for the rest of today; but the day after tomorrow, when this feast like usual begins with the greatest pomp, also we will be in the temple and teach the people. But now we will leave this inn which is arranged too strictly and foolishly according to the old Jewish customs; for here we will not get something to drink and even less something to eat. Therefore lets go to Bethany; there we will immediately get something to eat and to drink!"

<sup>7</sup> This was all good, but then the innkeeper of the inn came to us and said: "Yes, what is this?! Is my inn not good enough for you? Why do you want to leave me, and especially you, son of Joseph from Nazareth, who already stayed many times with your parents here in this inn and I have been a close relative of Joseph?"

<sup>8</sup> Said I: "Firstly you are too much of a Jew and regard the external as very important - but the inner truth and life is foreign to you; one is also everywhere better accommodated than in the house of the closest blood-relatives, for which reason I only very seldom can be seen in Nazareth - since the prophet is nowhere regarded less than in his own fatherland!"

<sup>9</sup> Said the innkeeper: "But your father Joseph always loved to stayed with me and we always discussed a lot about Moses and the prophets, and he also had told me quite peculiar things about you! Why do you so definitely not want to stay in my house, while you have not been in Jerusalem

for nearly three years?!"

<sup>10</sup> Said I: "If you would have informed yourself, you would have come to know that I have been here for nearly every feast! But you are an arch-Jew and at the same time also an arch-innkeeper, and as such you are not interested in what happens in the big city. Therefore remain what you are and I and these My disciples will also remain how and what we are! We still do not owe you anything because we have not yet consumed anything; therefore let us go!"

<sup>11</sup> We then got up and quickly left for Bethany.

<sup>12</sup> However, the innkeeper afterwards said to his people: "I'm quite glad they have left; because with relatives there is not much of an advantage for the innkeeper!"

<sup>13</sup> I told that to the disciples and they became very annoyed about such an eye-servant of an innkeeper.

<sup>14</sup> Before Bethany, I said to the brothers: "Just walk a little ahead and say to Lazarus that he should prepare a good midday meal; But do not yet mention My name! I will then arrive a little later about which he will have a great joy."

<sup>15</sup> With that, the brothers and the other twenty went quickly ahead and said such to Lazarus.

<sup>16</sup> He immediately enquired about Me and said: "Yes, my dear friends, this will immediately take place according to your wishes; but I would give a lot if also the great, holy Master could be with you! Half an hour ago, a couple of Greeks came by and I asked them if there were any news about the feast. Since I only stayed for an hour in Jerusalem and then rushed home because of the to me highly annoying and irritating feast-activities and therefore could not know if anything else has happened.

<sup>17</sup> The Greeks said: 'We have heard that the famous magician from Galilee is active in the temple; but we did not see him because we could not get into the temple because of the heavy pushing.' Now this I have been told by the two Greeks. Then I immediately sent some of my servants to find out more and immediately inform me, so that I can go and look for Him and invite Him as the most dearest Guest; however, the sent servants have not yet returned. Tell me, dear friends, if you not have heard anything from the city!"

<sup>18</sup> This question was putting the disciples in a not too small embarrassment and they did not know what they should answer. But then I put an end to their short embarrassment by walking into Lazarus' chamber and greeted him as a brother. Lazarus was completely overwhelmed with joy and his two sisters cried with happiness that I have visited them again. In short, there was a big joy in the whole house of Lazarus like it was not experienced before.

<sup>19</sup> Everything was immediately put in motion to prepare the best and most royal meal. About that, no real Jew and Pharisee was allowed to hear anything, because that would have violated the high feast Sabbath before sundown to the highest degree. But on this Sabbath, all the Pharisees had a lot to do in the temple and also their servants, and therefore a few things could happen in Bethany about which the temple would never be informed. During the preparation of the meal, we went outside to the already well-known hill and sat down on the lawn benches underneath the shady palm trees and I told Lazarus what I experienced in the temple.

<sup>20</sup> At that stage also John and Matthew wrote down the gospel, but of course only the main points, excluding most of the incidental circumstances.

<sup>21</sup> When I explained the fourth and fifth chapter of the Prophet Isaiah to Lazarus, he said: "Yes Lord, this fits in the greatest detail the present times and it's people, so that there is not the

smallest point about which one might say that it doesn't fit precisely here! Yes, it is indeed very understandable that the templers have targeted You sharply! Oh, this lecture was quite salutary for them; for these thugs already now pretend as if they are gods and angels themselves!"

## **- Chapter 149 -**

### **A prediction of the Lord on our present time. The necessity for Divine revelations.**

<sup>1</sup> Said I: "Friend as it stands now, it will be the same close to 2000 years after us and the beginning for it will start already much earlier! Here the Jewish faith is now much worse than heathenism - since with the heathens reason still counts for something, while trampled on with the feet by the Jews - in those times however, My teaching - thus Christianity - will be much worse than the Jewish faith and heathenism together. There will be great hardship among the people.

<sup>2</sup> The light of the true, living faith will extinguish and love will totally cool off. The haughtiness of the well-off people will exceed all boundaries and the rulers and priests will regard themselves as much higher than the Jews regard their unknown Jehovah and the heathens their Zeus.

<sup>3</sup> But then I will from time to time awaken men and women and give them the right light, and this light will become increasingly greater and mightier and in the end devour all the works of the great whore of Babel. Do therefore not be surprised that it is like now; because it was quite often already worse and one day it will become even worse.

<sup>4</sup> The world will always remain the world; but I always will guide those who belong to Me and unleash My judgement over the world when it has become so bad, that next to it's activities, no spark of the true life light can exist anymore.

<sup>5</sup> Now it has gotten to such a point that in the whole Jewish country without John and without Me, every spark of the true God recognition would have been suffocated, and it was therefore necessary that I Myself came into this world, to again bring the lost light of life to all people who still have a good will and show them anew the ways to true God-recognition. There will of course still be some battles fought between My children and the children of the world, because the number of Mine on earth will always be smaller than the children of the world; but in the end Mine will win over all the world and it will not be able to harm them anymore. Even if all matter seem undestructably hard for you, it finally has to give way before the power of the spirit.

<sup>6</sup> God alone is Lord over everything and knows best what, how and why He allows and instructs the one and the other to happen, when to pour out the right light among the people and maintains it in all seriousness among His children, so that nobody can say: 'If there existed an all wise God who has created everything which fills endless space, He must have had a lot of insight combined with love, so that He at least reveals and shows that much to his reasonable and thinking creatures - humans - that they could deduct from it that He is the true reason of all things and what man can expect from Him, and how they have to live for such expectations to be realized for them!'

<sup>7</sup> If God would never and in no manner reveal Himself to man, man would have the full right not to believe in any God and every person who says out of himself that there still exist a God or even more than one invisible gods, to knock him down and say: 'What does your stupid fantasy-God concerns us?! If there is one, he should show himself to us and tell us what he want from us! If he does not do this, he in all truth does not exist anywhere, except in the lazy imagination of a mad lounge!' "

<sup>8</sup> A God fully conscious of himself as a central point of all wisdom and power, must reasonably consider man as his most perfect creation insofar as that at some stage he must reveal himself and must show them why they are there and what his further plans with them are. However, if this is not the case, and if according to the fullest truth it cannot be proved that he once or more than once has been present, he does not exist - and whoever speaks and writes of the existence of God, deserves to be sharply punished.

<sup>9</sup> Because it is sufficient for man to be gifted with all reason and insight and being only too clearly conscious of himself, must carry all the most outrageous burdens of a life which he cannot be blamed for - not to mention that he for nothing and again nothing has to follow the hard, all-nature-opposing laws prescribed to him by a nowhere-existing God; for a God who cannot reveal himself to the people other than by the tongue of a mad and work-shy fool, or being only a raw, stupid and blind power which only possess that much self-consciousness and reason that it without disgrace of being laughed at, can only dare to reveal itself in all secrecy to a very stupid, all-knowledge-devoid, not-understanding-anything, gullible fool.

<sup>10</sup> See, every reasonable person would be entitled to draw such conclusions about the Deity, if the Deity would never show and reveal Himself to man other than by way of the lazy and unworthy priesthood!

<sup>11</sup> But lets go back to Adam and we will find many subsequent time-periods in which God has revealed Himself before thousand times thousand people in the most unforgettable manner and informed mankind about His will and His most wise purpose with man; but because man would not be human at all if he is not allowed the freest will, man treated the Divine word not one hair differently than with the word of another human.

<sup>12</sup> A small portion still followed for some time the will of God; but the biggest part soon forgot about it completely and finally regarded everything as a futile invention and blather of man and enjoyed the worldly joys to the fullest and regarded the wise as fools and utopians, who - because of a highly uncertain and unprovable kingdom of heaven in the beyond - tread the true kingdom of heaven in this world with their feet.

<sup>13</sup> Through such views, faith in a true God was on the one hand lost altogether, and this even more so, because on the other hand the lazy priesthood through it's selfish falsification of the revealed word of God, over time made the sober and mature-thinking people become aware that with such revealed Word of God (as offered by the priests), man was even less satisfied than even the most stupid person on earth could expect. The teachings were a composite of highly incomprehensible secrets, which nevertheless were regarded by the blind people as sacred, and who regarded themselves as highly unworthy to understand such high, deep and most holy secrets.

<sup>14</sup> Is it any different today? Does not the stupid, blind people go to the temple and worship the scriptures? However, of it's contents they know only a little or nothing and also do not have any need to, because they are satisfied that the consecrated priest understands it and the common man do not need anything but what the priest is telling him, and that he does what the priest wants; since the priest surely knows why.

<sup>15</sup> If this is the way the revealed word and will of God is handled by mankind, it is no wonder that man already one hundred years after even the greatest revelation of the truth, hardly knows and believe more than sleeping children know what they have done during their awakened state?! Yet, God never desists from revealing Himself to the people in manifold ways, so that man by just thinking a little about it, can soon discover that things did not happen according to natural means."

### **True and false prophets and revelations.**

<sup>1</sup> (The Lord:) "God reveals Himself mostly through the mouth of fully awakened prophets. Such prophets are always recognizable for the awakened person - firstly by their written and spoken word, secondly by some added miracle activity, for example that they in an emergency can predict future occurrences to people, so that they can take note of it and better themselves and ask God to stop the announced judgement of happening as it was the case with Nineveh. Thirdly, such truly awakened prophets by the will of God can also heal the sick through their prayers and by laying on of their hands, if the healing promotes the soul-salvation of the sick. And fourthly they are also able - united with the will of God - to bring a judgement over incorrigible mankind, and on the contrary also bless a nation.

<sup>2</sup> Through such and several other properties they are properly marked as true prophets awakened by God and can be easily distinguished from false prophets, especially easily thereby that they as true prophets are always full of humility and love for their neighbour, while the false prophets walk in all kinds of decorated and peripernalia-marked clothes, are full of haughtiness and full of the most outrages selfishness, can only be seen at certain holy places, speak very little, and this very stupidly and senselessly and at certain times perform false miracles by means which are of course kept very secret - and woe him who tries to copy them! - while the real prophet does not keep his true miracles a secret, but also encourages people that they in the same true and good manner also can perform the same miracles.

<sup>3</sup> The true prophets can therefore by that easily be distinguished from the false ones and every sober person can recognize from this that there in all seriousness exist true and false prophets - where the latter never would have existed if the true prophets would not have been there first - the people also can easily infer from that, that a true God exists Who never will let the people walk around on earth as complete orphans, but also make His will known to them and reveals His great and wise purpose to them.

<sup>4</sup> This type of revelation is for the people who wants to take note of it, the most salutary, because thereby they are not coerced in any extraordinary manner. By the only seldom occurring large revelations, the people yield much less for their souls, because such revelations are more of a judgement for degenerated mankind than it is any salvation for them.

<sup>5</sup> When Adam was sinning before God in Paradise by not accepting the well-recognized will of God with his free will, he soon experienced a great revelation by God and regretted his sin; however, this large revelation was a judgement for him.

<sup>6</sup> Afterwards, several large revelations of God were given to the degenerated children of the world who lived in the lowlands; however, this always was a judgement for the children of the world. (See the "Household of God" Volume 3, by J Lorber)

<sup>7</sup> During the times of Noah, again a large revelation came to man; but it was an immense judgement for mankind.

<sup>8</sup> In the times of Abraham, again a large revelation occurred, namely because of the terribly degenerated inhabitants of Sodom, Gomorrah and the ten smaller towns surrounding these two big cities. It again was a judgement for the people; the Dead Sea is still today a speaking testimony of it.

<sup>9</sup> Father Jacob again had a large revelation from God; however his children had to suffer for it in Egypt.

<sup>10</sup> During the times of Moses, there was an exceedingly large revelation of God and the thundering words of God to the people had to be engraved in stone tablets. However, what a terrible judgement of God this revelation was, especially for the Egyptians becoming too blind, too haughty and too inhuman, whose magnificence was thereby completely broken; but also the Israelites were not overlooked.

<sup>11</sup> When the Israelites left the desert under Joshua, again a great revelation of God took place, and the big Jericho disappeared from the earth.

<sup>12</sup> The same occurred at the times of Samuel and Elijah and also during the times of the other greater prophets; and look it up, the judgements which followed! Even the smaller prophets were not sent into this world without judgements.

<sup>13</sup> But now the biggest and most direct revelation of God to the people occurs before your eyes; however the subsequent exceedingly large judgement for the Jews will not have to wait for very long.

<sup>14</sup> From now on for nearly 2000 years, countless many seers and prophets will be awakened, while at the same time even a bigger number of false prophets and even highly haughty, power-hungry and all love-devoid false Christs will arise. But also the judgements will continue and there will seldom be a ruler who will not, because of his darkness, together with his people, have to endure a severe judgement.

<sup>15</sup> Towards the end of the indicated period, I will awaken even greater prophets and with them also the judgements will increase and become more widespread. There will occur great earthquakes and very destructible storms of the elements, large price increases, wars, famine, pestilence and many other disasters, and as I have already remarked before, faith will - except for a very few - not be among the people, and will be frozen in the ice of the people's haughtiness, and one nation will attack the other.

<sup>16</sup> The people will be warned through seers and special signs in the sky, of which only a few of Mine will take note, while the world-people will only regard this as effects of nature and spit on those who still believe in Me.

<sup>17</sup> Then the greatest revelation through My repeated return to this earth will take place; but this revelation will be pre-empted by the greatest and sharpest judgement and be followed by a general thinning out of the worldly people through fire and it's projectiles, so that I Myself can establish a completely different plant-school for true people on this earth, which then will last until the end of times of this earth.

<sup>18</sup> I now say this to you in advance, that you certainly should not be of the opinion that after Me it will be perfect as in My heavens. Yes, very few will be equal to My angels - but many even a lot worse than are the people during these our times.

<sup>19</sup> Despite all this, you should not become annoyed about it; because I already have said many times that man without his free will, is not human at all, but only a human-like animal.

<sup>20</sup> In the best case one could train such people like animals for a certain activity, but never place them on the level where they recognize that such work for the true human and for the animal-people are good and useful, so that they then can decide for themselves to perform such useful work at the right time.

<sup>21</sup> Man who sins against the law, thereby also shows that he is a free man, just like the one who follows the law voluntarily. Therefore you should not judge and condemn any person, but only teach him with all patience and gentleness and show the lost the right way. If he wants to walk on

it, it is indeed good for him; however, if he does not want to do it, you should therefore not coerce him in any way, but in the worst case ban him from a better and purer society - since a person coerced to belief, is ten times worse than a free unbeliever and apostate.

<sup>22</sup> Look at the Pharisees! They are all coerced believers for pretence; however in themselves they do not believe anything and do whatever they have a desire for.

<sup>23</sup> Therefore be careful if you in My name choose successors for yourselves, that you firstly under no circumstances force someone and secondly do not accept someone, where you can see already from a distance that he wants to step into your office only for temporary interest.

<sup>24</sup> You will take care of that indeed; but nonetheless countless will take your office, partially through outer compulsion and partly through the prospect of finding a good and carefree life in your office. But I will count all these to the ranks of the anti-Christ, and their works will cause a disgusting smell and look like a stinking cadaver before God.

<sup>25</sup> Verily, I say to you: all your successors who are not prepared by Me, but trained only by people in certain world-schools to follow your office, I will not look at; for only the anti-Christ will qualify his disciples in this way.

<sup>26</sup> Those whom you will lay your hands on and baptize them in My name, will be filled with My Spirit; it is them whom I Myself at all times will choose as your successors and will confirm them by the true granting of My Spirit.

<sup>27</sup> However, during later times there will be only a few, because the anti-Christ will expand his regiment too much; but when he thinks to be the highest in the world, he will be brought down forever! Have you understood this well and clear?"

## **- Chapter 151 -**

### **The markings of the anti-Christ**

<sup>1</sup> Then John, My favourite, replied: "Lord, then it is hardly worth the trouble to put in so much effort for the sake of the foolish people! For when Your most brightest life-light given to the people only too soon darkens again through the always victorious efforts of Satan, then he should take the people as they are now, completely ripe for his hellish kingdom. Why should these people in the first place be endowed with Your life-light?! Truly, if this will be the fruits of Your Divine teaching, it means - if one wanted to teach the world-people Your teaching - to throw Your life-pearls to all the pigs of the world as common grub! One should not give them the noble stuff, so that they will not be able to spoil and impurify it!"

<sup>2</sup> Said I: "Yes, My friend, for the sake of those people who do not believe in what they might hear about My teaching and falsify it for worldly profit, My teaching of life is not given; since for the soul of such people and their possible and further development, I still have endless many and large schoolhouses in the whole of infinity.

<sup>3</sup> Only for the true children on this earth I give this teaching and they are also included in the true redemption from everlasting death. However, they also will always maintain this teaching in purity and will never be subject to the world's deception, but they will diamond-hard stick to the everlasting life-truths.

<sup>4</sup> What do we care about all the worldly people? They are being given the opportunity to also step into the ranks of the children of God. If they seriously want to do this, they should not be hindered to do so - and if they don't, they should do what they want and you do not have to worry about them any longer!

<sup>5</sup> See, this is the way things stand! For I have not come to free the world from its old judgement-fetters, but only to free My children from the world and its judgement. And what and how I do it now, you and your successors will later do it likewise.

<sup>6</sup> And what on this earth must be solved according to My order, you also will have to solve, and what you will solve, will also be solved immediately with Me in heaven; however, what cannot be solved, leave it bound, or if someone does not want to observe it, leave him in his fetters and bind him, so that you are not bothered by the bound, - and verily I say to you, he will also be bound in heaven by Me and for a very long time remain a slave of his dark world will! - See, this is how things are!"

<sup>7</sup> John continued: "But how will we recognize such dark anti-Christ? Because I can see quite clearly now, that Your teaching will be received by many, especially by the magicians, who will beautify their magic by it. Oh, just tell us also the distinguishing signs, so that we can recognize them quickly and immediately start to fight them!"

<sup>8</sup> Said I: "You will easily recognize them by their works! Since no grapes grow on thorns and no figs on thistles. Whoever gives something and wants to take more in return, is truly not My disciple! For see, I give everything to those who are Mine, finally even the life of this My body, and in return take from no-one any sacrifice of this world, but only want that a person must love Me above all, so that I can give him even endlessly more and greater things.

<sup>9</sup> Do you think the anti-Christ will do the same? Oh, certainly not! He will give his followers dreadfully little - perhaps nothing else but empty, fictitious promises of the great beyond - but in return will ask for large offers, as is done now by the templars who are getting paid for their several feet long prayers; however, these prayers are of no use to anyone - neither for this world, nor the beyond! And see, exactly the same the anti-Christ will do and those who are Mine will recognize him and his disciples and followers quite easily by these trifle and hollow fruits!

<sup>10</sup> What are the Pharisees doing presently with the sinners of all kinds and types? See, they take a sin offering, either as money or also in other kinds of rich sacrifices and then give the sinners a free pass for the already committed sins and also for those sins which a person - of which there are plenty - especially in the rich world, contemplates to commit in future and tell the people: 'It is better for you to sacrifice, if you cannot keep the heavy law!' And in this way the templars lift the laws of God and instead promulgate their selfish worldly rules, for their sole purpose is a good life at the expense of poor, blind mankind.

<sup>11</sup> See, the anti-Christ will do it precisely in this way and so also all his disciples and you will recognise him by this even more easily! And if his disciples in all the world will shout with open mouths: 'Look, here is the true Christ!' or 'There he is!' - it will not be believed by any of Mine! However, leave the true children of the world and do not call them, so that you may have peace from the dragon and its followers; because he will appropriate large powers to himself for some time and will treat his enemies quite badly! But in this way he will prepare his own judgement and downfall.

<sup>12</sup> During that time I will allow the people to make great inventions, which, like glowing arrows, will penetrate the dark chambers of the dragon and will greatly destroy his wretched deceiving arts and his false miracles, and he will be standing naked even in front of his most fierce followers, who will soon turn away from him in large crowds.

<sup>13</sup> Therefore you should not worry what will become over time of this My teaching; for I alone knows about all the things which have to take place in this world and what must be allowed, so that one day it also will become life-bright in the blind world!

<sup>14</sup> However, it will not happen as quickly as you think; since I alone know the life-elements in this earth and also knows best, what it takes to lead them in time to a higher life-light. Therefore do not ask any further and be of cheerful courage!

<sup>15</sup> See, quite peculiar wretched events are still waiting for Me in this world, which will actually not have to wait for very long! But you will not have noticed any sadness in Me because of it. Let come what may, I alone am the Lord! Beyond My wisdom and beyond My will, nothing can happen. What happens and what is still going to happen, is calculated and directed from above and has it's deepest holy reason; however, who is with Me in the heart and in love and in will, the very worst world can not harm him in any way. However, who is one with Me only in wisdom, will have to endure many and evil battles in the world; since the world will in it's material reason never recognize that it's apparent something, is actually nothing before the spirit. Be content with this and have a totally cheerful disposition with Me!"

## **- Chapter 152 -**

### **The diversity of creatures and their purpose**

<sup>1</sup> After this My speech, all became cheerful and we were invited by Martha to lunch. We ate and drank very light-hearted and were in a very cheerful mood. Lazarus told Me what he had to endure from the templers during My absence and how he, despite all his patience, was to such an extent annoyed that he became substantially ill afterwards.

<sup>2</sup> In particular he told us: "Lord, on earth does not exist an insect of such tiresome obtrusiveness! You just can not get rid of them, irrespective of what you do! If you threaten them with the laws of Rome, they try for several days like creeping snakes to prove to me that they alone have the fullest right and that no worldly law has anything to do with them and that they are the only lawgivers of the world. Every person without exception has to expect from them only all well-being and woe.

<sup>3</sup> During such their arguments I really became furious and nearly assaulted these dreadful backstabbers and forbade them to ever come into my house again. But to no avail. Today I chased ten away, tomorrow there will be another twelve and they begin so innocently and smoothly with the same subject for which I forbade their predecessors my house and behave in as if never anything happened between me and them!

<sup>4</sup> I was forced this month to great expenses to guard all my entry roads to my house with Roman guards, namely with the sharpest instructions that no templer may be allowed access to my house. Now I had for some time some external rest but certainly not internally; since these most impertinent temple-goblins send all kinds of threatening letters to me and bother me in this manner, because they were not allowed to do it personally. If You, oh Lord, could just free me from this plague, I would be very blessed already in this world!

<sup>5</sup> Now, for these three days it is unlikely that someone from the temple will come to me, why I also let the guards go for this time; however, after the three feast days I will have to let them come back, otherwise I will have no peace because of those tiresome temple-wasps. I know quite well that Your great wondrous healing half a year ago and my well-known friendliness towards You, are the actual main reason why the templers are pursuing me like that. However, if I present it as a reason

to them, they do not accept it and say to me that their only reason is that I do not want to hand over to them at least eight to ten of my servants. I said to the temple: 'Then negotiate this with the servants! You can have all of them if they want to go to you!' But then they said: 'This you say in vain to our faces; secretly you discourage your servants and therefore they do not come to us! You therefore will have a hard account before God!' In this manner it continues and therefore I have brought in Roman guards! What else will become of it, You will know!"

<sup>6</sup> Said I: "Leave it at that; you also will not need any guards in the future. I will give you a guard who will accomplish more than army legions of Romans and Greeks! Tomorrow we will let the feast and it's madness pass unvisited; however, the day after tomorrow, when the feast is at it's climax, I again will go into the temple and will hold a mirror of their mortal sins in front of them, so that they will be ashamed in front of the people and have to hide to avoid their stone-throws. Therefore let us now be peaceful and cheerful; for we are now safe from their visits!"

<sup>7</sup> Said Peter: "Oh Lord, if You would act here as at the Euphrates, the dark ones would soon be of a different opinion about You!"

<sup>8</sup> Said I: "You speak as you understand this matter; however within a few years you also will speak completely differently! See, look at the great diversity of flowers on the field, the great diversity of plants, trees, their fruit, then the great variety of the animals in the water, on earth and in the air, also the very different minerals and also the very different stars in the sky! Can you give Me the reason of all this diversity and variety? Does not your highly simple reason say to you: For that even God could not have a particularly wise reason, but He did this out of a sort of Divine mood because He Himself must have found it somehow pleasing to decorate His earth as colourful as possible and also populate it equally haphazardly colourful! Why does a figtree look totally different than an apple tree or pear tree? Why does the two types of fruit not have the same form and not the same taste?

<sup>9</sup> Behold, if God did not have the great purpose to develop His human creatures on this earth to become His children, He could have populated the earth for them very meagrely with only a few types of fruit and with only a few tame domestic animals, just as He has done on countless many other world-bodies, because on those, the created people do not have the same high destination! However, so that man on this earth has an exceedingly great, superior opportunity to exercise themselves to observe and to think and thereby get to know the fullest freedom of his will, God has furnished for him this earth as his life's schoolhouse so exceptionally diverse, so that man from his cradle up to his grave has enough to think about, can make all kinds of observations and comparisons and can choose something appealing to him as good and something else not appealing to him, he can discard as bad.

<sup>10</sup> In this way the countless many species of animals are active in the most diverse manner and can be heard through all kinds of voices and can their great variety of behaviours can be observed, and man has an exceedingly great opportunity to learn all kinds of useful activities from them and to improve thereby and transfer it into something big and coherent. In this way birds, some flies, beetles, crickets and even frogs were the first singing teachers of the early natural man and the whelks taught people to build ships and drive around with sails.

<sup>11</sup> However, just as God has, for the sake of the people, created such extraordinary diversity of all kinds in all kingdoms of nature, He also created man himself in such an extraordinary and never-ending classifiable diversity with regard to form and character, that one among thousand times a thousand people not easily find two who resemble each other as one eye the other. God arranged this for the reason that people in everything and many things differ from one another and because of that, approach each other with even more love. That they should serve each other with more love, they are also well-equipped with highly different abilities.

<sup>12</sup> What is said about individual people, applies also to individual societies and to whole nations. Because it is so - what a thousandfold experiences are teaching us - it must also be taken into account that not all people can be awakened and be taught and awakened to light and life in the same manner. What is applicable for individual people, is also applicable to whole societies and to whole nations.

## **- Chapter 153 -**

### **The Lord's prediction about the judgment of the Jews. The transitory nature of matter.**

<sup>1</sup> (The Lord:) "The Jews of Jerusalem require a totally different treatment as the Galileans or the Samaritans or even the heathens, and in turn they completely differ according to their countries and societies.

<sup>2</sup> Everywhere it is important to know on which ground they are standing naturally and morally. If one has studied this, only then one can determine the ways, on which one can get closer to these people in a productive manner and win them over for the truth and for the light of life. Therefore we would produce quite a bad effect here in Jerusalem, if we wanted to convert these people to the light by the means used in Chotinodora, Malaves, Samosata, Serrhe and the like.

<sup>3</sup> The heathens are anyway stuck in dark judgement up to their ears. If I perform a great miracle there to break their old superstition and their old judgement into a new judgement, it does not harm them, because they are freed from their old and hard judgement by a soft judgement and can move freely in their new judgement through their believe in God and through their love for Him. However, if I here in Jerusalem - especially in present times - do the same as at the Euphrates, quite a few Jews would languish and die because of fright and fear and we would not have left too many people to whom we could bring the gospel. Those staying alive, would flee from us and the priests would howl, curse and shout: "See, now Beelzebub has destroyed the work of Jehovah! Woe to us! Jehovah has left His people and given us over to the devil!"

<sup>4</sup> I have done before their eyes only something small, and they already scream that I am a Sabbath desecrator and a denier of God and do My works with the help of Beelzebub! What would they say and then do, if I in one moment would destroy the temple with everything in it?! Oh, if I would do this now, you would experience horror upon horror and finally have to flee yourself. However, since it is written that salvation will commence from Jerusalem, we must here only work through words and in the end rather suffer bodily death ourselves, than to show this nation any supernatural powers, by which it would physically and spiritually infallibly be destroyed.

<sup>5</sup> Yes, I say to you: This city and the temple will in not longer than fifty years be destroyed to such an extent that one will not know where the temple was standing; but this will take place by the external power of the Romans. It will be a mighty punishment by God and the Jews will be expelled in all the world and will never be a nation again, and will be despised by all the world and miserably earn their bread among the heathens. This land will forever be taken away from them and be converted by the heathens into a desert!

<sup>6</sup> However, this great, infallibly coming disaster will nevertheless not destroy the soul of these people, as it would be destroyed if I would now clear away the temple for them; since the other they will ascribe to the cruelty of the Romans and many will convert to God again. But such a judgement today would completely block their way to God; because they would interpret this as a most obvious and irreconcilable judgement of Jehovah and firmly regard it as such, and that

thereby He had given them to recognize His most extreme and irreconcilable rage, that He before their eyes - and on top of it on a highly regarded feast day! - allowed Beelzebub to clear away the temple together with the sanctum and thereby handing them over to him.

<sup>7</sup> If the poor people would not be involved, truly we would not worry too much about the priests, if we at least cleared away the loose contents of the temple; but for the sake of the poor people who still cling a lot to the temple because they still believe in the presence of the Spirit of God therein, we cannot and will not work any destruction.

<sup>8</sup> However, this My body as temple of the true Spirit of God will be torn down and I will rebuild it Myself within three days. And this will be a worse testimony against them and a worse judgement over them who now operate in the temple at will, than Me clearing away a thousand such temples. Since what will happen to this My temple, will arm all the believing people against the malefactors in the temple. They will abandon them and find support with the Romans. This will enrage the rich priests against the Romans to the highest degree. The priest will secretly hire mercenaries from all countries to expel the Romans from the land. And see, this will be the end for them! Therefore do not think about it any further; because everything will happen as I have shown you now in advance!

<sup>9</sup> Verily, I say to you: This earth and this now visible starry-worlds-sky will one day also pass - but My words and he who has them alive in himself, forever not! Since nobody uses a tool longer as it is useful to him; once it has been used up to the edge, it will be thrown away and he obtains a new one. And see, I do exactly the same!

<sup>10</sup> If somebody has an already old tube which for many years carried the spiritual wine, will he keep it any longer if it has become crumbly and porous? Oh no, he will put the old tube aside and instead obtain a new one. See, I also do this, just like with an old and rotten tree and also with an old and rotten world. Because once all of My thoughts and ideas laid into a world have gone over in a free, independent, pure spiritual life, then an earth like this is nothing more than an empty shell which cannot carry and ripen any new, strong life anymore. Then the empty shell will be dissolved and a new earth filled with new life kernels, will take it's place. Everything in space and time gets old, becomes weak and dies and passes; only the pure thinking and creating spirit remains forever."

## **- Chapter 154 -**

### **The necessity of the temporal nature of matter**

<sup>1</sup> Said one of the Jew-Greeks: "But Lord, since You are for once at it again to reveal such great things to us, give us also mercifully the reason why nothing of material kind can exist forever! Rocks weather, the greatest trees who resisted for nearly two-thousand years all storms, like the primordial cedars in Lebanon, die and rot to such an extent that nothing is left of them. Also seas and lakes dry up, and in short, one sees on the whole earth nothing else than a perpetual forming and decaying! Only the starry sky stays quite nicely as before; since the same stars with their invariable positions, as seen by Adam, are still the same, invariable and imperishable. However, if You say that also they will one day perish, the very important question arises: If those over-sized world-bodies according to Your statement exist already for an inexpressively long sequence of our earth-years, they just as well could exist forever. When did they come into existence, who can measure it and count it in years or even in millenniums?"

<sup>2</sup> Said I: "My friend, for the very reason because they are not actually matter, but in themselves are spirit under judgement. I already have told you at another opportunity, how everything created is

nothing else than a thought of God, held firm by the almighty will of God.

<sup>3</sup> For as long as a large thought of God is held firm by His will, for as long it also will appear as something existing by itself and is therefore so to speak separated from the countless many other thoughts, so that it can consolidate in itself and become forever an independent I. Once the thought of God has in itself resolved this task and made itself in all directions free and independent, why should it be kept firm any longer by the power of the Divine will and kept as fully separated from all the other large thoughts of God?

<sup>4</sup> If a person has fully reached the inner, spiritual life-ripeness - wherefore he requires a physical body - why should he continue to labouriously carry the body around? If a person has completed building a house and it is completely inhabitable, will he with the completed building also leave the scaffolds standing ?! Or if you have cooked meat in a pot properly soft and made it enjoyable, will you also keep it together with the pot? Certainly not; you will take the meat together with the broth out of the pot and set the empty pot aside! See, therefore everything on this earth has it's time!

<sup>5</sup> You see a tree which is full of buds in spring. Wouldn't you also say: 'Why these transient buds?' But the bud swells, unfolds more and more and the leaves and beautiful, graceful, fragrant blossoms start to appear. You admire them because you like them very much. But soon they begin to wilt and fall off. You again ask, annoyed: 'Why this destruction of the biggest splendour and elevating beauty of the tree?' Yes, you are right, it would be nice to always look at a blossoming tree; but by looking only, no person will get fed, and as such the blossom, serving the fruit germ to become alive, must, after performing it's service, be taken away again, so that a real fruit can develop for itself. And soon afterwards you see a lot of sweet fruit on the twigs of the tree, which you find very pleasing. Now, should the fruit also stay forever connected to the tree?"

<sup>6</sup> Said the Jew-Greek, who was a citizen of Jerusalem: "This, oh Lord, is very clear to me. The one arises out of the other, and this continues for as far and until the main goal has been reached from all the many processes. But why must also the tree, which often has carried for many years good fruit for man, finally die, decay and totally perish ? He served well and still must make room for another!"

<sup>7</sup> Said I: "See, all matter is a temporary collecting vessel of a certain measure of the spiritual life-elements! From these a certain portion develops annually, frees itself and goes over into a higher life-sphere. After a greater or even lesser number of earth-years, the last life-element spark has disappeared from the already hardened and unuseable becoming tree, and has gone over into a higher life potency and the tree is then standing there empty of any life.

<sup>8</sup> Should one now breath new life-elements into the old, hard and unusable tree, so that they are getting spoiled by the tree's already coarse matter, just as even the best wine gets spoiled if one foolishly pours it into an old, dirty tube? Is it then not wiser to pour a new wine into a new and clean tube and to throw away the old ones, even more so if you possess new tubes in uncountable quantities? - What do you think about this?"

<sup>9</sup> Said the Jew-Greek: "Lord, here every opinion has come to an end! You alone have the highest wisdom and knows all interrelations between all creatures and therefore must also be solely right in everything. We can only ask You, and everything You say to us, we can faithfully accept. Everything is, as You, oh Lord, has mercifully explained it to us. Therein also lies the biggest and most living proof, that You in Your spirit has organized and created everything since eternity, whatever exist in all of eternity.

<sup>10</sup> Your disciple John has in his introduction for the written words out of Your mouth, given You the most correct and truest testimony, by saying: 'In the beginning was the Word, the Word was with God and God was the Word. The Word has become flesh and lived among us. It came to His own,

and they did not recognize it.'

<sup>11</sup> See Lord, thus it is so! You came to us people and how few have recognized You, and how many still do not recognize You despite the great signs and most wise teachings! It is truly strange how tremendously stupid and blinded the people are!"

<sup>12</sup> Said I: "This is so, and yet you will not be able to do anything against it; for we are not allowed to take their free will from them, because then they would stop to be humans. To give them even more signs, would be a vain effort; because it would achieve nothing else than I already have explained to you at the given opportunity, when you thought that I also should perform signs as at the Euphrates.

<sup>13</sup> For this nation we only have the word; for whom it does not open the eyes, no signs will open them for him. There will still be signs performed for them - but not for their rise but for their obvious downfall.

<sup>14</sup> I say to you: The last sign which will be performed here in Jerusalem, will be similar to the Prophet Jonah of Nineveh, when he spent three days in the belly of the great fish. And because of this sign, the great judgement will be unleashed over them, which will devour these culprits of all evil like a fiery dragon it's wretched prey. But leave it at that and let us go a little outside before the sun sets!"

<sup>15</sup> All agreed to this and we rose from the table and climbed onto the hill again, from where one could overlook a section of Jerusalem.

## **- Chapter 155 -**

### **Self-inflicted diseases and accidents and those occurring through no fault of one's own.**

<sup>1</sup> When we were settled on the hill, Lazarus said: "Truly, it is forever a pity for this great and beautiful city, that it at one stage will be totally destroyed! But who can help if it's evil inhabitants wants it like that?"

<sup>2</sup> Said I: "You now have spoken well; since to him who wants something still so evil for himself, in eternity no injustice occurs to him. I already was often there and tried to collect them under the wings of My protection, just like a hen collects her chicks underneath her wings; but until now all endeavours were in vain, and as such they alone are responsible for all hardship coming over them.

<sup>3</sup> Nevertheless, I therefore will not neglect all kinds of teachings and sharp admonitions, so that still some can be saved. And what I Myself will do now, you will do the same after Me with even greater ease, because My last and greatest sign which will be performed by Me in Jerusalem, will enable you for it. Who will hear you, will also hear Me - since you will only speak what My Spirit will place in your mouth - and he will be helped; but those who want to remain in the old stubbornness, should also harvest it's fruit.

<sup>4</sup> Because water just as fire gives death to man when either falling in deep water or being seized by flames during a large fire, should I therefore ban all water and fire from earth? Oh, certainly not! Therefore man has received reason, strength and a free will. He knows the good and bad properties of water as well as fire. He should use both with reason and both elements will be useful to him; if he either intentionally or out of great carelessness falls into deep water or jumps into a

lime kiln, then he is clearly - voluntary or often still involuntary - responsible himself that he loses his earthly life. The truly responsible and carefully clever person will not likely meet such an accident - and those who walk according to My teaching, not at all!"

<sup>5</sup> Said one of the Jew-Greeks: "Lord, but everywhere the human reason and it's prudence is still not enough! Just look at this example: Because of some urgent business, I had to travel by ship over the great sea to Rome. However, in the middle of the sea a storm comes up. The ships perishes because of an underwater rock and sinks with all hands. Who is guilty of my misfortune? Certainly not me and also not the ship's captain; for how could he have known that a sudden storm will be coming up and how could I have known about it?"

<sup>6</sup> Said I: "My friend, if something like this happens, it is most certainly a well-justified permission from above, and it is more or less the same, if somebody dies due to any illness, because the illness was bad and incurable. For no person on the whole earth stays alive physically forever, and therefore a person can die completely without blame just as well in water as in fire. I think that we should not loose another single word about this. And therefore lets go over to something else of much greater importance!"

## **- Chapter 156 -**

### **The imminent lunar eclipse.**

<sup>1</sup> (The Lord:) "See, the sun has already gone down, the firmament is clear and already a few stars can be seen; there in the East the full moon is just busy rising above the somewhat hazy horizon. Today within two hours, a lunar eclipse will occur through the very natural shadow of this earth, which will be positioned between the sun and the moon. This will result in a major horror spectacle with the inhabitants of Jerusalem and namely the stupid Pharisees, for this time the moon will disappear completely for half an hour. There will be howling and large offers will be placed in the chest of God; however we will look at this little play of nature with calm eyes and enjoy it.

<sup>2</sup> By the way, this very natural phenomena will act quite favourably for our present work; since the priests and the people regard this kind of phenomena as an indication of God's rage, and the people believing in Me will loudly accuse the priests of the intent to arrest Me today and the priests will have a difficult stand. But then the priests will excuse themselves and lay it in front of the door of the to them above all odious Essenes and will begin to curse and condemn them. In the meantime the moon will reappear again and the priests will say to the people with great pathos: "See, you exceedingly blind and stupid people, since we have judged our worst enemies with the perfect power which only we received from God, the rage of God has subsided and we can breathe freely again and so place rich offers in His chest out of great gratitude!"

<sup>3</sup> Thereupon at night immediately another sacrificial walk to the chest will be arranged, and the blind and stupid people will sacrifice with everything they can. But many of My followers will not seriously participate in the sacrificial walk and many present Essenes will dare the Pharisees and will hold a counter-sermon about the lunar eclipse, which will be quite rare; since the Essenes know the reason for the lunar eclipse quite well and have calculated this one and also others in advance, which they will explain to the priests and the people.

<sup>4</sup> The people then will ask the priests sharp questions and many will demand the return of their sacrifices from the priests; but the priests will tell them that the sacrifices will be used for this and that charitable purpose. This will appease some people, however enrage others even more, so that a real tumult will occur in the temple and also outside the temple and the Roman guard will

intervene and with great seriousness bring calm again. See, all this will be worked this night by a completely natural lunar eclipse; however, this will not disturb us in the slightest way. Some will flee before the seriousness of the Romans up to here; but we do not have to fear them. Now, how do you like that?"

<sup>5</sup> Say all: "Oh Lord, quite exceptionally well; but the evil priests are getting off too lightly thereby! For them a stoning, at least from the side of the Essenes would be quite in order!"

<sup>6</sup> Said I: "Oh, in that you are quite mistaken! The stoning with words by the Essenes is very much better and effective; since they very clearly explain to the people the naturalness of this appearance, and the people are then all over the priests and in future will completely stop believing in them and swear to never again go to the temple because of them. And see, this is for the templers worse than to be served with stone throws!"

<sup>7</sup> Said Lazarus: "Lord, since the lunar eclipse is not appearing soon, we could still consume the evening meal in the meantime!"

<sup>8</sup> Said I: "Dear brother, we have just risen from the tables an hour ago and it would be sheer wantonness to take the evening meal right now. Let the whole apparition pass which in total will last for three hours - then we can strengthen ourselves!"

<sup>9</sup> With that Lazarus was quite content and said to the two sisters that they should not worry about the preparation of an evening meal but later prepare a proper night meal. Thereupon Lazarus asked Me what the moon was really all about.

<sup>10</sup> Said I: "Dear brother, see, this My disciples know quite well and I Myself have already once during a secret conversation between only us, also indicated to you what the sun, the stars and the moon are; but it seems that you have not understood the matter quite properly. However, this does not matter! Afterwards I will open your inner sight and you will then be able to observe the moon in the same manner as you can observe the environment of this earth, and this will be better than Me explaining this to you with many thousand words."

<sup>11</sup> With that all were content and thanked Me already in advance.

## **- Chapter 157 -**

### **The granted vision of the moon through the inner eye**

<sup>1</sup> Now the shadow of the earth became visible on the moon. All eyes were now directed towards the moon and observed the growing shadow. Soon the whole moon was totally dark and at that opportunity a much greater number of stars became visible than previously with the bright light of the moon.

<sup>2</sup> Then Lazarus asked Me: "Lord, how did it happen that now such a great number of stars become visible which could not be seen earlier?"

<sup>3</sup> Said I: "That, dear brother, is the result that the strong light of the moon does not disconcert your eye anymore. Your viewing pupil is now much more extended, and you now can even see the faint light flickering of the very distant little stars. During the day you see no stars at all, because the light of the sun necessarily narrows the viewing pupil of your eye substantially. That is why the eye of humans has been arranged by God so artfully, that it can see every degree of the light and even

calculate it.

<sup>4</sup> Irrespective of the artful manner the carnal eye has been built, there is no comparison regarding the wonder of the spiritual eye, which sees everything in the right proportions and sees everything through and through.

<sup>5</sup> Just pay attention to how the smallest stars will one by one disappear when the moon now exits the shadow of the earth, and you will convince yourself that this is worked by the continuously stronger growing light of the moon.

<sup>6</sup> It is however a completely different matter regarding the vision of the soul. It is not disconcerted by any earthly light and it makes no distinction between the night of the earth or it's brightest day. For the soul therefore only a continuous day exists and never any night - this means for such a soul who lives and walks in My light; but for a soul who only walks in the light of this world, which means in the teaching of the world, also exists only night and darkness beyond the grave.

<sup>7</sup> But now, all of you pay attention! For a few moments I will, so to speak by force, awaken you inwardly for a few moments and let you see the moon as if you were standing on it's surface!"

<sup>8</sup> I wanted it, and all started to scream at the same time with terror and Lazarus begged Me to close his inner sight again; because the moon-earth appeared to him too desolate, waste and empty.

<sup>9</sup> However, I said: "Just look more closely and you also will discover beings resembling the people of this earth!"

<sup>10</sup> All strained their eyes even more and see, they discovered human beings, namely on the side always facing earth, a kind of small looking human beings who were quite airy, almost completely transparent, but at the same time still looking very atrophied, and the group did not know what to make of them; but on the opposite side of the moon they liked it a little more. Since they only could observe them during the fourteen-day nighttime, they found, because of very natural reasons considering the moon-night, the people and the few animals fast asleep.

<sup>11</sup> When all had looked at the whole moon and began to say that they now have seen enough of the moon's surface for long enough and that I should take their inner vision away from them again, I did that; since all were overcome by a measure of fear that they may have to stay on this very sad-looking world.

<sup>12</sup> When all saw the moon with their carnal eyes again, they were very glad and an elderly Jew-Greek said to Me: "Lord, if there exists a world somewhere in Your large creation where the souls of the condemned are tormented, the moon is truly perfectly suited for it, especially on the side facing us! And the strange, very nasty looking, dark-grey, transparent and fog-like airy human beings are surely nothing else than such not at all enviable, unfortunate souls. If a person on our earth travels to regions and countries, he often comes from one beautiful area to the next much more beautiful place; however on the world up there, the opposite is the case. Already the first and surely the best spot which can be seen, looks so terribly desolate, that one gets a fright as if standing in front of a monster. The other points and areas are then looking even a lot more deterring and gruesome, and in such areas are living human beings, and they are looking so sad and atrophied, that one could call the inhabitants of our worst and stinking puddles, true kings. Lord, Lord, what are these beings?"

<sup>13</sup> Said I: "Yes, yes, these are not so lucky beings, and they carry a lot of the infernal in them; but nevertheless, in time they can and will go over to a better life - of course not with too hasty steps. Those who are drifting around on the lunar surface and have reached some kind of transparency, are in any case already better off; but those who still live in deep caves, holes and craters, are still in a bad state and a fairly long time will still pass by before they will pass over into a better state of

life.

<sup>14</sup> See, these are souls of people of this earth who, during their physical life on this earth, has dwindled into the most insane world-addiction and self-love. These actually most physical souls are fitted on the moon earth by themselves, with a kind of half-material body, by which they still can experience the bad material impressions like cold, heat, as well as the light of the sun and the reflection of this earth and other stars; but they cannot satisfy their greed with anything physical. They can see this earth quite well and also know that they have lived in abundance on it's surface, and possessed many goods and had a big reputation and that many people have served them; now they are left to themselves naked and except for the thin air, they have no food, not even water and even less so a wine. Their earth is a pumice-like rock and no single moss plant occurs anywhere.

<sup>15</sup> And as such the moon-surface is for such souls a quite suitable place on which they are eroded quite properly and come to the recognition that all earthly goods are highly deceiving and are worthless, and finally they will be seized by the longing to pass completely and not to exist anymore.

<sup>16</sup> Many try to commit suicide, others try to rid themselves from any further view of the world by a kind of sleep; however, neither the one nor the other is possible. Thereupon they start to search if there is not a way out from their pits and valleys of their suffering, to an area where they could make contact with perhaps more wise people, to discuss with them the reason for their so very sad existence. And see, it then happens that they with a lot of trouble and effort, find a way out. They then come to very large plains, climb the very high mountains and meet there with wise spirits, who teach them quite wisely and also tell them about the existence of an almighty, most wise, exceedingly good God, in Whom they should believe and Whom they should love, and if they would do this, it soon will get better with them.

<sup>17</sup> They also accept this gladly and soon afterwards loose their physical body and get a spiritual garment and thereupon they are taken to another earth, like perhaps Venus or Mercury, later Jupiter or Saturn and to still other planet-earths. There they normally rid themselves of everything material through the actual matter of the smaller and bigger earths they have to transmigrate. Then they can go to the sun where they can make a lot of love and wisdom their own. Only from then on they become pure spirits and go over to the purely spiritual sun, where there is truly no shortage of countless many most wise teaching institutions.

<sup>18</sup> Thus also such material people can after many and long time-periods also become pure and can enjoy great bliss; but they can never get where one of My least children will go.

<sup>19</sup> But also for these wretched moon inhabitants redemption will come when I again return to where I have come from. Do you now know what the moon is?"

<sup>20</sup> Said Lazarus: "Yes, Lord, this we now know very precisely, concerning the side facing us! However, the backside seems to have a greater resemblance with our earth. There we saw plants and waters, and we also saw clouds in the sky. What happens there?"

<sup>21</sup> Said I: "Very much natural people like in the deep north of this earth, but of course because of the very different day- and night relations of the lunar earth, a little differently organized. Anything further the Spirit will teach you. And because the phenomenon has now ended, we can go into the house again and take a modest night strengthening."

<sup>22</sup> All agreed to that and we went into the house where I advised them all not to tell the other people about their vision.

**The aftermath of the lunar eclipse.  
Reincarnation and gifts of the spirit.**

<sup>1</sup> We sat at the large table in the room as usual and Lazarus ordered wine and bread since there was nothing else prepared. Martha nevertheless wanted to go to the kitchen to prepare something better at least for Me.

<sup>2</sup> But I said to her: "Leave it, My sister, bread and wine is anyway the best food for the human body! If you make a fire now, some fugitives from Jerusalem might notice this and come here, which would not be pleasing for Me and or for you. Therefore leave what is not necessary! Tomorrow there will be a better opportunity."

<sup>3</sup> Martha then let go of her zeal and we ate and drank.

<sup>4</sup> When we have given the necessary strengthening to the body, a few servants of Lazarus came to us into the room and told us that a lot of people gathered outside the walls surrounding Bethany, telling them that during the lunar darkening in Jerusalem a real and bad tumult erupted, so that finally the Romans had to restore peace with weapons in hand otherwise the whole thing could have turned for the worst.

<sup>5</sup> Many of the pilgrims just fled. Those who fled to here, tried to enter; however they were not able to, since we already locked all the gates firmly with sunset. Some asked if the Prophet from Galilee was here. Then others said: 'Oh, he is too clever and surely have smelled trouble brewing already this morning and thus left at the right time!' Lord of the house, what should we do with these people? Should we allow them to enter or not?"

<sup>6</sup> Said I instead of Lazarus: "Just leave them outside; they are not any longer pursued! Tomorrow the whole thing will have blown over and the feast will continue without any further disturbance."

<sup>7</sup> The servants then left again and kept guard with the other servants so that nobody could enter the large courtyard by perhaps climbing over the wall.

<sup>8</sup> I drew their attention to the effect of the lunar eclipse in Jerusalem which I already explained on the hill, and they were amazed that I could have known in such detail the full effect the phenomena could produce, without being in Jerusalem Myself.

<sup>9</sup> And I said to them: "How can you be so amazed about it? See, this also any other clever and wise person could tell you in advance just like Me, if he out of his vast experience knew how the greedy templeurs behave during such events, and how they understand to utilize such a natural phenomena for their own advantage! To see something coming like this is really not such a big deal; however, to determine when such phenomena takes place without calculations, is of greater significance, although the Essenes can also quite accurately determine such in advance by calculations and always have made such their secret calculations useful to them.

<sup>10</sup> The later successors will be able to determine such phenomena much more accurately by calculations only and will not be in the least omniscient, and therefore there is not really too much to it as you might think.

<sup>11</sup> But there is much to it to test the thoughts of a person in his heart! Who can do this, is like God omniscient and omni-seeing and omni-feeling. Who live according to My teaching and thereby attain the rebirth of the spirit in their souls, will also be able to do this; however, those who will not be able to do this, will also never be able to achieve anything really spiritually.

<sup>12</sup> The body of a person forever does not know what is hidden in a person; for he does not have an eye to see what is inside him. The spirit however, who is inside a person, is the only one who sees and knows everything what is inside a person. Everyone should therefore endeavour to attain the true rebirth of the spirit; for without it, nobody can enter the kingdom of God.

<sup>13</sup> However, before I ascend, nobody will be able to attain to the perfect rebirth of the spirit in his soul - but after My ascension, everyone who will believe in Me and live according to My teaching, will."

<sup>14</sup> And the disciples said: "Lord, when will this happen?"

<sup>15</sup> Said I: "This you will soon experience and see with your own eyes. More you do not need to know beforehand. Rather think about of everything that we still have to accomplish before this happens, and that I still have to suffer much, so that from all judgement in which all mankind is still stuck, the sting of death is removed! However, let us rest now, so that tomorrow we can do our work with all strength again; for a sleepy person is never suitable for the work of the spirit."

<sup>16</sup> Thereupon we retired and were fast asleep till bright morning.

## **- Chapter 159 -**

### **The experiences of the disciples at the feast in Jerusalem**

<sup>1</sup> When we woke up - which this time around occurred a good hour later than usual, the morning meal was already prepared and set on the table. We immediately sat at the table and cheerfully consumed the well prepared morning meal. After the morning meal the disciples asked Me what I wanted to do on this day.

<sup>2</sup> But I said: "This day I will turn into a holiday for Me and thus will not do much. However, you can go up to the feast and have a look at everything that happens and everything that will be talked about! And when you return at noon, you can tell what the people are talking about Me; for today I want to be present at the feast with My spiritual eyes and ears, since today it will be a real heathen feast. However, who wants to stay here, can stay and not think about the foolish feast!"

<sup>3</sup> Then some disciples got up and with slow steps went up to the feast; however, Peter, John, Jacob, Andrew, Simon and Matthew and the Jew-Greeks stayed with Me, since the latter were not keen to be recognized by anyone in their Jew-Greek clothing.

<sup>4</sup> When the several disciples arrived at the feast, they soon were recognized by some Jews who surrounded them and asked with harsh words: "Are you not Galileans and disciples of the carpenter from Nazareth? Where is he so that we can talk to him ourselves?"

<sup>5</sup> The disciples however did not give the Jews any answer to their questions. The Jews then pried even deeper.

<sup>6</sup> This annoyed Nathanael and he said to the obtrusive ones: "Why are you asking this? Go and look for Him yourself! We are pilgrims here just as you are and you have no reason to bother us. If however you want to continue to trouble us, we will know how to get rid of you by means of the Romans."

<sup>7</sup> Here the Jews grumbled and let the disciples go and the disciples walked around the forecourts of

the temple.

<sup>8</sup> Here and there a lot has been said about Me and many Jews who believed in Me, were looking for Me and asked others if someone has seen Me somewhere. However, nobody knew where I have gone.

<sup>9</sup> And some said: "He has spoken quite right yesterday when He said: 'You will look for Me and still not find Me! And where I will be, you can not get!'"

<sup>10</sup> There were several however, who said that I have been a swindler and a skilled magician. Others said that I clearly was a prophet since I perform deeds which no magician can do. Again others said that I was only a very devout person. Others stated and said that I was possessed by some powerful spirit of the underworld, who performs his miracles through Me and thereby deceive the people. However, nobody asserted and believed that I was the Christ.

<sup>11</sup> The feast however appeared to the disciples to be extremely desolate and deserted and they therefore soon returned. When they arrived again in Bethany, they were asked what was going on at the feast. They told in great detail everything what had happened to them and what they have seen and heard. Upon this Lazarus, the other disciples and the Jew-Greeks were annoyed that the people were so extremely stagnant.

<sup>12</sup> And Lazarus said: "No, this is really most inconceivable to me that especially this nation must be so obdurate! What signs have not been performed and what teachings have not been given - and everything in vain! No, no, this is too much! Someone like You, oh Lord, Who does nothing but continuously render the greatest benefaction to the people and to my knowledge has never taken only just one single stater from anybody, but instead has made so many poor exceedingly happy and immediately has compensated everyone a thousandfold who showed You friendship, they regard as a swindler! Oh Lord, just give me for some moments Your omnipotence, and this place will be cleaned from all it's old refuse in a moment! Oh you desperate humanity! No, they do not need fifty years until they are ripe for a most sharpest judgement; they are overripe already now!"

<sup>13</sup> Said I: "My dear brother, do not get worked up by that and think that I Myself see this best of all why they are allowed such insane behaviour! Still, we will not judge them, but only the very understandable word which I have spoken to them in vain already so often, will judge them. It is still good that also you have heard what most of the people are thinking about Me. Tomorrow, on the nicest feast day, I again will teach in the temple and show them to the last detail whose spirit's child they are, and what they have to expect as such. - Therefore let us leave it at that and keep us busy with something better!"

<sup>14</sup> Said Lazarus: "Yes, Lord, this will be best! But what can we could do right now? The midday meal will only be ready within an hour."

<sup>15</sup> Said I: "Oh, do not worry about it - that I will determine and organize!"

## - Chapter 160 -

### **Lazarus' seven watchdogs. The star-worlds as schoolhouses for spirits.**

<sup>1</sup> (The Lord:) "See, when Noah built the ark according to God's advice, he was mocked and laughed at by the very worldly neighbours and they said: "Just look at the old, dreaming fool! Here high on the mountains, far away from any sea, he is building a water box, because he is of the opinion that God will allow so much waters to come, and drive it's waves even over such high mountains, and he will climb into it and save himself from drowning!"

<sup>2</sup> Such speeches and even worse Noah had to endure; yes, even his brother Mahal laughed at him and went with his daughters to the depth of Hanoch. The neighbours wanted to exhaust Noah's building zeal by destroying at night what he had built during the day. He then asked God for a remedy from this plague. And see, God sent him a great number of large and aggressive dogs, and whoever dared to come too close to the building site at night, was torn to pieces by the dogs and Noah had a lot of time to build the Ark.

<sup>3</sup> See, you have hired Roman soldiers with considerable expense to guard your houses! There I can provide for you quite different guards; they will cost only a little and cannot be bribed by anybody! They will recognize your enemies instinctively and chase them away far beyond your property borders with a terrible howling; but they will also recognize the true friends of your house and will not chase them away, but let them pass undeterred."

<sup>4</sup> Said Lazarus: "Oh Lord, provide me with such guards very soon; they certainly will have no shortages in anything with me!"

<sup>5</sup> Said I: "Now, let us go a bit into the open and the guards will be there immediately!"

<sup>6</sup> We now went into the large courtyard and straightaway seven large dogs came to us, barked loudly and then surrounded us affectionately. All had the size of a two year old ox and had strong teeth and straggly brown hair.

<sup>7</sup> Lazarus was very glad about this and asked Me what would be the right housing for these animals. And in one moment, just by the power of My will, I provided that for him at the most suitable place, which left Lazarus in the highest astonishment; however the disciples told him about how I have provided very large residences for people.

<sup>8</sup> And Lazarus said: "All this is done by the Lord and the wretched people up there still don't believe in Him and on top of it say that He is a swindler! Oh, were is the goal of evil of mankind and the end of their malice?!"

<sup>9</sup> But I said to him: "Leave all that! Time is for ever and space is infinite; many things can happen and each deed finds it's place. Last night, during the lunar eclipse you saw countless many stars, and it was not nearly even a ten-thousandth part of the stars which is visible to your eyes. But I tell you that all these still visible stars do not even comprise the remotest part of multiplicity of those stars, which have never been seen, not even by the sharpest eyes of a High Indian Birmanese, and still some of those High Indian sharp seers have such good eyes, that they can quite comfortably see the mountains and holes on the moon. And see, all these infinite many worlds are schoolhouses for all kinds of spirits, and from this you can infer why it says in the scriptures that God's decisions are unfathomable and His ways are inscrutable! Therefore be unconcerned about everything which apparently occurs still so against good reason; for only God knows everything and knows the spirits and the ways by which He allows them to pursue their goal!"

**Exemplary action as the best teaching and admonition.  
When sternness and threats are in order.**

<sup>1</sup> (The Lord:) "Everyone however, who knows the ways of light and life out of My mouth, should be mainly concerned to stand pure before God and should not judge his neighbour! Who does this, does everything and gives by his example to his brother the best and most effective teaching.

<sup>2</sup> If your brother sees you acting good and honourably, he will soon come to you and ask you: 'What is the reason for your actions?' And you will give him faithfully and truthfully the reason and say: 'Go and do the same, and you will live!' And see, he will go and soon endeavour to do what he has seen you have been doing! But if you go and reproach him for his mistakes and then gives to him the teaching how he should act in future, he will become cross with you and ask you: 'Who made you my judge? Sweep in front of your own door and I will take care of the door of my own house!'

<sup>3</sup> Therefore I say to you all: Let the good works of the teaching lead the way, and the people will very soon recognize that you are truly My disciples! Do good even to your enemies and you will collect glowing coals above their heads!

<sup>4</sup> All of you follow My example! For I Myself am with My whole heart humble and gentle and does not judge anybody and condemn nobody; however, everybody who is troubled and laden with all kinds of afflictions, come to Me and I will refresh you!

<sup>5</sup> But you should act in the same way as I do towards all people! Or can you, My old disciples, say about Me, that I was hard and cruel against the people, who without their fault were brought before Me as arch-bad?

<sup>6</sup> Only those few had to taste the sharpness of My justified rage, who with the most evil will of all the world wanted to destroy Me and you ahead of our time, which is determined from above. Also therein I gave you an example according to which also you can act in similar occurring cases; since you will not lack the power for it. However, before getting serious, you should not leave one way of leniency untried. Seriousness should only be used if the person acts against you with wilful malice, pursues you and does not accept any word of reconciliation from you.

<sup>7</sup> Who will pursue you because of My name for the sake of receiving a reward from the high priests and their accomplices, admonish him seriously! If he takes note of you admonition, let him go in peace; however if he does not take note of your at least threefold admonition, threaten him seriously! If he also does not recognize this threat, then turn the threat to action as a warning example for all those who resolved to stubbornly pursue you for the sake of an earthly profit! However, only for this very single case you have the right to become serious."

<sup>8</sup> Says Peter: "Lord, what should happen if someone puts in effort to deceive us through lies and flattering words? We surely would recognize such evil cunningness immediately; but if we recognize this and confront the person with this, but he still continues with all kinds of promises to deceive us - what should we do with such a person?"

<sup>9</sup> Said I: "But can you still not think that much and draw a comparing conclusion, that it is not the means, but it depends on the goal achieved by the means, which the so or so acting person wants to attain with someone? Whether someone tries to attain this with sword, lance or chains or with deceiving, flattering speeches, is all the same; if he does not take heed of your repeated admonitions, it will be turned into a deed on him! I think that you will recognise now how and when seriousness in the fullest sense of the word will be applied.

<sup>10</sup> But there is one more thing to take into account, and that is this: When everyone's time comes, as Mine will soon come, there is then nothing to be done with one's own seriousness, but there it is necessary to put up with God's seriousness, if one wants to come to God in the spirit."

## **- Chapter 162 -**

### **The cause and purpose of diseases and suffering.**

<sup>1</sup> Here one of the Jew-Greeks remarked: "Lord, why can the anyway poor, mortal person only come to God through all kinds of pain and suffering? Could this also not happen through a healthy and suffering-free life according to the recognized will of God?"

<sup>2</sup> Said I: "Like man wants it; it depends mainly on himself. Even most of life's sicknesses are the result of all kinds of sins which a person already commits continuously from his youth until his old age and finally also out of a sort of habit. Some people's illnesses are inherited from the parents and grandparents to their children and grandchildren, because in that case the parents and grandparents have already sinned. One then cannot accuse God if the people inflict all kinds of sicknesses, pain and suffering on themselves. One could say to Me: 'If man is immediately taught by God what he has to do, to live and exist in the right order in the world, and he does not act accordingly, he obviously is guilty himself if he falls into all kinds of suffering; if however, man has to learn everything from nature and by all kinds of adverse and often by bad experiences, then man is not guilty of his suffering and is then the most pitiable creature on earth!'

<sup>3</sup> Yes, I say Myself, man would be like that, if it would be so! However, that this is not the case, is proved by the creation of the first human couple in Paradise, who almost uninterruptedly were taught by God in all kind of things for more than a hundred years. God also awakened time and again during that early time-period on earth seers and prophets, who taught and revealed the will of God to the more and more worldly-becoming people.

<sup>4</sup> Under such circumstances no person could say that he was taught by nobody about how he has to live according to the will of God. But man began to cultivate himself and his earthly habitation quite considerably, built cities and erected one work of splendour after another, and in that way fell in love with their world and because of all the world, they forgot about God and even became God-deniers. When a seer, awakened by God, came to these people, he was laughed at and nobody paid attention to the meaning of his speech.

<sup>5</sup> Now, such people had to learn their cleverness of course through all kinds of bitter experiences and had to determine with much effort some rules of life therefrom. These life-rules, like for example now among the many heathens, were however to the biggest part already sins against the true, Divine order, and from it necessarily all kinds of bodily and soul-sicknesses necessarily became a common occurrence among the people.

<sup>6</sup> If God now wants to preserve the soul of such people for the everlasting life, He must help them through all kinds of bodily suffering, namely to such an extent, that such a too greatly world-attached soul through some suffering and pain is more and more pulled away from the world, lest it would be totally attracted to and consumed by matter and the world and its death and judgement. And see, this is the reason why people have to now endure a lot of suffering on earth!

<sup>7</sup> But we, too, will have to suffer many things from people who are blinded by their own guilt. But our sufferings will not come upon us on account of the fact that we have no knowledge of the pure Divine order of life and as if our deeds were contrary to it, but we will only make blind people see

through our sufferings, namely by the fact that they will be able to see in us how little value we place on the life of this world and what great value the life of the soul must have if one rejects all earthly advantages for its sake. And behold, this will be the real redemption of man from death to life! But now enough of all this! Now that the midday meal is completely prepared, let us go back into the house and eat."

<sup>8</sup> However, the Jew-Greeks were not very happy about it, that they as the future proclaimers of My word had to suffer, yes even risk their lives for it.

<sup>9</sup> But I said to them the famous words: "From now on it will be so, that everyone who loves his life will lose it; however, who despises and flees his life, will keep it for ever!"

<sup>10</sup> Then the Jew-Greeks said: "What is this? Who can comprehend this?"

<sup>11</sup> Said I: "It means this: To what use would it be for man if he with this earthly life would profit the whole world, but suffer harm in his soul? What can such a person give to save his soul? Therefore man must use this bodily life for the sole purpose to attain the eternal life of his soul. If a person does not use his bodily life for that purpose only, it is his own fault if he forfeits the life of his soul or at least weakens it to such an extent, that he afterwards in the beyond has for an exceedingly long time to collect himself enough to be able to go over into an only somewhat brighter and better spiritual life. Since for as long as a soul clings to its bodily life and its advantages, it can not be completely reborn in the spirit; a soul however who is not completely reborn in its spirit, cannot enter the true kingdom of God, because no atom of anything material can exist therein. Now you know enough, therefore let's go into the house!"

<sup>12</sup> We now went into the house and ate the well-prepared midday meal, during which only little was said.

## **- Chapter 163 -**

### **The fate of suicide victims.**

**Teaching without setting a good example is not useful for anything.**

**Faith without action is dead.**

<sup>1</sup> After the meal an elder of the so-called Jew-Greeks stood up and said to Me: "Lord, while we ate, I have thought a lot about how one should not love the bodily life, but rather despise and flee it, to thereby attain and maintain the life of the soul! This is now quite clear to me; nevertheless there is still one point which does not make real sense to me. There exist people who are true arch-enemies of their own lives, and if they for one or another reason become tired of it, they take their own lives. They then should above all attain the life of the soul! What is Your opinion about this?"

<sup>2</sup> Said I: "Has God given them the bodily life so that they can destroy it?! The life of the body is the means given by God to man through which he should and must attain the eternal life for the soul. Now, if he however destroys the means prematurely, with what will he then maintain the life of the soul and actually attain it in the first place? If a weaver destroys his loom, how will he then weave his canvas on it? I tell you: The suicides - if they are not insane - will with great difficulty or not at all possess the kingdom of eternal life! For the one who has become such an enemy of his own life, in him is no love of life; but a life without love is no life, but death. Do you now know how to understand this?"

<sup>3</sup> Said the Jew-Greek: "Yes, Lord and Master, now I am in the clear and this will become a main

part of Your teaching, which cannot be preached to the people enough!"

<sup>4</sup> Said I: "Very well - but above all, the preacher himself must completely be in order before he teaches somebody else; otherwise the teaching is hollow and also leaves the student hollow. If somebody is a keen follower of that what he teaches himself, his disciples will also eagerly endeavour to become as perfect as the perfection of their master. If however the disciples soon discover here and there gaps and imperfections, they will soon decrease their zeal and finally say: 'If the master is a blunderer - what should become of us?!' And I say to you: The disciples will soon turn their backs on such a master; for bungling belongs to the common craft and never to the sphere of arts and even less so to the sphere of wisdom. Therefore you must yourself must be perfect in everything, which refers to the teaching and the according actions, otherwise you will not be able to become true spreaders of My gospel.

<sup>5</sup> Say for instance somewhere there still exists an old hero-school wherein the strongest and most courageous people trained as war-heroes. The master would especially lay on their hearts to disdain death and say that a cowardly person who fears death, never can become a true hero. However, when it then comes to push, where the hero-master has to show his disciples how to approach death cold-bloodedly, but himself would hesitate and finally even flee, would that ignite his hero-disciples to true courage? Surely not; because the disciples will think: 'Oh, he just want to talk us into defiance of death through well-chosen words; indeed, he is hundred times more afraid of death than even the most timid among us! He should rather open a school for cowards than for heroes!'

<sup>6</sup> The hero-master will achieve something entirely different if he, in front of his disciples, takes up a fight with a lion and defeats him through his strength and skill. His disciples will then admire him and in themselves animate the growing desire to also be able to fight such a battle. And the proverb always stays true that only the spirit of the deed enlivens, however, the dead letter of the word kills. For what in itself is dead, cannot enliven, but only the spirit, who reveals itself through the living deed, makes everything alive.

<sup>7</sup> I say to you: Not those will enter the kingdom of God who will say to Me: 'Lord, Lord!', but only those who will do the recognized will of My Father in heaven! It is not enough that somebody believes that I am Christ, the anointed of God, but he also must do what I have taught, otherwise his faith is of no use to him; for without works, the strongest faith is dead and does not give to any soul the eternal life. Remember all this well and do accordingly, and you shall live!"

<sup>8</sup> After this My teaching, nobody asked Me anything else; for they all had enough to think about and to discuss among each other.

## **- Chapter 164 -**

### **Lazarus' stance on the temple. Anger and it's consequences.**

<sup>1</sup> But I went outside with Lazarus' two sisters. When we came to the large courtyard, the big dogs sensed that foreigners approached the settlement Bethany and with aggressive barking they stormed towards the gate of the large courtyard and Lazarus asked Me what this means.

<sup>2</sup> I said to him: "Several Jews and a few old Pharisees who did not have anything to do today, wanted to pay you a visit and use the opportunity to warn you against Me; but they only have undertaken this to spy on you whether I was not staying with you, or if I possibly have left you and

went somewhere. And see, the dogs are sensing very accurately that these are no friends of yours and Mine and therefore run to the gate to force those Jews and Pharisees to quickly retreat! For they will see these animals already from far away as they come and they will abruptly turn around and take to their heels. Then also the dogs will very calmly return home."

<sup>3</sup> We then moved in the direction in which the dogs had run. We just arrived at the gate when we saw a black club of people. The dogs then left the gate with a terrible barking and ran with furious speed towards those approaching. However, when they saw the dogs, they turned on their heels and with the speed of an arrow left in a frenzy.

<sup>4</sup> When they saw that the dogs did not follow them anymore, they started to walk slower and sulked a lot about it that Lazarus now used tearing beasts to protect himself and to keep himself and his house free from visits of the men from the temple; but he should not drive the patience of the temple to the edge, otherwise he will be served quite badly. From whom might he have gotten these dogs? And thus they sulked until reaching Jerusalem; however, at home they said nothing because they were ashamed to have run away from the dogs.

<sup>5</sup> When I told this to Lazarus, he asked Me what he in the worst case had to fear from the temple.

<sup>6</sup> And I said to him: "Absolutely nothing; since if they want to do something to you, you have the Roman court and with them you have sufficient worldly judicial protection, for your place has been already for fifty years under the exclusive jurisdiction of the Romans. Yes, if this would not be the case, the temple would have treated you completely differently; but as things are, they have no right. They are just trying to exploit you as a Jew to their advantage and give all kinds of threats; but in reality they can not do anything against you. You constantly follow your obligations conscientiously and thus they cannot really bring anything against you. But this is also their worst wrath towards you.

<sup>7</sup> They only know it too well that you are the richest man of the whole of Judea, since your properties alone form already a small country and fall under Roman jurisdiction. Thus they have no right to tax you and this is horrific to them. They want to manipulate things so that you leave the Romans and become solely subservient to the temple. But because you do not do this despite their insistent obtrusiveness, they bother you on all places of your property, incite your servants and in secrecy do this and that against you. But from now on you are safe; and as such they can be secretly incensed about you for as long as they want to, they still can not harm you - and thus you can completely relax !"

<sup>8</sup> Said Lazarus: "Lord, I thank you for the good clarification! I now have a lot of and great consolation in me and truly, I now breath easier again; It is still not a pleasant appearance for me though, if I have to tell myself right into the face: 'You are a person, who according to his best knowledge and conscience has done everything possible, what under even an appearance of any form of legality was required, and beyond that out of a free, kindhearted impulse did a lot more good openly and in secret what one never could expect from him - and for that I am hated by the wretched temple!' Oh, Lord, this is obviously too much for me!

<sup>9</sup> Those wretched creatures want to possess everything for themselves and does not in the least consider that I, to save the temple it's perfunctory maintenance cost for the poor, provide for at least a thousand poor people annually and on top of that make a considerable contribution to the poverty fund. I also have given some large donations to the temple - and all this means nothing to those wretched ones! For that they try to run me completely into the ground - what they even would try to do on a Sabbath like today, if it would be possible for them! Yes, Lord, I only know too well that they can not do anything to me; but it nevertheless terribly annoys me that these wretched ones still hate me, while I did them so many favours!"

<sup>10</sup> Said I: "But look at Me! Did I not create this earth and sun, moon and all the stars? Don't I uninterruptedly provide for the earth that it can produce all kinds of food for all creatures? Don't I maintain everyone's life? I have destined this earth for the development of My children, I Myself have come to this earth according to all known prophecies, to reveal Myself as Lord of heaven and earth in the form of a man through word and deed, to teach them Myself that they are truly My likeness? And what is it that these temple-heroes are doing? They hate Me, pursue Me and everybody who believes in Me, because I tell them that their deeds are evil! They continuously try to kill Me and soon the time will come when I Myself will allow it to happen, that they may be able to commit this horrific deed on Me. And see, I do not have any annoyance against them in Me! However, also in the beyond I will forever be the Lord, and there it will truly not remain unpaid, what they do here!

<sup>11</sup> As I as the primordial First and the only greatest Benefactor of man does not get annoyed, you also should not get annoyed with them, while you, compared to Me, have done only very little for them! There, look at this stone lying on the in the road before us! Who maintains it as what it is - besides Me? If I in this very moment withdraw My all maintainance will from it, it will not exist as matter anymore, but it returns to it's spiritual-specific state, hence to the realm of My primordial ideas, and the same I could do with the whole earth, if the actions of it's inhabitants were to annoy me. However, because they do not annoy Me and never can annoy Me, everything continues to exist and I allow My sun to shine equally over good and bad, righteous and unrighteous. Only in the beyond the large differences show and everyone carries his own judge in himself.

<sup>12</sup> However - if you want to be forever with Me in the beyond, you must in everything be equal to Me, so that you never get annoyed about anyone. Who follows Me, must follow Me entirely, otherwise he is not My perfect disciple.

<sup>13</sup> I will also tell you something else, and this is that annoyance is absolutely not conducive for the necessary bodily health; since it produces too much gall and this pollutes the blood and puts the human life at risk each moment. Thus also in this respect, beware especially in this regard about too much annoyance, otherwise you soon could loose your bodily life! Think about this quite well, and you will not have to fear any physical evils!"

## **- Chapter 165 -**

### **Influences of spirits and the free will of man. The destiny of animal souls.**

<sup>1</sup> Says Lazarus: "Yes, Lord, I now recognize this only too well; but I still cannot guarantee You that even with the best intentions, I will not become angry anymore when similar misfortunate occurrences might arise, since to get annoyed has already become second nature for me. Even with my best will, can I not endure any injustice!

<sup>2</sup> However, on this earth it is strange though: Every person knows that he has to die one day and must leave everything temporal; he knows the laws of the Divine order and the Divine will; he has reason and mind to distinguish between good and false, evil and good, right and wrong and night and day; he knows - partly from revelations and partly from self-experienced, bright experiences -, that the soul continues to live after the death of the body, namely in the same form as it lived on earth; and still he just continues to chase after the dead earthly goods, turns his back on the well-recognized Divine laws, treads everything right, good and true with the feet, hates everything except himself and commits one deadly sin after another; he fornicates, commits adultery,

deceives, steals, robs and murders and God is to him as much as nothing! Yes, now the question arises, how can God possibly allow this to happen!

<sup>3</sup> Is man doing all this out of his free will, because then he is more evil than Satan and all his devils, which are quite often referred to in the scriptures; however, is he driven like Saul by an evil spirit to commit all evil, so that he cannot act otherwise than to do evil, despite him recognizing the good and true, then he is clearly innocent because he is coerced by invisible forces, and the guilt falls on the evil deceiver and partly - frankly spoken - also on Him Who allows such temptation for poor, weak man. Since against an open enemy one can protect oneself by all kinds of means; but who can protect himself and fight against an invisible enemy, who as a spirit can penetrate man and apprehend him and can even bind the will of man with mighty chains? See, Lord, these are strange things which even the most sensible and best person cannot comprehend!

<sup>4</sup> If man without any foreign, evil influence - thus purely out of his own free will - commits evil, he is before me a detestable sinner and as such should be removed from all good societies - for such a brute is according to my opinion forever worth nothing better, if he does not better himself in everything seriously - but who can judge badly a person deceived by a devil?! Such a judgement appears to me as if one wanted to punish a person because he was struck by a bad illness - Lord, give me also in this regard a right light!"

<sup>5</sup> Said I: "Yes, My dearest brother, your appraisal of this matter carries a lot of good and I cannot say to you: 'See, you have judged incorrectly!' - but now the matter looks quite different and as such you are falling into the brook with your appraisal!

<sup>6</sup> In a world on which it is all about educating humans to become perfect children of God, the people, alongside their freest will and the brightest mind, must also have laws in which the will of God expresses itself clearly. Man should accept such laws and exercise them. However, how could they do this, if it wasn't for an equally powerful temptation not to keep the given laws?

<sup>7</sup> This opposite temptation provides to the human will the most perfect freedom and gives him the fullest strength to also resist the temptation and puts the recognized will of God in it's place.

<sup>8</sup> I tell you: A person who does not have the fullest ability in him to become a perfect devil, can also never become an absolutely god-resembling child of God.

<sup>9</sup> Would infinity of space with any kind of limit, still be infinity, or would God be almighty, if it would be impossible for Him to create even the smallest thing? Or is God therefore lesser God, because He created besides the wholesome herbs also the harmful, poisonous plants, and because He also seeded alongside the wheat all the weeds, so that it can sprawl like the noble plants?

<sup>10</sup> See, just as there is in God no limit whatsoever - neither upwards nor downwards - also in man, who is supposed to become a true child of God, no limitation - neither upwards nor downwards - may ever exist; because with any such limitation, man would not be human anymore but only an intelligent animal, whose will has only the appearance of freedom to only such an extent that it prods the animal to those actions for which it has an instinct-like ability in itself - but beyond that it forever can not move one hairbreadth further!

<sup>11</sup> A simple animal soul-can never become a human soul and therefore it is said that animal souls die with the animal - what however must only be understood as that an animal-soul after the death of the animal, for example an ox, entirely ceases to be an ox-soul, because after it's exit, it soon combines with many other free animal-souls to be a new and more perfect soul, qualifies for some time as a human soul and then gets to be procreated into a human body - an old science which was common knowledge in it's fullest clarity with the primordial fathers and is still today common knowledge in High India.

<sup>12</sup> To discuss this any further would be useless, since it is fully sufficient that man therefrom should recognize God as his Creator, Benefactor and finally as his only true Father, Whom he as a person should fully resemble in the spirit if he wants to. Tell Me now if you have understood all this!"

<sup>13</sup> Said Lazarus: "Yes, Lord and Master from eternity! But evening has approached. How would it be if we went into the house again?"

<sup>14</sup> Said I: "Let us do this! But do not tell the disciples anything of what we have discussed down here; since they anyway know a lot about these things and it is therefore not necessary to reveal this again to them. Tonight however, we are going to experience a little spectacle, which will not be of an evil nature; therefore you should not become afraid if it occurs, but let's go now, otherwise we will be called - because your sisters have already prepared the evening meal."

## **- Chapter 166 -**

### **The nature of meteors and comets**

<sup>1</sup> We now went back to the house and when we still had thirty steps to go, a large fire-meteor appeared, coming from the north, flying directly above us southwards, and this with such speed that it hardly needed a few moments to cover the total distance of at least four-hundred hours.

<sup>2</sup> Said Lazarus, who was still a bit superstitious about such phenomena, with some excitement to Me: "Lord, this signifies nothing good!"

<sup>3</sup> Said I: "Why then? How should such indicate something bad?"

<sup>4</sup> Said Lazarus: "An old legend explain such phenomena as follows: When anywhere on this earth a very evil person dies, seven of the worst devils seize his soul and pull it through the air. Because of fright, fear and pain, it let go of everything underneath it, and since it already belongs to the lowest hell, everything it leaves behind in fear, is fire. Such devilish and infernal refuse however, pollutes the air and where it partly falls onto the ground, one accident after another occurs, and it requires many sacrifices and prayers to purify such place from it's evils. This is what the old legend says. I certainly do not take it for the absolute truth; but there is still something about it that the things one has, so to speak sucked in with the mother's milk, one cannot rid oneself of that easily. There is always some kind of belief left behind, which renews every time when otherwise completely incomprehensible appearances occur, and fills the soul with fear and fright. You, oh Lord, can tell me if there is any truth to it."

<sup>5</sup> Said I: "There is not a smallest spark of truth to this old legend; however, the appearance itself, as something quite natural, must be true, because otherwise it could never occur. However, what this appearance is in itself, I will show you right now practically. So pay attention!"

<sup>6</sup> See, there is a stone! If someone with extraordinary strength would be able to hurl it with such power through the air that it in one moment reaches the distance of one-hundred hours, it would glow like molten metal caused by the great friction with the air layers. But also the air being cut by the stone, would start to glow and leave behind an apparently glowing stripe behind the thrown rock, which however would soon cool off and thus disappear, precisely as you have seen it happening with the meteor flying just above us. Such stripe is then not some refuse of a soul in the claws of any devils, but only the glowing air caused by the extremely quick flying rock. So that you understand this even better, I now take this rock and will throw it through the air with high speed by My will and then bring it back here, whereby you will rid yourself completely from your old

childhood-belief."

<sup>7</sup> I lifted the rock of ten pounds weight and steered it with the speed of lightening for a few seconds in a wide circle through the air, where it shone even more than the earlier quite natural meteor, and when it fell to the ground in front of us, it was still glowing like molten metal and spread a great nearly unbearable heat; and when wood was placed over it, it immediately began to burn very brightly. Lazarus was very much surprised by this.

<sup>8</sup> And I said to him in a very relaxed voice: "See, brother, there you have the villain's soul carried by the seven arch-devils! Within a few hours it will have cooled off completely.

<sup>9</sup> However, did your inwards never told you that at all times the priesthood understood how to exploit all unusual natural phenomena for it's own use?! The lunar and sun eclipses, the comets, great storms and great, fiery appearances in the air and still other rare phenomena they declare as extraordinary, evil signs of the heavens and soon demand great prayers and sacrifices. This was already taught to the children, and when such a phenomena occurred, the frightened people immediately ran to the priests and they immediately prescribed what was most useful to themselves. Now, brother, I ask you, if you still not recognize this sting!

<sup>10</sup> Said Lazarus: "Yes, now I recognize it quite well; but it was not possible for me before. These priests are truly some characters who are anointed with all balms of the devil! Now I thank You, oh Lord, for this explanation; only now I am fully in the clear of what I have to expect from these black people's deceivers. However, the comets should in all seriousness be signs for wars?"

<sup>11</sup> Said I: "They are - and they are not! They are because the people believe it, and therefore the angels are choosing such a quite innocent sign, to indicate to unrestrained people the admission of a judgement. If the people start to believe again and are doing atonement, no war will follow the comet; however, if they do not better themselves, war will come, which at all times was the forerunner of subsequent greater evils than war itself.

<sup>12</sup> Actually, comets are nothing else than growing earths, which in time develop according to the Divine plan to what they should become - and then they are no forerunners for wars.

<sup>13</sup> You think now of course that God can also create a world in one moment. Oh yes, He could do that; but then there would be no order in God and also not in any creature going forth so suddenly. God created the world in His order, and one thing originates after the other, and thereby a perfect unity of the countless many Divine thoughts and ideas are forming.

<sup>14</sup> Such a comet is then also a growing great judgement for a certain type of spirits. In time they must seize each other increasingly intimately, so that finally in space and time, a colourful material mass is formed. This forming of the visible, firm mass, we call the wrapping of spiritual potencies, and this wrapping is the actual judgement from which then after long periods of time the spirits captured in judgement, can attain their independent life-freedom. And since the comets are growing judgements, also their effect, when coming too close to a long ago completed earth, is of such nature or is used by the angels of God for an old earth, to awaken a judgment on it, namely to excite people against people - of course only then if it is necessary, this means if the people start to forget about God and regard themselves as gods. Now you also know what to think about the comets and we can leave this place. Or do you still want to ask something?"

<sup>15</sup> Says Lazarus: "Lord, only two small things; for I already know through Your goodness what I know - I want to know a few additional little things, so that my knowledge is not too much of a patchwork! The two small things however are as follows: Firstly I would like to know from where the natural meteorites are originating and who hurls them with such extensive fierceness into the air and secondly I would like to know from You to where the comets are disappearing in the sky after

becoming invisible."

<sup>16</sup> Said I: "Regarding the meteorites, they have a twofold origin. They are either ejections of the sun; for the sun is a thousand times thousand bigger earth than this earth on which we are standing. From time to time in the same relation bigger and more violent eruptions occur on it's surface than on this earth. During such eruptions a large number loose, greater and smaller, harder and also softer masses are hurled with such for you unimaginable power into wide space, of which some always get close to this earth. And as soon as they are getting a little in contact with the region of air of this earth, they start to glow and become visible as shooting stars. And if they hit too deep into the denser air mass of the earth, their speed is restrained and as heavy bodies are attracted by this earth and fall quite naturally on to the ground of this earth, either on a dry or on a wet surface which is considerably bigger.

<sup>17</sup> This is then the one and more frequent way of appearing meteorites on this earth. Another and rarer kind of meteors than the previous one, originates from this earth itself. In the large mountain ranges of this earth there also exists such mountains which are connected to the innermost earth by certain large organs and are fed by them with such food which in time gets into violent fermentation and filling the large, hollow spaces with such types of air which can easily ignite if pressured too much. When the act of inner ignition has proceeded, the burning types of air are destroying the lesser firm parts of the mountain, break as brightly lit fire masses through and shear off the more loose lumps and hurl those - like the one we have seen earlier - with an immense and sufficient power either straight up or sometimes also into another direction slantwise over the earth, often several hours away from the place of origin. They then fall on the earth without doing any harm to it.

<sup>18</sup> Closer to any fire-spitting mountain you would more often and from close by see such phenomena; but they arrive here only from the Caucasus mountains which coincidentally found their direction to here during an eruption when hurled with the necessary power. For that they already had to have been in a glowing state during the eruption, whereby they more easily defeat the restraining air, since it is in front of them momentarily diluted and therefore reduced the resistance compared to cold and thus denser air.

<sup>19</sup> And now I have explained the matter to you in a natural, worldly wisdom manner, with which you can be fully content. A deeper, completely spiritual explanation I cannot give you now, because you would not understand it; however, when I send the Spirit of truth to all of you, He then will guide you in to all wisdom. Now it is high time to go into the house. Look, the two sisters are already coming to get us!"

<sup>20</sup> We then went into the house, sat at the table and ate and drank quite cheerfully.

<sup>21</sup> Some of the disciples were however asking what we have done outside for such a long time.

<sup>22</sup> And I said: "That what you not have done; and this was of greater value than your argument about the vague personality or none-personality of Beelzebub. But now eat and drink, so that you will have strength for tomorrow, to steadfastly endure a hot day!"

<sup>23</sup> Then nobody asked anything else and everybody ate and drank what was in front of him.

## **- Chapter 167 -**

### **Lazarus becomes the owner of a crude oil well**

<sup>1</sup> When we had finished the evening meal and one disciple after the other was overcome by sleep, I said to them: "But can not you keep awake for at least a short time longer?"

<sup>2</sup> Said Peter: "I really don't know myself why today after the meal we are so overcome by sleep, despite having mostly rested for the whole day than having done something!"

<sup>3</sup> Said I: "Thus be always active in My name and you will be a lot less sleepy!"

<sup>4</sup> While I was still talking, see, a hard bang occurred, as if lightening had struck close by. The walls trembled and the door to the room opened by itself and swung to and fro strongly. Suddenly all sleep vanished from the disciples and all wanted to go outside and see what had happened.

<sup>5</sup> But I held them back and said: "It is not advisable to go outside! There is a considerable naphtha fountain nearby, although quite deep inside the earth. Above the fountain exists a large cave, firmly closed off to all sides. In it's lower parts it is almost glowing because of a nearby fire vein and therefore there is always considerable heat in this cave. This causes the naphtha fountain flowing into the cavity to continuously evaporate and fills the whole cave with naphtha vapour. If the evaporation is not too intense, the vapour is absorbed by the rock masses forming the walls of the cave. If however, now and then the rock walls glow stronger, it also causes a stronger evaporation of the naphtha. The stone walls then cannot absorb such large volume of vapour anymore, and it then happens that the naphtha vapour causes increasing tension in the large cave, which then squeezes and rubs against the glowing hot rock walls and thereby soon and easily ignites.

<sup>6</sup> And see, such underground nature-spirit activity has just taken place, which was also quite good; since through this ignition of the naphtha vapour, the about twenty man-heights thick rock crust has been blown apart, and you Lazarus has thereby come into the possession of a quite rich naphtha harvest. The blasting of the cave has fortunately proceeded in such a way that you can reach the naphtha fountain quite easily and with only some diligence can produce about hundred pounds daily.

<sup>7</sup> How popular and in demand naphtha oil is, you know anyway; and hence you have come to a new source of income, which with the least effort in the world, will earn you many thousands pounds of gold and silver. Since such beneficent people like you should also be on earth as rich as possible, so that they can become true providers for the poor and the weak. Tomorrow I will show you everything - however, tonight it would not be advisable to go close to that place; since the strong vapour would not be conducive for anybody's bodily health. But tomorrow afternoon we will without any worries go and have a look at the place."

<sup>8</sup> Said Lazarus: "Lord, this again was brought about by Your omnipotence! For my ancestors up to me have never known anything about a naphtha fountain. Only now and then on very warm days at nighttimes a very slight odour of naphtha could be smelled, which was always explained to have come from Jerusalem, if the wind was blowing from that direction; since in Jerusalem a lot of oil gets burnt, which mainly comes to us by trade from Persia and Arabia, but is always very expensive. However, that on my property should exist such a rare fountain, nobody could ever guess! Yes, I can do nothing but only to thank You, oh Lord, for me and on behalf of all the poor people who now will find some good sustenance thereby!"

<sup>9</sup> Said I: "Leave it at that! That you are using your earthly treasures according to the will of God, just like also your earthly father has done, I know; however after you and your sisters, since you have no descendants, the children of the brother of your father will take over your possessions. Therefore instruct the heirs well to walk in your footprints; for if he would walk his own, worldly

road, the goods would be taken away from him and the begging stick handed to him instead, the goods however would be given to the heathen. Therefore instruct him about this, so that he knows what he has to do! But now the time for rest has come, and as such we want to grant our limbs some rest!"

<sup>10</sup> Then all retired for the night.

## **- Chapter 168 -**

### **Lazarus and the temple spies**

<sup>1</sup> Early the next morning, all resting in the house, were awakened from sleep by the aggressive barking of the seven dogs, and Lazarus went with his servants to see what it was. He saw a large crowd of people of both genders standing outside the gate but being surrounded by the dogs in such a way that they could not dare to move one step closer or backwards. When they saw the well-known Lazarus with his many servants approaching, they screamed and begged for assistance. Lazarus called the dogs back and asked the crowd what they were looking for in Bethany so early.

<sup>2</sup> A young Levite took the word on behalf of all and said: "Friend, last night we heard a mighty thundering bang from this area and wanted to enquire if you could tell us anything about it. When we came here, we were met by these terrible, fierce beasts who stormed us with a frightening howling and had seemed to want to tear us into a thousand pieces! One such exceedingly strong truly lion-like beast could master one-hundred unarmed people - why are there seven?! Now no person can come near your hospitable house again!"

<sup>3</sup> Said Lazarus to the Levite: "In the great nature of God quite often unusual things occur - why not also a loud bang? Go to Sicily; there you will hear a lot of such bangs! We also heard the loud bang just as you have, we also had a fright, but did not yet go to see from where the bang could have come; there is time enough for that! Why are you citizens from Jerusalem so concerned about the loud bang? I think that you have come for a completely different reason so hastily, and not about the loud bang! All of you are lured here with some bad motive and this my guards have noticed quite well and have therefore met you so furiously. Tell me in all honesty what you really were looking for!"

<sup>4</sup> Here all hesitated and one said with a subdued voice: "Nothing can be done in this world anymore - we are betrayed again! One can not even trust the four walls of your own house anymore, yes not even your very own thoughts; since the people read straight from your face what one has thought!"

<sup>5</sup> Lazarus, who heard these words very clearly, said: "Yes, there you are right! The people have progressed so far now, that they can tell you with considerable correctness what will happen to you in ten years' time, and therefore I ask you again in all friendliness, why you have come so early to me. The bang you only used as a pretence; actually however - to save you your speech - you only have come so early, to spy on me to find out who might be staying with me under my roof. And this you even did on this marvellous feast day, so that you templers in your great annoyance can have a case against me! Since for quite some time I have seen through your contemptible intentions. I have, as a full Roman citizen, put a strong bolt to my door, which you with your imagined powers will never be able to break. As a Jew I will always comply with my duties, but only those which are prescribed by Moses; all others are not my concern! Have you understood me completely?"

<sup>6</sup> Go now and tell this loudly to all your chiefs! Also tell all: Woe every templer who ever dares to

visit my house with hostile intentions! Verily, he will be served badly! I leave everyone alone and give to everyone without holding back and what is due to him. Who asks more from me, is a thief and a robber; since he demands what is not his, but belongs to his poor neighbour. And such a person - and even if he would be a priest thousandfold - is my enemy and is not allowed to come near my house, for as long as I live! Understand this well and follow it for your devotion! And now see to it that you leave immediately, otherwise I will loosen my guards!"

<sup>7</sup> Nobody said a single word and all returned in a great hurry.

<sup>8</sup> When they arrived back in the temple, they were immediately asked about what they have seen and experienced.

<sup>9</sup> But the Levites said: "With all our cleverness we will not achieve anything further there - it is over once and for all! If you lords of the temple do not believe us, go there you yourselves and be torn and eaten by his lions! These beasts are trained in such a way that they can smell the innermost thoughts of people; you only need to carry any hostile intentions towards Lazarus in you and the beasts sniff this from a distance, and you are done for! We have seen this and partly also experienced a little. If it wasn't for Lazarus who came to assist us with one hundred of his servants, our meat would now be resting in the bellies of these large, rapacious beasts! This is all we have seen and experienced; if you do not believe us, go there and convince yourselves!"

<sup>10</sup> Then the chiefs said nothing anymore, but became full of wrath and said among each other: "All of this is done by that despicable Galilean! If we do not catch him soon and get rid of him, he will deceive the whole nation and we can search for work elsewhere! If the Galilean is coming to the feast again today, everything must be done to remove him from this world!"

<sup>11</sup> Said the Levite: "Just let go of this desire! Is not already more than half the nation on his side?! And do you know about his unlimited powers? He knows about your thoughts even before you have thought them, and therefore can destroy you even before you could expect it for yourselves!"

<sup>12</sup> Said one of the chiefs: "What can he do to us? His powers are from Beelzebub!"

<sup>13</sup> Said the Levite: "Very well; but he also turned the lions of Lazarus into Beelzebubs! Go there with the ark of the covenant and with Aaron's stick in your hand, and the fierce beasts will tell you what Beelzebub-time it is now! The Galilean was several times here in the temple and taught the people freely and openly; what were you able to undertake against him with all your wrath? Nothing! What will you be able to do against him today? He will come and teach in your faces, and you will not be able to do anything against his alleged Beelzebub powers!"

<sup>14</sup> Said one of the chiefs: "Are you also already deceived by him like the stupid people, who are therefore cursed?"

<sup>15</sup> Said the Levite: "Certainly not; but I have enough healthy senses that I clearly see what is possible and what is not possible! We have heard from faithful and true witnesses what the Galilean is able to do. However, if you want to pick up a fight with him, it surely will finally show who will be pulling at the shorter end, just as we have pulled on the shorter end today in Bethany!"

<sup>16</sup> Said the chief: "This we will see; we do not fear him! And now go to do your work!"

<sup>17</sup> Thereby the Levite has perplexed the chiefs, and I therefore could move around the temple more freely later on.

**The Lord's reference to His death on the cross.**

<sup>1</sup> At home, when Lazarus returned to the house, the morning meal was prepared, which we soon ate. Lazarus wanted to tell us about everything what has happened outside in the early morning.

<sup>2</sup> But I said: "Leave it at that; since I already know about everything and have also told the disciples what had happened when you were outside and also in advance what the Levite just now has told the senior about the news from Bethany - however not what you instructed him to say, but quite differently which will be conducive for Me to move around the temple more freely! It was thus a good thing that it happened early this morning. We will also get ready now to travel up to Jerusalem; since today as the third and last day of the feast, when it is most glamorous and attended by a lot of people, I want to appear again in the temple and teach the people."

<sup>3</sup> Said Nathanael: "Lord, this will result in one spectacle upon another; I only wish that we will get away with an undamaged skin!"

<sup>4</sup> Said I: "Worry about something else; you will also get away with an undamaged skin when I will be hanging between two culprits on the cross!"

<sup>5</sup> Said Lazarus: "What are you saying, oh Lord? You will be bound to the cross? No, before this is going to happen, I will rather burn down the temple with my servants and all the evil templeers will burn to ashes!"

<sup>6</sup> Said I: "Let it be, My brother! For if man should attain the fullest God resemblance, his will must be set infinitely free, so that he even with mistaken senses can lay his hands on his God and Creator. Since - as I already have told you - if man does not have the ability to become a most perfect arch-devil, he also does not have the ability to attain the fullest God resemblance.

<sup>7</sup> Man thus has the freest will which he recognizes through the given laws in himself. To what use would these laws be - and what the free will - if the stimulus would not be in him to transgress these laws whenever and wherever he wants?! Without such stimulus, man would be nothing but an animal, which cannot act differently as driven by the must-law placed in it.

<sup>8</sup> For man however, no must-law is given for his spiritual part, but only a spiritual law under the expression 'You should'. Thereby man is totally free in his will and desire and can even lay his hands on My body, which is only a carrier of the Spirit, which will continue to exist spiritually.

<sup>9</sup> I only have told you this, so that you should not be astonished if that will happen to My body - however, for those who will do that, it will be completely in vain; for on the third day thereafter I will be among you just like now. But then will the judgement for the evil temple-brood begin. Since you all know this now, be cheerful and follow Me to the temple!"

<sup>10</sup> We then all got up and travelled up to the temple.

**The Lord teaches in the temple (John 7:37-49)**

<sup>1</sup> When we arrived at the temple, the disciples stayed a little in the background and mingled among the people to listen to their opinion about Me.

<sup>2</sup> I however, stood in the centre of the temple on an elevated place, while still all kinds of festive ceremonies were in full swing, and called out loudly to the people: "Whoever is thirsty, should come to Me and drink!"

<sup>3</sup> Some Jews standing close by, said: "Where do you have something what we can drink?"

<sup>4</sup> Then I said: "Who believes in Me, as the scriptures are saying, from his body streams of living water will flow!"

<sup>5</sup> Then the Jews looked at each other and asked among another what this could mean; since they did not know that I was talking only of the spirit, which those who believed in Me should receive. Because - as I have explained already several times - the Holy Spirit could not be there before My transfiguration, except in Me alone.

<sup>6</sup> However, many people who heard these words, said among each other: "Truly, this Galilean speaks like a true prophet and therefore is a perfect, true prophet."

<sup>7</sup> Again others, who new Me better from My deeds, said: "What prophet, what prophet! He is Christ, the promised Messiah! For also God cannot do greater things than He does!"

<sup>8</sup> But some asked and said: "Should Christ according to the scriptures come from Galilee? Doesn't the scriptures say: 'Christ will come from the seed of David and will come from the place Bethlehem were David was!?'"

<sup>9</sup> Then some, who were well-informed about My parentage and My birth, said: "Yes, if you require this, it all fits this prophet anyway! Firstly he is a son of Joseph, the well-known carpenter from Nazareth, and Mary, the daughter of Joachim and Anna, and both of them are proven descendants of the tribe of David. And secondly, it is common knowledge that he was born in Bethlehem in a stable during a general population census ordered by emperor Augustus, and was circumcised eight days later by Simeon and received the name Jesus. If so, why do we still doubt that He is the Christ?"

<sup>10</sup> In this way there was a division among the people with regard to who I actually was.

<sup>11</sup> Some friends of the Pharisees were encouraged by the Pharisees to seize Me; since the temple guards could not endure any longer that some of the better people started to call Me Christ. Therefore some came to Me to seize Me; however in My proximity they lost their courage and nobody dared to put a hand on Me. Together with the Pharisees' friends, also the Pharisees' servants were instructed by the Pharisees to seize Me and deliver Me to them; but also they came to halt before Me and listened how I explained to the people the commandments of God and the commandments of love in the same manner as I have explained it quite often at other places, and therefore it is not necessary to repeat the often given explanation here again. The servants however, also saw the large crowd who believed in Me, and therefore dared not to touch Me.

<sup>12</sup> When I paused during My teaching, the servants returned to the Pharisees empty-handed. But when they came back without Me, the Pharisees scolded them furiously and said: "Why didn't you seize him and bring him to us? Do you not see for yourself that he disturbs us in the middle of the

marvellous feast and on top of it turns all the people away from us? Why haven't you seized him and brought him to us for a just punishment?"

<sup>13</sup> The servants answered: "Listen, never ever has a person spoken so wisely than this Galilean! He truly must be filled with the Spirit of God!"

<sup>14</sup> Then one of the Pharisees answered him: "What do we hear from you? Are you then also deceived by him? Does any of the Pharisees or senior priests believe in him?! No - only the stupid people!"

<sup>15</sup> Said the servants: "We already have told you before, how it stands with the by-you-cursed people, and we stand by that! If you however are not happy with that, then go yourselves to the people and tell them that they are cursed because they believe in the Galilean - then the people will let you know how content they are with your curse! You anyway have decided to curse every dissident without investigating whether the other faith in some regard might be even better than ours! But we as very common servants find this unfair; since for as long God does not judge and condemn a person, for as long also we mortal people should not pre-empt Him and thereby indicate to the All-wise that we earthworms are wiser than He is. Just once also curse the faith of the Romans - but pretty openly! - they will tell you what they think about your judgement!"

<sup>16</sup> Said the Pharisees: "Get away from here; since we can see that also you have been deceived!"

<sup>17</sup> Said the servants: "It is bad enough from you that you do not know how to educate us and the people any better! For you do not expect from us that we should respect your false and bad miracles, since we always were ourselves the tools and secret miracle-performers?! However, the miracles were always the only thing that gave respect to the people, while all your anti-Moses sermons and teachings were too stupid and too bad for even the most silly people! You truly should not undertake anything against us, otherwise we will tell the people all about your old and meaningless miracles, and you can see how you will get along with the people!"

<sup>18</sup> Here the Pharisees became more friendly towards the servants who then left.

## **- Chapter 171 -**

### **The Pharisees and Nicodemus (John 7:50-53)**

<sup>1</sup> When the servants were gone, the Pharisees turned to the senior Nicodemus, who was a great sage and was moved by My teaching when he came at night to Me the first time when I openly travelled through Jerusalem with My twelve disciples - and asked him what should be done.

<sup>2</sup> And Nicodemus said to them: "You were quite annoyed about the perky contradiction of our servants; but I myself must openly confess here, that they were quite right. Investigate yourself whether it is written in any law, that one should judge a person before he was interrogated, from which it was recognized what punishable deed he has committed! I as a scribe does not know such a law; according to which law do you want to judge a person before you have interrogated him?"

<sup>3</sup> Said the Pharisees: "You are one of the best scribes, which nobody can deny you, and therefore you are a senior among the scribes; but you are nevertheless a Galilean and therefore also a friend of this Galilean! However, go and study the scriptures, where it is written: 'No prophet will rise from Galilee!'

<sup>4</sup> Said Nicodemus with a smile: "This is true indeed, and you do not need to refer the scriptures to me, since I truly know them better from alpha to omega than all of you together; but I refer you to something else, namely the circumcision protocol of the year of the first population census of the emperor Augustus, and there you will find that this current Galilean is not born in Galilee but in the city of David, Bethlehem - and that both his parents are direct descendants of David!

<sup>5</sup> Therefore your quoted remark of the scriptures cannot be applied to this Galilean even in the remotest sense, and this even less so since it says explicitly in the law that every Jew has his lifelong native country there where he was born and circumcised, and the society must provide for him if he gets weak and unfit for work. A heathen however, receives his native country there where he was circumcised and registered as a Jew, and must be regarded and accepted as a member of that society.

<sup>6</sup> See, friend, if we cannot repeal this law and it otherwise is undeniably confirmed by the Augustian circumcision- and registration protocol, that this people's teacher is no born Galilean, the people have in truth no reason not to regard this person as a true prophet!"

<sup>7</sup> Said the Pharisees: "We should however possess that much worldly cleverness, to get rid of the protocols!"

<sup>8</sup> Said Nicodemus: "Oh yes, those which are in our archives - however not those which are in the archives of the Romans! And they revise annually the protocols of the temple through critical comparison! Woe us if there is anything missing or found as changed! I truly do not want be stuck in one of your skins!"

<sup>9</sup> Said the Pharisees: "Hm, hm, this is of course nasty!"

<sup>10</sup> Then they did not know what to say and very quietly left the temple and the feast, and each of them went home quite calmly.

<sup>11</sup> While this scene between the servants, Pharisees and Nicodemus took place in front of the temple, which was given here faithfully and in all detail without omission what has happened and what was said, I taught the people without any interruptions and also showed them clearly the empty and totally unlawful doubletalk and deceptions of the templers. And there was not one who tried to rebutt that I have spoken anything untrue about the templers, and the people asked Me to come again the following day, the after the feast day, to the temple and to refresh them with the most enlivening words of the most tangible truth.

<sup>12</sup> And many said: "Master, we thank you for this Divine drink; since we are for a long time already thirsty for such truth, and you now have satisfied our great thirst in such a way, that we will for ever not get thirsty again, like we were thirsty to this very hour! You are truly a descendant from David and are the promised anointed of God!"

<sup>13</sup> I however, looked at them most amicably and promised them to come to the temple the next day and to give them an even bigger light, for which the people called: "Oh come, come and illuminate for us the night of the temple!"

<sup>14</sup> Then I left the temple with Lazarus and all the disciples.

**The Lord and his followers at Lazarus' inn on the Mount of Olives (John 8:1)**

<sup>1</sup> When we were outside they (the disciples and Lazarus) asked: "What are we going to do now? Should we return to Bethany or should we undertake something else in Jerusalem?"

<sup>2</sup> Lazarus asked Me for My opinion.

<sup>3</sup> And I said to him: "You can do what you want; but today I cannot go back to Bethany because the temple has posted spies towards Bethany to find out if I will be staying with you. And if they would find out about it, they would cause you even more frustrations. I therefore have decided to stay for this day and night on the Olive Mountain in the small and very poor inn.

<sup>4</sup> Said Lazarus: "This is very praiseworthy; for half of the olive mountain and the inn also belongs to me! Oh, there we will be looked after quite well! The inn was until three years ago strongly visited; however, since my friction with the temple, the visits have decreased, for the Pharisees have declared it as a sin for every Jew if he would visit my inn on the Olive Mountain. The reason for this lies apparently therein that I also have placed this my property under Roman jurisdiction, when the temple did everything possible to talk me into giving the property to them. I thereby have put a lock to the door which of course annoyed them enormously. However, since also this property falls now under Roman jurisdiction, the temple declared it as totally impure, and every Jew who visited this inn will be declared unclean for a whole year. See, this is the reason why my Olive Mountain inn is a lot less visited than before; only Romans and Greeks visit there quite often. Nevertheless, the inn is stocked quite well with everything and we will not have a shortage of any thing. Especially from this inn one has a very nice view over nearly all of Jerusalem and the whole environment, and I am convinced that You will be pleased with everything up there."

<sup>5</sup> Said I: "Very well, My dear brother! I know about this and therefore have chosen to spend this day and night on the Olive Mountain; for up there we are quite safe from all tiresome visits of the Jews and Pharisees. And thus we can start our journey and go there!"

<sup>6</sup> All were entirely content with that and I went with the disciples to the Olive Mountain. Lazarus hurried ahead to tell his servants what they had to do and what to prepare. All feet and hands were immediately put in motion, so that a truly festive midday meal were prepared for us.

<sup>7</sup> However, we took our time and quite leisurely climbed the Olive Mountain, which got its name from the many olive trees planted on the stoneless surface. The biggest part of the oil-rich trees belonged to our Lazarus; but the smaller city-sided and mostly rocky part belonged to a Greek, who greatly neglected the property and left the annual oil harvest for a few silver pieces to Lazarus, and thus he also was half-owner of the city-side of the Oil Mountain.

<sup>8</sup> The Oil Mountain was not really a high mountain, but still had some places which were quite steep and therefore one required nearly half an hour to reach the highest top. The temple was also standing on a considerable hilltop and was itself a very high building; however, one still had to direct one's view rather downward to see the high dome of the temple from the top of the Oil Mountain. In short, in the close vicinity of Jerusalem, the Oil Mountain was the highest mountain.

<sup>9</sup> We soon caught up with the hurrying Lazarus and settled around the inn under the oil trees and had some discussions until Lazarus came and invited us to the prepared meal. We stood up from the ground and went into the inn, in which the dining room did not count as small; for one-hundred guests would comfortably find sufficiently room in there. The large table was fully laden with bread, wine and all kinds of noble fruits, and in the bowls one smelled well-prepared fishes from the river Jordan and from the strong brook Kidron. And just by looking the disciples already had watering

mouths. We soon sat at the table and ate and drank with great appetite.

<sup>10</sup> Lazarus was tremendously pleased that also I ate and drank with a lot of joy and good appetite.

<sup>11</sup> But I said to him: "Friend, you are full of joy that also I eat and drink with a good appetite; but believe Me: Irrespective of how good it tastes to me what is here on the table, the morning meal in temple this morning however, tasted a lot better - since today I made a big harvest for My kingdom in heaven. Tomorrow however, a new harvest for My kingdom will turn out to be considerably less profitable. What today became Mine, will remain Mine; but tomorrow not much new will be added. The black brood down there will tempt Me - but in exchange be uncovered before the people to their disgrace! But lets eat and drink now and then go outside again! Today you still will see a few things."

## **- Chapter 173 -**

### **The Lord's reflections at the sight of Jerusalem. The judgment over Jerusalem.**

<sup>1</sup> Within an hour we finished the meal, got up from the table and immediately went outside; since especially with the illumination in the evening, there was a particular nice view towards the east and suited our discussions quite well.

<sup>2</sup> When we looked at the large, widespread city with it's many palaces, Lazarus said: "What a graceful splendour lies in this large city! And at the same time what shame of those people who are supposed to be an example for all the others!

<sup>3</sup> Down there lies the temple for which already David, the man according to the heart of God, has collected the material. Solomon, his son, has built it, so that all Jews could gather there at certain times and give God the honour. But who now demands honour from the people? Oh, for a long time already not God anymore, but the wretched Pharisees, the scribes and high priests! The old, miraculous ark of the covenant has nearly twenty-four years ago already gone over to the archive of the deaf and powerless relics, and the new is dead and has no power anymore; nevertheless, the blind Jews sacrifice more to it than they ever sacrificed to the true old one.

<sup>4</sup> From that one can easily infer how the wretched templers influence the poor, innocent people, and how they don't believe in a true and only God at all, since they tread His laws given to Moses and all the other prophets so disrespectfully with their feet and instead encumber the people on life and death with their own doctrine, which as a pure lunacy, cannot be believed anymore by any reasonable person. Oh the great disgrace! All sigh under the intolerable pressure of mainly the templers; and still nobody has the courage to spit these most obvious deceivers of the people in the face and show them the great iniquity they are causing to mankind.

<sup>5</sup> You alone, oh Lord, have opened the eyes for the people, so that they now can see what the temple is all about. But it still is of little use; for they continue doing with the greatest arrogance of the world what they want, and no punishing lightening strikes from Your clouds among them! You, oh Lord, are now Yourself in living human form on this earth, an appearance of which the whole past eternity cannot show a comparing example, which is a mercy of all mercies which God ever provided for His creatures. Thousands and again thousands of people, among them even many heathens, recognize this with the highest joy and thankfulness, and they down there hear this holy truth loudly confirmed from all sides and from big and small. But instead of accepting the message with all joy as fully true, they curse the people who have livingly accepted this truth! Question: What

are those beast-like people worth?"

<sup>6</sup> Said I: "My dear brother, do not get worked up so much; since you can see that everything on this earth has its certain time, and that one cannot break an old cedar trunk over the knee like a thin stick! See, I will remain here for a few more days and will teach daily in the temple for seven consecutive days. Who will convert himself, for him it will be good; but who will remain in his blindness and therefrom in his malice, will perish on the day of judgement which will break loose over Jerusalem and destroy all creatures.

<sup>7</sup> All of you look at this great city! Truly, not one stone will be left upon the other! All the blind and pregnant women who think that on a Sabbath one is not allowed to flee, should pray that the judgement will not take place on a Sabbath; since then no Jew will get away alive.

<sup>8</sup> However, before the judgement is coming over all the godless, many and big signs will occur in the sky and on earth. But the judgement and the end of this city will not have arrived yet; for there will still be some waiting for someone to better and convert himself. And if the signs are not seriously considered, a big misery will be allowed to happen, so that the people can turn to God again. But if also this is of no use, I will still send prophets who will - with a powerful voice which will sound like trumpets of war - try to awaken the truly spiritual dead in all four main directions of the wind. Those who will allow themselves to be awakened to the light of life, will also rise to the everlasting life; but those who, through such My trumpet call, will only awaken to rage and fury against Me and My word, will rise - however, not to life, but to death through judgement - and will be thrown where everlasting darkness rules in judgement, and there will be a lot of howling and gnashing of teeth.

<sup>9</sup> However, when the judgement will come, every righteous person should flee! Who already is standing on the roof of recognition of the pure, Divine truth, should not climb down into the house again, to collect an old Jewish dress (teaching of the Pharisees), but he should remain on his new height of light! And who is already in the field of the new activity according to My teaching, should not turn around to the old home country (the blind and valueless ceremonies), but stay on his new field and he will preserve his life!

<sup>10</sup> It will be that there will be two in the same house when the judgement comes; one will be saved and the other will perish. Who will act according to My teaching will be saved; who, however, will have My teaching but act according to the old sour dough of the Pharisees, will perish.

<sup>11</sup> In the same manner two will be on the field and two will grind in a mill; also the one will be accepted to life and the other left in judgement. - Therefore be aware of the old sour dough of the Pharisees; since truly, with that nobody will escape the judgement!"

## **- Chapter 174 -**

### **Prediction of the great judgment of the present time.**

<sup>1</sup> (The Lord: ") "As it will happen with the judgement of Jerusalem, it also will happen with a future large world judgement, when I will entirely finish off the great whore of Babel. But this will be a judgement like during the times of Noah and like during the times of Sodom and Gomorrah.

<sup>2</sup> Also then great signs will occur on earth, at sea and in the sky, and I will awaken servants who will foretell the future and who will announce the coming judgement several times. But the haughtiness of man will not hear them, and even if he would listen to them, he still would not believe their words, but laugh them off as fools. But this will be a sure sign that the great judgement will take place with great certainty, which will consume all culprits of evil.

<sup>3</sup> Also during that time some youths will have visions and some maidens will foretell the things to come. Good for them who will thereby better themselves and truly become converted!

<sup>4</sup> This, however, will be easily recognisable, like one recognizes from a figtree that spring is near, namely when the shoots become juicy and start to sprout.

<sup>5</sup> There will be large, isolated wars among the nations and one nation will attack the other; there will also be high inflation and all kinds of pestilential illnesses will arise, as it has not yet occurred among mankind. Also large earthquakes will occur in advance so that the people can admonish themselves to atonement and loving actions. Good for them who will do accordingly!

<sup>6</sup> But many will not take any note of it and will ascribe everything to the blind forces of nature, and the prophets will be called frauds and many will be thrown into the dungeon for My name's sake, and under great threats of punishment they will be prohibited to speak in My name and to announce the coming judgement. Who will not do the will of the great whore of Babel, will be in big trouble.

<sup>7</sup> But all this must take place about seven-hundred years before the judgement, so that in the end nobody can say that he was not warned sufficiently. From now not fully 2000 years will pass; and this will be clearly a youngest but at the same time also last judgement on this earth.

<sup>8</sup> Only from then on will Paradise will be established on earth and a lamb and wolf will peacefully live in one stable and will eat from one bucket.

<sup>9</sup> However, close to the judgement, the sign of the Sun of Man will be seen in the sky, which means the heaven in man will recognize Me as the only Lord of heaven and earth, and man's soul will praise Me much.

<sup>10</sup> But this is still not the perfection of man. However, if I will then appear illuminated and bright before all mankind in the clouds of the heavens - namely the true heaven, which is in the heart of man - with all heavenly powers under the sound of manifold war- and judgement trumpets, then the judgement of the world will be there.

<sup>11</sup> The righteous will then enter My magnificence and the culprits of evil will be consumed by the fire of My just rage and enter the kingdom of their evil works, which is prepared for all incorrigible devils. Since who voluntarily chooses hell, he should also be cursed in it, as it is cursed in itself. Just like the good forever stays good, evil will also forever stay evil in itself and will be the everlasting foundation which forever will serve Me as a resting place for My feet.

<sup>12</sup> I Myself out of My primordial Divine personality will not judge anybody, but all will be done

through My word which I have spoken to you. Since once I have ascended to My kingdom, I will never return to this earth in the flesh, but only in the spirit, in the word, and it will be as it was in the beginning where was said: In the beginning was the Word and the Word was with God and God was the Word. But the Word has taken up flesh and lived among the people. He - which means I - came to My own and Mine have not recognized Me; for the world and it's flesh have made them all blind and deaf.

<sup>13</sup> I am now with you a person in the flesh; but because of that, I cannot give to you all the power of My Spirit. However, if later on I will not be among you in the flesh like now, but be among you only in the Spirit, then I also will be able to provide you with all strength and power of My Spirit, which of course I am since eternity. In the Spirit and the power I will stay with you until the end of time, for which this earth will still exist, and until it has ripened for Me the last judged spirit. However, with this earth, the cradle for the children of God will forever extinguish. From then on everything will be judged spiritually.

<sup>14</sup> I have told and showed you several times already, how it will be on this earth. Therefore wait with patience for the certain redemption, which will not stay away, and do not wish for a world-judgement before it's time! Because when it will come, it will still be too early for you and even more for those who will be judged; for in judgement, love and mercy are far away, and each soul will be handed over to it's own help, so that it will bitterly experience how totally useless it's futile, temporal help of the worldly people was. And now tell Me, if you have understood everything well!"

## **- Chapter 175 -**

### **Lazarus' doubts about the Divine guidance of mankind.**

<sup>1</sup> Said Lazarus: "Yes, I have at least understood this well! Frankly said: the whole history of mankind does not look very cheerful! Basically the people are not predominantly responsible for being so evil but rather the circumstances under which they are procreated, born and educated. Therefore every judgement is nevertheless a highly wilfully and tyrannical act by Him Who has the power to judge the people.

<sup>2</sup> It is of course said: God provides for every person a right recognition of true and false and of good and evil; but when does this take place? According to my experience, only when man has firmly acknowledged himself in everything false and evil to such an extent that no other pure teaching is of any use anymore. When people have lived for several hundred years without any noticeable Divine influence, in time they necessarily start to forget about God, make their own laws and life-instructions for themselves - by which however, even if followed so strictly, cannot achieve salvation for man. When mankind finally really got lost, only then come - initially only very weakly - revelations through awakened people. And if these are fruitless, only then come the stronger revelations. And if also those are fruitless, then the judgement arrives. Lord, why this has to be so, I still do not understand by a long shot.

<sup>3</sup> From Adam to Noah and especially with the descendants of Cain, there was only little or no talk at all of any revelation. During the times of Noah, all kinds of signs and revelations did occur, but too late - for especially the people of the lowlands had totally gone over to the devil. The people then of course did not pay any attention to it and kept on living in their own frenzy; but then also the most terrible judgement occurred.

<sup>4</sup> Later it continued up to Abraham during which long periods of time nearly no revelations was given. With Abraham, the Divine revelations started again; but on it's heels already the judgement

followed over Sodom and Gomorrah and the surrounding ten cities.

<sup>5</sup> From Abraham, Isaac and Jacob it went on until Moses. During the times of this prophet, extraordinary things came from the heavens to the people. For the first time they became specific laws according to which they had to arrange their lives; but the judgement was also extraordinary. The Egyptians had to die by the hundred-thousands and the freed Israelites were afterwards not much better off for forty years in the desert. All of them - the Egyptians and the Israelites - had for too long heard nothing of any particular revelation and in time became more lukewarm. The earlier, living faith turned into a lazy and traditional faith, which is almost not much better than no belief at all. In the same way their faith was constituted, also the following of life-principals were observed!

<sup>6</sup> If the revelation pause continues for too long, people losing all faith in a true God and make for themselves god's to their own desire and thereby fall into complete idolisms. Pure rationally seen, can one accuse them of self-guiltiness? According to my always very rationally humane opinion truly not!

<sup>7</sup> Under the judges and also later under the kings, for us Jews quite a few prophets were awakened - but always only then if they already had sinned themselves to death; but then also the judgement followed immediately, which exterminated the sinners.

<sup>8</sup> Now, You oh Lord, are here Yourself. Now surely the absolutely greatest revelation to mankind takes place; but then judgement will also not have to wait too long. Only after a few hundred years the people will be even in Your teaching not by one hair better than the templers down there! The converted heathens will again become heathens and the Jews will become even more darker than they are now, and thereby it will never become properly illuminated and good on this earth. I therefore think that from now on, bright revelations should not be absent for too long, otherwise will the descendants, who can not be present during this current revelation, fall into the old night without their fault.

<sup>9</sup> The Philistines were destroyed because of their godlessness and, as far as I know, have never received any revelation; likewise the old Phoenicians, also the Trojans, the Babylonians, the Ninivites and also some other nations, which according to my knowledge have also not received a particular revelation.

<sup>10</sup> Yes, why this so unfavourable play with the people of this earth? See, no person can help that he exists! However, once he is there according to Your almighty will, he then is already very unfortunate from the cradle to his grave and must endure one judgement after the other. Yes, why so?"

## **- Chapter 176 -**

### **The workers in the vineyard. The purpose, nature and impact of the revelations.**

<sup>1</sup> Said I to Lazarus and also to the other disciples, since also they shared a little the heated opinion of Lazarus: "Pay attention, I will give you a picture which will give you the answer to Lazarus' question!"

<sup>2</sup> There was a lord who recruited workers for his vineyard. They came in the morning and the Lord agreed with them to pay one coin wage per day. And during midday he went out where he still could find some idle people and said: 'What are you standing here idly? Go to my vineyard and I

will give you what is right!' And they went and worked. But towards evening the lord still saw many workers standing idle. And he went and said to them: 'Why do you stand the whole day doing nothing?' And they answered: 'Lord, nobody hired us!' And the lord said to them: 'Now then, also you go to my vineyard and work this last hour of the day and I will give to you what is right!' They then went and still worked hard for the last hour of the day.

<sup>3</sup> In the evening however the lord called first the workers who had worked since the morning, and gave to each the agreed coin. He then called those who only worked for half a day and also gave to each one a coin. Then he called those who only had worked for an hour and also gave to each one coin.

<sup>4</sup> Then those who worked for the whole day, said: 'Lord, how can you give to those who only worked for one hour the same than to us, since we endured the load and heat for the whole day?' And the lord said to them: 'What are you concerned about if also I want to be good and merciful? Am I therefore unreasonable if I out of my good will also give to the last the same as to you? Didn't you and I agreed upon the one coin? You yourself have not demanded more! And if I now give to you what you have demanded, what do you want more from me? Am I not the lord of my money, with which I can do as it pleases me?!' Thereupon the first workers could not say anything more against it and were content with their daily remuneration.

<sup>5</sup> And I say to you all, that the Father who is in Me, will do the same with you - and then also the first will be the last and the last will be the first.

<sup>6</sup> The vineyard however, are the actual people of this earth who are the shoots which have to be worked on. They do not have an agreement with Me, but they are there to be treated, so that they bear for God the Lord good fruit.

<sup>7</sup> All the prophets however, like you are now, according to your souls are not from this earth, but are hired workers from above and have signed upfront a fixed contract with Me for the attainment of the childhood of God, which is only possible on this earth.

<sup>8</sup> All the great prophets from the beginning until now - you included - who received a great revelation, are the workers hired first for the vineyard of the Lord.

<sup>9</sup> The small prophets who only have to do half the work, namely the maintenance of the once given great revelations, are those, who will come in My name after you, they will also receive certain small revelations and do some prophesying from it, but the strength and power which I will give to you, they will not possess. They will have the same reward as you are, since their faith has to be stronger; for they do not see all the things you are seeing and experiencing now, their voluntary faith will be credited to them for a higher life-reward. If they then will receive the same reward than you, think that it was more difficult for them to believe, what now takes place for the salvation of all creatures, since they were not witnesses of everything like you are.

<sup>10</sup> Finally in later times, again shortly before another big judgement, seers will be awakened and being allowed, who will have the short, difficult task to purify the teaching which became unclean, so that it is preserved and is not rejected by brighter thinking mankind as an old priesthood deception. These third kind of workers in My vineyard will not act through great miracles, but will only work by means of the pure word and script, without receiving any other striking revelation, except the inner, living word in feelings and thoughts in their hearts, and they will be filled with the clear and reasonable faith and will thus without miraculous deeds, raise the withered people-shoots of My vineyard and will then also receive the same reward from Me, which you have received as workers for a full day; since they will experience much greater difficulty to believe what more than a thousand years ago, happened here.

<sup>11</sup> If therefore the large revelations are quite far separated from each other, God will still take care that always and immediately new awakened seers will come to the people, as soon as the teachings of the great revelations in any way start to become impure, and this is done in such a way that the free will of man does not suffer any force. Since this is the reason why the great revelations in time are spaced further apart, so that the people can move even more freely with their free will.

<sup>12</sup> If at the end of the world the people are diverted too far from their spiritual path, then of course there is no other alternative than to launch another large revelation, which of course always has a judgement in it's wake, because it is itself a suffering judgement for the people. For as long as you do not put fire to the dead wood, it will not burn; however the fire will ignite it. And see, what the fire is for the wood, a large revelation is for mankind. Do you understand this now?"

## **- Chapter 177 -**

### **The prophets as carriers of the revelation. Faith of light and blind faith.**

<sup>1</sup> Said Lazarus: "Yes, I understand quite well what You wanted to say by it; but there is still an after-thought which I still do not know what to make of it. Should therefore all people who directly received a large revelation, be seen as judged? And do only those receive the blessing of a large revelation, who only have an indirect, thus purely faith portion in it?

<sup>2</sup> But then the carriers of large revelations have a great disadvantage and this because from origin they were better and purer people, so that they could be able to accept and understand a higher and large revelation. Since the actual pure worldly people would out of themselves not be able to understand the large revelations, because they not even understand a small revelation, but just standing there like a chicken when seeing a lightening strike from a cloud."

<sup>3</sup> Said I: "Who said that the carriers of a large revelation should be seen as judged? I of course will know whom I have to choose for a large revelation, so that it does not harm him!

<sup>4</sup> Moses was certainly one of the carriers of a large revelation; but under him there were many who only indirectly shared it and in the end were much stronger in faith than Moses himself, who by himself did not trust the promise that I will give to the Israelites the promised land where milk and honey will flow. But because Moses did not fully trust the promise, he was allowed to see the promised land from a high mountain, but was not allowed to go there.

<sup>5</sup> This proves more than enough, that no carrier of any revelation was ever bound by himself and from now on will be bound even less, but by himself is always free what to believe and what to do, from which only he is blessed; for someone is not blessed just because he is the carrier of a revelation, but only if he trusts the revelation and lives accordingly.

<sup>6</sup> The same is the case with all of you. You are now somewhat forced to believe that I am Christ because of My deeds, and that My words are the word of God, compared to those who will only hear about the gospel through your mouth; but for that you will still be overcome by heavy doubts and have thereby the opportunity to strengthen your faith. For if the shepherd is slain, the sheep will flee and scatter; but at the right time I will collect them again and strengthen their faith. Therefore no carrier of a true revelation is judged. Since firstly such a person is always from above and because of that no revelation can coerce him in any way, for his soul already went through a pre-flesh life trial on another earth and is therefore a lot more solid and compact, than a soul which

only had to collect itself on this earth; and secondly greater trials of faith are imposed on such a prophet's soul than on those from this earth, who are only too gullible souls. A soul from this earth is satisfied with the word only, and does almost not need a sign. But souls who are from above, require more; since they are difficult believers and therefore also need stronger and greater proofs, until they fully believe and therefrom act accordingly.

<sup>7</sup> Yes, if I travel to Persia, to India or even to Athens or also to Rome and performed such signs there as I have done here, no-one would dare to do anything else than what I have commanded. Such purely earthly souls would clearly thereby be bound to the highest degree, and the trial of it's free will would be over for a long period of time. But you are not in the least harmed by My signs because you are not easy believers; since until one has moved you to a firm faith, one has to do a lot before your eyes, and even then you are still full of all kinds of doubts and soon ask about this and then about something else. However, who does this before Me, does not have any coerced belief, but a free faith; because he demands to fully understand what he believes, and what he does not understand, he does not believe.

<sup>8</sup> The best proof for this is that I have to explain in one breath what you hear from Me. You know who I am, and can also believe Me without the always special explanation about what I teach you. But you do not do that and at a few occasions already have shown Me, that you because of a very secretive teaching did not believe Me, and tell Me in My face that this is a hard teaching; and not seven days have passed since all of you have left Me, also because of teachings you didn't understand.

<sup>9</sup> From this follows that your souls are stronger than the souls of the actual children of this world. Such people like you are now however, will always exist on this earth, and I will awaken them and also give to them the inner word of the Spirit out of Me just like to you now, and they will teach the actual children of this earth, whereby their will will be kept totally free. But the teachers must therefore not fancy themselves that they as teachers and wise are standing higher before Me than the children of this earth; for with Me it will always count and apply: Let these small ones come to Me and do not hold them back! Since who will not be like these little children, will not enter My kingdom; since it belongs to them and for the sake of them it is made. Who however is a wise man and therefore a teacher and at the same time is wholeheartedly totally humble and gentle, will one day also be there where I will be a true Father among My children from eternity to eternity!"

<sup>10</sup> When all the disciples have received this teaching from Me, they were quiet and did not know what to answer Me.

## **- Chapter 178 -**

### **Two kinds of human beings on earth: souls from above and souls from below. Teaching and working of signs with their different effects.**

<sup>1</sup> Now Lazarus said and asked: "Lord and Master, am I also from above?"

<sup>2</sup> Said I: "Indeed, for otherwise you could not have endured the multiple signs which I have performed before your eyes with such calm and equanimity, as if something quite natural has happened. All of that only surprised you because it happened - a few moments later however you were indifferent again, since you thought by yourself: For a person it is impossible to fly like a bird in the air. But I am God, and therefore it is quite natural for Me that everything must be so easily possible for Me like for a bird flying in the air, and therefore it is absolutely no other miracle than all the other things created by Me. The moon, the sun, the stars and this earth and everything which is

in it, on it and above it, lives and moves, are all remaining miracles of My wisdom and power, and the current miracles are only witnesses thereof, that I am the very Same Who has filled infinity since eternity with countless and remaining miracles. If I then work miracles as God, it is nothing miraculous, but the actual miracle about Me is My inconceivable love for you My creatures, and My so big meekness and unselfish goodness, gentleness, patience and actual humility in front of you people, whom I could blow away into nothingness with one breath.

<sup>3</sup> 'Yes' - you say further to yourself - 'if all this could also be done by a person, it then would be a miracle, just like it would be a miracle if a person could lift up into the air like a bird and freely glide around.'

<sup>4</sup> See, if you would not be from above, you would not be capable of such thoughts, and I would not have performed such signs before you, out of a wise consideration to protect your free will! Those down there are not from above, but from this world, and therefore I cannot perform such signs for them as I have done for you and these My disciples. They only are allowed to hear about them but certainly not see them; for if they would see such big signs which I worked and have effectuated, it would kill them completely. Therefore they must only gnaw on My words.

<sup>5</sup> However, there also will be a sign given to them, but no other than this of the prophet Jonah; since he only spent three days in the belly of the fish and then was put ashore alive, also I will spend three days in the grave and then will emerge alive again to the biggest fright and judgement for those down there.

<sup>6</sup> All of you remember this well, that the children of this earth can only be won for My kingdom through the living word and not through signs! Since the most children of this earth - if not already spoiled through all kinds of false signs - are gullible and not obtuse and therefore can soon and easily be won for the truth through a right speech; but through too striking signs, they would entirely lose all own ability to think and to will. Do you, Lazarus, now know whether you are from below or above?"

<sup>7</sup> Said Lazarus: "Yes, I can understand that I also come from somewhere above; the people we are going to meet, how will we distinguish between who is from above or who is from below?"

<sup>8</sup> Said I: "If it is necessary, the Spirit in you will tell you. But there also exist an external sign which is seldom misleading, through which it is soon recognizable from where a person's soul originates.

<sup>9</sup> See, the soul retains also in it's necessary dark flesh 'n certain feeling from where it originates and turns the ears of the flesh and especially the eyes towards that direction from where it originally descended from. People who like to turn their eyes up and like to climb the heights of mountains, who also like to listen to those sounds which are coming from any high places to their ears, are most certainly also from above. But people who direct their eyes mainly to the ground and rummage in it to look for all kinds of treasures and only seldom turn their ears and eyes upwards, are most certainly from below. According to this, if you pay attention to it, you can quite clearly recognize whom you have in front of you.

<sup>10</sup> People who are from above, are normally also very inventive and produce all kinds of arts and sciences; but they are all more or less difficult believers, since they want everything to be very clearly proven. The Greek Philopold in Kane near Kis did not believe until I showed him this particular sun-earth on which he carried flesh for the first time; and almost all cynics are very much the same. In front of them you can create worlds, in their eyes it will have as little effect as if you would say to a person of this earth: 'Go and do this!' He will hardly say to you: 'Yes, why?' - because he will do it faithfully, because a wise person has told him so; the cause for it he still hopes to find later on. But a wise one from above will seriously look you in the eye and asking: 'Why so? Without reason, I do nothing! Explain it to me and I will see if there is something about it, why you

have said: 'Go and do it!'

<sup>11</sup> For I say to you, it is quite important to make sure about the spiritual children you as a teacher are dealing with, and who are the shoots in My vineyard; since the same word can have the best but also the worst results, depending on whether you convey it correctly or incorrectly to the character of the listener.

<sup>12</sup> The weak, small children of this earth soon and easily believe everything what they are presented to believe, and only require the explanation afterwards, once they accumulated a large supply of belief-principles. With them however one should pay close attention, that only the purest truth is preached to them - and woe him who wants to annoy the little ones of this earth with all kinds of false teachings and examples, as I have already shown to you in a smaller picture in Galilee! But with the children from above, the explanation must be either already given in advance or at least at the same time when the teaching is given, for they will not easily accept anything else than the full truth.

<sup>13</sup> You have already many times witnessed when have I spoken to the Greeks or the Romans; also you do the same and you will win them over even more easily, because you have Me and My works in front of you, to which you always can refer fruitfully! In an emergency, you yourself will be able to perform signs; however be sparing with them and only perform a miracle if you are guided in the spirit to do it! For a sign effectuates something good indeed, but a living word, a thousand times more and better - because through the word, no compulsion is imposed on the human heart.

<sup>14</sup> Since the word firstly illuminates the mind of a person. The mind then awakens the will and love in a person's heart. Love becomes a mighty flame. This then illuminates and enlivens the will in the heart and this acts according to the prescription of the own mind, and what a person thus does freely out of himself, is an own, rewardable deed, and only then did man find his own life's hearth.

<sup>15</sup> The sign however strikes the human mind down for a long time and startles only love and it's will to act. But this action is similar to a stone thrown through the air, which flies through the air for as long as the throw-strength is connected with the mass; as soon as this connection fails however, the stone with it's mass falls onto the ground as dead and immovable and remains there in it's old judgement.

<sup>16</sup> The soul of a person converted by a sign, resembles entirely the thrown stone and then acts blindly out of fear for the sign; when however the sign in time loses it's power, also the love and will of the soul weakens, especially with the descendants who have seen no signs, and becomes totally sluggish and regards the sign either as a piece of magic or as a flat lie and invention of the ancestors. Since if the soul asks the mind to explain the sign, it cannot give it any explanation, since the mind itself never received one and the mind then quite justly judges: 'Are we then less human than our ancestors, who received all kinds of signs and then could easily believe? We now should believe what we do not understand and the signs which we only hear about, should now serve us as a motive to believe? No, this is totally wrong! This can a wise God - if there is one - never ever demand from us! Therefore also we demand signs or at least such an explanation, which gives us a right light about what we should believe and what we should do, so that we can recognize the right reason. We demand such motivation for faith, which for all people at all times appeared as effective, but not such which demands faith first, so that also we can believe, what we were coerced to believe.'

<sup>17</sup> See, this is how the human mind, and this rightly so! Since if the teaching with the given signs is not put in the right light for the human mind, it soon sinks with all signs and the people are losing in the process all faith and fall in their old, sluggish and wild life until a clever magician comes to them and brings them soon and easily to his side.

<sup>18</sup> Therefore I say to you again very seriously: Teach brightly and clearly and be in the highest degree sparing with signs, then you will develop remaining and unalterable disciples! For the sign passes; but the bright and pure truth stays forever and does not require any sign as confirmation, because it is the highest sign itself, which is given at all times to the people who are searching for it.

<sup>19</sup> But there are signs which you can effectuate; but then the sign should only be a charitable deed for poor and ill people without consideration of standing or faith, but it should not be a special means of evidence for the pure Divinity of My teaching.

<sup>20</sup> The teaching must through it's light prove itself as purely Divine, even without any signs - and everyone who does accordingly, provides himself with the inner, living proof of it's fullest authenticity. If you pay attention to this, you will truly educate good disciples for Me; however, if you do not do all of this very precisely, you yourself will open the gates for the anti-Christ, and then you yourself will clearly have to search for a place to hide."

## **- Chapter 179 -**

### **The Antichrist.**

<sup>1</sup> Said Lazarus: "How should we understand the anti-Christ?"

<sup>2</sup> Said I: "The anti-Christ will arise from the fact that there are certain smart and work-shy people, who see that My teaching gains more and more followers, and that My disciples are increasingly better off, so also they will accept My teaching. And when they hear about the signs I worked and also about the signs which you will be doing at given opportunities, they will start to perform great signs of blind magic with absolutely natural means like the heathen magicians and the Essenes have done it. This will deceive the gullible and this in the end to such an extent that many of your followers will regard you as false teachers and prophets and start to pursue you.

<sup>3</sup> Therefore be very attentive to only receive from those who accept the gospel, what you require to live! For if the idlers see that the preaching and signs provide you with a lot money, they will do everything possible to oust you. Therefore you will very soon recognize the false prophets in their works. For the real prophets will always walk in My poverty and only accept from their congregations, what they need as basic life-requirements; however the false will do like the Pharisees are doing now - and in many cases a lot worse - and for everything they do in My name for the congregations, they are going to insist to be paid highly and expensively, and all people will regard them as servants of God and as punishment they have to believe that God listens only to their prayers and looks at their sacrifices with great pleasure. Like now for all Jews this one temple is standing there, the anti-Christ will build countless many temples with great splendour and therein they will perform magic and sacrifices, and make bad, selfish speeches before the people. They will pray in foreign languages to make the people believe that their words are the purest and therefore also to most pleasing to God.

<sup>4</sup> This is sufficient for everybody to recognize a false prophet and to distinguish him from a true one. They will of course make a lot of noise and shout to all the world: 'All of you come to us since Christ is here and He is there where we are!' However, do not believe it, irrespective of them shouting even so much harder and perform even greater miracles; since they are never ever My disciples, but deceived disciples of Beelzebub, from whom they also will harvest their reward in the mudpool with howling and gnashing of teeth! Pay attention to it and perform as little miracles as possible, but keep to the word and it's everlasting truth and the pure teaching will remain among

many people until the end of the world! But now let's go back into the house again, and you Lazarus, provide us with bread and wine; since now I am very thirsty!"

<sup>5</sup> Thereupon we went into the house and Lazarus immediately asked for the right quantity of bread and wine. We sat at the table and strengthened ourselves.

## **- Chapter 180 -**

### **The right blessing and prayer**

<sup>1</sup> During the meal I did not talk much; but when the good wine loosened the tongues of the disciples, soon the inn became quite alive. Also the innkeeper who managed the inn on behalf of Lazarus, came to Me with his family and asked Me if I could bless him and his family; this would be the most strongest antidote against the curse of the templars.

<sup>2</sup> Said I to him: "Friend, where I am, the blessing is already with Me; anything more is not required! Live also you according to the teaching which I have given to My disciples and only thereby you will attain the true, living blessing, which will be of the greatest use to you, not only for this world which is for everyone of a very short duration, but for your soul who will live forever! Such a blessing as you imagine it for yourself is of no use. Look at the Pharisees, how they distribute all kinds of blessings and are getting paid for it; but to whom who received such a blessing, was it of any use? Yes, it was useful to the Pharisee - but the blessed had to be consoled by his faith which provided him with a weak reassurance.

<sup>3</sup> But I bless the people truly in that I give them the true light of life and through that the everlasting life, if they act according to My teaching. All the so to speak magical blessings are of no use and only increases the superstition of the people. But who walks and believes in My teaching, that I am the true Christ, he can lay his hands on a sick in My name and it will be better with him. And even if the sick is far away, and you pray in My name for him and stretches your hands towards him, he will be cured if it is for his salvation. And see, this is a much better blessing than the one you, according to your opinion, want from Me! Tell Me now if you are content with this!"

<sup>4</sup> Said the innkeeper: "Oh Lord, I thank you for that; for I can see now that the pure truth is the biggest blessing for man and the lie and deception is the biggest curse for him. Now I still want to hear from You, if the prayers of the priests also have no value before God and also will not help anybody, even if someone faithfully and in the best sense is of the opinion that he is unworthy to pray to God, and goes to a priest and pays him so that he can pray for him to God. How should one understand this according to the truth?"

<sup>5</sup> Said I: "Is it not written: 'Behold, this nation honours Me with lips; but their hearts are far from Me!' How can the prayer be useful to him who paid for it? He as the believer does not dare to pray to God and the paid priest does not pray to God and obviously can not do it, because he himself does not believe in any God. For if he believed in a God, he would not allow to be getting paid for his prayers, but say to the prayer-payer: 'Every person, and even if he has so many sins as there is grass on earth and sand in the sea - can ruefully and in humility pray to God and God will hear his prayer. The love for one's neighbour as instructed by God, makes it in anyway compulsory for me to think in my prayers about all the people, and therefore go and pray to God yourself, which can and will be useful to you only; since a paid prayer is a horror before God!'

<sup>6</sup> See, this is how a faithful priest should speak to him who wants to pay him for a prayer! But because the priest himself does not believe in a God, he lets himself get paid for a prayer which he

mumbles from a book without thought or will with a hypocritical expression and is therefore in everything a liar and swindler. How can such a prayer please God?

<sup>7</sup> I say to you: Even if God would help a person out of his troubles for the sake of his humility, who, because of his imagined unworthiness, does not dare to pray to God, God would in this case certainly not help him, in order to free him from his superstition.

<sup>8</sup> If you see a poor who prays to God for some necessary help, go and help him if you have something to help him with; however, if you do not have something, then also you pray to God on his behalf and I say to you: God will listen to your and the poor person's prayer! For where two or three truly pray to Me, their prayer will most certainly be heard. But nobody should turn to God in prayer for silly and purely worldly things, because God will not listen to him; but if someone prays for really necessary things to sustain the life of his body and to strengthen the faith and the soul, it will not be withheld from him. See, this is how things are standing regarding true prayer according to the truth, which is also a true and right blessing in people's hearts! Do you understand this?"

<sup>9</sup> Says the innkeeper: "Yes, Lord, this I understand quite well, because it is a too clear truth; but the magical prayers of the priests I have never understood, and this for the very simple reason that they are all-out swindling which cannot be understood anyway. Oh, these evil swindlers! How they do everything possible to present their trifle prayers to the people, as if such by degrees are always more effective and stronger, depending on the seniority of the priest and the extreme holy places where the prayer is conducted, and that the same prayer prayed by the same priest, gains strength and effectiveness in the same measure as more pounds of gold and silver are paid for it! And see, the people still believe this firmly! Woe to him who try to talk them out of it and says that the God of Abraham, Isaac and Jacob does not have any pleasure in such prayers, and that it would be extremely unfair if He only listened to prayers of people who can pay the priests a lot of money to pray the prayer for them - but the poor who cannot do this, He would not listen to and without helping, turn away from them! Oh, this would be of no use to these blind fools! They would regard such a wise enlightener of the people only as a blasphemer and temple desecrater and charge him in the temple accordingly, whereupon he will be dealt with for all of eternity in such a way as one cannot wish it any better.

<sup>10</sup> Ah, my most elevated Friend and divine Master, there is no place anymore for an honest and educated person! Truly, in this regard this inn is much more a true temple of God than the hall of Solomon down there; since in it there is nothing else than lies and deceit and the biggest hate for people! I have not been in the temple for about ten years - and will also avoid it in future! In the very least a feast can bring me to the temple; since then the greatest fraudulences are committed in the most cheeky manner, and no law protects me from them. During feasts, the templers are carrying on with the biggest mischiefs without any responsibility as gods themselves. I however, cannot look at it without the greatest annoyance and therefore I rather stay away. Am I right or not?"

<sup>11</sup> Said I: "Absolutely; since you cannot change this, and therefore it is better for you to stay away from the place where you cannot experience anything good or true and on top of it, as still an old real Jew, becoming annoyed. But I have come to make everything crooked, straight again, and what is blind and deaf, seeing and hearing again. But lets let the temple be now, for it's total uselessness is only too well known to you!

<sup>12</sup> Soon we will get an increase of new guests, namely real Romans and Greeks. They will eat here and most probably also spend the night here; since down there in the whole city nearly no inn can be found, and you as innkeeper can prepare yourself a little."

<sup>13</sup> When the innkeeper heard that, he hurried outside to his people and drew their attention to it; then they paid attention to whether the guests would arrive. When they looked down to the garden

gate through which the people had to pass to get to the top of the Oil Mountain, they already saw a group of thirty people going through the gate and therefore quickly went to work to serve the arriving guests in a proper manner. The room in which also we were sitting, was large enough to accommodate about one-hundred people. There were also some quite spacious side rooms available, which were used as sleeping rooms, and therefore nobody should be concerned about lodging for the arriving foreigners, who had a female guide with them, who was a free woman in Jerusalem and dealt a lot with strangers. Later on, we will get to know her better.

## **- Chapter 181 -**

### **The arrival of the foreign Romans at the inn**

<sup>1</sup> It of course did not take long and the foreigners were already there. The innkeeper and also Lazarus met them politely and welcomed them. The foreigners entered the house and greeted us according to their custom and we responded their greeting. They sat at a table and immediately asked for food and drinks; since they were already very hungry and thirsty, because they couldn't find anything acceptable elsewhere in the city.

<sup>2</sup> The innkeeper said: "Bread and wine you can have immediately; but for a proper evening meal you have to wait a little longer!"

<sup>3</sup> They were content with that, and were immediately abundantly served with bread and wine and cheerfully ate and drank, praised the wine and were in a good and joyful mood. Also the free maiden was very cheerful and told them all kinds of amusing things. But we kept quiet and the disciples who mastered the Greek and Roman tongue, listened eagerly what the foreigners had to say.

<sup>4</sup> Among them there was a very respectable man. He was a Roman who came to Jerusalem for the first time. He said to the others: "Listen, we now have brought up a lot of joyful things and therefore can for a change speak about some more serious matters, so that the honourable society which we have met here, would not secretly think that we are nothing but pure clowns. And therefore I want to make a beginning and say:

<sup>5</sup> We all come from Rome to this large Jewish city, which is called 'holy' by the Jews. Through the assistance of our beautiful Jewish guide, we came to this mountain inn, which according to the information of our guide is disreputed by the Jewish priests, but nevertheless has proved itself to be the best and cheapest in all of Jerusalem for a long time. What our dear guide recommended to us as good in this inn, is now fully confirmed; since we are here ourselves now - the bread, the extremely good wine and the very special friendliness of our host are providing for us the best testimony. Therefore we must show our special gratitude towards our beautiful guide, which should also be the case according to our old Roman custom.

<sup>6</sup> But we have been here in this city for already a few days and from yesterday until today we had to keep up with the worst kind of inn and today the good gods have provided us with something better. That we yesterday, because of all the searching for an inn, could not attend to the matter for which we actually have travelled from Rome to here, is easily understood; but now we have found a proper inn and according to my opinion it is now the time to start thinking about the reason why we have undertaken this great and dangerous journey. For the journey from Rome to here is truly not a trifle matter! Our dear guide who has shown us the way to this good inn, will perhaps tomorrow also be able to give us some information in this regard - perhaps also our landlord; but him we first have to get to know a little better, since this seems somewhat of a sensitive matter for

the Jews, and they - said between us - always have been sly old dogs.

<sup>7</sup> That our beautiful guide is a very honest and upright person, we are already pretty well convinced of; and as such we will secretly turn to her, and she probably will most willingly be able to provide us with good information, so that we can know whether we have travelled here in vain or have not travelled here in vain. For if there is some truth to this matter, we will stay for as long as it takes to fully understand what this matter is all about; if however, there is nothing to it, we will leave within a few days for home again.

<sup>8</sup> A thunderstorm always looks more dangerous and threatening at a distance than when it soon is close by, and it will probably also be the same in our case. However, it is quite peculiar that here in the Jewish country we nearly never heard someone say something about it. But we can still enquire about it more deeply; and as such I want to ask you, loveliest guide, if you haven't heard anything about a newly arisen Jewish prophet, who supposedly is able to bring about incredibly miraculous things.

<sup>9</sup> Tell us sincerely and truthful, if and what you have heard about this prophet, and what this matter is all about! Have you seen and spoken to him already or have you heard other plausible people speak about him? And if they have spoken about him, you perhaps will know what they have spoken about him? Tell us everything what you know about this matter and we will - as already said - be greatly appreciative to you!"

## **- Chapter 182 -**

### **The guide's conversation with the Romans about the Lord.**

<sup>1</sup> Replied the maiden: "Yes, my most honourable friends, with that I will not be able to provide you with a proper service! I have - more in general - heard a few things about him; but everything I have heard about him, sounded a lot more fable-like than the stories about your gods.

<sup>2</sup> By the way, he seems to otherwise be quite a wise and exceedingly good person, what in general is said about him in better circles; but besides his wisdom, a large number of all kinds of miraculous deeds appear, which of course a quite reasonable person could still not believe, even he had seen the prophet doing it! I myself also does not believe it about this person; but among the people it is what all believe. As soon as a truly intelligent person rises among the many stupid people and teaches them about their great stupidity and the blind later recognize that in all truth he really is a wise man, then they immediately regard him as a god! He then presents some artful performances of his abilities, which most likely are based on quite natural principles, and he worked miracles like a god, and the people follow him from all corners of the earth! And so it will be the case with that good and otherwise quite intelligent person, who will be just as little a prophet than ourselves.

<sup>3</sup> He seemed to have been here in Jerusalem several times already, performed also some miracles and then taught the people in his own manner; but then he collided with the Pharisees, and they have, I believe, prohibited him to openly continue his crusade - and as such he will be seen more seldom lately in the city. He mainly continues his crusade in Galilee; therefore one here does not really know anything accurately about him than perhaps in one of the cities of Galilee.

<sup>4</sup> I myself have never seen him and does not really have a particular wish to see him. About his wisdom I would understand despairingly little, and of magic of all kinds I already have seen a lot - and this from the Essenes, who actually make the dead alive and healthy again - and therefore I do not have any particular desire to see the widely famous wonder-prophet. But now I already have

finished and cannot tell you anything further, pro or contra, about this prophet.

<sup>5</sup> By the way I must openly confess that I never regarded any prophet as something important; for firstly everyone was as boring and dull as a foggy day of late autumn, secondly as incomprehensible as the starry sky and thirdly as gloomy and unfriendly as a thunderstorm-night in Egypt. Who can ever become friends with such people? However, this is only my private opinion, which I do not want to impose on anyone; for I will surely never be a prophet, and therefore I couldn't care less what the people believe, as long as they are good and honest."

<sup>6</sup> Said the Roman: "See, your natural common sense is truly not that bad! You have a very healthy sense, which pleases us; nevertheless, there must be more to this great and new prophet than you could tell us about him. Now, that such power interests you little or not at all, can be ascribed to your considerable youth and your feminine flighty sense; however we are people and men of already considerably advanced years, from the first and greatest city of the presently known world, and are quite interested in such a rare man, otherwise we would not have made the great trip to here - and therefore you will understand that we have to find out more about this man. But this you will know with your skilful senses, whether we can ask our innkeeper something like that; for here the priests' and Herodes' informants have quite long ears and eagle sharp eyes. He will not be one of them?"

<sup>7</sup> Said the maiden: "Oh, of that you can be quite unconcerned! The landlord is mute like a wall and according to my knowledge has never ever betrayed anyone. You can ask him, and the group of about thirty guests seem to be friends of the actual owner, by name Lazarus - and he himself is totally against the temple, which is why the priests always give him trouble wherever they can. But he is undeniably one of the richest in the whole country, and as such they cannot easily harm him, and this even less so, because he and all his properties are standing under sole Roman protection. Oh, there you can speak with the one or the other, and this quite freely, and nobody will betray you! Myself in the least; since what my respect for the temple is, I already have explained to you quite firmly, and anything further is unnecessarily!"

<sup>8</sup> Said the Roman who commanded the Greek tongue: "Well said, dear guide! It is good that we now know whom we are dealing with; everything else will fall in place!"

<sup>9</sup> My disciples murmured quietly among themselves about these strangers and made their comments, and they were not particularly pleased with the somewhat frivolous maiden; but I told them that they should not make any noise before the time. And they did so.

<sup>10</sup> It did not take very long until Lazarus and the innkeeper came into the room and announced that the evening meal will be served. This of course was for the foreigners surprisingly good news.

<sup>11</sup> When a lot of very tasty dishes were put on the table in noble tableware, the foreigners' eyes widened and they said: "Truly, one cannot have it even more tasteful in Rome!"

<sup>12</sup> When they then started to eat, it was all over with them, and they could not sufficiently praise the goodness of the food. However, also our table was abundantly served with food and we ate and drank; we however, did not raise the praise too loudly, what was somewhat unusual for the foreigners, and they thought that our food was less good than their's.

<sup>13</sup> But Lazarus, together with the innkeeper, who dined at our table, said: "My friends, this is with me always the same! Every guest, high or low, is served equally! I have the best for everyone, served with a lot of joy."

<sup>14</sup> With these words the foreigners were completely content, ate and drank and during the meal did not ask about anything further.

**The Roman asks the innkeeper and Lazarus about the miracle-worker Jesus.**

<sup>1</sup> After the copiously consumed meal, it started to become louder in the dining hall, and since the wine encouraged the foreigners a little, they repeatedly began to discuss their old subject about the new prophet and our respectable Roman turned to our innkeeper and asked him: "Dear innkeeper, you will not take exception if I ask you something special!?"

<sup>2</sup> See, the call has spread from Judea to even Rome, that in the Jewish land an extraordinary man, a sort of a prophet has arisen, who can foretell the future, and all powers of nature has to submit to his will! For a long time we did not want to believe this; but only recently again news from very trustworthy sources came to Rome and therefore also to me - since I am one of the first Patricians of Rome - and I and all these my friends, who also belong to the most respectable people of Rome, thought: There must be something about it, - what will it be? We have enough ships and many hundreds of sea-hands, thus let us make a journey to Asia, namely to Judea! There we will learn the soonest what it is all about!

<sup>3</sup> And see, fourteen days ago we departed, part of the time we had a good wind and are now here! But strange, in Rome we hear apparently more than here in this country, where the wonder-man is supposed to be present! Whoever we asked about him during our journey to here, people could give us either no information at all or not anything better than we brought with us from Rome.

<sup>4</sup> Jerusalem as the capitol of this country should be especially well-informed! Therefore we specifically came here. But also here everything is quiet! This our quite pleasant guide, which we engaged today in order to guide us through the city, has given us the most information until now, which however cannot be sufficient for us regarding such extraordinary matter. Therefore I have now turned to you in this matter, perhaps you can give us a better answer. Tell me! Does such a man exist in Judea and what can he do? What is your opinion about him?"

<sup>5</sup> Here the innkeeper looked at Me and so to speak asked Me with the eyes, if he could make Me known to them. But in himself he heard the clear answer: "Not now, later on they will recognize Me themselves!"

<sup>6</sup> Then the innkeeper said to the Roman: "Yes, my most honourable friend, the man exists, just as you have received news in Rome about Him; but our over-selfish and power-hungry priests are in the highest degree against Him and equally to everyone, who is friends with Him, and therefore we are not allowed to say too much too loudly about Him for the sake of health of our skin.

<sup>7</sup> I of course do not know you and also do not know the intentions why you want to enquire about Him, and for the time being you must have patience with me, that I cannot tell you anything further about Him than this: He exists very much in the way He was described to you in Rome; however where He is right now and what He does, I cannot and I am not allowed to tell you.

<sup>8</sup> Also this lord over there, to whom the whole old city of Bethany belongs and who is the owner of this mountain and it's inn, also knows Him very well and knows, what this great Man is capable of! According to the fullest truth he can testify to you, that the wonder-man still exists and operates; but about the 'where', also he will be quiet. We know it quite well that all the priests, who regard themselves as gods, can forever not do anything to Him; yet we still want to prevent all sensation, to have peace from the poisonous priests. More I cannot and I am not allowed to say."

<sup>9</sup> Said the Roman: "I am already happy with that; I still want from you, landlord, to confirm this statement! What are you saying about this great man?"

<sup>10</sup> Said Lazarus: "What the innkeeper told you, is true, and more I cannot and I am not allowed to tell you! However, since you are not departing tomorrow or even the day after tomorrow, it can very easily happen that you, if your intentions with Him are pure, might get to know Him personally! Since He likes to meet those more than halfway, who have a reasonable sense and who are truly of a good will; but He hates the traitors, not for the sake of Himself, but for the sake of their own despicable malice. He is so mighty in His will, that He only needs to will and what He wants, happens in a moment. As such, for example, He might want this whole earth not to exist anymore, and it is already not there anymore! Therefore He does not fear any enemy; however, He therefore is not for him a counter-enemy either - not as if He feared any enemy, because He Himself does not impose anything more strongly on the hearts of people than mutual love. As such the evil enemies of the people are an abomination to Him, and woe him who is seized by His justified rage! In short, He is the most wise, best and almightiest true God-man in the whole world! More I do not need to tell you."

<sup>11</sup> Said the Roman: "I am also fully content with that! That we all have come here, motivated only by the best will for that great man, you can be totally assured of! If we had all our treasures with us, which we to the largest part left behind in our ships, I would want to place them all on the table for you regarding our good intentions for this great man! But you can trust us; for a real Roman walks open roads and despises every backroad. Should we meet with him somewhere, he will not have our respect only in words and as a deep bow before him, but will get to know us in the fullest and most tangible deed!"

<sup>12</sup> Lazarus answered: "In the least do not come to Him with gold, silver and precious stones; since if He wanted something like this, He Himself could turn mountains into sparkling gold! With Him nothing else counts, but only a pure and good heart. Who comes to Him with this biggest treasure, is His friend, and for him He does everything what He sees that is useful to him. But stay away from Him with gold and silver; since He hates those things, for it makes the people hard and very evil. Everything what can be called great and glittering before the world, is in His eyes a horror. Now you know the way He is constituted; hence behave accordingly once you have found Him, and He will with pleasure give you His love, the truth and everlasting life!"

## **- Chapter 184 -**

### **Lazarus tells the Roman about the Lord**

<sup>1</sup> Said the Roman: "I see it in your faces that you speak the truth and do not lie, and our desire has increased to personally get to know the great man. If he without doubt is as you both have described him word for word, he could easily set himself up as the king of the Jews. Since the power of his will would be sufficient to throw us Romans out and also make it happen that forever no Roman comes into the country again! We Romans have known for a long time already that all Jews according to the announcements of their old prophets, are waiting for a great king. Finally their long-awaited hope is fulfilled with this great man, and we Romans on a nice morning will be thrown out with lightening speed through his almighty, Divine will! What is your opinion about this?"

<sup>2</sup> Said Lazarus: "This the Romans have absolutely nothing to fear from him; since firstly He is a great friend of the Romans and secondly must the prophecy of the old prophets be interpreted in such a way, that according to the old prophecies, the Messiah Who now has come in all truth, does not have the slightest intention to establish a worldly kingdom on this earth, but rather a spiritual kingdom of love and true wisdom of God within all people of this earth, who accept His teaching out of God, about His kingdom of heaven and about the everlasting life of the soul after the death of

the body and live and act according to His revealed will. See, this is His purest and truest intention; but about an ousting of the Romans out of this country, is forever no talk with him!

<sup>3</sup> Yes, that there are many spiritually blind Jews who believe this, I can absolutely not dispute. And if He says to them that He is the Promised One, they still don't believe Him, despite all the miracles which He works before their eyes, but instead accuse Him of blasphemy and call Him a desecrater of the Sabbath, and if it would be possible, they would be the first to kill Him! What I tell you here is the full truth and you do not need to have the slightest fear that He ever will free the Jews from you Romans, but rather the opposite!"

<sup>4</sup> Said the Roman: "Now, if so, he should rather move to Rome; there he will surely be carried on the hands and be idolised! What is such a great and singular man doing among the well-known to be foolish Jews, who regard themselves as children of God, but regarding their thinking and actions are more stupid than the Scythians of the north?!"

<sup>5</sup> Said Lazarus: "If He wanted it out of His unfathomable deep wisdom, He long ago would have been in Rome! Who could block His almighty will to do so?! But He knows why He mainly has to stay with the Jews! However, we people are all together too stupid to tell Him: 'Lord, do this or do that!' - for He is truly the only Lord of all wisdom and all power. Who could advise Him in anything?!"

<sup>6</sup> Said the Roman: "Yes, if so, then it will be difficult to speak to or negotiate with Him! Never mind, we still will be grateful to him to the highest degree, if he only once would regard us as worthy to only see him! Both of us would be sparkingly grateful to you, if you in anyway could arrange an opportunity for us to see him?!"

<sup>7</sup> Said Lazarus: "That would be very careless of you! Since if I and my innkeeper would be greedy, it would not be difficult for us to persuade any person for a good payment to act as an imposter for the great Man; and if you would ask him if he really was the wonder-man, he also would be able to give you a good and true sounding answer - since that we also could have arranged in advance. See, this would be imprudent of you and bad of us! You have to recognize Him out of yourself, without the necessity of a sparkling gratitude from your side to us, for telling you: See, it is him or him!"

<sup>8</sup> When the Roman heard this from Lazarus, he praised him as a rarely wise and noble man.

## **- Chapter 185 -**

### **The Lord heals the possessed maiden Mary Magdalene**

<sup>1</sup> Soon thereafter - about a quarter of an hour later, it came to pass that the guide of the Romans, who otherwise was a free maiden for licentious men, because of enjoying too much wine, was struck by terrible cramps and screamed pitifully, her face became distorted and her limbs and muscles pulled frightfully.

<sup>2</sup> The Romans were horrified by it because they regarded such an appearance as an extraordinary *malum omen* (bad portent). They said: "Woe us, the gods have become enraged by us, because we went to search for a foreign god! What are we going to do now?"

<sup>3</sup> Said Lazarus: "Nothing, just stay where you are! For this person I already know for some time; she has this illness for several years now, and it quite often happened to her before, especially if

she has enjoyed too much wine. We Jews call this being possessed by one or even several evil spirits. During earlier times, when their still existed many devout people, such evil spirits could be expelled from a person by the prayer of a devout; but in our time, such nearly doesn't exist anymore. Of course, our great Man could work something like that immediately, if He wanted to!

<sup>4</sup> See, this is what this appearance is all about, nothing else! How could your gods become enraged, if they exist nowhere else than in the imagination of the people, who doesn't know anything about a true God, since they never have heard anything about Him? Why not? This lies in the everlasting great, wise plan of Him Who has created mankind."

<sup>5</sup> This calmed the Romans down, and they again could look at the guide, who was in a wretched condition, and they even were able to call up some compassion for her in themselves.

<sup>6</sup> The first Roman however, came to our table, where we were still sitting quietly, and from all the people he had selected especially Me and said: "But, dear friend, is there then nobody among you who could assist this unfortunate maiden in any way? You are sitting there so apathetically, while this poor girl battles with death! I surely want to help her, if I would know a cure for such illness; however we Romans, especially regarding such illnesses, are exceedingly badly devised."

<sup>7</sup> Said I: "You have turned to Me without knowing who I am; but your partial trust that someone at our table could help the possessed, has guided you to Me. And I say to you, that your spirit has directed you to the right Man, who will help her for her bodily well-being and the well-being of her soul. Hence pay attention by which means I will help this maiden forever!"

<sup>8</sup> Here I got up from My chair, went to the maiden who was already completely stock-still, stretched My hands above her and threatened the seven evil spirits inside her.

<sup>9</sup> But the spirits screamed loudly out of her belly: "Oh Jesus, You Son of David, leave us for still a short while in this our dwelling!"

<sup>10</sup> But I threatened them again and in that moment, they left the maiden.

<sup>11</sup> And the maiden got up and was so cheerful, fresh and healthy as if there was forever nothing wrong with her. But when she saw Me at her side and she was told that I helped her, she looked firmly at Me and said: "Oh, is this not the marvellous man, for whom my heart already a year ago started to beat more livelier! And especially him, whom I loved so endlessly and still love, when I only once saw him in passing by, came to help me now! oh friend, you should rather have let me die, than to see you again for the biggest torture of my heart, without ever having the hope to also be loved by you! Since you are a pure person and I am a rejected whore!"

<sup>12</sup> She fell to My feet - kneeling, she clasped My feet and wetted them with tears of love and remorse.

<sup>13</sup> Then some of My disciples came forward and wanted to pull her away from My feet, and told her that this was not appropriate.

<sup>14</sup> But I said to the disciples: "What are you concerned about?! Am I not Lord over Myself and now also over her? If it becomes too much for Me, I will tell her what is appropriate or not appropriate! I say to you: This maiden has sinned a lot - but she loves Me more than all of you together; therefore she will be forgiven a lot. And I still say to you, that everywhere where My gospel is preached, this incident and this maiden must be mentioned."

<sup>15</sup> Then the disciples retreated and were content.

<sup>16</sup> But I said to the maiden: "Stand up now; since you have been helped and all your sins are

forgiven! But go now and do not sin anymore, so that something more worse will not happen to you! For when an evil spirit leaves a person, he travels through dry steppes and deserts and searches for a dwelling, and if he does not find anything, he returns. He then finds his old dwelling clean and swept, so that he has a great desire to move in again. However, if he discovers that he alone is too weak, he gathers another seven spirits who are worse than he, and all of them then move with force into the cleaned dwelling, and this second state of a person is then much worse than the first. Therefore be aware, that it does not happen to you! Therefore stand up, go and do not sin anymore!"

<sup>17</sup> Here the maiden got up and because of all the love and gratitude, she nearly couldn't help herself. After a while however, she asked Me whether she could not stay here at the inn for only one night, since it was already late in the night.

<sup>18</sup> And I said to her: "I did not speak to your body, but to your soul with it's manifold worldly desires; with your body you can stay wherever you want!"

<sup>19</sup> With that the maiden was content and sat again at the table - but her eyes turned not for one moment away from Me.

## **- Chapter 186 -**

### **The Romans and the maiden honor the Lord**

<sup>1</sup> But now also the Roman started to look at Me more closely and said to Me: "Friend, forgive me that I bother you with an urge of my heart with a significant question! My earlier inquiries about the great man of this country will not have escaped you. You now have performed a miracle-healing on this maiden as I have never seen something similar before. You healed her only by the power of your will. What if you would finally be the great man, the truest God-man himself, of whom the news also reached Rome?! And if it is not you, you surely will know about him. Is this the case, then lead us to him, and the treasures I have with me, will be yours!"

<sup>2</sup> Then I said: "Since you have made the long journey from Rome with these your companions to here, I tell you that you already have arrived at the right town and the right place; since I am Him Whom you have been looking for. What are your intentions now? Why did you search for Me with such big sacrifices?"

<sup>3</sup> Said the Roman totally enraptured about this My confession: "Oh friend, if it is You, then I and all these my companions have found our salvation; since for myself I want to learn about Your teaching and see Your great power and magnificence. But only tomorrow will we bother You further; this night however, we want to spend like old, good friends.

<sup>4</sup> Above all now my thanks for the healing of this truly dear maiden. And you two innkeepers, bring more wine; since now we have found our highest salvation, and tomorrow the poor of this city will be fed at our expenses! Fiat!"

<sup>5</sup> Lazarus and the innkeeper went and brought more wine and it was poured into the mugs.

<sup>6</sup> Then the Roman took the full mug and said: "Hail us, and honour, love and gratitude to you, great Master! Even if the dark-stupid Jews do not recognize you, the Romans will recognize you even deeper and better!"

<sup>7</sup> Here he emptied the mug completely and afterwards praised the wine. Thereupon all the others did the same. Only the maiden did not drink, since she feared to be overcome by her earlier state.

<sup>8</sup> But the Roman said to her: "Listen, you lovely maiden! We Romans have an old saying which states: 'In the presence of the doctor nothing can harm you!' Here we have a doctor of all doctors and therefore to honour him, you can empty your mug!"

<sup>9</sup> Said the maiden: "If I knew that I thereby can pay him the right honour, by drinking the wine, I would like to empty all the tubes in the whole of Palestine and then die for him; but I know it that by drinking the wine I do not increase his honour in the slightest. Since He is honoured in the highest degree by all powers of heaven and nature of this earth, next to such highest honour, my honouring counts as much as nothing, and I will not drink the wine for that reason; but out of love for him and also to you, dear men from Rome, I nevertheless will drink the wine! And thus this mug of wine represents the following: My heart to him only, and my respect to you all!"

<sup>10</sup> Upon this good salute she emptied the mug, got up from her chair, came to Me and said: "Oh great Master, let a most unworthy maiden touch and kiss the hemline of Your garment, so that it can give my heart a little relief!"

<sup>11</sup> Here she knelt down, took the hemline of My garment and kissed it many times, wetted it with her tears and could not separate from the hemline of the garment.

<sup>12</sup> Some of the disciples grumbled and said: "But Lord, turn her away from You; she dirties Your good garment!"

<sup>13</sup> Said I: "What does it concern you! If it is right for Me, why not for you?! She was a sinner, is now a true penitent and is therefore much dearer to Me than many righteous who never needed atonement.

<sup>14</sup> See, there once was a man who had one hundred sheep. And it happened that on the large pasture one sheep got lost in the bushes. When he counted his sheep in the evening, he noticed that one sheep had gone missing. He did not think for long, left the ninety-nine sheep behind and quickly went to look for the one lost sheep. And when he found it after a long, zealous search, he put it with great joy on his shoulders and carried it home. When he was back at the ninety-nine, he had more joy about the fortunate found one than about the ninety-nine which never got lost.

<sup>15</sup> And see, also in heaven there will be more joy about a sinner who really does atonement, than about ninety-nine righteous, who never needed atonement!

<sup>16</sup> There also was a woman which lost a coin from her money. She grieved a lot about the lost coin, soon ignited a light and looked for the one coin until she found it. When she had found the coin, she invited the neighbours over to her and gave a meal so that also they shared her joy.

<sup>17</sup> See, it will be the same in heaven about one sinner who, through the right atonement, could be found! For the angels always look at His face, observe the actions of the people and have an exceedingly great joy about one person who voluntarily abstains from sin and with all his actions turns to God.

<sup>18</sup> And as such also I have now much joy about this sinner, who now has turned away from her sins forever; and also she is joyful, since she has found her true salvation. Therefore leave her her joy!"

<sup>19</sup> Then the somewhat jealous disciples were quiet, emptied their mugs and immediately refilled them again.

## **- Chapter 187 -**

### **About the effects of wine**

<sup>1</sup> But I said to them: "My dear friends and brothers - wine, enjoyed in the right measure, is a proper strengthening and makes the body's limbs strong and healthy; but if drunk excessively, it awakens the evil spirits of the flesh and dazes the senses. The evil spirits then awaken the desire of the flesh, which is called unchastity and fornication, whereby the soul becomes impure for a long time, also ill-humoured, argumentative, sluggish and often nearly like dead. Therefore also in drinking wine keep the right measure, and you will have peace in your flesh!"

<sup>2</sup> Says Peter: "Lord, are we possessed too, since You have spoken of evil spirits in our flesh?"

<sup>3</sup> Said I: "Indeed; since the flesh and the blood of every person are full of natural evil spirits, which are called evil, because they are still standing in judgement; and if they would not have been in judgement, they would not have been your flesh and blood. When however your body will be taken away from you, it soon afterwards will be dissolved, and it's spirits will then be guided towards a more freer destination.

<sup>4</sup> However, such spirits are not only in your flesh, but also in all elements, which for a long time to come cannot be called good. Only for him who already became clean through Me, for him everything is clean and good through the destination it carries in itself from God.

<sup>5</sup> See, a stone which lies totally dead on the ground, is only seemingly dead! Just offend it by immense hitting and rubbing, and by flying sparks it will tell you that it consist of purely judged spirits! And if you place it in a hot fire, it will become soft and start to flow. And if not so, how would people otherwise produce their expensive glass?

<sup>6</sup> Thus, the evil and unfermented nature-spirits exist everywhere, like there exist bodies, water and air, and the earthly fire is nothing but a redemption of the already riper spirits, which then are already guided again towards a higher destination.

<sup>7</sup> There nevertheless exist a great difference between those evil spirits who often possess people and the unfermented nature-spirits, of which the whole earth in all it's parts and elements consists; however, they still have this relationship and mutual relation, that a person, who does not awakens the nature-spirits of his body too much, is also not that easily possessed by real evil human soul-spirits, regarding his body.

<sup>8</sup> This why I warn you to be aware of all passions, since they are in itself a result of the awakening of the various flesh- and blood-spirits. Once they are too awake, then soon they are joined by still unclean souls of deceased people who are quite often present in the lower regions of the earth; and if that happens, then such a person is in all seriousness possessed. Do you understand this?"

<sup>9</sup> Said the disciples: "Yes Lord; because such matters you already have explained to us quite often, but never so openly clear as today, and we therefore must thank You a lot and will not drink wine anymore for the rest of the night."

<sup>10</sup> Said I: "Do this, and you will feel good in the morning; since a sober body preserves a healthy soul, and a healthy soul is the best doctor for a sick body!"

### The value of thinking and the faith of light.

<sup>1</sup> Said the Roman: "Listen, great Master, even if I would not see any miracles, but only listen to Your speech, I would know that in You a lot of a truly divine spirit must reside! Without it's influence, no person can speak so wisely and the old motto for all of us fully applies: *Sine afflatu divino non existit vir magnus!* (Without divine breath, no great man can exist!); for You have surely been breathed over by the highest God the most! With such extraordinary wisdom it is understandable, that also the will must be unusually powerful, since it only knows too well what it wants and what means are necessary and suitable for it's working. A stupid person can in his whole life not work something great and miraculous, but only he who is fully clear and aware of the effective work as well as the required means for the work.

<sup>2</sup> Who is wise in words, will also be wise in his works; however, who is confused with words or even stupid, the people will certainly never admire his works. Even if sometimes a blind hen can hit a barley corn with it's beak, it is therefore still not a symbol for wisdom like the night-owl, which even at nighttime can see where to find it's prey.

<sup>3</sup> Those people who build famous construction world-wonders, have first designed building plans, where everything was precisely specified in advance, how the large, artful construction must look like and of what it must consists. The building-master of such a wonderful building, which - like the pyramids of Egypt - have resisted several thousand years already and will still resist another couple of thousand years, was surely not a blind hen, but a night-owl which can also clearly see in the dark, otherwise it would be impossible for him to work such a building-wonder. And as such I am of the opinion that it is only the predominantly great wisdom of a person breathed on by a mighty god, who is capable to produce miraculous things before the eyes of the other weak people, since wisdom is the master and power of it's will and also is the sole identifier of the most suitable means, to always convert to a work what it wants, and through the work also always attains unhindered the preset purpose.

<sup>4</sup> You, great and wise Master, therefore do not need to prove to me anymore by some miracles, that everything, whatever You in Your great wisdom wants, must materialize; since for me Your incomprehensibly great wisdom and the great determination of Your word, is the most certain and most undoubted surety for it. Am I as a Roman right or not?"

<sup>5</sup> Said I: "There, look at this heathen in comparison to the Jews, who say that God is their Father! For them all the great signs are not sufficient which I have worked before their eyes and ears so many times, and this heathen recognizes Me from the word! Therefore I say to you Jews down there in the large city: The light of heaven will be taken away from you and given to the heathens!

<sup>6</sup> But for you, My dear Agricola, I will nevertheless give you a sign, because you also believe Me without a sign; since the healing of this maiden which now has become very dear to Me, is for a thinker of your kind, too small, because some from your society have secretly thought by themselves: 'See, this man is clever! He waited with the healing until he noticed that the maiden would get better by herself! When the for a doctor recognizable self-improvement-moment arrived, only then he called her and she awakened, as she surely also would have wakened without his call!' See, this is what your deep thinking companions thought and partially also you!

<sup>7</sup> By this I do not reproach anybody, since a free thinker is dearer to Me than a thousand gullible souls, to whom it is the same whether you present to them an alpha or an omega. Since who doesn't think, also does not learn and understand anything, and finally gold or lead is one and the same to him; but the thinker never buys a cat in the sack. Therefore, after the healing of the

maiden, you said to yourself: 'The sign was quite successful before our eyes - but I first have to hear him speak, only then it will show if he really possesses the ability out of his wisdom, to work such signs by only his will!' However, when you heard Me speaking, the doubt in you gave way; since My words provided for you and your companions the surety for the full truth of the sign and for the actual purpose of My existence.

<sup>8</sup> However, because you, including your companions, have believed the words and not the sign, I now will perform a great sign before your eyes.

<sup>9</sup> See, where I am, I surely am not alone, but countless crowds of the mightiest, brightest angel-spirits of all heavens are serving Me! If an emperor or king travels somewhere because of a great governmental project, he surely does not travel alone, but according to his will, a strong and large following accompanies him. And see, this is also even more so with Me the case, for also I as the only Lord of the whole of infinity since eternity, have now in this world-time, specifically on this earth in the flesh of it's people, undertaken an endlessly important journey, because of a great and new world- and spirit-government project, without which journey no person on this earth can attain a true, everlasting life!

<sup>10</sup> And since I, also as a biggest monarch, have undertaken this journey to this earth because of very important reasons of life, you can imagine for yourself that also many legions of My serving angels accompany Me on this journey and are always around Me and listen to My signs and carry out My orders on all the stars.

<sup>11</sup> You cannot see and observe them with your fleshly eyes; but if I for some time will open your inner vision, you will certainly see and hear them and even speak to them and ask them to do this and that. But first I have to pose quite an important question to your free will, namely if you in all seriousness want to see and speak to My companions; for compulsion never happens with Me!"

<sup>12</sup> Now the Romans hesitated for a few moments; since this My explanation was really a little too much for them.

<sup>13</sup> But Agricola said to the others: "You know what? Let us see this story and then we will see what this is all about! I have noticed quite a few things about him! Who told him my name?! Because of certain security reasons, until now I have not entrusted my name to anybody. How can he know that?! And see, he even knew every detail! Ah, you know, this truly is no trifle matter anymore! Now he tells us that he is not alone here, but that countless crowds of the mightiest spirits are with him! Friends, if this is so, He most obviously is a complete god *optima forma* (in best form), and we all have the never-before-existing luck, to see the true Jupiter personified! We thus all agree to see and to hear what he wants to show us, if we want to see and hear it. Now, we want this, and as such we will ask him that he should show us his mighty travel companions, if this possible for him!"

<sup>14</sup> All, even My earlier disciples, fully agreed that they wanted to see this.

<sup>15</sup> And Agricola came to Me and said: "Great Master, if it is possible for you, then show us Your countless and almightiest secret and invisible companions, and we will see, what kind of beings they are. We all ask You to show us what you recently promised to show us!"

<sup>16</sup> Said I: "This will take place immediately! However, collect yourself properly; because what you will now see, even though softened by My will, will seize you quite substantially, despite you being courageous Romans!"

<sup>17</sup> Said the Roman: "Master, our motto is: *Si totus illabatur orbis, impavidum ferient ruinae!* (Even if the whole world is in ruins, the ruins will carry the unshaken!) Who does not fear death, does also not fear the good spirits and even less so the bad, whose power cannot be that big! We are fully prepared for the even so extraordinary, and You can begin to work Your sign. We are all very eager

for it!"

<sup>18</sup> Said I: "Thus get up from your seats and go outside with Me! There you will for one hour see the magnificence of God the Father Who sent Me - which means in this body - into this world, for the sake of the salvation of the people."

<sup>19</sup> When I had finished speaking, all got up from their seats and went outside with Me.

## **- Chapter 189 -**

### **A view into the miracles of the angelic realm by means of second sight. The difference between angels and humans**

<sup>1</sup> When we, seventy people in total, were standing in good order in the open, I said over all of them: "Epheta" - which means "Open yourself!"

<sup>2</sup> And all were in the second sight and saw endless crowds of brightly shining angel-spirits, of which several descended to them - this means to the Romans - and spoke with them.

<sup>3</sup> The Romans were astonished and Agricola said to Me: "Lord and Master, this looks like our fabulous Olymp! No, these countless masses! Who could imagine something like this in even the brightest illuminated dream! Or is this only an enlivened fantasy in us enhanced by Your will power, which manifests itself plastically outside ourselves? These beings look totally bodily, especially those who walk around among us here on the ground of this earth! How should this be taken?"

<sup>4</sup> Said I: "Look, next to you is standing an angel; ask him and he will answer you!"

<sup>5</sup> Agricola then turned to the angel and said to him: "Speak, you peculiar being! Are you a real being or are you only a product of my own somewhat strongly heated imagination? If you are a real being, give me a tangible proof, so that I can believe it!"

<sup>6</sup> Said the angel with a clear voice: "We all are far more real than you people: for your bodies are absolutely no reality; because they are not what they appear to be. They indeed have a human form, which, by way of limbs, moves according to the will of the soul; however, when this form disappears, it immediately dissolves into countless many other forms. Only what is pure [complete] is actual reality, everything else of you still earthly people is phony and in essence a deception of the senses. For as long as a person works for his body to collect the treasures of this world, his soul, out of the deception of his body, remains in the biggest deception; because who regards the bodily life a life and treats it as that, his soul is considered dead for as long it does not recognize in itself that the life of the material body is the actual real death.

<sup>7</sup> We however, are by all means true reality, because we do not have a variable body, but are the life-force ourselves, which never ever changes and can never ever be destroyed. If a rock falls on your head, it will kill you. In short, you can find certain bodily death in all elements. This is with us forever not the case; since we are ourselves fully out of God - the life-force Himself and penetrate everything; and no material element can ever harm us in any way. We have in us the never defeatable power and strength to destroy all material elements in one moment or to create an element-world. We control everything; however, we can never ever be controlled by anything, except by ourselves, because we are the most perfect expression of the Divine will.

<sup>8</sup> So that you as a thinking Roman can understand this even better, pick up the stone and throw it

with all power against my head and it will do nothing to me! Would I do the same to you, you would be dead in an instant regarding your body. Go and try it, and convince yourself that it is so and not otherwise!"

<sup>9</sup> The Roman tried this, and the rock fell through the angel onto the ground, and the angel stood completely unharmed in front of the Roman.

<sup>10</sup> Thereupon the angel picked up the rock and said: "If I did the same, you would be lying dead on the ground with a shattered head; but I will not do this to you, but instead something else. There, look at the stone, which is very hard! Take it again in your hands and try to destroy it!"

<sup>11</sup> The Roman took the rock and tired his physical strength on the hardness of the strong compactness of the rock; but all hitting and throwing onto the very hard rocky ground was all in vain - the stone, except for a few scratches, remained absolutely unscathed."

<sup>12</sup> The angel then took the same rock out of the hand of the Roman and said to him: "See, this is the same rock which you earlier have thrown through me and which you have tried to destroy! You see now that I can hold the rock in my hands just as you can, and this in all truth much firmer than you could hold it. Try to take it out of my hand, and you will convince yourself of my strength!"

<sup>13</sup> The Roman tried this with all his strength; however it was even impossible to move the hand of the angel by only one hair's breadth to the left or the right or up or down, and even less so to remove the rock from the angel's hand.

<sup>14</sup> Then the angel said: "See, this will be certainly more than just your heated imagination?!"

<sup>15</sup> Said the Roman: "Yes, friend, whoever and whatever you are! If I am dreaming, then I would not see the city down there and not hear the people's noise up to here, and I would also not see all these my companions next to me and surely not this inn in it's totally natural environment! Since I quite often had very brightly illuminated dreams and have seen in it existing areas of the earth; but they never looked completely as they exist in nature. Only when I dreamed about the one or other of my friends, then they always looked - at least their faces and voices - spoke and acted the same as in the natural world. But here this is not the case; since here I see the natural things as they are, but at the same time I also see you unnatural beings, and therefore I regard you as real and not as dreamed realities. What are you going to do with the stone now?"

<sup>16</sup> Said the angel: "This you will see right now! See, you earlier have tried your strength on the rock, to break it; but the rock resisted you quite stubbornly! Now I will show you how I will totally crush this rock in my hand! Look, there is still the whole rock, and look now and you have several hundred pieces! And look at this now! Where are they now? See, there is nothing left of them! I have dissolved them into their primordial substances!

<sup>17</sup> However, if I as a spirit can do this with the greatest ease, is then my pure spiritual being not endlessly more perfect than the being of all physical humans of this earth?! Therefore is only our being a true being and yours on this earth only insofar, as it is a life according to the will of the Lord Who lives now in His endless mercy among you and teaches you to truly live, and Who is all in all since eternity, to Whom you should listen and to live and act according to His word."

### **The difference between the life-tasks of angels and humans**

<sup>1</sup> Said the Roman: "Indeed, indeed, this I can understand quite well now - but since you mighty spirits are here now and your existence is clearly more true than ours, why don't you reveal yourselves more often, to teach and console us? We now have seen you, and if I now tell this to our fellow people, some will believe it, however, many will laugh about it and regard us gushers and half fools. Would it then not be better, if the one or other of you would appear to provide some valid proof to support the truth of our statement?"

<sup>2</sup> Said the angel: "We always follow most precisely the will of the Lord; only what He wants is good and this is what we do!

<sup>3</sup> If it would be necessary for the developing people of this earth's soul salvation, we always would be visible among the people; but this is not the case, and therefore we are only allowed to guide the people unseen, so that their free will does not suffer any coercion. Since nobody can exist before God, if he have not first, fully isolated, gone through a full life-freedom trial in his flesh for a certain period of time. This is the Lord's love, wisdom and will, and therefore everything must take place, exist and be accordingly; and if something does not take place, exist and be, it is as good as a pure nothingness. However, if you people from now on will live and act as the Lord wants it, also you will, after laying off of the body, become and be what we are now; since also we were once on a world-body as you are now.

<sup>4</sup> But even the least person of this earth is already in the cradle many times more than we who are in all greatness, wisdom and power; because the true people of this earth are the children of the pure everlasting love of God, and the highest wisdom and power must develop in them totally free out of their love for God, their truest Father. We have gone forth as creatures of His wisdom; therefore we must first, out of our great wisdom, create the love for God in ourselves, which is almost incomprehensibly more difficult than to find the highest wisdom and power in oneself out of love for God.

<sup>5</sup> For that reason however, that you people of this earth have emerged from the pure love in God, thus yourself are the love in God, we wisdom creatures are not allowed to bother you in your free development out of your primordial love of God in your being - and you, earthly brother, will now understand a little clearer why we angels of God are not allowed to surround you visibly. Because we are only allowed to waken the sleeping wisdom and power in your love for God very gently and unnoticed, but never ever breathe only one single spark from our actual wisdom into you; since this would not awaken your wisdom, but only suppress it.

<sup>6</sup> But this is also among you earth-people the case. Since what would become of a child, if you take it from the nurse and immediately put into high school, where highly wise and highly learned teachers present to their properly prepared scholars the deepest and for the ordinary person fully incomprehensible sciences and secret arts? Such a child would in the end be able to repeat it's teachers words, but never understand the deep sense and it's meaning. Therefore let the children first be educated by the nurse and guide it through all kinds of play to the initial, child-like thinking. From year to year the child then becomes riper and more prepared for a higher education.

<sup>7</sup> What you do with your children, we angels do with you people, and must do it therefore, because you people of this earth are children of the Lord.

<sup>8</sup> If you had been born on that world on which we once lived in the flesh, you would already have all the necessary wisdom be brought with you into the world and would nearly need no other education than only to find the love to God in the light of your great wisdom.

<sup>9</sup> Look at all the animals of your earth! They are also creatures of the wisdom of God; therefore they also do not require any education, whereby they with much effort have to learn what they have to do according to their abilities and nature, but they bring all this with them through birth and are immediately in their particular way perfect artists. Who taught the bees herbalism, who showed them where the honey is located inside the flowers, and where the wax? Who taught them to build their cells and to produce inside their bellies fragrant honey from sweet flower nectar? Where did the spider learn to prepare it's thread and to weave a highly useful net? See, all this is provided to the animals by the wisdom of God, Whose products they are first of all. But because they are only that, they have that what they have in the highest perfection, but since they nearly totally lack love and it's free will, they cannot learn much additionally.

<sup>10</sup> There nevertheless exist animals, to whom already certain characteristics of higher love has been so to speak mixed in. And see, such animals are therefore already able to accept some aspects of training from humans and thus can be trained for certain tasks. And the more love is present in certain animals, like for example dogs or some birds, the greater the ability of such animals for better training for different tasks.

<sup>11</sup> Now this however is in the highest degree the case with human creatures on other world-bodies, because they are coming to earth already equipped with all thinkable abilities. They don't need to learn anything in a school. But since love only develops over time as a product of their wisdom, they nevertheless have schools where they get taught how one out of pure wisdom also can attain free love and a free will. Only when such a person has managed to reach such goal with a lot of hard work, is he able to get close to God and also to His children of this earth.

<sup>12</sup> And hence you again can see somewhat clearer, why you true people of this earth are not allowed to have a continuous visible- and feeling contact with us during your wisdom-development. In short, your task is to develop and search for wisdom out of love, and our task was to search and develop the love for God out of wisdom.

<sup>13</sup> The indescribably great difference lies only therein, that you people of this earth can become equals of God, but we never - unless we ourselves once again take on the flesh of this earth, for which however, until now we did not feel a great desire in us; for we all are more than happy with our lot and pleasingly pass for a better one.

<sup>14</sup> Whoever manages to become a perfect child of God - which really requires a lot - is of course endlessly happy; but we are also perfectly content with our lot, and we do not need anything more and higher!

<sup>15</sup> Among these countless crowds which will still be visible to you for a short period of time, there are already a few children of God - however you who are now taught and guided by the most High from eternity, are inexpressively better off! Because it is really not one and the same whether one is a son of the house or only a servant. To the children belongs everything the great Father owns - to the servants, only that what the Lord wants to give them. Do you, my dear Agricola, understand this?"

<sup>16</sup> Here our Agricola became almost speechless and truly did not know how to deal with it; for the angel used a too eloquent language for him, to which, of course, he could not object. At the same time, however, the otherwise quite modest Roman lacked all possible purely spiritual knowledge to be able to engage in a further discussion with the angel-spirit.

<sup>17</sup> Therefore he came to Me and said: "Lord and Master without equal, this is certainly not a dream, and the spirit - or whatever he may be - develops ideas before me, of which truly no person could ever have dreamed about! What should one make of it?! The best is, that he says that at one stage also he has been a human in the flehs on another world-body. But I ask, where can there be any

other world-body except for this earth! I and countless other people never heard anything about it. What strange talk is this?"

<sup>18</sup> Said I: "Just be calm, My friend! Go to him and he will show you other earth-bodies, of which there are endless many in space! I tell you that this spirit has not spoken one untrue syllable; but go to him and inform yourself more closely about which you have doubts, and all this he will explain to you practically!"

## **- Chapter 191 -**

### **About the second and third sight**

<sup>1</sup> The Roman thanked Me for this My advice and again went to the angel and said to him: "My dear angel-spirit, I indeed owe you much gratitude for all your bright words which I have heard from you, but we inhabitants of this earth and destined or becoming children of God can absolutely not get along with your celestial wisdom! What do we know of still other earths in the endless wide space, since we do not even know our earth properly! Be therefore so good and give us tangible proof for your statement, otherwise you truly will not make a great impression on us!"

<sup>2</sup> Said the angel-spirit: "You demand a lot from me, which I have to grant you, since the Lord wants it like this. Your vision has been opened to such an extent that you can see us pure spirits with the eyes of your soul - but also only so, because we have from your outer-life-sphere, formed so to speak a substantial body for ourselves.

<sup>3</sup> If we would be in your presence as pure spirits, you would still not see us, despite your second sight now. However, one day when you will be seeing purely spiritually - which you call the third sight or the innermost sight of the spirit, then you will be able to see us clean and purest spirits. But this third sight is also necessary for you to see - just like us - all the other world-bodies, which correspondingly in the smallest scale are also present in you, but cannot be seen by your soul, until your soul becomes one with the Spirit out of God.

<sup>4</sup> However, with the admission of the Lord we also can work that for you people for a while, so that you can also become fully awakened in the spirit and thus thereby be enraptured into the highest and purest sight.

<sup>5</sup> I first will place you between the moon and this earth, so that you will be able to see that the earth is also just a ball, just as you can see the moon and the sun with the eyes of the your flesh. Then I will take you fully to the moon and only thereafter to several other worlds and earths. Are you content with this my recommendation?"

<sup>6</sup> Said the Roman: "Indeed, but this thing will not take too long, does it? Since if those stars are worlds larger than this earth, they must be pretty far away from this earth since they appear so small, and it is self explainable that an even still so fast spiritual journey to there, cannot be that short."

<sup>7</sup> Said the angel: "For the pure spirit, time and space does not exist. Here and there in an endless distant from here is one and the same, and 'now' and 'aeons of years ago', is also one and the same. In a pure spiritual state, you can see and experience in one moment more than what you can experience in your flesh in several thousand years only vaguely by means of education through words, for which of course man's lifetime here on earth is much too short. This has another big advantage, because the soul with us, in one moment learns and experience so much more and

purser and truer, than it would be able here on earth in a long succession of years. For once a soul has become only to some extent independent from its body, it becomes a major advantage for its life, if the heavy and suffering flesh is taken away from it and it then enters our society and receives from us the fully alive, true life-education.

<sup>8</sup> But now pay attention: since I will now free you all in your spirit, which is the actual life of love out of God, and for that reason you are the children of God or surely can become, if you live according to the will of God, as He has explained it to you extensively. It is! Be free and see the everlasting creation of God related to you!"

<sup>9</sup> After this exclamation of the angel according to My will, all fell with regard to their bodies into a sleep, but nevertheless could speak with the mouth, although in this condition they were robbed of all their body senses.

## **- Chapter 192 -**

### **A visit in the universe**

<sup>1</sup> All rested on the ground. Only Agricola sat on a bench and soon started to speak, saying: "Thus the great ball down there is the earth, and up there is the moon as the smaller ball and even deeper beneath the earth, unmistakeably the sun! Oh this is a wonderful sight, and the apparently empty space is filled with beings of my kind! Some descend down to earth and others again away from it. And - oh, oh, there already is the moon-earth! It resembles our earth a lot; but everything looks so drearily and desolate. I truly do not like it and also the inhabitants seem to like it not too much; since they all make very sad faces and look quite atrophied."

<sup>2</sup> Said the angel: "These are only certain souls of earth, who are so to speak getting weaned from their too great world-addiction, to prepare them for a higher spiritual education. Look, here on the opposite side of this earth it looks already more cheerful and more natural! These are the true inhabitants of this moon-earth."

<sup>3</sup> The Roman was content with that and continued to make his great and surprised observations.

<sup>4</sup> From there it went to the sun.

<sup>5</sup> When Agricola came into the proximity of the sun, he said to the angel: "Friend, this world is too big for me! Here I dissolve and become a total nothing. Bring me to a smaller earth!"

<sup>6</sup> Said the angel: "Yes, my friend, this does not lie in my power, since I must act according to the will of the Lord! When we stand on the ground of this bright world, it will appear more friendly to you. Let us thus just to in!"

<sup>7</sup> In a moment they found themselves on the nicest spot of the middle belt. Here the Roman lost his senses because of the excessive splendour. And when he saw the people, who were unusually beautiful, he didn't want to leave again and asked the angel if he could take one of the maidens from this large earth to the small earth with him, so that all the people could convince themselves that also the sun is a world on which much more beautiful and also much better people are living.

<sup>8</sup> Said the angel: "Yes, friend, this is totally out of the question! And even if I could bring her to earth, it would be completely impossible for her to continue living on earth, because the air of the earth would be for her very much the same as the water of this earth for the flesh-people. You can

see thus that the people of other worlds are of such nature, that they can only exist on the world assigned to them. But let us go further!"

<sup>9</sup> Away from the sun the planets were visited and some of the closest suns, on which the Roman still liked it the most, so that he continuously regretted not to be an inhabitant of such a big and most gloriously beautiful light-world.

<sup>10</sup> But the angel said to him: "Yes, my friend, precisely on this light-world you have lived according to your soul for four thousand earth-years in a body! And see, there is still your most beautiful dwelling; and the people there who are coming and going, were according to your body, your close relatives.

<sup>11</sup> But when you were taught by a travelling sage that somewhere in the endless;y great space of creation there exists a world on which the people sooner or later can become absolute great children of the great God, if they could decide to become detached from this world according to their soul, and to go through another love-life-freedom-trial in a labourious body - but temporarily without memory about this most beautiful world - because life there is not based on seeing wisdom, but only, especially in the beginning, on completely blind love - you were satisfied with that. And see, you were immediately transformed and your freed soul was immediately conceived into a mother's womb on this earth, and this in the most glorious city on God's earth, so that you during certain bright dreams would not foster a secret longing, wishing to be here again!

<sup>12</sup> And see, thus you were once already on such a beautiful world, which you indeed can recognize in your spirit and also remembers everything you have done about fifty years ago! But that your longing does not become too awakened again, we immediately will return to our God's earth."

<sup>13</sup> In this moment all - this means all the Romans - were restored again from the third sight to the earlier second sight and thus woke up again, but with the precise retention of all visions and what was heard, faithfully and clearly.

<sup>14</sup> When all got up from earth again, the Roman said: "I have seen this and that! Have also you seen and heard something similar?"

<sup>15</sup> Everyone told with short words what he has seen and heard.

<sup>16</sup> And Agricola said: "Now I also believe it that it will be so what I have seen and heard and experienced, since all of you have precisely seen and heard the same. Thus those are all suns and earths, and most of them immensely bigger and more beautiful than our earth - and all this is supposedly created by the spirit of the miraculous Jew?!"

<sup>17</sup> Said the angel: "Yes, you my earthly brother, all this and still endlessly more, greater and more miraculous! And He, the most sublime, everlasting Spirit, has now as a person of your earth, worked these signs, so that you can truly recognize how to live according to His words and then become His exceedingly blessed children. And now go and thank Him from the bottom of your hearts that He revealed and showed to you such big things, that He is the only Lord of all things and all life!"

<sup>18</sup> Here all did this and I awakened them from the second sight and all the crowds of angels became invisible again. I asked them how they liked this sign.

<sup>20</sup> Said all: "Indescribably well!"

<sup>21</sup> But they now longed for the nightly rest and said that they will only be able to talk about it more soberly the next day. With that, we went into the house and went to rest for the night.

## - Chapter 193 -

### **The spiritual correspondence of the times of the day. He who serves the altar should also live from the altar**

<sup>1</sup> In the morning, with sunrise, we were already outside. It was a clear day and the sun rose wonderfully purely.

<sup>2</sup> Together with the disciples I looked at the beautiful scene of nature and John said to Me: "Lord, I truly don't know why such a beautiful morning always makes such a pleasant impression on me, gloriously elevating my heart, while I am quite indifferent about the midday sun and the evening sun makes me feel serious and sad!"

<sup>3</sup> Said I: "This originates from man's better and right feeling of life. Morning resembles the cheerful and innocent youth of man, therefore it makes any pure and right feeling person feel youthful and cheerful.

<sup>4</sup> Midday resembles the strong man who must work for his bread in the sweat of his face; therefore midday does not awaken such tender feelings as the morning. Since in the serious man's age the juvenile life-poetry has come to an end, and only the certain anxious seriousness of life has taken its place, and this really does not awaken a charm in one's right-feeling soul, but only a certain seriousness about which the heart does not have a particular joy, although it must be present for the attainment of true life.

<sup>5</sup> And finally evening as the symbol of earthly death and vanishing of all things, cannot leave any other impression on a right-feeling soul than gloominess, although the evening is just as necessary as the morning and midday. For if there did not exist any evening of life for man, the everlasting life-morning could never emerge and become an everlasting truth.

<sup>6</sup> See, therein lies the simple reason of your quite right feelings, which however is not the same in all people. Because there exist people for whom the evening is way more pleasant than morning; yes, there are people for whom morning does not at all leave a pleasant impression, midday is somewhat better and evening the best, or especially night. Although these people belong mainly to the wrong kind and it is difficult to teach these people anything better and to bring them on the right track of faith and feelings; because they gather in this world only those treasures which are attacked by rust and which can be consumed by moths. And once they have such a viewpoint, it is difficult to convince them of another.

<sup>7</sup> Therefore I say to you all: Never gather such treasures in this world which can be attacked by rust and which are easily consumed by moths! Do not worry about the coming day, about what to eat and what to wear! It is sufficient that each day produces its own worries. The Father in heaven knows precisely what you need. Look at the sparrows on the roof and the flowers in the field! They do not sow and harvest anything and still are provided for by the Father in heaven with everything abundantly. Did the sparrows not have their dress and food and are the flowers in the field not dressed more delightfully than Solomon in all his splendour? Are you then not much better off than the sparrows, of whom you can buy a dozen for a coin, and better than the grass on the field which still blossoms today, but is mowed down tomorrow, then dried and thrown into the oven and burned as too bad for animal food?! But if you know this from Me, behave and act accordingly, and you will, as My chosen disciples, manage your offices quite well! (Matt 6:19-20)

<sup>8</sup> Did Moses not say, when determining the tenth for the priestly tribe Levi: 'Who serves the altar, should also live from the altar!' And I say to you now the same with other words. Therefore I have said this only to you and does not thereby want to give to you another commandment, according to which no-one will work the fields anymore and no-one will maintain the vine in the vineyard

anymore, but this applies only to you My chosen workers in My spiritual vineyard; to the others, I say: Who doesn't work, should also not eat! But who searches for My kingdom and it's justice, to him, just as to you, everything else will be given as a free gift."

<sup>9</sup> Then especially John thanked Me for this teaching and asked Me if he also should record this.

<sup>10</sup> And I said: "Absolutely, but mainly for your successors, for if this would apply to all people, it soon would look quite desolate on earth."

## **- Chapter 194 -**

### **The Lord characterizes the thirty Romans**

<sup>1</sup> (The Lord:) "Now also our Romans have got up and soon will surround us; but do not bother them too much! I will handle them as it is necessary. As heathens they are basically good people; but they are still heathens are in a deep sleep. You will convince yourself how little they will today - being sober from the wine - take note of everything they heard and seen yesterday. They remember everything well; but it appears to them as if they had only a very animated dream. This is why I tell you to not talk with them about, and remind them of it.

<sup>2</sup> The maiden however has already left this morning very early, after leaving a fervent love-salute for Me with the already awakened innkeeper with the most living assurance that she will henceforth not sin anymore. And I say to you that she also will keep her word given to Me. So what I have told you about the Romans, keep to it as best as possible for now; then you will soon convince yourself that only I am always and forever right!"

<sup>3</sup> The disciples were surprised that these thirty Romans, who last night glowed in such extraordinary manner for Me, should today regard everything as an animated dream.

<sup>4</sup> Said I: "Do not be too surprised; since these people have already yesterday in the city enjoyed too much of the good and then here a good seven times more than all of us. Therefore they also have dreamed already more than being awake, because an intoxicated person dreams with open eyes. Therefore everything they experienced last night will appear to them even more so as a bright dream. But the best thing about it is that they now mutually tell each other the dreams they had and everyone tells exactly the same dream. Now they can not explain this and accuse the wine for it, which was enchanted by a magician. They are not even missing the maiden.

<sup>5</sup> For that very reason I have worked such an extraordinary sign during their intoxication. For if they would be totally sober, they would have regarded and proclaimed Me as one of their gods; as it is now, it is good and it is for the freedom of the human soul always better to be given an obvious sign in a dream than in a completely sober, awakened state. And this was also with the Romans yesterday the case. You will soon see how this case will turn out."

<sup>6</sup> When I clarified this with My disciples, Lazarus and the innkeeper came to us in the open and the innkeeper first conveyed the greeting from the maiden to Me.

<sup>7</sup> And Lazarus said to Me: "But Lord, this is really quite strange about these Romans, in particular with the yesterday so talkative Agricola! The most talkative one is today so monosyllabic as ever possible and all regard the by You extraordinary worked signs as dreams; and the best is that of course are all telling exactly one and the same dream! One part regard it as the effect of the enchanted wine; Agricola however thinks that the dream originates from their fantasy which, for

some time now, has been too much occupied with the famous Jew and therefore has created in all of them such a picture without them being aware of it, which has occupied them all simultaneously during the night. But really the best of all is, that they actually do not know how they came to the mountain inn! I said to Agricola that they were brought here by a maiden by already late evening ; but now they cannot even remember this anymore! Yes, this can be understood about these people by whoever want to understand it - for me this is too twisted!"

<sup>8</sup> Said I: "Leave it at that! It is quite alright as it is; for if those people would have been fully sober yesterday, I could not have revealed Myself to them. However, because they were more dreaming than awake under their strong intoxication, the case presented itself quite well. Keep it well in mind that you should not betray Me! If they asked one of you about the famous Jew again, tell them that He will teach in the temple during the morning. They will soon afterwards go into the temple and demand to see and listen to Me. Only later they will become riper to hear more about their assumed dream-visions."

<sup>9</sup> Said Lazarus: "Very well! But Lord, the morning meal is now ready! Don't You want to eat it first and then go to the temple?"

<sup>10</sup> Said I: "Oh, certainly; but put it in a different room so that we do not meet with the Romans too openly! Soon some will come out and enquire about all kinds of things. My disciples then already received their instructions of what they have to do; but I will handle them very easily. In the meantime, set up our morning meal in another room and we will soon come and eat it and immediately afterwards go down to the temple!"

## **- Chapter 195 -**

### **The thirty Romans search for the Lord**

<sup>1</sup> When both of them heard this, they immediately went into the house again and did everything according to My wish. They were hardly in the house, when several Romans came out and enjoyed the beautiful view from this mountain.

<sup>2</sup> One however went to one of the disciples and asked him if he also was in the inn during the night and perhaps the others as well.

<sup>3</sup> But the disciple referred him to Me and said: "He also speaks your language, go and speak to him!"

<sup>4</sup> The Roman, who also understood a little Jewish, understood this, immediately came to Me and asked Me the same as to the disciple before.

<sup>5</sup> And I said to him: "Why do you ask us about that? We did not ask you if you had been in the inn during the night! We were here indeed, but this should not concern you foreigners, since we did not bother you in any way in your restrooms! But tell me now, why do you want to know this from us!"

<sup>6</sup> Said the Roman: "Oh, since yesterday and the day before yesterday we were looking for the famous Jew and by coincidence have come to this inn! However, we all were a little intoxicated by the strong wine, and while sleeping, one after the other had the same wonderful dream: We found the miraculous Jew. He guided us to this very spot and showed us his whole divine power and glory so that we were in the highest degree enraptured and regarded the miraculous Jew as a god who for some time wrapped himself in a *pro forma* human body, to teach the better people a higher

life. But this is only a very short brief of our dream picture. Only, if this was dreamt by only one of us, this would have been a rare and pleasant dream; but now all of us had without exception, exactly one and the same dream, which certainly is quite unusual! We attributed it to the wine and therefore wanted to ask you, if you also had stayed here for the night and if you yourself had not a similar dream. do not be annoyed about it!"

<sup>7</sup> Said I: "Oh no, not in the least! But can not you remember at all what the famous Jew looked like?"

<sup>8</sup> Said the Roman: "Yes, this is somewhat difficult; however if I could speak on my behalf, according to my weak recollection, he more or less looked like you, best friend! Please, do not be annoyed about it!"

<sup>9</sup> Said I: "Well, this doesn't matter; it finally could have been Me!"

<sup>10</sup> Said the Roman smiling: "Hm, hm, good friend, you like to joke? But I tell you: The strange dream was absolutely no joke; because if you had such a dream, you also would be quite strangely excited by it!"

<sup>11</sup> Said I: "You can not know whether I had not seen exactly the same as you have! However, let this case be good for now! We still will stay here for tonight and if also you stay here, we can come back to this issue. But now we want to eat our morning meal and then attend to our business! Where today the miraculous Jew can be seen and heard, the lord of this inn will tell you later on; since he surely will have knowledge about it."

<sup>12</sup> Said the polite Roman: "Then I wish you a well-tasting morning meal! The landlord will then be so kind to bring us the news of where the famous man can be seen and heard!"

<sup>13</sup> Said I: "Very well! But stay sober, otherwise you might miss Him again by sleeping and dreaming, as it has already happened to many and still will happen to many! But let us now go to the morning meal!"

<sup>14</sup> Here we left the Romans and went into the room where the morning meal was waiting for us. The Romans did the same, but like yesterday, in the large dining hall. We soon finished breakfast and then went quickly to the city below where we looked around a little; since before nine o'clock (according to current time calculation) nothing could be done in the temple, which means today at the post-feast day.

## **- Chapter 196 -**

### **The Lord teaches in the temple. The opinions of the listeners**

<sup>1</sup> When the temple opened in the morning, I went there on time with My disciples and was thus one of the first to be there. And when the people saw that I went into the temple, they came in large crowds to Me and I sat down and started to teach them through parables, images and examples, as it often appears in the gospels.

<sup>2</sup> I showed them the great love, goodness and justice of God the Father, and I also showed them what the kingdom of God actually consists of, which now have come close to them.

<sup>3</sup> And many believed in Me.

<sup>4</sup> Many said: "This is truly a great prophet, and we are quite surprised that the Pharisees does not recognize it! He is thereby unselfish in the highest degree; because for the many he already provided such exceedingly great acts of relief according to our good knowledge, he never accepts any compensation from anybody, and it is certain that wherever he and his disciples have been cared and provided for with hospitality according to the old custom, the innkeeper always was provided for in a miraculous manner with some act of relief, which always exceeded what he has received from the innkeeper a thousand times. At the same time he is not prejudiced and treats all people equally and if he now says: 'All of you who are labourious and laden, come to Me and I will refresh you, and you will find the right consolation of life and it's true rest with Me!' - we must believe it!

<sup>5</sup> A man who speaks so wisely and from the heart and acts in the same way and performs great signs, is indeed a true prophet, regardless of from where he comes! And if the Messiah will come, the question is if He will do greater signs! If He does not come with thunder, lightening and sulfur-rain, the Pharisees will just as little believe in Him than in this man!"

<sup>6</sup> Others who were even more faithful, said: "We do not have to wait for any other Messiah; since we regard Him already as the right one! For His words have power and life and His deeds are of a Divine nature, and as such He is perfectly the right Messiah for us. Those who wait for someone else, should wait and deceive themselves!"

<sup>7</sup> Again others said: "We are still standing too much under the rule of the Pharisees and cannot do what we want. To what use is truth and faith, as long as the Pharisees have the power in their hands, and this now under the Romans more than ever before?!"

<sup>8</sup> To that I said: "God Himself is the everlasting Love and the Truth Himself! Nothing in the world can make you free but only the truth. Who commits a sin, which always is a lie, is also a servant of sin and a slave of the other even greater sinners, who have no conscience and no love but for their own shameful I. However, who carries the truth in himself, is a mighty enemy of the lie and sin and is free; since nobody can lead him into sin. Therefore choose the truth and do not fear those who can kill your body, but cannot do anything further to your souls; rather fear God Who can kill and destroy your soul and your body!

<sup>9</sup> For the damage to your body, God will one day repay you a thousand times; but for the damage to your soul, God will never repay you. Because for that reason God has given the soul a mind, reason, conscience and a free will and the law, so that it can assess what is good and bad, and it can, with it's will, choose the one or the other. However, it will be judged according to it's own choices - either to death or to life.

<sup>10</sup> The Father in heaven wants that you all should obtain the eternal life, and has therefore sent Me into this world. Therefore I say to you once more: Who believes in Me, will have the eternal life; who, however, does not believe that I have been sent by the Father to you, will loose his life which he so easily could have obtained now. The Father in heaven loves Me, and also all who believe in Me, and I Myself will give to him through the truth of My words the eternal life!"

<sup>11</sup> Here some said: "It is however strange, how this man speaks out of himself as if almost making himself equal to God. It surely is a true miracle, that today the Pharisees can endure him for so long!"

<sup>12</sup> Again others said: "He speaks free and openly, and we do not find anything unseemly in his words! He speaks openly the full truth, and the Pharisees will first have to search to find something against him!"

<sup>13</sup> Again others said: "Oh, be concerned about something else; they will soon find something!"

<sup>14</sup> Said a tax-collector standing next to him: "Oh yes, with which they will leave again, as they always do! These lazy people have not invented anything against this truthful One for a long time!"

<sup>15</sup> Then there was silence for a little while, and the Pharisees were filled with wrath and pondered how they could catch Me with a word or with a legal sentence they wanted Me to say, so that they would be able to accuse Me of an untruth, in order to say to the people with all pomp: "Behold now your true prophet or even your beautiful Messiah! But in spite of their intense musings, they could not come up with anything really valid.

## **- Chapter 197 -**

### **The adulteress (John 8:3-11)**

<sup>1</sup> While they were contemplating, their sent-out henchmen brought an adulteress to them, who was caught red-handed and according to Moses should be stoned to death, which however was always converted by the present Pharisees into a large money fine, if the adulteress was rich. If she was poor, but young and beautiful, she usually was whipped and had to serve the temple; an old and unattractive woman however, was in anyway protected by nature from adultery. The present adulteress however, was still very young but poor and wanted to earn herself during this feast time from a very rich foreigner, a substantial penny in need, in order to provide for herself more easily. She obviously would also fall into the hands of the temple if it wasn't for Me, and if the temple were not coerced to use her as a main means to, according to their opinion, most certainly catch Me.

<sup>2</sup> Thus this poor adulteress was brought by the most wise Pharisees before Me and hence in the centre of the people who surrounded Me on all sides.

<sup>3</sup> And when this poor adulteress, plagued by mortal fear, was standing in front of Me, one of the highly wise Pharisees asked Me: "This woman has been caught red-handedly during adultery. Moses instructed us by law, to stone such a person - and Moses' law is as good as God's law. What do you say to this?"

<sup>4</sup> It is needless to say that they only did this to tempt Me, because on the one hand through the hard law of Moses and on the other hand by My speeches about the great mercy of God the Father and also through My well-known goodness towards sinners, I would, according to their reckoning, inevitably become embarrassed and, as said before, they then will have found a case against Me to tell the people with great ceremonial pomp: 'There, look at the great swindler and deceiver of the people whom we are now going to take captive and hand over to the courts!'

<sup>5</sup> But I did not give them an answer as quickly as they wanted, but instead bent down and wrote the guilt of the sinner into the sand on the floor, since after great feasts, there was always a lot of sand on the floor, and the temple was only swept again after the feast was completely over, in order to afterwards sell the dirt to many superstitious Jews.

<sup>6</sup> But when the Pharisees and temple-Jews continued with their questions, I stood up and said to them: "It is fully true that Moses has given such a law; but those who had the right to stone such a sinner, had to be without sin - also this is written! At least the one who picks up the first stone, had to be totally pure and without sin! Who thus among you is without sin, can throw the first stone to this sinner! God's mercy thereby suffers no harm; for Moses gave wise laws to the people. Who

knows them and does not follow them, has judged himself and sealed his own death sentence.'

<sup>7</sup> Thereafter I again bent down to the floor and wrote as before.

<sup>8</sup> However, when hearing these unexpected words from Me and their own conscience told them: 'You are yourself multiple sinners and adulterers and all the people know you as such!' - from the largest to the smallest, no-one said a word anymore, and everyone left the temple as fast as he could and went outside.

<sup>9</sup> After a few moments, no Pharisee or temple-Jew or Levite or servant or henchman was present in the centre of the temple anymore - only Me, the sinner and of course in a wide circle the people and My disciples. But the people were pleasantly surprised how I, with only a very few words, put the Pharisees to the flight.

<sup>10</sup> And some said rather loudly: "Oh, they just should have tried to pick up one stone, we would have torn those old scapegoats apart! For a sinner is never allowed to judge another sinner, especially not a much smaller sinner."

<sup>11</sup> At this opportunity I got up again and saw none of the judges in the circle anymore, but only the woman which was supposed to be stoned.

<sup>12</sup> And I asked her: "Now, where are those who charged you? Did nobody condemn you then?"

<sup>13</sup> Said the adulteress: "No, Lord, nobody has condemned me, but they all left hastily!"

<sup>14</sup> Then I said to her: "Then I also will not condemn you! But go now back to your home and henceforth do not sin anymore! For if you sin, evil will befall you!"

<sup>15</sup> The sinner then thanked Me for the mercy shown to her, but asked Me that I should give her advice on how she could get home safely; because she still feared that the henchmen of the Pharisees would wait for her on her way and harm her.

<sup>16</sup> And I said: "Do not fear them; since they will be glad not to be seen by you that easily! Go now among the people, they will protect you and bring you home safely! Just look towards the curtain of the temple, and you will see them all who before were standing here! Outside, they were asked by the people what had happened that they were fleeing so hastily out of the temple. But they were ashamed to speak the truth, made a clumsy excuse and returned through the gate siding to the morning, very quietly back to the temple. But just walk among the people who believe in Me and you will be safe! I will now continue to teach the people and then they will immediately show up again and press forward towards Me; since they are now even more enraged about Me, because I have shamed them and saved you from their claws. But go now safely to where I have sent you, be righteous and do not sin anymore in the future!"

<sup>17</sup> She then went shyly among the people and they accepted her well and through loud threats towards the Pharisees, gave her new courage.

## - Chapter 198 -

### The Lord's testimony in the temple (John 8:12-29)

<sup>1</sup> When calm returned again to the temple, some of the people said: "Lord and Master, do not be intimidated by the Pharisees and continue to teach us Your mission and the kingdom of God; since when You speak we are completely eyes and ears, and our hearts are truly beating loudly only for You!"

<sup>2</sup> Said I to the people: "Thus pay attention and take note very well; since I will say it to you openly and will not hold back anymore about Who I am!"

<sup>3</sup> Listen! I Myself am the Light of the world; whoever follows Me, will not walk in darkness, but will have the true light of life."

<sup>4</sup> Here the people rejoiced loudly and said: "Yes, this is true; since You, Master, has come as a brightly shining light into this world, and how much does Your light please us, who have for so long wandered in the thickest night of our souls!"

<sup>5</sup> This was too much for the rage-filled Pharisees, so that they again pressed forward towards Me and said: "Since you testify about yourself, your testimony is not true!"

<sup>6</sup> Then I said: "Even if I would testify about Myself, My testimony would still be true; since I know from where I have come and also know to where I am going. But the Pharisees do not know - because of their haughtiness they do not know from where I have come and to where I will go. You assess and judge everything according to the flesh, since you do not know the spirit. However, therein I do not judge anybody. But if I judge, then My judgement is right; for I am not alone here, as you think I am, but I and the Father Who sent Me, are one. Is it not written in your laws that the testimony of two people is valid? ? And as such, firstly I testify about Myself and secondly the Father Who sent Me into this world. How many more witnesses you want?"

<sup>7</sup> Here the Pharisees became upset and said: "Do you regard us as fools? Where is your father so that he can testify about you before us?"

<sup>8</sup> I got up and went to the pole on which the so-called chest of God was mounted, which carried this name because it was used for the offers for the temple, and spoke loudly into the chest: "You blind know neither Me nor My Father! For if you knew Me, you also would know My Father!"

<sup>9</sup> When I had spoken these words loudly into the chest of God, they asked Me why I now have spoken into the chest.

<sup>10</sup> Said I: "Because it is all the same if I had spoken these words to your faces or into this now empty and dead box! At least the chest accepted the words patiently, which would not be the case with you."

<sup>11</sup> The people liked this and insisted with the Pharisees to let Me speak unhindered. Then the Pharisees withdrew somewhat.

<sup>12</sup> But I continued to teach the people and ruthlessly spoke out against the Pharisees, and the more I revealed their infamies before the people, and I so to speak counted for them on the fingers what damnation they had to harvest for it, the more the people rejoiced and the more enraged the Pharisees became. But they did not attack Me, since My time has not yet come.

<sup>13</sup> Then however, some other Jews who still supported the Pharisees, but who also acknowledged

Me in some respect, came to Me and said: "But tell us, where do you want to go with such your speeches!"

<sup>14</sup> I again said to them: "Know! I will go away from here in a way which you do not know, and you will look for Me and not find Me and thereby die in your sins! Since where I go, you cannot get to."

<sup>15</sup> They then spoke among each other: "Does he now out of despair want to kill himself, because he has enraged the Pharisees too much and cannot escape their revenge that easily anymore? Because then he could not say with sound reason: 'Where I go you cannot follow me!'"

<sup>16</sup> But I said with a very cheerful expression to them: "Do not break your heads about it! I Myself will show you within a moment the true reason, and you then will easily and immediately recognize why you, as you are now, cannot follow Me where I will be going."

<sup>17</sup> See! You are from below and will return thereto; but I am from above and most certainly will return thereto, and you will not be able to follow Me."

<sup>18</sup> Then also these Jews became annoyed and said: "What does it mean? Can you even promise us hell?"

<sup>19</sup> Said I: "Oh no, but the matter is like this: You are from this world also according to your souls; but I am not from this world!"

<sup>20</sup> And the Jews said: "Where is then another world? We do not know another world!"

<sup>21</sup> Said I: "Yes, indeed you do not know another! And therefore I have said this to you, because you will die as unbelievers in your sins. For if you do not believe that I am the promised One and have now come to you as the Messiah, you will die in your sins and never come to the place where I will be with My chosen ones. And if it would not be like that, truly, as a pure human being as you are, I would never had the courage to tell you this!"

<sup>22</sup> Then the Jews said: "What are you saying about yourself? Speak clear and true, who you really are!"

<sup>23</sup> And I said: "It is difficult to speak to totally deaf ears. Because you haven't understood Me before, listen to Me now! Firstly, I am The One Who is speaking to you!"

<sup>24</sup> Said the Jews: "Now, who are you secondly?"

<sup>25</sup> Said I: "Just be patient, the 'secondly' you will find for yourself from My speech; since I have still many things to speak and to judge before you! Listen! He Who sent Me, is in the highest degree true, and only what I always hear from Him, I announce to the world, which are all of you."

<sup>26</sup> Because those blind Jews still did not understand that I spoke from the Father or Eternal Love in Me to them, they again asked and said: "But by the temple and Sinai! Who is he who has sent you!?"

<sup>27</sup> I then said, also with a serious expression, to them: "Listen! When you will have elevated the Son of Man, then you will - although too late - recognize that it is I who as a man does not do anything out of Myself, however as My Father has always taught Me, I speak and act. And know also some more: the Father who sent Me, is not somewhere far from here, but He is here with Me. The Father never leaves Me alone; for I always only do what please Him, and like Him, I do not fear any person in the whole world. If it wasn't so, I would not have told you."

## **- Chapter 199 -**

### **The Lord and his adversaries (John 8:30-49)**

<sup>1</sup> When I said this with all seriousness to the Jews, their eyes widened and they said: "Truly, this man speaks like someone who has power, and nobody dares to touch him or forbids him to speak like that in the temple! If anyone of us would have spoken like that against the Pharisees, they would have stoned him ten times already - and him they allow to speak to their obvious disadvantage and does not dare to come forward. This is truly something supernatural, and we will believe his words!"

<sup>2</sup> Then I said to the Jews who started to believe in Me: "If you stay with My words, you thereby will become My true disciples. You will recognize the truth in it, and this truth will make you free, as I already have said before."

<sup>3</sup> Then the unbelieving part of the Jews said: "Remember, we are the seed of Abraham and have never been anybody's servants or slaves! How should we as free lords and citizens become even freer?"

<sup>4</sup> I said to them: "Truly, truly, I say to you: Who sins, is also the servant of sin, as I have mentioned earlier! However, the servant is not free, since he always has to obey the itching and passions of his flesh. The servant does not stay forever in the house, but only the Son. Every sinner is a servant, and the house is the kingdom of God and it's justice, and the Son is the truth. But if I as the true Son of the kingdom of God make you free, you are truly free."

<sup>5</sup> Said again the unbelievers: "Do not forget that we are the seed of Abraham and never have been anybody's servants! What are you talking about all the time that you will make us free?"

<sup>6</sup> Said I: "Oh, I know it quite well that you are descendants of Abraham - according to the body I am as well! Despite you saying that as the seed of Abraham you never have been anybody's servants, still your fathers were servants in Egypt and later on in Babylon and now you are servants of Rome - if you then want to speak about the physical circumstances. But I speak of the inner relationships of life - and according to those, you always were servants of your passions and allowed yourself to be controlled like possessed. That it is so, is proven by the fact that you try to kill Me just as zealously as the Pharisees are trying to kill Me. And you do this because My words does not find any inroads with you, and you do not understand them and you therefore hate Me because I speak the truth. I only speak to you what I always see and hear from My Father, and you do not pay attention to it, but only to this what you also have seen and heard from your fathers, which however is of no use."

<sup>7</sup> When I have rubbed that under their noses, they again said: "Do not forget that Abraham is our father! This cancels all of your accusations against us. Do you understand this?"

<sup>8</sup> Said I: "Oh, I understand this quite well! Oh, if you would have been the children of Abraham, you also would have done the works of Abraham! But now you are trying to kill Me like the worst criminal, and this only because I tell you the truth, which I always hear from God. Truly, this Abraham would never wanted to do to the three youths, because they have told him the truth. You do the works of your fathers indeed - but not those of father Abraham! Understand this!"

<sup>9</sup> Then the already very angry Jews said: "Friend, we were not born illegitimately! We all have a father, and this is God Himself!"

<sup>10</sup> Said I to them: "Oh, if God was your Father, you also would love Me, like those love Me who have recognized Me; since according to the spirit I have gone forth from God and I am coming from

God. For truly, I have not come from Myself like a human, but God has sent Me - this means this body - through which He reveals Himself to you and which body you now try to kill. If you are the children of God, what might then be the reason that you cannot hear My voice?"

<sup>11</sup> Said the Jews: "Are we not hearing you then?"

<sup>12</sup> Said I: "Oh yes, you certainly listen to Me with the ears of your flesh - but I only ask you, why don't you like the meaning of My words. Why does it appeal to the many others, even to the Romans over there, who have surrounded the chest of God?"

<sup>13</sup> Then they were quiet and did not know what they could have answered Me; since they feared the people and did not dare to become too loud with their answer, which of course would be quite coarse and offending.

<sup>14</sup> But the people shouted to Me: "Lord and Master, see to it that You can get rid of those rich dark characters; because we want to hear from You only healing words of light, but not the continuous and exceedingly stupid replies from those blind ones. For once tell them clearly and straight, what and who they are, so that they can go!"

<sup>15</sup> Said I: "Only patience! I already have told them that they are not children of God, and this should be sufficient for them!"

<sup>16</sup> Said the Jews, greatly incensed: "How can you say that we are not God's children?!"

<sup>17</sup> Said I also with a fully serious expression: "I have showed you the reason clear and true. Why do you ask Me any further?! Yes, I then will also tell you further what you are, since you have asked Me about it! Know whose children you are: You are children of the father of devils! He was a murderer from the beginning and is not in truth; since the truth was never in him (in matter). If this spirit, who is your father, speaks lies, he speaks out of himself; since he was always a liar and a father of lies."

<sup>18</sup> Said the very angry Jews: "Who gives you the right to speak like that in front of the people? Why are we the children of Satan?"

<sup>19</sup> Said I: "Because I speak the truth to you and you don't believe Me!"

<sup>20</sup> Said the Jews: "Why should we believe you?"

<sup>21</sup> Said I: "So that you would not die in your sins and can become blessed!"

<sup>22</sup> Said the Jews: "You are also a person like us; why exactly should your word make us blessed?"

<sup>23</sup> Said I: "Indeed, now I am also only a person - but a person who can say: 'Who among you can accuse Me of a sin?!' If I as a sin-free person before God and all people speak the truth, why don't you believe Me then? Who is out of God, also loves to hear the word of God. But My word, which is God's word, you don't want to hear, because you are not out of God!"

<sup>24</sup> Said the Jews, already quite stupid of anger: "Are we not right, that you are a Samaritan and have the devil in you instead of the Spirit of God?"

<sup>25</sup> I said: "I am not a Samaritan, and I have even less of a devil, as thousands can testify of Me, but I always truly honor God, My Father. Why do you disgrace Me? Why then do so many others not disgrace Me, who have known Me and the Father well?"

## **- Chapter 200 -**

### **The nature of the Lord (John 8:50-59)**

<sup>1</sup> Here the believing people became impatient again and said: "Lord, we beg You, let these blind fools get away from You; since they bother You and us! If they do not become quiet soon, we will force them to be quiet; since we have stayed here for You, want to hear You and not these stupid dark hearts. Already a child in the cradle has more reason than those senseless fools!

<sup>2</sup> All of us, more than two-thousand in number are fully in the clear about You and Your Divine mission. We have noticed quite well when You indicated by saying: 'I am not alone, but the Father is always with Me!' But these stupid ones did not notice it and will forever not notice it, that the Father and You are one and the same, and that, if You say: 'the Father has sent Me!' - You only wanted to indicate to the weak mind of the people, that You, the Eternal One, has created a body for Yourself, to become for us worms of this earth a visible God, teacher and comforter in our great need. Your holy body is your Son, and You are in Yourself before us bad sinners and worms of this earth, the Father!

<sup>3</sup> And these fools do not understand this, but still boast about being knowledgeable about all the prophets, who very specifically determined the time with all colours and circumstances, in which the Messiah will come. And this time has now fully arrived; why should the promised One not have showed up?

<sup>4</sup> If the great seers filled by the Spirit of God, could indicate nearly a thousand years ago the current time as it is now, and this time has come now precisely as it was foretold, why should the Messiah, promised for this time, stay away?! However, He did not stay away, He is right there among us; we have recognized Him immediately and easily!

<sup>5</sup> However, these blind descendants of those who already in the desert at the foot of Sinai, when Jehovah under thunder and lightening gave Moses the holy laws, worshipped the golden calf and did not pay any attention to Jehovah - although He announced His laws directly under their noses - are now in the face of God still the same worshippers of their golden calves and with all their unmeasurable stupidity are still perky enough to even try to harm You. Oh Lord, let them go and teach us that we may get to know You better and deeper - and also our great sins which we so often have committed before You!"

<sup>6</sup> Said I to the people: "Be calm; since I also have to tell them who I am, so that one day they can not have any excuse, that it was not said and indicated to them! I already have told them that I do not look for My honour and in the least not with these people, and that there is One Who seek for them and judges them. However these blind and devious kind will never recognize and understand it, until the axe is put to the root. Therefore I tell them one more time: Truly, truly, if someone will keep My word, he forever will not see death!"

<sup>7</sup> Said the now already totally blind infuriated Jews: "Now we really recognize that you have the devil in you! If your word is as good as God's word, it was also God's word which was kept by Abraham, Isaac and Jacob and all the prophets, but nevertheless all have died! Is your word then more Divine than that of the fathers and the prophets, when you say: 'Who keeps My word, will forever not taste death!?' Are you then more than our father Abraham who has died, and the prophets who all have died? What are you making of yourself?

<sup>8</sup> Said I: "If I would honour Myself, My honour would be nothing; however, it is My Father Who honours Me, of Whom you say that He is your God. You don't know Him; but I know Him. And if I would say: 'I do not know Him!' - then I really would, just like you, be a liar, who say that He is your Father! But I truly know Him and therefore keep His word!

<sup>9</sup> But I tell you something else, from which you can see, that your father Abraham is not unknown to Me. See, Abraham rejoiced that he would see My time on this earth! You say that Abraham has died; but I say to you, that he nevertheless has seen this My time from the first day on and had an exceedingly great joy about it; he still sees My time and is joyful!"

<sup>10</sup> This was for the blind Jews too incredulous and they said with wide gaping mouths: "What?! You are not even fifty years old and has seen Abraham?"

<sup>11</sup> Said I: "Verily, verily, I say to you: Endlessly long before Abraham, I already was there!"

<sup>12</sup> This made the Jews burst from anger. They did not have words anymore to express their fullest indignation. They then bent down to the ground to pick up the loose stones, of which there was no shortages in the temple, since one seldom used anything from the floor, and tried to throw them at Me; but I quickly hid, became invisible and went out of the temple, walking through between them. The disciples and Lazarus with the Romans followed Me quickly, and we quickly went back to the Oil Mountain.

<sup>13</sup> But in the temple a very rare event occurred, which most likely never happened before during feast times. The people attacked the Jews and began to strangle them so much so, that the soldiers had to be called in to restore at least some calm again. But the people could hardly be calmed and insisted from the Roman soldiers to arrest all the evil Jews who so immensely disturbed the calm and hand them over to the courts, what actually took place - at least *pro forma*. Only then were the people satisfied.

<sup>14</sup> Then a scribe came in among them and wanted to teach the people against Me; but he hardly spoke ten words, when he was forced to take to his heels.

## **- Chapter 201 -**

### **The exposure of the adulteress' seducer**

<sup>1</sup> It was already beyond midday when also the large crowd left the temple and returned to their inns and also our adulteress headed for home and uncovered everything to her husband what had happened in the temple.

<sup>2</sup> Then the husband became sad and said: "Not you, my good wife, but I carry the main guilt for it!"

<sup>3</sup> Then one of those who brought the wife back home, asked: "How is this possible, that you carry the guilt about the adulterous behaviour of your wife?"

<sup>4</sup> Said the husband: "Friends, truly, only the greatest distress has forced me and my wife to accept the shining proposal of a foreigner! But the foreigner had to be either a dressed-up henchman or even a randy Pharisee, who was lascivious about my wife for quite a long time already. For when I took the money and carried it into another room, the henchmen already appeared and grabbed the wife from the arms of the foreigner, and I had to ascribe it to myself to have thrown my wife into the biggest misery. That she is back again, indicates that something extraordinary must have happened; since none of the many who were caught in this manner have ever seen daylight again. How is it that this my wife was freed again? You dear men were surely witnesses of everything that happened in the temple. Don't you want to tell what you have seen?"

<sup>5</sup> Said the men: "All this your wife will tell you. This poor woman has only to thank the great Prophet

from Galilee for her release. But he also said this, that henceforth she should not sin again; because if she did, her misfortune would increase manifold. This to your life-guideline!"

<sup>6</sup> Here the man asked if he could not be that very lucky to somewhere meet with the Prophet, so that he could thank him in a worthy manner.

<sup>7</sup> Said the men: "Where he is right now, we cannot tell you; but we have learned that every time he comes to Jerusalem, he stays with Lazarus from Bethany. We ourselves want to go and look for him. You can do the same! At least there we will learn to where He went."

<sup>8</sup> Said the husband: "He then is possibly on the Oil Mountain, since Lazarus usually stays on the Oil Mountain during festive times, since he owns a large inn there, which is strongly visited by foreigners."

<sup>9</sup> Said the men: "Even better! We will then look for him there first! And if he is not there, we will travel to Bethany!"

<sup>10</sup> Here the husband and his wife thanked them for the news and after locking his small dwelling, he and his wife went along, which was accepted well by the men. However, on the way they passed some Pharisees, and there was one who immediately was recognized by the husband and his wife as the foreigner dressed up in Roman clothes, who earlier in the morning made the beautiful young wife an adulteress for money. This the two told to the accompanying men.

<sup>11</sup> The men went to the Pharisee and asked him quite gruffly: "Hey, friend, do you know this women whom you enticed to cause adultery for money while dressed up in Roman clothes? That it was you is proven by your shaven head, and both of them have recognized you already from quite a distance! What do you say to that? See, we are seventy-two in number and will drag you before the Roman court. What do you say to that?"

<sup>12</sup> At that point the three wanted to run away; but the men did not allow it to happen, grabbed them and once more asked the shaved one. But he started to curse and to swear that it was not him.

<sup>13</sup> But the man and the wife said: "This wretched swearing is of no use; since you know that the testimony of two people before the court is valid. Therefore go with us to the court, so that you wretched one may fall into the grave which you have dug for us!"

<sup>14</sup> Then the three started to beg and wanted to give a large sum of money to the man. But the man did not accept it, but instead insisted that the temple should leave him alone in future. This they promised ceremoniously and the men let the three go, however, under the strict promise that they immediately will go to the Roman judge if they only would hear the slightest news that the temple expressed it unfavourably towards them. That the married couple was thereafter left alone by the templers, is easily understandable.

<sup>15</sup> And thus also this incident was caused by My will; since without this, the poor couple would have had a bad standing in Jerusalem and would be constantly in great danger.

## **- Chapter 202 -**

### **Workers visit the Lord on the Mount of Olives**

<sup>1</sup> Thereupon all went to the Oil Mountain where I, the disciples and also the thirty Romans were just busy having lunch. When they (the seventy) arrived, they asked one of the servants of the inn if I would be there. The servant affirmed the question. When the thirty men received this for them very good news, they rejoiced and asked the servant to go into the room and ask Me if they could join Me.

<sup>2</sup> The servant then came to Me and asked Me.

<sup>3</sup> And I said to him: "Go outside and say to those who have sent you: Who is hungry should come and eat until he is satisfied and who is thirsty, should come and drink! Since who is fed by Me, will forever not become hungry anymore, and who has drank from My wine, will never be thirsty again; for from his loins will be flowing brooks of living water. - Go now outside and tell them this!"

<sup>4</sup> The servant went outside and said it word for word to the men.

<sup>5</sup> When they heard this, they did not know what to do and asked each other if I wanted to give them a free meal, for which they regarded themselves as too unworthy.

<sup>6</sup> Therefore they said to the servant: "Be so good and go inside once more and tell the good Master and Lord, that we did not come to drink and to eat, but only for himself, to learn from him the words of light and life!"

<sup>7</sup> Then the servant again went into the room.

<sup>8</sup> However I Myself went to meet him halfway and said to him: "I already know what you want to tell Me. Go now and do your work. I will talk to them Myself!"

<sup>9</sup> The servant left and I went outside to the men and said: "Who has ears should listen and understand and who has eyes should see and comprehend! For which you have come here, is the true food and the true drink I want to give to you. The food of the body does not promote the everlasting life of the soul, but only My word and your faith and your actions according to My word. My word is the true food and your faith and your actions is the right drink. Therefore all of you who are laboured and burdened, should come to Me; because I want to refresh you all!"

<sup>10</sup> Said the men: "Oh Lord, how good and wise You are! If You allow us, we want to go into the room and wait there for this spiritual food of Yours until it pleases You, oh Lord and Master, to strengthen and enliven us with a few words. But look, among us is she who today in the temple was snatched away from the insolence of the Pharisees by Your great wisdom and also her poor spouse! They came with us to once more thank You for the benefaction you rendered to them! If You want to, they can also come with us into the room."

<sup>11</sup> Said I: "Therefore I have come into this world, that all should come to Me, who are laboured and burdened. Since I am a true doctor Who goes to the sick to help them and not to the healthy who never required a doctor. Therefore come all into the room!"

<sup>12</sup> I now went back into the room and all followed Me.

<sup>13</sup> The innkeeper already set up a large wedding table on which the seventy men together with the woman found sufficient room. When all sat at the table, the innkeeper asked them if they wanted something to eat and to drink.

<sup>14</sup> Said one: "Friend, we are all more or less poor and do not have a lot of money, that we also could order wine; therefore bring us bread and a few jugs of water and we will be content with it! We are all day-labourers and live off the work of our hands. These ten feast days are the worst for us, because we are not allowed to work. If however there is no work, we also earn nothing and therefore no money with which we could afford anything else beyond the daily bread, since our little savings are anyway used up."

<sup>15</sup> Said the innkeeper: "But you surely have wives and children! From what do they live if already you men are on the edge?"

<sup>16</sup> Said the man who spoke earlier: "Oh friend, this luck, except for the one whose wife is with him present here, is not granted to us! Wives are only for the rich on this earth; we poor cannot take a wife, and even less so maintain her. See, we are single and do not have to provide for any wives and children! During these worst of times, we nearly can barely survive ourselves; how would we cope with wife and children? Thank the Lord Jehovah that we are single!"

<sup>17</sup> Here said Lazarus: "But my dear friends, if Jerusalem becomes too meager for you, why do you not come to Bethany to me? There you would have found a lot of work! And with me, nobody can complain that he is not provided for sufficiently."

<sup>18</sup> Said the man: "We know this quite well; but we also know that everyone from far away go to you and look for work and compensation, and therefore we did not dare to ever bother you. But then we will make use of your offer."

<sup>19</sup> Lazarus then ordered the innkeeper to provide all these people with bread and wine in abundance. The innkeeper went with his many servants and brought bread and wine in sufficient quantities.

<sup>20</sup> When these guests also saw the wine, they thanked him and one said to Lazarus: "Lord, we will drink the wine, but will not be able to pay for it! However after the feast days we will loyally work for you to pay the bill."

<sup>21</sup> Said Lazarus: "Eat and drink without worries; because what you eat here, is already paid for!"

<sup>22</sup> Then all asked who has paid already for everything; for they wanted to know so they could thank their benefactor in a worthy manner.

<sup>23</sup> But Lazarus said: "Do not ask about it, but eat and drink; for the benefactor is already fully content with your good intentions!"

<sup>24</sup> Here all stood up and said: "We hereby offer our fullest thanks to the benefactor who wants to stay anonymous!"

<sup>25</sup> Then they sat down again and started to eat and to drink.

### **The reason for the faithlessness of the temple priests**

<sup>1</sup> We also sat and ate and drank, and the Romans did the same and talked a lot about Me; they only couldn't understand properly, how and why I with such My divine power and strength could have fled out of the temple from such a small crowd of Jews.

<sup>2</sup> I then said to Agricola: "You are mistaken if you think that I have fled from the Jews because of fear! But I know why I did this. The main reason is that the people recognized Me, and that they also got to know better the evil, incredulous and selfish Jews, than ever before. Therefore they also attacked them later on and paid them a tribute which they will never forget for the rest of their lives. Why should I have attacked the evil ones, since I knew in advance what is going to await them once I have left the temple? Here are sitting seventy witnesses who know quite well what happened to the incensed Jews."

<sup>3</sup> Said the Roman: "Listen, You divine Master, we are Romans, and know only very little about God's teaching to the Jews, but we still believe that you are truly the promised Messiah of the Jews! Why does the higher up Jews not believe it, since they are surely the best informed about God's teaching to the Jews? What reason do they have not to believe this, since they can see that many others believe it?"

<sup>4</sup> Said I: "This is caused by their selfishness, their limitless haughtiness and their equally boundless lust for power. According to their idea the Messiah will descend with heavenly pomp beyond imagination and under thunder and lightening from heaven to earth, move into the temple and equip the high priests, Pharisees and scribes with all power and riches to drive the Romans out of the country and at His side equip the temple priests with all power and rulership, so that they soon can rule the whole world.

<sup>5</sup> But since I have come in a completely different way to this world, which was already determined before this earth was created, thus in external poverty and bareness, these blind do not believe that I have been the promised One, and hate Me - because they do recognize that through Me, all their reputation and power will soon be destroyed.

<sup>6</sup> The people only now get to know them properly and do not have any respect for them anymore, what they quite well feel - and for that they are always trying to kill Me. If you think about this in depth, you will understand why the priests do not believe in Me.

<sup>7</sup> Quite a number of priests however have already converted to Me, because they have recognized that I am really the Messiah, and they are sitting here at My table in Greek clothes and already moving as My disciples around with Me for more than half a year and are witnesses about many of My teachings and deeds. Ask them about it and they will tell you everything!

<sup>8</sup> These twelve sitting next to Me have been with Me since the very beginning of My ministry and know everything I have taught and worked for the salvation of all people. You can also speak to them and they will not keep anything from you. But let us eat and drink now; afterwards we will continue our discussions."

<sup>9</sup> With this explanation the Romans were very content and Agricola said: "And so the temple priests are everywhere the Pluto! One should remove them completely and only teach Your truly pure, Divine teaching to all people!"

### **The education of mankind towards acknowledging God.**

<sup>1</sup> Said I: "My friend, what you wish will also happen! But as easy as you imagine, it truly cannot happen. Because the old priesthood has too deep roots already and this cannot be eradicated from today to tomorrow! This will need centuries. And even then it will have it's own ways: and within a few thousand years, this earth will still not be freed from all priesthood and even less so from all heathenism.

<sup>2</sup> The worldly people like themselves in the world and as such also God's teaching must look all worldly, if it should find approval with the people.

<sup>3</sup> The truth will always be given to mankind in a concealed way; since the people could not endure it uncovered, just as you cannot endure the light of the midday sun with open eyes. People must learn to think, then search and then find it themselves. And if a person has not found the inner light of life himself, a thousand teachers are of no use to him. And in the end it is one and the same if he regards the light for darkness or darkness for the light.

<sup>4</sup> Therefore a person needs a push to search for the truth, but never all of a sudden the full truth; because this no person could endure without the loss of his earthly life, if it would become clear to him all at once. And as such we will, with the people of this earth, for a long time to come not be able to emerge with the full truth so quickly. You are a purely rationally educated Roman, and I therefore cannot speak to you any other way than absolutely naturally. But now judge for yourself if I am not fully right!"

<sup>5</sup> Said the Roman: "This is true; but I do not understand the wisdom of God and even less so His almightiness! Did He not create this whole earth with all mankind, and does all beings not depend on Him?"

<sup>6</sup> Said I: "Indeed, but also the true, inner life development and above all the possible full independence and self power of the created life of each person! And this God can only work through His greatest possible withdrawal and also only by a quiet flowing into the mind of man little by little.

<sup>7</sup> Therefore man must initially, through all kinds of appearances in the physical world and then through some dreams and even through little inner pushes - to the point where he starts to think about the observations - and this not immediately with all the people, but only those who are very secretly destined by God for it. The others only hear it from such an awakened person, also make observations and start to think about it.

<sup>8</sup> Only when especially awakened people think much about it, it is permitted them to find the way of their own accord that there must be a God who lets everything become and orders and directs everything. In this way, the recognition of an all-powerful, all-good and all-wise God-being develops in the most natural way.

<sup>9</sup> Once mankind in general has come to this recognition, only then greater revelations and more precise determinations are permitted, from which the people more clearly and with greater confidence begin to recognize the God-being, but at the same time still have an absolutely free choice to accept everything revealed to them as true and to act accordingly or to reject it and not act accordingly.

<sup>10</sup> Who accepts the revelation as true and acts accordingly, will soon come to brighter recognitions and to the true, independent, free life. Who, however does not accept it, but only base everything

on his reason and his experience and acts accordingly, does not commit a sin thereby, but nevertheless stays behind and will take much longer until he has attained the pure recognition of God and the completion of his inner, true life.

<sup>11</sup> But who accepts the full truth of a revelation and clearly recognizes with his mind, but acts stubbornly against it, sins and thereby spoils his life also in the beyond for for you often unthinkably long periods of time; since he is devoid of any inner light, because he did not willingly follow his absolute reason nor the well-understood revelations.

<sup>12</sup> When however a soul through it's own fault falls into the thickest life-darkness, God with all His almightiness can also not help it, but must leave it in it's own state until it in itself begins to attain some sort of recognition. When this happens, God's love and wisdom has the most suitable means and ways in endless abundance to bring such a soul in the most undetected manner on the right track. And see, this is the relationship between God and all people on this earth, which is there to carry the children of God.

<sup>13</sup> The relativity of people on other earths does not concern the people of this earth in the least; once they are completed as children of God however, then they will have the fullest right from God their Father, to also be concerned about that.

<sup>14</sup> But now the highest revelation from God to mankind is taking place; since more than I Myself in the flesh, can forever not come to the people on this earth. Good for him who believes in Me, does not get annoyed about Me and thus lives and acts as I openly teaches it here! Because whoever keeps My word and lives and acts precisely accordingly, will soon notice in himself that these words which I now speak to you and have spoken to you, are not human words but God's words, which in themselves are life, light and the everlasting truth.

<sup>15</sup> Therefore we are going to leave those down there, also if they do not want to believe in Me; for besides them there are already many who do believe in Me, and therefore already carry the true eternal life in themselves; since truly there are already those who will not feel nor taste death! Truly, I am a true bridegroom, and who believes in Me and loves Me, is truly My bride! And the bride will also have the everlasting life in her, as I have it in Myself, and I can give it to whoever I want. Do you understand this?"

## **- Chapter 205 -**

### **Freedom of will and the spiritual mission of man on earth**

<sup>1</sup> Said the Roman: "Truly, You are a God! Because if You would have been a person like me, You never could have spoken so wisely. Your miracle signs from yesterday are only now getting the fullest confirmation for the truth through these Your words and also by Your words in the temple today. We already heard a lot about You in Rome; but all this talk is nothing compared to this reality. But lets now eat and drink again; for what we have heard is endlessly great and deep, and we have to bring this properly under the roof of our mind, so that we can become able to absorb anything further from Your mercy and love. Because You are not just talking like a normal reasonable person talks about an artful and glorious building, but You are talking like a builder master, who has built the building from the ground upwards himself. And therefore it means to collect oneself properly to neatly understand Your words from point to point, if one wants to draw the true use for one's life from it. Therefore a short break; some bread and wine will make the deeper understanding somewhat easier!"

<sup>2</sup> Then the Romans ate and drank enthusiastically again and we ate and drank too. Also the seventy men and the saved woman ate and drank to their hearts' desire, discussed My words to the Romans and also the testimony which the Roman quite openly and undisguisedly has given Me.

<sup>3</sup> My disciples also secretly marveled greatly at the Roman's understanding and said: Look, how soon this staunch heathen came into the clear, and the Jews down there still do not see the forest for the trees! It is truly strange in a high degree that such people do not want to or cannot see the brightest light of life to their even earthly greatest advantage!

<sup>4</sup> Said one of the thirty Jew-Greeks: "Oh, they could understand it, but they don't want to, because they are of the opinion that they will thereby loose their reputation, their great riches and their good life. And even if the angels come down visibly from heaven and tell them that our Lord and Master is Christ, they still will not accept it for the very reason I just mentioned, what I know quite well, for I know how they behaved during the times of the devout high priest Zacharias. I and many others saw the angel of God speak with that devout man and were in ourselves fully convinced that it was a real appearance; but the unlimited haughtiness of the other Pharisees and their selfishness placed themselves above this truth and they immediately afterwards strangled him between the sacrificial altar and the holy place. As they were then, they are still up to this hour and even would engage in a battle with Jehovah during the times of Moses, if they had lived during those times. And they are still tolerated as priests and so-called servants of God by You, oh Lord, while they have become even too evil for Satan!"

<sup>5</sup> Said I: "Leave it at that; because I have just explained to the Romans how all mankind is educated by Me to life and the priests are also people. But their voluntary stubbornness to remain in all sins, still serves you as a clear proof though, of how much the free will of man as the only germ to attain an independent, free, everlasting life of the soul, is protected by God. And because it is so highly regarded and protected, therein lies the biggest proof, that God has not created man for only this earth and it's short life, but for an eternal, spiritual life, which however can only be attained through the fullest freedom of the will of the soul in this short bodily life, which however can also be lost, if a person remains until the end in the free stubbornness. This means that the soul will never fully stop to be a soul; but what kind of a soul, this is another question. For in the beyond the same perfection cannot be attained anymore as in this life. The why, I have often already explained to you. Only after we have strengthened ourselves, we will continue with more discussions and talk about the great mercy of God.

<sup>6</sup> Today there will still come all kinds of sinners and toll-collectors as well as several disguised Pharisees, who have learned that I stay here. We we will have some trouble with them; - but let us eat the food and then return to our work! For as long I will rest and eat, do not ask Me about all kinds of matters! Let it be so!"

<sup>7</sup> Then everyone ate and drank the food quietly and the sitting at the table soon came to an end.

## **- Chapter 206 -**

### **About sin and sacrifice**

<sup>1</sup> It was almost just three hours before sundown when we got up from the tables and went outside. For about an quarter of an hour we walked around on the mountain and then settled beneath a group of olive trees. Then already many people came to the mountain and asked the servants of the inn if I would be here. The servants confirmed this and pointed in the direction where I was sitting. Since the new arrivals saw a lot of people around Me, they did not dare to come any closer.

<sup>2</sup> But I said to Lazarus : "Let those people come here; for they are those which I mentioned earlier in the house, that they would come. They searched for Me and thus they should find Me."

<sup>3</sup> Then Lazarus went and told them that, and with shy steps they came closer to Me.

<sup>4</sup> When they were close by, I rose from the ground and asked them why they have come to Me.

<sup>5</sup> A toll-collector took the courage and said: "Lord and Master, we are great sinners, and because of our office we could not attend for many years already any temple feasts, sacrifices and sermons; but today we were in the temple because of You and heard Your words. Through these words we became quite enlightened and became convinced that You are infallibly the promised Messiah, although the Pharisees do not want to recognize You as such.

<sup>6</sup> But we also inferred from Your true words, that You Yourself do not find too much pleasure about the temple, and as such we want to ask You, the most Truthful, if and how we can attain forgiveness from God for our great sins. What are You, Lord and Master, saying about our sins? Can we still hope that God will have mercy with us? You have said in the temple that all who are troubled and laden, should come to You and that You will refresh them, and so we have come to You, to get the true refreshment from You."

<sup>7</sup> Said I: "Listen, what I said today in the temple, applies also to you here on this mountain! Who sins, is a servant of sin, and the truth is not in him; where however the truth is not in man, there is also no freedom.

<sup>8</sup> That you because of your office cannot visit the temple and it's activities, is not your biggest sin; but you too often oppress the poor when they have to pass your toll gate, and quite often you have retained the wages from those who work for you. See, this is truly a sin, and who does this, does not go to heaven, but into judgement and death!

<sup>9</sup> Because he who does not have any love for his neighbour, has even less love for God Who he should love above all. Since who doesn't love his neighbour whom he can see, how can he love God Whom he can not see? The love for God and therefrom the love for the neighbour is the actual life of the soul; who does not have this, does also not have any life, but has only judgement and death in himself.

<sup>10</sup> But I now say to you that I have forgiven your sins, because you have recognized them and have remorse and abhor it; but for the full forgiveness of your sins it is also very necessary that you, wherever possible, make good to those whom you have wronged, and that you in future do not sin anymore. Who did not pay to the last cent everything he owns his brothers and sisters, will not enter the kingdom of God, until he has made good what he has sinned against his brother. Do so and you will harvest the eternal life and your sins are fully forgiven!

<sup>11</sup> Nobody can serve God and Mammon of this world at the same time; since who searches and loves Mammon, cannot love God. But who doesn't love God, does not have a true life out of God in

himself, but only a false life from the prince of this world, who is dead in himself and can give to nobody anything else than death, which is his being forever. You know now what you have to do; do this and you will live forever!"

<sup>12</sup> Said the toll-collector: "Oh Lord and Master, we thank You from the bottom of our heart for this great consolation! We will spare no trouble to punctually fulfill everything, but still ask You for advice which You might want to give us in Your great mercy. See, as Jews we have sinned a lot against the temple! According to your opinion, do we also have to repay the temple everything which we withheld from it because of our apostasy?"

<sup>13</sup> Said I: "You can also do that - but God does not pay attention to it; since with God only a gentle, humble and loving heart is important. But what you can do is to give to the poor according to the right measure and goal and foremost the poor widows and orphans, since this pleases God! But to enrich the temple even further, does not have the slightest value before God.

<sup>14</sup> Do you know what is written in the prophet about honouring the temple? See, it is written in the prophet: 'These people honours Me with their lips, but their hearts are far from Me!' I say to you: All great sacrifices, including burned sacrifices, are a horror to God; for He does not need any of this. For what can you give to God of all these earthly things, which you have not received from God first?! God does not require the burning smell of slaughtered animals; but He, as your Father, needs from you His children, the fire of the love of your hearts. Do you understand this?"

<sup>15</sup> Said someone from the background, of course a disguised Pharisee, to tempt Me: "Master, if the sacrifices before God do not have any value, why did Moses and Aaron commanded them on instructions of Jehovah?"

<sup>16</sup> Said I: "To give you a picture of the sacrifice of Him, who during these times will voluntarily sacrifice Himself for all mankind out of purest love. Then the burn-sacrifice and the slaughter-sacrifice also serves as a testimony against you, that you also should be reminded that you always were sinners before God and became apostates from the one true God and therefore required an expiatory sacrifice, which as a suitable picture always tells you that you have turned away from God through your many sins and need a mediator who can reunite you again with God.

<sup>17</sup> And as such the commanded sacrifice has no other value than that of teaching. Therefore, as it is performed by you, it has no actual value which could have counted as something before God, but it's only value is to teach you the word of God, given as a corresponding sign, which for the wise is most understandable. Who understand this, has already everything what the sign teaches. But for the sign to also have any value before God, man must act in his heart, that his actions corresponds with the spiritual meaning of the sign.

<sup>18</sup> The actual spiritual meaning of the sacrifice - which you still perform totally blindly and without meaning, has no meaning for anyone anymore - is that you should love God above all and your neighbour like yourself, and that you should not commit any kind of Fornication, harlotry and adultery. Do you understand this?"

<sup>19</sup> Here the Pharisee's eyes widened and he said to the person next to him: "What do you think, about the way this person speaks and teaches?"

<sup>20</sup> Said the person who was asked: "The man has a clear mind, which cannot be denied; but now I will ask him a question and we will see how he will answer it."

<sup>21</sup> Then he turned to Me and said: "Master, you have answered correctly; however, if one should love the neighbour like onself, the question arises who actually is your neighbour."

<sup>22</sup> Said I: "First every person who in any way requires your help, and secondly also every foreigner,

even if he would be a heathen from the end of the world. But I will give you a parable according to which you then can judge for yourself who your real neighbour is."

<sup>23</sup> I then told them all the parable of the merciful Samaritan (Luke 10:25-37) and then asked the questioner: "Who was the neighbour of the nearly killed person?"

<sup>24</sup> Said he: "He who provided relief for him!"

<sup>25</sup> Said I: "Good, then go and do the same, then you will bring God a highly pleasing and true sacrifice, which will be better than your burn- and slaughter sacrifices!"

<sup>26</sup> Hereupon none of the disguised Pharisees replied anything anymore; but all the others praised God, that He has given such wisdom to a person.

## **- Chapter 207 -**

### **The Lord's contemplations on Jerusalem and on the last days of the earth. The Thousand Year Kingdom and Judgment of Fire.**

<sup>1</sup> But I fully got up and walked around a little with the disciples. Because of the beautiful view, several benches and other seats have been installed. I stopped and sat down. From here one had the best view of Jerusalem.

<sup>2</sup> The disciples looked at the beautiful city and John said in a somewhat wistful voice to Me: "Lord, You my love, isn't it forever a pity about this city, that it according to Your announcement will be wretchedly destroyed within the near future?"

<sup>3</sup> Said I: "You, My dear John, has here for this point made quite a suitable remark and also see tears in My eyes. But what can one do more here to prevent it?! See, for an angel of death to destroy all citizens for the sake of preserving these walls is surely not something very wise, but rather something very unfortunate; for there are still several thousands living within these walls, who will eventually still believe in Me! And you see there the seventy and the many toll-collectors including the disguised Pharisees and scribes; they will still today believe in Me fully, and there are still many among the nation, who will also be converted because of them. Therefore this place should be spared as long as possible from any kind of too great judgement. However, when all the good little fish has been saved from this pond, and nothing else is left but adders and revolting frogs swimming around, then the time has come to ruin the wretched marsh by fire and earthquakes.

<sup>4</sup> Oh, look at this whole landscape! What did it look like ten times a thousand times a thousand years ago?! Only very little mainland existed and there were no trace of these abundantly covered mountains and valleys. Only through later - for your mind unthinkable great - and nearly over the whole earth generally raving fire-eruptions lasting for thousands of years did the earth over time develop into this landscape.

<sup>5</sup> And see, just as the natural formation of the earth progresses, also the spiritual development of man will continue! At this point in time the souls of people are still full of raging storms and eruptions of the wildest fires. The wildest passions free themselves and destroy everything in and above themselves. But leave it at that, since their will come a time when all such passions will transform into a calm and fertile ground, and only then will it become truly bright and joyful among the people! However, the truly good and pure people will always be rare in numbers, compared to

those who will more or less still be ruled by their worldly passions.

<sup>6</sup> Such a better time will last a thousand and some years and will resemble the present shape of this earth, which now, afflicted by only a few storms, is full of lush and fruitful fields in a certain calm and order, but nevertheless counts far more barren and very stormy deserts than calm and fertile lands, apart from the great ocean.

<sup>7</sup> However, after that more than a thousand years of time, the earth will again have to endure a great fire trial. During that time the mountains on this earth will turn into level and fertile lands, and the sea will have to give up much of the dead land which still lies buried in it's depth, and the better people will take ownership of it and turn it into Eden. Afterwards, until the total dissolving of the whole earth, true peace will rule and death will never again has his right.

<sup>8</sup> But just as the mountains of the earth will become level to the land, also the people will have to completely level down their haughtiness through hard trials, otherwise a true, inner peace among the people of this earth will never be possilbe. Because war is only born by haughtiness; if haughtiness ends, also envy, jealousy, stinginess, hatred, strife and with it all quarrels, arguments, struggles and wars end.

<sup>9</sup> And as such this now so famous and nearly oldest city, of which already the great king of Salem has laid the foundation for it's walls, will now, as a mountain of haughtiness, morally and physically be degraded and made level to the land, and it will happen with it like with an old, very high cedar tree, which, since it became dry, rotten and dead, will be broken off at it's rotten roots by a storm - then the loggers will saw it up and chop it up with an axe after which it will be burned in the fire.

<sup>10</sup> With the tree it was caused by it's nature, with the people however it is caused by their evil will, which does not want to submit to even the most wise laws, just as once the Hanochites through their unrestrained disobedience, brought the Deluge over themselves, in which they all badly perished. How many thousand times were they warned by Me through many seers, to leave the mountains alone! But none of them paid any attention to it. They ate, drank, indulged and sinned in all possible ways, they flirted and held large wedding banquets, until the flood surrounded them form all sides and drowned all of them. The same will take place here.

<sup>11</sup> This exceedingly haughty snake-brood will in time in their blindness and their power-mania raise against the Romans to drive them out of the this country. And this will be the end. The general and later on also emperor who will destroy this city and it's people, is already born.

<sup>12</sup> And at the end of this world-people period - however, not the end of this earth - it will happen as follows: Humans will during that same time, rather not level mountains to the base like the gold and gemstone-searching Hanochites did, they will also not be able to antagonize the Romans anymore, but they will by means of all kinds of machines driven by fire-power, begin to drive unbelievably deep shafts and holes into the inner of the earth, whereby the highly flammable gasses push in great masses onto the surface of the earth. And once the atmospheric air is too much saturated with such gasses, it will start to ignite almost around the whole earth and burn everything to ashes. Only a few people will survive. However, those who will survive, will be people of the best kind. They will truly inhabit a totally new earth, and you and many who will come and be awakened after you in My name, will be their teachers and leaders.

<sup>13</sup> Only from then on will My kingdom on this earth be fully spread out, and the people of the sun will with the children of this new earth, step into a full and equal relationship and grow up in the love of My true children.

<sup>14</sup> Keep to yourself what I now have told you, for in this time it would not be useful for anyone's salvation to know about it in all clarity. At the right time, I Myself will explain this to the people in

detail if they can endure deeper knowledge. Have you all understood this well?"

<sup>15</sup> Said John: "Lord, You my only love, I have understood this well; since now You have expressed Yourself very clearly, and therefore I could understand it very easily from You! Whether the other brothers also have understood all this equally well, they of course will know it best for themselves!"

<sup>16</sup> Said all except for Judas that also they had understood everything well.

<sup>17</sup> Only this disciple said (Judas): "To me, Lord, not everything is clear!"

<sup>18</sup> Said I: "If it is clear to the other brothers but not to you, who always knew to boast the most with your mind - go to your brothers and they will explain to you what you did not understand! However, humility always understands anything quicker than the stubborn, wilful arrogance, which, if you will remain with it any longer, will become your devil, your judge and your death. What is it that you have above all the others which makes you think that you are better than they are?! Humble yourself, so that you can escape from the snares of Satan!"

<sup>19</sup> Here Judas turned around and went to Nathaneal, with whom he still got along in the best manner, and asked him about this and that which he did not understand, and Nathaneal explained it to him. And when also this disciple was more or less in the clear about the things which I earlier have prophesied to the disciples, he calmed down again and did not ask anything further.

<sup>20</sup> One of the Jew-Greeks who were also with Me, said that it perhaps would not cause any harm, if one also told some of it to the other Jews.

<sup>21</sup> Said I: "What is necessary they will learn at the right time; however, they certainly do not have to know everything. But now our Lazarus is coming. We will wait for him! He has spoken much with the disguised templers and we will see what he will tell us."

## **- Chapter 208 -**

### **Lazarus' report on the unbelieving Pharisees**

<sup>1</sup> Lazarus came soon and said: "Lord and Master! I am indescribably sorry that I could not stay with You; but I recognized that You wanted some rest, and therefore I went back to the people to hold them back, so that they don't follow You on Your heels and bother You during Your rest. Of course nothing but You was spoken about - however, a lot of pro and a little contra.

<sup>2</sup> The Romans have worked on the disguised templers very intensively, so that finally the templers were not able to bring forth any objections anymore. Two are close to believe in You; but the others are still riding the argument that no prophet can arise from Galilee. But the saved woman had made a good objection, saying: 'Therewith you are quite right, since it is truly written like this that no prophet will rise out of Galilee; but He is not a prophet, He is the Messiah, thus the Lord Himself, Who was announced by the prophets in advance! There is nothing written that the Messiah Himself could not arise from Galilee! I also have heard from these men as true, that this Lord and Master whom you pursue, and in whom you do not believe, was not born in Galilee but in Bethlehem in Judea and eight days after His most noteworthy birth, he was circumcised in the temple and received the Name Jesus from Bethlehem. If this is then however the facts about this God-person, how can you say that no prophet can arise from Galilee?'

<sup>3</sup> Lord, when this truly extremely graceful woman had worked on the templers like that, the

Romans, the seventy men and also the present toll-collectors gave her the fullest approval and urged the templets to disprove the woman's argument; but nobody could reply to her in any way; and as such the woman triumphed quite enthusiastically in front of the people against the highly wise Pharisees and scribes, which was a true balsam for my heart. I therefore immediately have promised the wife and her husband that they will be provided for with everything they need for the rest of their lives - about which the templets were not very happy, but nevertheless did not dare to say anything.

<sup>4</sup> Then the Roman Agricola turned to the most unbelieving templets and said: 'It is, my friends, truly very strange with you people! As priests and teachers of the people, you are obviously quite competent regarding your scriptures and teachings in which it is tangibly written about this very man. All circumstances mentioned in the prophets, under which the Messiah will come to You, are exactly matching this man. How can you still say that He is not what He announces Himself openly through words and deeds before all the world without the slightest concealment?!

<sup>5</sup> You are also human and have money in abundance, through which the one or the other of you could dress himself in gold and silk. And if he, dressed in imperial splendour, presents himself to the people and would say: 'Listen people, I am the promised Messiah of the Jews!' - now, even the most mischievous and daring of you all, would not have the courage for it, because he would know in advance how such a declaration would be regarded by the people and your earlier colleagues. Who then gives to this plain and simple man the courage to loudly announce before You and before all the world, that only He is the promised Messiah of the Jews and actually of all the people of the earth?! And what He says about Himself, He confirms with words and deeds. And that even before the eyes and ears of all the people - why don't you believe it? Why can we heathens believe it undoubtedly - and why not you? Because you are full of haughtiness and full of the most dirtiest self-love!

<sup>6</sup> We Romans have never been like that; since with us the old legal principle still applies: Give to everybody what it is his, offend and deceive nobody, and live honourably! Examine everything, and keep what is true and good, and what you do, do it cleverly and think of the consequences! According to these our principles, every honest Roman lives faithfully and is with his whole soul occupied with everything great and miraculous. But you say that you are as much as the gods themselves; and if something Divine appears among you, you hate it more than death and you do not want to know or hear anything about it. Yes, what kind of people are you then?'

<sup>7</sup> Then said one of the disguised Pharisees: 'Yes, yes, you Romans as now our lords and rulers, for you this weak Messiah, who is more on your side than ours, is of course right, and it is understandable that you will always be sympathetic towards such a person; but if the true and mighty Messiah will come to drive you out of the country, he himself will rule in our country and soon afterwards also over the whole world!'

<sup>8</sup> Here the Roman restrained himself and said in a very calm voice: 'That you imagine the Messiah like this, was indicated to us down to the last detail today by the very Messiah whom you do not believe in and whom you do not accept. But let me tell you: you will wait in vain for such a Messiah! However, if you say that such a Messiah is acceptable for us Romans because He is weak and does not have any power, then you are evil, wilful liars and deny what you very well know about this man! I tell you: This One has endless more power and strength in His will than all still so powerful kingdoms in the whole world! This we know and are familiar with, since we have heard it up to Rome from the most trustworthy eye- and ear witnesses. And you are here and say to us Romans impertinently to our faces that we sympathize with Him because of His weakness?! Now, just wait - when He returns, we will ask Him to give you a little example of His omnipotence to taste, and we will see if you still say that He is weak!'

<sup>9</sup> Then the disguised ones were quiet and the Romans discussed among themselves what they

should do; for it seems that they did not regard the matter of the disguised too indifferently.

<sup>10</sup> Because I indeed saw that some more quick-tempered Romans regarded the matter about the impertinence of - say - only two disguised Pharisees unfavorably, I said to them: 'Dear men from Rome, the great emperor's city! Do not pay attention to the senseless chattering of these two blind ones! For if they had one spark of a brighter mind, surely they would not utter such words. All of us are also Jews, and our Lord and Master too, and we respect you highly and owe the wise government of Rome a great deal of thanks; since it is our protection and umbrella against the too immoderate oppressions from the temple and from the land tenant Herod. We know what we have in the Romans; but those as would-be overlords do not know this or do not want to know it, and hence do not pay any attention to their empty talk! But I myself will beg the Lord on my knees, that He should give these blind ones a little test of His almightiness, so that these fools cannot accuse you of holding on to Him because of His weakness!'

<sup>11</sup> With this speech I calmed the Romans down and came over to You to ask You to show these blind Pharisees that You are not a weak, but an almighty, strong Messiah!"

## **- Chapter 209 -**

### **The miracle at the inn**

<sup>1</sup> Said I: "Oh you My friend and brother! These blind ones out of their own evil will know only too well that I am very powerful, and they do not need an even greater proof of My wisdom, strength and power; since they hate Me for this very reason, because they fear Me for My wisdom and power. Therefore it is truly not necessary to give to these blind ones a new proof of My power; but for the sake of the Romans I will nevertheless do something unexpected, so that the Romans have a case in their mouths against them. But now the sun is already very close to the horizon, and therefore let us go into the house. Who wants to follow us, can then find us in the house; for today I will not speak nor do anything in the open anymore. And so let us go into the house!"

<sup>2</sup> Said Lazarus: "Lord, my house is quite spacious - but whether it can take all of those who are here now, I don't know!"

<sup>3</sup> Said I: "Do not worry about it; for there is a lot of space for peace-loving sheep in one sheep stable! The two somewhat mangy Pharisees are of no concern. Let us go!"

<sup>4</sup> Then we went and soon arrived at the house at our table where there was already bread and wine. We had hardly sat down when all who lively exchanged words with each other outside, came to us into the large dining hall; but irrespective how many there were, they all had comfortable space and Lazarus and his innkeeper were amazed about it.

<sup>5</sup> The innkeeper said: "Either the people are smaller - or the hall has become bigger! Never before were there so many people together in this hall! And from where came all the best placed tables and chairs, and from where suddenly so much bread and wine? I have not served one drop of wine and also not one piece of bread. How did this happen? Did you secretly instruct the servants to do this?"

<sup>6</sup> Said Lazarus: "I less so than you! This was again worked by His almighty will. I and the Romans here have asked Him for a sign for the sake of the disguised Pharisees, and as I can see it now very clearly, He already has worked it unnoticed. And look at the table of the Romans! The wine jugs are of the purest silver and the mugs are of the shiniest gold! Do you have those to serve the

guests?!"

<sup>7</sup> Here the innkeeper's eyes widened and even more so those of the Romans.

<sup>8</sup> Agricola was completely beyond himself with admiration about such honouring and said to Lazarus: "Friend, why do you honour us tonight so much and why haven't you done so already yesterday and today during the day? Since this is such a majestic honouring for those who can afford it, to show exclusively to the emperor."

<sup>9</sup> Said Lazarus: "My friends! If I had such crockery yesterday and today, truly, you would always be served like that; but this crockery was brought into this house and on to this table totally unknowingly to me, and therefore I am of the opinion that this is already the certain little power-proof for those doubting His power!"

<sup>10</sup> Everything appears quite miraculous here. Look at the many tables in the hall! They are just there and neither I nor my innkeeper know where they have come from! There is also bread and wine in abundance on the tables and neither the innkeeper nor I, nor any of our servants have placed anything on the tables! I also precisely know how many people can fit into this room in an extreme case. And now there are five times as many guests and there is still more than enough space for twice as many people and yet did the original shape remain unchanged. If you look at the matter in the right light, this is by far more than the little test of power you required of the pure will of our Lord and Master!"

<sup>11</sup> Said the completely over and over surprised Roman: "Yes, friend, you are absolutely right! Even if you secretly would have brought the precious crockery from your Bethany to here, whereby we thirty surely would have noticed that something was brought in to the house - unless you have an underground passage from here to Bethany, which however is very doubtful because - within these few hours it would still not have been possible for you to carry all the many tables and chairs here and extend the hall! And therefore this is truly an unheard-of miracle, and the one who worked it, is a god and not a person anymore!"

<sup>12</sup> Here the in all five Pharisees and some Levites did not know what to say to all this.

<sup>13</sup> Since it became quite dark in the hall, lights had to be lighted, which was always a little troublesome; for during those times they did not have lighters like today. If the so-called eternal light, of which every home had one, went out, one had to go to a neighbour and borrow a fire, or one had to rub pieces of wood against each other until they started to burn. This time also the fire in this house went out and the servants rubbed the pieces of wood, which however today did not want to burn. And so it became darker and darker and nobody could kindle a light.

<sup>14</sup> Then Lazarus came to Me and said: "Lord, in the whole house the fire went out and we cannot kindle a light! For You everything is possible; if you want to, produce a light for us!"

<sup>15</sup> Said I: "Place then the lamps on the tables and also prepare the wall lights; I then will see if we can produce a fire!"

<sup>16</sup> After everything was prepared, I said: "Like it is written in the first book of Moses, when God spoke to the darkness: 'There shall be light!' - and there was light in the vast creation; in the same manner I also have the power to say: There shall be light in this hall and the whole house!"

<sup>17</sup> When I had finished speaking, all lights in the whole house lit up and in the kitchen the wood burned in the stove, so that the cooks could start with the preparation of the food.

<sup>18</sup> When the Pharisees saw this, they were astounded and they looked at the Romans and waited for what they would say about this occurrence. But the Romans also could not get a hold of

themselves, and so almost half an hour went by before the tongues could be set in motion again.

<sup>19</sup> But then Agricola got up, went to the separate table where the disguised Pharisees were sitting and said to them: "Tell me, how do you like this weakness of the truest Messiah! Do you still call this a weakness, or can you also work the same with only your will? Can you also create such precious crockery and fill it with the most delightful wine? Can you also produce bread out of thin air, also tables and benches? Your table and your benches and chairs are surely solid enough, and they are not made but have been created through the pure will of Him, of which you maintain that we Romans are only sympathetic towards Him because we do not have to fear His weakness. What are you saying to this?"

## **- Chapter 210 -**

### **The Pharisees' doubts about the Lord as the Messiah**

<sup>1</sup> Replied one of the Pharisees with a strongly embarrassed voice: "All this is quite extraordinary and never heard-of before, that a person ever has performed such deeds! But we also have seen other magicians who also have produced incomprehensible things, whether by natural means or with the help of assisting spirits, we are not in a position to judge. And as such also this man can possess secrets which he made his own through his great talents and which he will tell nobody. Before one can accept such a person as God, one has to examine many things - actually everything - to see with whom you are dealing. I do not deny the possibility that he can be the real Messiah; but to accept it without a proper examination, is risky.

<sup>2</sup> With us Jews exists a law according to which there exists only one God in which we have to believe and we do not should have any foreign gods next to Him. If we also accept him as God, what happens then to the old law? Then we must believe in two gods - first in a visible God who is here close to us and then in an invisible God, about Whom it is said that no mortal can see Him and stay alive.

<sup>3</sup> You Romans have it much easier with your multi-god teaching. In total you are honoring many thousands of gods, and then it really doesn't matter to add another one to your memory and the Olymp and the Pantheon. However, with us Jews there is a sky-high difference. We can only imagine the coming Messiah as a mighty prophet, an exponential version of Moses or Elijah who, alongside His spiritual power of a high-priest, has also the power of a king, like once David possessed; but that the promised Messiah is either the old Jehovah Himself or at least a true son of Him, is for us Jews, bound to the old law despite the truly great signs which he works before our eyes, a difficult matter to accept.

<sup>4</sup> He of course says that everyone who believes in him will have eternal life; but then the old Jehovah should also say something and indicate that this Nazarene is truly His Son, and should lift the old, exceedingly tedious law, and we will happily believe in two Gods instead of one. But that does not happen - at least not before our eyes and ears - and thus for the time being we have no other choice than to stick to the old law."

<sup>5</sup> Said the Roman: "Factually, you now have spoken quite well; but we Romans know just too well how much you think about the old law. You are only interested in what you earn from your Divine teaching and your temple; all of you are just selling your Jehovah together with Moses and the other prophets for a few pounds of gold and silver! If it was not so, you would not hate and pursue the Samaritans because they do not accept your new doctrine and stay put with Moses and the old prophets!

<sup>6</sup> Look, we are Romans - but in Rome we know about all the circumstances in our Asian countries! And as such we know exactly that in front of the people you are indeed *pro forma* priests, but in truth you are atheists, even worse than our Cynics and Epicureans. You believe in no God at all and therefore are always ready to commit the most gruesome crimes against every civil and even more every Divine law. If you would not fear our strictest and relentlessly executed worldly laws, everyone had to fear for his life because of you long since.

<sup>7</sup> That you do not want to accept this true God-man for Who He truly is, has nothing to do with your Jehovah or your Moses, but only the fear that you might lose your reputation and your good earnings. In your lack of conscience, you are very glad that you have rid yourselves of every little spark of belief in a God! Now suddenly you want in all seriousness begin to believe in a God again, - what might be for your deaf conscience a quite uncomfortable experience! Quite seriously, stay away from it! There is only one thing which you cannot be indifferently about, and this consists of the obvious fact that now so many people believe in this true God-person, and that thereby they become wise and informed and thus must eventually turn their backs on you. And to this I want to say to you: *Hinc ergo illae lacrimae?* (Hence those tears! Which means: This is thus the reason!). According to my clear mind, I now have told you the fullest truth; but you still can do what you want!"

<sup>8</sup> Upon this vigorous speech of the Roman, which I, quite easily recognizable, placed onto his tongue, one of the two stubborn Pharisees was completely taken aback and due to his great annoyance did not know what to answer the Roman.

<sup>9</sup> But then another who was more faithful and secretly started to believe in Me, said to the Roman: "Dear friend! You have judged us a little too harshly! I do not want to deny that there are perhaps some among us who are as you have described them; but I and several others do not belong to them. We still believe firmly in the old Jehovah and in the prophets! We, however, did not invent and made the new doctrines; but we still have to uphold them since they are there. We are of the opinion that they could not have originated if Jehovah would not approve of them; for during the old times the priests were not allowed to change the old laws. And if somebody dared, the punishing rod was already there with the prophet who announced it. But all this lies deep in the past. God therefore must have approved the new doctrines of the temple, because to our knowledge He did nothing and also did not send us an acceptable prophet.

<sup>10</sup> Now the Galilean may of course be decorated with all signs of a prophet, and we also would accept him as that, if he as he is, would not have risen from Galilee. The same was also the case with John the Baptist. His speech sounded very much like that of a real prophet; but otherwise he was an arch-Galilean, and hence we as scripture-believers could not accept him as a true prophet. It is however true that both are not born Galileans, but were born in Judea; but the scriptures do not regard the place of birth but only indicate the place of the rise of a real prophet. Since it says that from Galilee no prophet will rise, we cannot as easily as you are accept them as real and true prophets. And you cannot be cross with us if we say that we still have to check a few things, before we can accept the Nazarene as a prophet. Only then we will see how it stands with being the Messiah. You said it yourself that you Romans first examine everything and only then keep what is good! Are we wrong when we follow your wise advice?"

<sup>11</sup> Said the Roman: "Oh, certainly not! But there is nothing left which requires to be examined anymore, but only the fullest and most infallible truth rules, which only a too great blindness cannot see, since the blind also cannot see the midday sun.

<sup>12</sup> We Romans and Greeks do not belong to the so very gullible people and have much reasoning power to examine a person who works something extraordinary in every aspect. We are also knowledgeable in the sphere of magic, and the Egyptian as well as the Indo-Persian secrets are not foreign to us; but works as performed by this Man, and His words and teachings, were never

before performed and spoken by any human. And these are for every free-thinking person sufficient proofs to tell him: 'See, here is not a person anymore, but a God, to whom we are obliged to pay the highest respect!' Then it is not enough anymore that one only believes, but one has to come, see and worship and love the unmistakable God!

<sup>13</sup> But the truth can only be recognized by him in whom the truth is at home beforehand; however, in whom is not this light of the soul, can also not recognize this light just like you are. You want to examine the works and teachings of this God-man?! And we Romans are asking you with what do you want to do this. Who wants to examine, must first thoroughly educate himself in all kinds of knowledge and skills. But from where could you have ever gained such knowledge? In your rusted temple certainly not - and otherwise you have not travelled far, where you could have learned something good, useful and thoroughly. Your old scriptures you do not understand and your new writings are not worth one cent. But is there anything else you know?! If you then do not know anything further, how and with what do you want to examine this God-man? Admit it to yourselves, that we Romans read you like a book!"

## **- Chapter 211 -**

### **A bet between Agricola and a Pharisee**

<sup>1</sup> Said one of them who was more believing: "Also in that you are not altogether wrong; but with us Jews there also exist people who have learned something and thus also understand something and therefore also are able to examine and assess a few things. And as such there exists priests who understand a little more than a foreigner might think."

<sup>2</sup> Said the Roman: "Ah, I am also of the opinion that you Jews must have learned something! However, what you have learned falls far short to even assess the mind of a Roman, not mentioning the wisdom of this God-man, which is truly unlimited and for whom we have the highest reverence."

<sup>3</sup> I want to make a bet with you seven for a thousand pounds of gold, that you will not be able to give me on any question a right answer, which I can present to you just from the top of my head. If you however cannot do this, with what means do you want to prove to us that this God-man is not the absolute real and true Messiah? Let the most knowledgeable of you come here, and I will make a bet with him! As a counter-proof I will then ask this God-man the most difficult questions, and I bet even ten thousand pounds of gold that He will answer all of them. However if He would ask me, out of a thousand questions I will not be able to answer Him only one, although I surely understand a thousand times more as the most wise of you."

<sup>4</sup> Said one Pharisee: "Friend, then you would place your gold on a very risky play; since we are knowledgeable in many things!"

<sup>5</sup> Said the Roman: "Good, my gold means nothing to me, since I still have more than a thousand times more which I can bet, than what this bet is worth! However I stick to what I say as a patrician of Rome on life and death! Do you understand this? Let me thus ask you! Answer the question correctly and you have won a thousand pounds of gold; however, if you can not do this, you will pay me only a hundred pounds as punishment for your presumption against us Romans, your masters!"

<sup>6</sup> Then the seven asked one another if they should accept this shining bet. One said that this might be very risky since one could not know what the Roman may ask.

<sup>7</sup> But one of the most unbelieving of them said: "I think that this heathen will not be able to give me one reasonable question which I will not be able to answer him. I accept the bet; but there must be referees who must decide whether my answers are good and right."

<sup>8</sup> He then said to the Roman: "If we can have here a knowledgeable and impartial arbitration court, I accept the bet!"

<sup>9</sup> Said the Roman: "Good, thus set up one for you! Here are hundreds of people - they will be able to decide if your answers are true, good and thorough? I already have my referee."

<sup>10</sup> Said the Pharisee over-confidently: "Good then, ask - the bet stands!"

<sup>11</sup> Now the Roman got up and again said to the Pharisee: "Friend, do not be careless! Since I tell you once more that you will not be able to answer only one question, and the one hundred pound gold will not be condoned."

<sup>12</sup> Said the Pharisee very proudly: "Very well, it stands! I only add the condition that you also must answer the same number of questions to me which I am going to present to you. Only if you can answer all my questions correctly, you can have the hundred pounds of gold."

<sup>13</sup> Said the Roman: "I am fully content with this condition and as such I will ask you only ten questions. Thus listen to me!"

<sup>14</sup> Since also we Romans are quite knowledgeable about your prophets, I want a proper explanation about what Isaiah means in the tenth chapter when he says:

<sup>15</sup> "Woe to the scribes who make unrighteous laws, and afterwards write an unjust judgement, so that they can bend the cases of the poor and exercise power over the good right of the wretched among My people, so that the widows become their robbery and the orphans become their prey! What do you want to do on the day of the great disaster and on the day of the great misfortune, which will come from far away over you? To whom do you want to flee that he could help you? And where will you leave your honour, so that it does not land among the prisoners and does not fall among the killed? In all this the Lord's rage does not stop and His hand is stretched out over you."

<sup>16</sup> This, my friend, would be the first question totally in your field, so that you cannot say I have asked you anything completely foreign. Give me a valid answer for it!"

<sup>17</sup> When the pompous Pharisee heard this question and this particular text of the prophet embarrassed him more than death, his tongue came to a total stalemate, and he did not know what he should answer, since these very texts expressed the horrors of the Pharisees very clearly.

<sup>18</sup> When the Pharisee hesitated with the answer, the Roman said: "Yes, friend, if you are going to answer the remaining nine questions in the same manner, our referees will have an easy judgement! Are you then not knowledgeable about your scriptures?"

<sup>19</sup> Said finally the Pharisee: "Oh, indeed; but to explain this here is not appropriate, but only in the temple, and even there it is better for the people that they do not get to know and understand everything!"

<sup>20</sup> Said the Roman: "Oh, this I fully believe you; for if you had explained this to the already totally plundered people around you, they would have long since burned you like wall lice! Have I as a heathen told you earlier a lie when I openly maintained to your faces that you do not believe in any God at all? For if you would believe in God, your most famous prophet would not have given you such an ungodly testimony. I say this to you: The time of your great disaster and misfortune has now come! To where do you want to flee so that somebody might help you?"

<sup>21</sup> But let's leave it at that! The first question is thus as good as lost. Let us go over to the second question; perhaps it will suit you better!"

<sup>22</sup> Said the stubborn Pharisee: "But I ask you for a better one!"

<sup>23</sup> But the people rejoiced quietly and wanted to hug the Roman.

## **- Chapter 212 -**

### **Agricola interprets prophecies from Isaiah**

<sup>1</sup> The Roman came now to the second question and said: "Pay attention! This is the second question: How do you understand the following text from the same prophet which reads:

<sup>2</sup> 'The people who walk in darkness, see a great light, and over those who live in the dark country, it shines brightly.'

<sup>3</sup> Where are the people who walk in the dark? Where is the dark land and where is the light? Answer me this surely very easy question!"

<sup>4</sup> The mischievous Pharisee noticed quite well what the Roman wanted to draw out of his mouth and once again remained mute.

<sup>5</sup> When the Roman again requested him to talk, the Pharisee said: "This is again a question which can only be answered in the temple, and there also under four eyes only and with locked doors. Therefore I cannot answer you here."

<sup>6</sup> Said the Roman: "I can see that you are quite openly telling a lie. See, even in Rome in an open field I heard one of your apostles reciting and explaining all your prophets, and it was not bad at all! The apostle held his talks for nearly a year quite openly, and who wanted to be initiated even deeper and clearer into his cause, he came to their house and taught them for an arbitrary fee. I myself was taught by him privately for three years. According to that apostle's testimony, he was a priest out of your temple. Why could and was he allowed to explain the prophets to us Romans so far away from the temple, and why not you? See, I again will tell you the real reason why you don't want to explain this text to me! Listen! You fear the people here - although God, in Whom you do not believe, you don't fear at all! For the people know that it is actually they who are walking in darkness due to the scribes, and that it is this very country, which has been made dark by you for a long time already.

<sup>7</sup> However, over there at this table sits the great Light, which indeed is seen now by the people; since it shines brightly in this dark country. When however the people see this light out of God and is very glad about it, why not you? You don't want to look at it because you are full of haughtiness, full selfishness and full of the most boundless lust for power and want that the sun, moon and all the stars and the whole earth should bend under your sceptre. Therefore however, will soon happen to you what the referred great prophet has prophesied about you, where he in the tenth chapter from verse 16 onwards says:

<sup>8</sup> 'Therefore the Lord Zebaoth will send among His fat ones (who are you) the drought (your stubbornness), and His glory (His biggest power and wisdom) He will light before you (as it is the case right now), that it will burn like a mighty fire.'

<sup>9</sup> This Light which sits there among us, is the fire in Israel, and His holiness is the flame and will kindle you as His thorns and hedges and consume you in one day. The old glory of His forest and His fields will perish. Who is His forest and His field, I really do not need to describe any further! From your souls up to the last fibre of your flesh, which is now your true god, you will perish and melt like butter in the sun and disappear like a morning fog in the sun's rays. You as the left-over trees of His forest, will be easily counted and recorded by a boy.

<sup>10</sup> See, I as a Roman understand your scriptures better than you one of the first Jews in the centre of your country and in the centre of your God-city! However, it doesn't matter now. The bet is made, and a Roman does not withdraw from a bet which he made before witnesses. The second question is thus also lost and therefore lets move to the third!"

<sup>11</sup> Said the Pharisee: "Did we already lose because we could not answer the first two questions?"

<sup>12</sup> Said the Roman: "Oh, you are not dealing with a scrooge! If you only can answer one of my ten questions correctly, you have won the bet! But I asked you what I want. If then you want to ask me - as it was decided - I also will not prescribe to you what you should ask me. And therefore lets start with the third question!

<sup>13</sup> See, I read in the twelfth chapter of Isaiah:

<sup>14</sup> 'At the same time (which is there now) will you (Israel) say: I thank You, oh Lord, that You were angry about me and that Your anger has turned and comforts me. See, God is my salvation, I am safe and do not fear; since God the Lord is my strength, my psalm and my salvation. I will scoop water (wisdom and life) from the well of salvation (the Lord's love) with joy and you people will at that time say: Thank the Lord, preach His name (word of life), reveal His deeds among the other nations, make known why His name (the word of God) is so great! Sing praises to the Lord; since He proved Himself glorious! Such should be made known in all countries! Rejoice and boast, you resident of Zion (the orphaned recognition of the Jews); since the Holy One of Israel is with you!'

<sup>15</sup> Now, my blind friend, what are you saying to this extraordinary exclamation of the great prophet? To whom is this directed? Is it not according to all most undeceiving signs, the Holy of Israel among us?"

<sup>16</sup> Here the Pharisee looked at the Roman quite baffled and said after a while: "Friend, tell me, where and when did you study our scriptures so well! All the prophets are so familiar to you, as if you were a scribe of the temple! I know this chapter quite well; but it has a pure spiritual meaning and according to my opinion does not refer at all to our present times. These are quite normal spiritual praise exclamations of a prophet, which are of no use to any general person. This is a kind of psalm for God the Lord."

<sup>17</sup> Said the Roman: "Friend, there you are enormously ill-advised! I as a heathen say to you now what already hundred thousands would tell you: The Holy One of Israel sits there at the table among those who very well and much better know what I just have told you! You know now how I have clearly proved to you, that since your youth days you never have believed in a God. What is stopping you now to believe in this true Holy One of Israel, from whom alone you can have eternal life?"

<sup>18</sup> Said the Pharisee: "I'm not the highest in the temple, and it is my sworn duty to keep what the temple's highest has imposed on me; since my existence depends on it and the salvation of my skin. If my state seems not right to any God, He easily could have prevented with His wisdom and power that I would not have become what I am now; but because He did not prevent it, I am what I am, and speak and act according to what the temple instructs me to do. If I act wrongly, God Himself - if there is one - is responsible for making me become like this. And since I am what I am

and thereby has found my worldly provision, I remain what I have become without my fault.

<sup>19</sup> I know it only too well, that all of our Moses, as well as all other great and small prophets, are nothing else than the fantastical imagination of many old priests, and that in any kind of divinity - whether heathen or Jewish - is no syllable of truth; but the star-addicted people have, in their lazy fantasy, invented a God and left us for the gullible people masses an inheritance, and we fools cultivate and maintain the case of old-man's nonsense, for as long as possible. Once our case will receive a blow, it will obviously go under, which is already now all too clear to me.

<sup>20</sup> Then this seemingly miraculous person's teaching will most certainly for some time continue to sprawl; but finally also that will have to expect the very same lot. Since everything which mortal man has established, passes like himself; only what an to-us-unknown God has created, will remain forever, like for example the sun, moon, stars and this earth. And now you know from me, that I for myself believe in nothing, but maintain the old things and causes for the sake of the poor people, because otherwise the biggest anarchy will break loose among the people, by which everything would go under, for even now, despite all our watchfulness, several things are taking place which put a shame on mankind.

<sup>21</sup> From this you can defer that I believe in nothing, and least of all in such a God, who at some stage has given laws to the people of this earth. If there was a God who has created everything out of Himself, He also would - through the power of His will - have placed great laws into nature; but that such a Being ever gave any moral laws to man, I cannot believe - for the reason that He, from early times onward, has given to only one man the laws for all mankind - while according to my view, all people are equal. Because I have shown myself to you, who I am and how I think, thus spare me any further questions from our scriptures; since I do not believe in it's authenticity!"

## **- Chapter 213 -**

### **The Pharisee's ignorance concerning the sun and the Great Flood**

<sup>1</sup> Said the Roman: "I knew that you and probably many of your kind, do not believe in a God, but at the same time force the people to believe in you - and you prescribe all kinds of laws to them to suit your bellies! But this doesn't matter now; the conditions of the bet must be fulfilled! If you do not want any questions from the scriptures, we surely will have other questions. Lets thus move to question five!

<sup>2</sup> What is the sun in itself!

<sup>3</sup> See, this is a very natural question! Answer it - but correct and true!"

<sup>4</sup> Said the Pharisee: "This is a ridiculous question! Who can know this? Such a question you could give to a God, but not to a person! Who has been at or even in the sun, that he could say what the sun actually is?! We people can only say what we see and observe about the sun.

<sup>5</sup> It is quite a large, exceedingly luminous disc, and it's mightiest light produce warmth and sometimes as in the large desert of Egypt, such a heat that the rocks begin to melt. The sun comes up and goes under, which effectuates day and night on this earth. Regularly in winter it rises more to the south and in summer more to the north, which results the year to be divided into four parts. At the same time the sun effectuates according to the gradation of it's light and it's warmth the growth of plants and the birth of countless many insects. Sometimes it is darkened, which however is a very rare occurrence. How such darkening takes place, no person in the whole world will know,

also where the sun is during the night.

<sup>6</sup> See, this is already all that people know about the sun and can know, and therefore I cannot tell you anything further! That the sun in itself is probably a strong fire, can partially be inferred from the fact that it's light from so far away is still very warm; it is only very strange that high on the mountains it is always considerably colder than down in the valleys, although the high mountain peaks are closer to the sun than the valleys. More than that, we people - as already said - do not know anything about this star in the sky. Do you also have something to say against this answer?"

<sup>7</sup> Said the Roman: "Oh, quite a lot! Since what you have said there knows every still so common day worker, who is not a scribe - and his wisdom, which, as yours, is truly not that broad, and cannot be worshipped by the people, as you demand from the people! Why do we Romans and the many disciples of our great Master and Lord have precise knowledge about it and why not you? See, because you do not believe in any God, as most of your kind! However if somebody comes and want to guide you in all wisdom, you immediately pursue him with all your powers; because you fear that his overwhelming wisdom could reduce your old, rusted stupid reputation. And as such you do not want to learn and experience anything higher and also do not allow your blind followers to learn and experience anything. Therefore you are doubly punishable.

<sup>8</sup> Who does not believe in a God, is clearly an atheist. However - without God, the soul is dark and as good as dead and does not see nor hear anything of all that God has created according to the fullest truth into his spirit. However, the by God inspired and enlightened person, sees everything and understands everything. He thus can also see the sun and the moon, the stars and the whole earth in himself as if he himself was already there. And if he has this, he also knows the constitution of the sun and also everything else.

<sup>9</sup> To me and many others who are also here, such mercy was given; therefore we all equally know what the moon, what the sun and what the stars are. Because you do not know this and even not know as much as the Essenes know, who are well-known to us Romans, you have answered this fourth question quite shallow and incorrectly. If you want to convince yourself, we will have the means to convince you of it."

<sup>10</sup> Said the Pharisee: "Oh, this is not necessary! Since people like you, who are well-trained in all magic, could enchant me above all the clouds into the sun - and I am not at all fond of such air-travels. I am already content and accept that I have hardly answered also this fourth question. You can therefore ask me the fifth question!"

<sup>11</sup> Said the Roman: "You will have the same problem with all the questions! That you are not familiar with the firmament, I already have seen; perhaps you might do better on this earth!"

<sup>12</sup> What are you saying about the great Deluge during Noah's times? Did Noah take of every animals species a couple into his ship? How did he feed with his family all the many animals? From where did he take the meat for all the tearing beasts and from where the fish for the fish-eaters? On what did the predators feed when Noah released them from the ark? Since then the earth was still desolate and empty and nowhere was a sheep- or pig-herd, which could have served the lion, tiger, hyena, the wolf etc. as food. The water was standing high above even the highest mountain peaks of the earth. To where did the water finally ran off, since the whole earth was covered by the same level of water?

<sup>13</sup> Give me a reasonable answer about it! Since this is even for me somewhat unbelievable and I can not get on top of it. Perhaps you know to give me a satisfying answer about it? Speak!"

<sup>14</sup> Said the Pharisee, completely stunned: "Friend, you are asking me something which you apparently do not understand yourself! What will you do if I ask you about something similar?"

<sup>15</sup> Said the Roman: "Then you will loose nothing! Whether I myself understand this matter not better than you, is another question and it will subsequently show. Now it is your turn to speak!"

<sup>16</sup> Continued the Pharisee: "Yes, my friend, about this highly mysterious point of the script of Moses one cannot say and explain much! For this matter, considered with our own mind, is the greatest unnatural nonsense. We do not have any other historic facts, and therefore we have to either believe this nonsense as it is given, and think of the quite moody almightiness of God in those times as a great helper - or throw all this old junk overboard!"

<sup>17</sup> The book speaks of a most general flood, which according to us more and more familiar laws of nature, are completely impossible. If one ask the old Indians, who possess even older books than we are, they do not know anything about a Deluge of Noah. They however say that many thousand years ago, a great comet came very close to earth. And the star was pure water. Thereby a large part of the lower India was placed under water, which only in time combined with the great Indian world sea. During that time everything was killed which lived in the valleys: People and animals. However those living on the mountains, recorded that, so that their children and children's children would know about it. This is an Indian and also Persian legend.

<sup>18</sup> The old Egyptians, except for their flooding of the Nile, do not know anything about another flood. Only the Negroes say that there where now lies the large Sahara desert, once was a large lake.

<sup>19</sup> Our returned apostles told us about an exceedingly large kingdom in the furthest morning of Asia, where they talked by means of the Indian tongue with the guards across the great wall. They also asked them about the great flood, and if the wall was built before or after the general great flood. However, those very amicable guards could tell them a lot about mountain fires, but about a great water flood, they could not tell them even one syllable. This we know from all kinds of experiences. And therefore it is difficult to imagine a general deluge and even less so, believe it.

<sup>20</sup> Also you Romans refer in your multi-god teachings about two great floods: the Ogygian and the other from Deucalion and Pyrrah. Whether there is any truth to it or not, can neither we Jews nor you Romans assess and know. Once the Deluge of Noah falls away in general, also the ship and everything else falls away.

<sup>21</sup> However, the picture of the Deluge of Noah has most likely a completely different meaning than the one which cannot be believed, since so many other facts speak against it. But who has the key to it? You can thus see from all this that I cannot give you an answer which will be acceptable for your mind, and hence your question is as good as unanswered, however thoroughly excusable."

<sup>22</sup> Said the Roman: "Yes, this I inferred quite well from your speech; but it does not serve me any good, and I see in you as a priest the depravity, that you demand from the people an unconditional faith, for what you declare as total nonsense. But I say to you that this our great Lord and Master could explain to you clearly and precisely what the true circumstances regarding the Deluge of Noah are; but since you do not believe in any God and even less in the purely Divine mission of this God-man, you can remain in the night of the judgement of your soul! Thus the answer of the fifth question is as much as nothing! And so lets move on to the sixth question! Perhaps you can fare better with it!"

**About the Book of Job and the temple at Ja-bu-sim-bil.**

<sup>1</sup> (Said the Roman:) "Tell me: What do you think of the book Job? How do you like the dialogue between God and Job, and the one between God and Satan? What do you say about it and how do you explain this strange story?"

<sup>2</sup> Said the Pharisee: "Again such a question which cannot be answered by any reasonable person! What are you saying about your Icarion, your Bacchus and your Orpheus? Our Job never ever existed, and everything is a devout legend, written by an old seer who once wrote down his poetry with a morally dark luster as he understood things. We see therein an extremely upright man to whom God Himself grants a lot. Firstly God allows Himself to be persuaded that also this Job will fall, if he - Satan - could tempt him for a while. Then secondly He grants Satan the right to tempt Job's patience in a most shameful manner, and this until finally the poor Job runs out of patience and he rebels against God. Then God sends him a speaker who reprimands the poor Job quite sharply; and when Job fully surrenders to the hard will of God, God again shows mercy on him.

<sup>3</sup> Now, whoever finds anything wise of a supposed-to-be wise God, must have lived during the times of this severely afflicted man! We read this story with weariness and declared it as apocrypha already many years ago; since in this story lies just as little truth and wisdom as with your Atlas who must continuously carry the whole of heaven on his shoulders, and one also cannot provide a reasonable answer for it."

<sup>4</sup> Said the Roman: "Now, now, you are truly well-organized! Because you are too lazy to search, to think and to learn, you rather reject everything that does not fit your business! With one glance I found in Job the inner spiritual development of man, and you declare this as apocrypha! Isn't it clearly shown how the soul over time should separate from everything of the world and the flesh?"

<sup>5</sup> For a person of prosperity in each direction, it is easy to praise God, because it goes well with him; but it is not of much use to his soul. Now man is put on trial to see how he behaves towards God during times of misery and need, and for that in Job he is given a marvellous picture of how one should recognize and praise God in extreme misery and not only during prosperity. And that you call injustice and regards it as senseless and mindless stuff?! Oh, you are still standing deep down in the murky pool of judgement and death! But lets leave it at that, and for the seventh time I will ask you about something quite natural and easy! Thus listen!

<sup>6</sup> See, in upper Egypt there still exists a quite well maintained temple of God chiselled into a granite mountain! it's name is Ja-bu-sim-bil. This temple - entirely different from this temple in Jerusalem! - was built with the most inexpressible difficulty of the world by the primordial inhabitants of the most memorable country of the whole earth, thus by people knowledgeable about God. In front of the entrance in a sitting - thus in an everlasting position of rest - are the four elements of this earth personified represented. Their colossal portrayal was intended to represent the immense power of God in the laws of all of nature and it's rest, the never-changing order of the Divine Spirit. The inner of this temple, a very spacious hall, consists of three divisions. In the first are standing gigantic human figures; in the second, people of our kind and in the third we find among various signs, completely in the background, although already severely weathered, the word signs Ja-bu-sim-bil engraved. How would you, as a scribe, explain to me the inner of this memorable temple of the earth? For I believe that this is not unfamiliar to you."

<sup>7</sup> Said the Pharisee: "Yes, yes, I have heard a lot about it, and the case will most likely be as you have described it to me; but the temple is tremendously old and who knows who were the people who built that temple? Their signs are unreadable for us and who can precisely guess what is their

meaning?! It does not have the slightest resemblance with our writing, and therefore it is dead for us. You write from left to right and we the other way round, and thus you can read the primordial writings of Egypt easier than we can, since it is said that also the old Egyptians have written from left to right. We write the other way round and are thus not familiar with these old writings. What could the three halls and the strange large and small sculptures in the first two halls represent, and what finally the third hall with the certain inscriptions, which we Jews cannot read?"

<sup>8</sup> Said the Roman: "Oh you supposed-to-be children of God, who walk around bloated like marsh frogs as if the wisdom of the whole world belongs to you - and as if you had created the whole earth! That what lies so close to you, you do not understand but still want to be educators and leaders of people chosen by God according to your scriptures! Nobody can give something to somebody, which he himself does not have, but only what he has! However, you have only the stupidity and total ignorance in all things! What can the poor people then learn from you? Nothing, due to your inconceivable blindness! Since truly, I already have heard in Rome the quite old saying: 'See, the person is even more stupid than a Jew!' - and now I truly convince myself of it!

<sup>9</sup> We Romans never regarded it beneath our dignity to precisely understand the spiritual gods-teachings of every conquered nation and to be fully educated about it, and still we are regarded as heathens - and you as the people of God do not believe in your great God, but at the same time also despise every other god-teaching, without having studied it in even the slightest manner! What kind of people are you? Truly, more than even the most common Epicureans, you have become stomach- and belly-people!

<sup>10</sup> See I, a heathen by birth, will tell you now what the meaning of the memorable temple of Ja-bu-sim-bil is, which also has guided me to an entirely new understanding of the true Divinity, compared to what I had earlier.

<sup>11</sup> When I - about ten years ago - had to travel to upper Egypt because of governmental affairs, I also came to the mentioned temple, which made an indescribable impression on me. I looked at everything with the greatest attention and was instructed by a completely impoverished priest and attendant about this antiquity, about the meaning of this and that. The old man, full of love and humility, was in the highest degree helpful and explained everything so well, that I had to tell myself: See, this man is wise and speaks the fullest truth!

<sup>12</sup> He said to me: 'See, friend, the gigantic statues to the right represent the seven Spirits of God, through which man on this earth attains all kinds of recognitions on which he prides himself manifold and gigantically! The figures to the left represent man's wild and uncontrollable desires, which is why there are all kinds of signs for death and judgement visible at their feet. And see there the second hall! It is considerably lower than the first, and one can only get there through a considerably narrow gate. This shows man's humility, without which it is impossible to attain the true recognition of God. Therefore you see here already quite moderate human figures in deeply stooped positions. And now here in the third and last hall you see nothing but only spiritual things, presented by well-corresponding signs. And there, high up, you see in a circle: Ja-bu-sim-bil - which means: God's word in the heart of every person, who loves and searches for God. And the signs say: I was, I am and I shall be. I am the Only, and except Me there exists no other God!'

<sup>13</sup> My friend, who search, shall find, and I have searched from my youth and have found much! However, the very highest what ever can be found anywhere in this world, I have found here - but not in the blindest existence of your temple, but there! And there He sits most amicably in human form, about Whom it is written in the third temple: Ja-bu-sim-bil! There is however nothing to it whether you and many of your kind believe it or not; but nevertheless it is as I and many thousands believe it now and will always believe it. Thereby the seventh question has also been left unanswered, and I will now ask you the eight question and see if you can find an answer to it!"

## **- Chapter 215 -**

### **The Oracle of Delphi. About the continuation of life after death.**

<sup>1</sup> (The Roman:) "Listen! What do you think of the still existing Oracle of Delphi? This question is really short and close to you! Speak!"

<sup>2</sup> Said the Pharisee: "I once have heard something about it; but how can I tell you what I think of this matter, which is hardly more known to me than by name?! That there exists a fortune-teller in Delphi by name Pythia who sits on a tripod and provides quite smart answers to the people for money, I know; but how this Pythia manages this, and what the temple and the tripod of this fortune-teller look like, and if her soothsayings are true or not, I can not tell you and thus cannot give you any other answer than what I already told you."

<sup>3</sup> Said the Roman: "Really, I regarded you to be a little more experienced than you in all seriousness and truth are! And with such incredulity and with such poor knowledge you dare to assess and to examine this Sage of all sages?! No, this is a little too much! But I already have heard this in Rome, how you in your Sabbath-speeches most eagerly caution the people against heathenism and threaten every Jew with everlasting damnation in the most ghastly manner, who would ever dare to go to such a temple and look at it and let himself be instructed about it's workings, so that he can become educated and then easily recognize the light- and shadow sides of other nations.

<sup>4</sup> But I ask you now for the ninth time and say: How can you do this, since you do not have the slightest idea what the actual heathenism consists of? You do not understand your own scriptures, you do not believe in your own God, and still you want to be judges over people who are interested to provide a higher education to their spirit through external experiences! Tell me, how and why are you doing this!"

<sup>5</sup> Said the Pharisee, quite embarrassed: "We must do it because the upper leader of the temple strictly instructs us to do it. We are not to be worried about the actual why, and it doesn't concern us; since those who give us such instructions, are responsible. We are only their machines, who however live quite well at the same time and who secretly can laugh at the whole world; since the more stupid it is, the better we fare. Also with us there existed people, who with all kinds of sacrifices and self-denial searched for the kingdom of God and finally have found nothing else than death like all of us also soon will find. Is the one who enjoys his life not obviously wiser than any eccentric bigot who emasculates himself for the sake of hope for an even more uncertain kingdom, and finally does not eat anything else than grasshoppers and wild honey collected in earth holes by wild drones and bumblebees? Anybody can tell me what he wants, I remain for myself by this: One should take care to live comfortable and healthy without worries as much as possible; everything else is not worth a blow on the nose! Who have not learned much, in the end also does not need to forget much.

<sup>6</sup> At the end of our lives it will not make any difference whether we are consumed by worms with a lot of knowledge or as fools! Whether there will one day be a resurrection or a soul-life after death of the body, is a question which no mortal has ever answered other than with his blind faith. This answer will certainly be enough for your question?!"

<sup>7</sup> Said the Roman: "You know, you totally dark and soulless person, to such your remark - on top of it in front of the people! - I cannot reply in any way! I have spoken already with many about spiritual matters; but never, even among fanatic heathens, have I met such a stone-blind fool! I as a heathen could provide you with hundreds of the most speaking proofs, which put the life of the soul

after the loss of the body in the most brightest light - and you as a priest speaks more stupidly than the worst animal could speak, if it would be able to speak!

<sup>8</sup> See, as a friend of the light and truth with regard to the tenth question, I want to shortly tell you about a full true case which I experienced in the presence of many witnesses and I am quite eager to hear your answer about it!

<sup>9</sup> Seven years ago I was sent to Hispania (Spain) for state matters. The name of the place in which I had work to do was Saguntus. I stayed with my servants in one of the greatest inns of the little town, where I was served quite well. On the third day, early morning when I was fully awake, my late father who died already twenty years ago, came to me and called me so loud by my name that even my servants could hear the call - as they all also saw the figure.

<sup>10</sup> I asked the spirit what he wanted.

<sup>11</sup> And the spirit said: "What you mortals cannot anticipate, we immortals can see in beforehand in all clarity well in advance. Leave this inn not later than one hour from now and also do not enter any other within the next three hours, but stay in the open, far from any walls: Because during that time a earthquake will come, through which this house and other weakly built houses will collapse, during which several people and animals will perish! But first make much noise in the centre of the city, so that even more can save themselves! If all danger will have passed, a boy will come to you and guide you to a safe inn.

<sup>12</sup> Then the figure disappeared and we all were gripped by an uncanny horror. With bags and baggage we hurried outside and by our noise we woke up the people of the house, who also hurried outside, who in turn still woke up many other people, who also fled their homes; since these people were quite gullible and believed our vision, and by fleeing, saved their own lives.

<sup>13</sup> The ominous hour came and a violent earth tremor struck by which immediately about twenty houses, as well as our previously inhabited inn, were ruined right down to the foundation. Then followed several aftershocks through which however not much damage was caused. After three hours of sad waiting, the boy came to us and guided us to a somewhat distant but totally undamaged inn, where we were accepted and in which we found safe lodging. For the fullest truth of this fact, all my present companions who were also at that stage with me, can vouch for.

<sup>14</sup> Now you tell me, what do you think about this most true occurrence! Does the soul continues to live after the death of the body, or does it die together with the body forever?"

<sup>15</sup> Said the now already very surprised and confused Pharisee: "If the story is true, one could suppose that a soul continues to live; but what the soul is and how and where it lives, we still don't know."

<sup>16</sup> Said the Roman: "When the spirit of my father knew what was going to happen, and where I was staying, his life and being had to be obviously more perfect and more enlightened and thus also better than this blind flesh-trial life. When we heathens know about it and are still searching to learn even more about it, why don't you do it, and why do you pursue Him Who could give you the highest and purest light about it? Why are you trying to even kill Him in your blindness - as you have just too obviously demonstrated during this morning in the temple?"

<sup>17</sup> Said all the Pharisees: "This only the Jews wanted to do, not us! We however are not here on behalf of the temple, but we came here on behalf of ourselves, namely to see and assess what this matter is all about. Should we believe or not believe? However, until now what we have seen and heard is not entirely sufficient, and we therefore wait for something more. Should we get greater conviction, also we can become disciples of this master. Therefore you should not force us! You, friend, have conquered us with your questions, and we owe you one hundred pounds of gold; but

now we have the right to put ten questions to you! If you can answer all of them, you will immediately receive the hundred pounds. Do you agree?"

<sup>18</sup> Said the Roman: "Absolutely; just keep asking! The answers will not be left outstanding!"

## **- Chapter 216 -**

### **The seven Books of Moses**

<sup>1</sup> Here the previously speaking Pharisee asked the Roman if only he or if also somebody else could ask him a question.

<sup>2</sup> Said the Roman: "This is one and the same to me! Anyone of you who knows to ask, can ask me!"

<sup>3</sup> With this ruling they were content and another came forward, a scribe of the first rank, opened his mouth and said: "Listen! With only one question which you cannot answer to a general contentment, you will, according to your own ruling, loose a thousand pounds of gold!"

<sup>4</sup> Said the Roman: "This we know already! You should not think of the gold anymore but about a wise question! Since the question will make you sweat more than the negotiated gold, which you do not yet have won by a far cry. Just give me the first question, so that I can learn it's spirit!"

<sup>5</sup> Here the Pharisee thought for a while, which question he should ask him first and which the Roman will not be able to answer that easily. Then it occurred to him that the Roman could not know how many books were written by Moses. Since in general among the people it was known that Moses had not written more than five books. However, that Moses had actually written seven books and a purely prophetic appendix - which the Pharisee knew quite well, and at the same time assumed with great certainty that nobody could know this except for the deepest initiates of the temple - is the reason why he asked the Roman whether he would know how many books were written by Moses.

<sup>6</sup> Thereupon the Roman smiled - which was a rare appearance for the serious Romans - and he said to the Pharisee: "Truly, you could not have given me a more desired question than specifically this one; since from the clear reply it will clearly show how little you have regarded God and Moses for already a long time! Even during the times of Samuel you already were more enemies than friends of God and the people and therefore have without any fear for God and the people, withheld from the people the nearly most important two books and the prophetic appendix, in which your unscrupulous actions and also your end has been described in great detail. But during the times when you were conquered by us Romans, all your books from alpha to omega had to be handed over to us Romans to make copies, and as such we Romans became familiar with all your secrets and know quite well that Moses has written seven books and a prophetic appendix.

<sup>7</sup> In the sixth book he described in detail the natural origin of the earth and described it's conditions from the beginning until his time, and from thereon in a prophetic manner further on until it's total dissolving. In this very sixth book the great man described also the starry sky, the sun, the moon of this earth and their movement, as well as the movement of all the planets, what they are, what they look like and how they are constituted as worlds. He also described the comets, the sun- and moon eclipses and also showed how people who understood to make the calculations, could predict them. And finally he also explained what the fixed stars are, indicated their sizes and tremendous distances and said at the end of this important book that all this should be taught to the people, so

that the people of God could walk in all truth on earth and in the stars and not fall into all kinds of heresy of the heathens.

<sup>8</sup> However you priests soon thought otherwise. You knew that the blind people always had a great fear about the extraordinary appearances in the sky. Then you thought: 'Why does the ordinary people need such knowledge? It is sufficient that only we possess it! We will calculate the eclipses for ourselves, and threaten the people, who does not know anything about it, and force them to make greater sacrifices, and they will sacrifice and believe that we have driven away the darkness of the moon or the sun!' With even more such reservations for yourselves, you unscrupulously kept the sixth book from the people and used it for your earthly advantage.

<sup>9</sup> The seventh book contained the true creation of man, his spiritual development through the continuous influence of the Spirit of God. It explained for every person to understand the first book of Moses and mentioned the books of the patriarchs Kenan, Henoch and Lamech and explained them. Finally it described the wars of Jehovah or the true history of the people of the lowlands of the earth, and at the very end a strong and very threatening admonition was given to the teachers of the people, that they should teach all this to the people, and that nobody should marry or be assigned an office, before they do not fully understand the content of this book.

<sup>10</sup> However, such admonition you also disregarded and said: 'It is better for the people to remain uninformed about all this; for if the people were too deeply initiated in all this, they soon would not need priests anymore, and we would be forced to also earn our daily bread with our hands.' This assumption however, was certainly very stupid, since Moses has specifically instructed that the tribe of Levi should live from the tenth.

<sup>11</sup> Now comes as almost a separate book the appendix to the seventh book. It is entirely prophetic, but still shows very clearly that the priests and judges and kings will do everything against God, and how He will always punish them for it.

<sup>12</sup> Therein also the great Messiah is described, how He will come into this world, how He will live, what He will do and teach and how He will be hated and pursued by the priests. Then comes the downfall of the Jews, the church of the Messiah, it's long persecution by the anti-Messiah, then comes the end of him and thereafter the glory of the pure church of God on this earth. At the very end of this appendix again a most strong warning is given, that this appendix should always be kept open to the public. Did you ever do this?

<sup>13</sup> Yes, already during the times of the prophets you never mentioned any of this to the people, why also the prophet Isaiah, acknowledging the prophesies of Moses, in the tenth chapter indicate about what I was asking you about in my first question. And as such, especially the four great prophets emphasized that the people should be taught what Moses wrote in his appendix, which you however always have kept away from the people for the already well-known reasons, and in the most recent times you were even too lazy to instruct yourself about it, and now has to acquiesce in it that even the Essenes have taken away the earthly advantage from you; for at least they know the visible starry sky, calculate it's appearances and use it to their earthly advantage. See, also this is a justified punishment from above! And I am of the opinion that I have answered your first question to the fullest truth and strictly scientifically."

<sup>14</sup> Said the scribe, quite embarrassed: "Yes - unfortunately only too precisely true! I feel now that I should not ask you a second question. Since it is difficult to ask a man with such a comprehensive knowledge, anything. We prefer to pay the one hundred pounds immediately - rather than to ask any more questions! Since we betray ourselves with every question anew and land increasingly in a greater embarrassment in front of the people, which will certainly not keep quiet about it."

<sup>15</sup> Said the Roman: "This concerns me little! The bet must be complied with, even if the earth

together with us is put in ruins, and as such you must ask me the remaining questions! Ask, and I will answer you; since now I am very proud about it that I am a Roman!"

<sup>16</sup> Here the seven templers put their heads together and consulted each other what they could ask the Roman.

## **- Chapter 217 -**

### **On the Song of Solomon**

<sup>1</sup> After quite a while of consulting each other, they came upon the idea to ask the Roman how much sand was there in the sea and how much grass on the earth.

<sup>2</sup> Said the Roman: "Only fools and never ever thinking and reasonable people could ask such a question, of which the numerical answer is forever foreign to themselves and will stay unknown to them and also must, because firstly the counting for very comprehensible reasons is for every mortal totally impossible; and secondly, even if the counting of the grass on earth was possible, we until now do not have a known number which could quantify the number of the grass on the whole earth; and finally thirdly, and even if I would give you a nearly endless accumulation of for us known highest numbers and digits to indicate the quantity of the sand in the sea and the grass on earth, I still ask you: Who will be able to tell you whether I have given you a too high or a too low number? And if someone would say this, I as a Roman of high standing, provided with multiple governmental powers by the emperor, will be entitled to demand from the opponent of my answer on life and death, a mathematically proven rebutting evidence, which however no person but only God could give me; since the person had first to count in front of many witnesses the sand and the grass, which would be totally impossible, because of the elementary conditions and also the human age, and as such within a thousand and again a thousand years, you could not provide me with valid rebutting evidence.

<sup>3</sup> Thus, what for such a ridiculous question, which nonsense the sparrows on the roof must recognize? You can only ask me about things of which you yourself know the answer quite well and of which you can assume that it will be unknown to me. But with questions which I can answer as I want to, and to which you forever cannot prove that I have given you an incorrect answer, I will beat you all the time most easily! Thus with your second question you have gone down even worse than with the first; therefore just give me the third, but reasonable question!"

<sup>4</sup> Here the people started to rejoice about the stupidity of the scribes and praised the Roman for his sober and clear mind. The Roman however asked the people to be quiet, since he was not yet finished. Once he had finished answering, the people could rejoice to their heart's desire. The people became quiet again and the Roman demanded the third question.

<sup>5</sup> After a short pause, the scribe asked the Roman: "Since you are so competent with our scriptures, I ask you whether you are familiar with the high song of Salomo, and what it means."

<sup>6</sup> Said the Roman: "Oh yes! I became fond of this song long ago for the sake of it's high poetry and mysticism. In all truth, until now I did not fully understand it's deep meaning; however since I have found Him to Whom it exclusively refers to, I can assure you that it contains not a single verse which is not clear to me as the brightest sun at noon. If you want to, I immediately will give you a proof in front of the people, to indicate that I understand the song quite well."

<sup>7</sup> Here the scribe reconsidered to ask the Roman any further; since he noticed it quite well that the

Roman will point everything spiritually to Me and My teaching, and that it is the new church which has found in Me it's long searched-for friend and invited Me as guest of love and life.

<sup>8</sup> The scribe therefore said: "We already can see that also with this question we have made a mistake and voluntarily give it up as lost. Since we have to ask you, we want to ask you the fourth question.

<sup>9</sup> What is the soul of a person, and where is it located in the body? This is surely a very proper question, to which no complaint can be made!"

<sup>10</sup> Said the Roman: "Oh, for sure, and I will answer it to you according to psychology and according to my own experience truthfully, although I only know too well that nobody of you know what the soul is and where it resides in the body!"

## **- Chapter 218 -**

### **Agricola talks about the nature of the soul**

<sup>1</sup> (The Roman:) "See, the soul as a spiritual substance is completely a person, in figure as well as in all it's limbs and components according to the body! And if this would not be so, it could not make the most perfect possible use of it's body. The hands of the soul are in the hands of the body, it's feet in the feet of the body and so forth all parts of the soul in the corresponding parts of the body. If the body becomes ill, the soul is also present in the ill body-parts and endeavours to heal it. If it does not succeed therein, it becomes inactive in that part, resulting in paralysis of that body part, nearly without feeling and thus inactive. This is a good and true teaching of all old and new psychologists. But the question here is how such sages discovered this secret. This question can be answered quite easily.

<sup>2</sup> Firstly a sober thinker is guided by reason to it; for if the soul is the actual life-principle of man in all his parts, it must be present in all parts of the body, since otherwise certain parts of the body would obviously not be alive and would be just as dead as the whole body is dead if the soul has left it. And as such the soul is, already based on the infallible reasons of a pure and healthy person, undoubtedly totally a person in spiritual substance and has it's seat - take note - in the whole body.

<sup>3</sup> However, somebody could say: 'Yes, this sounds quite good; but where are the tangible proofs for it, which can only serve as long-lasting witnesses for the full truth of reason?'

<sup>4</sup> Oh, also such tangible proofs we have out of multiple experiences of all times, countries and nations! Firstly are valid those which of course one as a healthy and truth-loving person has experienced oneself, and then can the experience of many other people support one's own truth.

<sup>5</sup> The strange story from Saguntus in Hispania you know. The living spirit of my father was a complete man as he was during his bodily life on earth. This proves that he also as soul had to be in the body, namely a complete person with head, body, hands and feet.

<sup>6</sup> However this is not my only experience in this field. When several years ago I had to travel to Egypt, I had a very strange experience: I was with most of these my companions in Sicilia to sail by ship to Egypt. In the morning we boarded our large and solid ship which survived already many storms. We all gave us with full devotion and fervour over to the protection of the God of the Jews, which I became familiar with from your scriptures. When we wanted to leave land, the ship could not be launched at any price. I immediately had everything examined most carefully, and there was

nothing anywhere that could have hindered the ship in the slightest. Everything was done to push the ship, which was standing on very deep water, from the shore, but it was all in vain. I, standing on the deck with some of my companions, full of angry thoughts, looked up and down and back and forth and overboard down into the sea, in order to try and discover a possible reason preventing our departure.

<sup>7</sup> I then suddenly saw a man dressed in white clothes walking up and down along the shore, with his eyes fixed on the ship and not leaving it out of sight. I called several of my colleagues closer to me and drew their attention to the figure on the shore. They thought that this could perhaps be a shore magician, and one had to give him a sacrifice, so that he would release the ship. We therefore left the ship and went ashore to the figure, who waited for us with a steady gaze. When we arrived at the supposed magician, I asked the figure with a firm courage : 'You are holding my ship with your magic powers. For what reason? Do you require a sacrifice from us as redemption for the ship? Speak, since my trip to Egypt is urgent!'

<sup>8</sup> The figure looked at me steadfastly and seriously and said loudly and very clearly: 'I am not a magician and I do not require any sacrifice from you. However, since you placed yourself under the protection of Jehovah of the Jews, I have been sent here to protect you from perishing. For if you would depart today, you, together with your ship, will be a prey of the sea during the third hour of the night! Twenty hours walking from here, a great storm will rage. Woe him who is caught by it's fury! Tomorrow you can sail and you will complete your journey unharmed.'

<sup>9</sup> Then I asked the spirit: 'Who are you and what is your name?'

<sup>10</sup> And the spirit answered: 'I was your great-grandfather, an honourable Patrician and always just and good towards everybody and therefore also blessed, however not yet fully perfected. You will still experience great things on earth. If this happens, think of me, who made this known to you through the admission of the only true God!'

<sup>11</sup> Then the spirit disappeared and we stayed on shore.

<sup>12</sup> Now, this was the spirit, seen by all of us, of a living soul of a body which has died already long ago and which is already completely destroyed. The soul did have a perfect human form and spoke clear, audible words for my salvation and proved a power of it's will, against which all our physical power disappeared into nothingness. This appearance is absolutely true and can be attested for by most of my companions. However, let us proceed to another which we experienced in Upper Egypt!"

## **- Chapter 219 -**

### **Soul and body**

<sup>1</sup> The Roman: "We arrived at Memphis and took lodging which the local Roman colonel arranged for us, which was in his large palace. For the first three days we toured the city, it's surroundings and the old temple and it's surroundings, which of course interested us Romans very much.

<sup>2</sup> On the third day, still quite early, I observed that something was moving in my large bedroom. Also the servants who guarded my room, noticed this. I soon asked them what it was and what was the meaning of it. However the servants were unfamiliar with it and indicated that they have never before noticed something similar. It resembled a shadow against the wall and then again as if a fog which rose from the floor of the room and floated back and forth, as if moved by a soft breeze.

There was nothing that could have been ignited that easily, since everything was of stone, even the tables, beds and chairs. We looked at this assumed play of nature for some time with mute resignation, and everyone waited with a certain timidity on the outcome.

<sup>3</sup> But it did not take long before suddenly this shadow- and fog play disappeared. Then a strong noise could be heard and a very youthful, but otherwise very sad-looking female figure emerged; according to the strange dress she resembled an old-Egyptian woman.

<sup>4</sup> I took courage and asked her with the voice of my mind who she was and what she wanted.

<sup>5</sup> In that moment the being stood up and said: 'I am the daughter of Sesostris' - and my name is Isia. You are from the same tribe and can free me from this castle of misery and despair, in which I already stayed for a long earth-time. Give me news about a right and true God! He alone can free me from this long torture; but your and my gods are nothing than dead thoughts of blind people.'

<sup>6</sup> Said I: 'Thus turn to the God of the Jews!'

<sup>7</sup> When I finished speaking, the figure became completely white and disappeared.

<sup>8</sup> The rest we have to discuss here. The appearance was this time a female person and resembled a girl of not more than twenty-three years of age. As a daughter of Sesostris, she certainly has once walked on this earth in the flesh, and it would be a great deal if she would not have the fullest resemblance with her flesh-figure of the past.

<sup>9</sup> But therein lies the absolute irrefutable proof that firstly every person has an immortal soul, and that it, during a life on earth, has dwelled in the whole body and after the loss of the body keeps exactly the same figure it had in the former body. For more you did not ask and as such I have nothing further to say.

<sup>10</sup> However, that the soul occupies the whole body of a person, I can prove to you by another self-experienced fact and thus listen to me!

<sup>11</sup> I knew a person in Rome who lost a foot up to the knee in a battle and then recovered. When I asked the person if he could not feel, as if a memory, the lost foot and whether it seems to him that he lacks this limb. He assured me that it feels to him as if he never lost a foot. In this feeling it quite often happened to him that he wanted to step on the 'lost' foot and as a result has fallen down several times.

<sup>12</sup> From this true occurrence it again can be concluded that the soul firstly penetrates the whole body and cannot loose a limb, even if the body would be completely mutilated, and secondly that the soul in itself is immortal and continues to live after the death of the body and continues to develop.

<sup>13</sup> I am now of the opinion that I have answered your question properly. I still could tell you many such occurrences from old times and from all nations known to us; but this would not increase the truth of my answer. And therefore I also have answered this question fully and as such we can continue to the fifth question! What are you saying to this?"

<sup>14</sup> Said the scribe: "We must admit that you have answered this fourth question quite well. But we also admit to you that we are not able to ask you any more questions; since you are a deeply learned and a man enriched with many experiences, to whom we all can go to school. What else could we asked you about?! We will pay you the hundred pounds of gold and by that the story has come to an end."

<sup>15</sup> Said the Roman: "Very well! In the meantime we could let go of this story, since you are now

convinced that we Romans are not that stupid as you used to believe. You now have seen that we strictly examine everything and keep what is good and true about it. But since you are now convinced about it, I ask you and say: Am I right, if I accuse you of the greatest foolishness, that you do not want to recognize this God-man over there, what He undeniably is according to my appraisal?

<sup>16</sup> Said the Pharisees: "Dear and truly quite wise friend! We want to do this and secretly we are already convinced that this Galilean can and is the promised Messiah; however, here we can also tell you an old proverb of yours, which says: *Ultra posse nemo tenetur* (One should not demand more from anyone as what he is capable of). And thus it stand with us. We cannot do it because of our office which we unfortunately occupy. For if we openly acknowledge to be His disciples, we will be relentlessly cursed and expelled by the temple. To where should we go, and what are we going to do then, and who will give us shelter and food?

<sup>17</sup> Yes, if one could live like the birds in the air, it then would be quite easy to accept a teaching, which in itself is full of the purest truth, what however is the complete opposite of our current Jewish faith! We can thus accept and believe it for ourselves personally in all secrecy. However, openly we have to be against the matter, because otherwise we could not live anywhere else. Who considers this, will recognize what we are able to do or not to do."

<sup>18</sup> Said the Roman: "This your excuse is so futile and empty as a blown-out egg and does not contain in itself the slightest reason which could prevent you from accepting the truth. Since you now know and must recognize Who this God-person is, you can impossibly ask what you will eat, with what you are going to clothe yourself and where are you going to live. If the highest Spirit of God dwells in Him Who has created heaven and earth and maintains and governs everything, and from Whom depends every breath and every pulse - He will also be able to give to those who believe and love Him what they require for the maintainance of their lives.

<sup>19</sup> Look at the crowd of people here! They eat and drink and are quite well dressed. If they were provided with clothes before, they were not provided with the food they are now enjoying here. Also you enjoy the wine which never before was in a tube and eat bread which never was in a baker's oven. If you are convinced about this just like us Romans, how can you come with such empty excuses?

<sup>20</sup> To what use is finally your current office and bodily provision? Will this assure you of eternal life? Who will one day provide for your souls, if you turn your backs on Him Who alone can do that for you, as He Himself explained it loudly to you this morning in the temple, that he who believes in Him, will not in eternity see, nor feel, nor taste death?! If you now according to your statement recognize that He is the great promised One, there exists for you and for nobody any lasting reason not to believe in Him openly before all people and to live according to His teaching. Am I right or not?"

<sup>21</sup> Said all present: "Yes, you high Roman are right in everything; it is so and forever not otherwise! Good for everyone who now has the fortune to see the Lord and to hear His Divine teaching, as we all enjoy such fortune, which we are not in the least worthy of !"

## Renunciation of the world and the Kingdom of God

<sup>1</sup> Here I said: "And blessed is also he, who is not annoyed about Me! You blind Pharisees say: 'If the sky is red in the evening, tomorrow will be a nice day; however if the morning is red, the day will be murky!' (Matt 16:2) These signs you can assess: How can you not see the signs of these great times, which are given to you by Me? But you also see these signs and understand them as well; but because of your love for the world, you do not want to accept them and also prevent the people from doing so. And as such you don't want to enter the kingdom of heaven yourselves but also prevent anyone else from entering; and therefore one day you will be overcome by even more damnation!

<sup>2</sup> if a blind bumps against a rock, nobody can accuse him of any mistake. But if someone seeing does so, it is obviously a coarse mistake, since he could see that a stone lies on the path. And it is even more so with spiritual matters. Who, because of his soul's blindness, cannot understand these signs and words which I do and speak, it will not be counted as a sin against him, however to him manifold, who sees and still remains an enemy of the truth!

<sup>3</sup> This is the case now with you Pharisees and scribes. You recognize yourself quite well that I am the promised One; but at the same time you also recognize that your completely destroyed Judaism cannot exist alongside My teaching, because you have nearly abolished Moses and the prophets altogether and in stead have set up your own doctrine to suppress the people, the widows and the orphans rather than to uplift them. And because you do that and do not convert to Me, your sin remains with you and together with it, judgement and death! Truly, with the same measure you are measuring, you will one day be repaid by My true Father!"

<sup>4</sup> Said one of the Pharisees who was previously a complete unbeliever: "Master, this is a strange speech from you! Can we then never become Your disciples from now on?"

<sup>5</sup> Said I: "You can become My disciples indeed, but not that easily as you might think; for who wants to become My disciple, must break from the world completely and may not look at it's temptations; since all the world is a continual judgement and perpetual death! Who loves the world, is not suitable to become a true disciple of Mine; since love for the world has no life as foundation, but only judgement and death. I do not need dead disciples but totally free and living disciples. If you can become that, you can also stay with Me!

<sup>6</sup> Since I did not come into this world to judge all the blind and shortsighted people, but I have come to search for what is lost, to heal the sick, to uplift what is bent down and to redeem all the prisoners. Who is helped by Me, shall be helped forever; but who does not accept My help, nobody else will be able to help him, neither in heaven, nor on earth.

<sup>7</sup> I do not mean here My personality, but My teaching; since this is the kingdom of God which has now come close to you and gives to everyone who lives accordingly, the eternal life. Verily, I Myself will not judge anybody; however the word, which I speak to you, will judge you, just as the truth judges and the lie kills!"

<sup>8</sup> Said the scribe: "Master, you have now spoken well and wise, and it is so; but there is still something with which I can not get along so well, and this consists of the following: You said that one should not love the world because the world is the judgement and death. Now, this is quite true - but now one should consider how large the earth is and how many people involuntarily live on it! Who go to them and bring them consolation and the gospel from heaven? They grow up wild like weed on a pasture and know nothing. Should also such people, who were put totally blind by the almighty will of God on this earth which carries and feeds them, have no love for it?

<sup>9</sup> Our Judaism is already more heathenism than true Judaism; what does it then look like with other nations and people? For according to our knowledge, thinking and memory, no person can help it that he is born without will into this truly bad and wretched world! Once he is here however, he is immediately plagued since birth to the edge of his grave by everything possible. This is then concluded with a painful and bitter death.

<sup>10</sup> Yes, if one thinks this over a little, involuntary the very important question arises: Why I am a human in the first place? Who placed me in this valley of tears and why?

<sup>11</sup> When man considers his full misery, he cannot really be blamed when he begins to search in the world for a little place where he can make his lot a bit more tolerable. Now, after a lot of hard work and troubles he finally finds such a little place where it goes a little better and more quietly for the remaining moments of his life - then immediately prophets and messengers full of the Spirit of God arrive and convey to him the rage of God, judgement, death and a lot of other truly not gratifying things, and this labouriously accomplished little place of rest, is something of the past.

<sup>12</sup> Yes, if man would have made a contract with God since birth, under which conditions he has to live on this earth, then this would be of course entirely different! But as it is now, one is born totally naked and blind and nearly completely unconscious into this world and immediately tormented by all kinds of suffering. And once one has finally become a man under all kinds of suffering and tribulations - say - with even a healthy body and could here and there steal a happy day from life, it already starts raining all kinds of laws from all sides, and the happy days are over! For if I would have done that, I would have sinned against many of the laws, which afterwards fully activates the painful conscience; however, if I would have kept the laws before my eyes, then there would also be no happy day anymore! Yes, why is that so?

<sup>13</sup> I believe now that you are him who can really help us; but what happens to the other countless many living people on this earth? Who helps them? And why are we Jews, and the Greeks and the Romans are not helped earlier?"

## **- Chapter 221 -**

### **The Divine guidance of mankind**

<sup>1</sup> Said I: "Listen, how mankind on this earth should be treated, surely He alone Who has created them, knows the very best! And He never, not even for one day, allowed it to happen that there was a lack of all kinds of influences from the highest life-heaven, to show mankind the right ways on which they have to walk which God has given them to reach the goal very easily. When the people however allowed themselves to be enticed continuously anew by the sweet things of the world and its false and transient temptations and have time and again retreated from God again, and have worshipped the golden calf and Mammon of the world, which they themselves in their blind fantasy and empty imagination elevated to a great value - can God help it that the people reject His teachings and advice and create for themselves such laws through which they more and more appropriate for themselves the deadly Mammon?!

<sup>2</sup> Did God not show you visibly through Moses everything possible of His infinite creation in every detail, how and why everything is as it is exactly for the people of this earth?! Did God not show what man of this earth is all about and what finally should become of him?! Moses has shown to you the reason for the whole physical creation and also explained why each soul has to go through the way of the flesh, in order to be able to approach God after the casting off of the flesh as an independent and completely God-resembling spirit.

<sup>3</sup> All this God already has shown to the people manifold during the earliest of times to Adam, Seth, Enos, Kenan, Enoch, Lamech, Noah and from there on, on and on up to Abraham, Isaac and Jacob, even lived personally among them and taught them to walk the right path of salvation. Why have you people rejected everything and have set your worldly wisdom in the place of the Divine revelations?!

<sup>4</sup> Who was Melchisedek, the only high Priest, the King of Salem? Where are his teachings and his most wise and loving laws for all people?! See, your fathers have destroyed them!

<sup>5</sup> Everything that was lost, Moses reproduced in his great sixth and seventh book, and you again hid it from the people and instead gave them excrements.

<sup>6</sup> When all humanity has become bad through the actions of selfish priests and other power-addicted people, can God help it?!

<sup>7</sup> God gave man a free will, so that man, freely out of himself, can become active for himself; but He also gave to man reason and mind, so that he can understand the advice and laws of God, and also gave him the strength to act accordingly. When however man with his free will, still allows himself to be ruled by the world and does not regard God's advice, is it then not his own fault that he through his own actions becomes ignorant of God's order and must tumble from one misery to the next?!

<sup>8</sup> Since it now has become too bad and too lightless among the people, I Myself again come to you as the Melchisedek of old even in the flesh, as I have announced this already long ago in advance by the prophets.

<sup>9</sup> Now I am here to again help mankind to walk the way of the true light and life, and teach and perform signs, so that you should believe that it is Me! And you still do not believe Me, and also prevent the other people from believing so that also they could become completely blessed! Whose fault is this now, that you together with your blind followers remain in evil? Surely not Mine! And you will have to write it in your own debt-book, when you later on are a thousand times worse off than now!

<sup>10</sup> This Roman has shown you the true reason why you do not want to believe that I am the promised Messiah. But I say to you one more time: Who believes in Me, will have eternal life, and streams of living waters will flow from his loins; however, who does not believe, will not have the everlasting life in himself, but only the death of the world and all judgement! Yet I do not impose Myself on anybody, but leave it to everyone's freest will.

<sup>11</sup> Since I have come into this world for the salvation of all people, even in the flesh and I must make it known to you that I am here, so that you not again can say, that nobody has told you that and that God has created man and let him be born by women, but then does not care about him anymore and let him perish along the way.

<sup>12</sup> Now I am here to help all people and have sent to all nations on earth My angels, to teach their wise in the right manner. Who will take note, will not get lost, even if he lived still so far from here. However, nobody is forced to it. I say it to you now, so that you know that I am there, and why. However, you can do what you like."

<sup>13</sup> Said the Pharisee to his companions: "What should we do now? The man speaks mightily and many believe in him. We cannot say: 'It is Him!' - but also not say: 'It is not Him!' My opinion would be to have another good look at the scriptures. If everything agrees with him, then we cannot but fully believe in him; however, if there is anything which does not agree with him, we stay where we are! What do you think?"

<sup>14</sup> Said the scribe: "This will give us a lot to do; since the scriptures are extensive and for us difficult to understand. In any way, we will learn only very little from it! I think that we should stay longer with him and especially with his disciples and talk to them about what they have seen and heard from him from the very beginning. And this will provide us with a much better proof about him than our incomprehensible books. I am now already more for believing in him than not! What do you say to that!"

<sup>15</sup> Said one of the early believers: "Regarding belief, I do not have a problem anymore, but how to get rid of the temple? This is altogether another question, which is much more difficult for us to answer than any other question!"

<sup>16</sup> Said here the Roman: "If there is nothing else misleading you, then I am of the opinion that this can be solved quite speedily. As far as I know, the temple always sends out well-experienced priests into all the world to win co-believers. If you tell your superiors that you have been requested by me, Agricola, to do this, surely nobody will have anything against it, and they will let you go. What do you think of that?"

<sup>17</sup> Said the scribe: "The recommendation is acceptable and we will make an attempt. But if the high priest does not allow it, what then?"

<sup>18</sup> Said the Roman: "Then I demand it from him with my imperial authority, and your high priest will not object to it anymore!"

<sup>19</sup> With that all were content - only one Pharisee was still asking about the one hundred pounds of gold.

<sup>20</sup> But the Roman said: "If you follow me, you are free!"

<sup>21</sup> With that all were content and went to the disciples to discuss with them various issues and thereby became strengthened in their faith.

## **- Chapter 222 -**

### **Pure and impure food**

<sup>1</sup> While the several Pharisees continued their discussions with the disciples, I spoke with Lazarus and his innkeeper about totally unimportant earthly matters. However, the many present toll-collectors and their colleagues paid attention to everything I, Lazarus and the innkeeper talked about, and learned quite a lot what they could use for their agriculture and their cattle breeding.

<sup>2</sup> I drew their attention to many root fruits, which they quite recognized well from My descriptions, and which they could plant and prepare afterwards for consumption. I also familiarized them with the preparation of the meat of pigs, deers, roe deer, chamois, gazelles, the wild and tame hares and many different species of birds, so that they could eat it and the food would not harm them. I also showed them how and at what time one could catch and kill these animals quite easily, and how one can preserve their meat for a longer period of time for enjoyment by proper pickling and smoking.

<sup>3</sup> This also the Romans heard and our Agricola came from his table to Me and said: "Lord and Master, I also overheard these instructions and became very joyful about it, that You also in such matters have taught us! See, we used to feed the criminals in the dungeons with river- and sea

crayfish! These animals, if you can get them, are cooked in salted water with thyme herbs mixed in. If they become red, they are sufficiently cooked. When thus prepared, they are handed to the prisoners as food. Initially, as it was observed, only severe hunger drove the prisoners to eat them; however, in time they started to like it very much, and they became very healthy, looked better from day to day, and finally everyone was looking forward to eating crayfish. Those, however, who completed their jail time, also afterwards ate almost nothing but crayfish, if they just could get hold of them. What are You saying to such food? Is it also advisable that it could be enjoyed by other people?"

<sup>4</sup> Said I: "Oh, certainly - however only during the certain month familiar to you, and they have to be fresh and alive, obviously! The method of preparation is quite good! However, the river crayfish is better than those from the sea."

<sup>5</sup> With that, Agricola was quite content.

<sup>6</sup> Some of the disciples started to speak among each other and said: "Just look at our Lord and Master! For a long time He hasn't spoken about such matters! How can it please Him now?"

<sup>7</sup> However also the Pharisees who talked about Me with the disciples, noticed My speech, shook their heads and said: "Why does He now speak against the laws of Moses and the Romans does not say anything against it, when they just now reproached us that we have rejected the laws of Moses and set up our own instead! Doesn't he know what Moses has ordered and that the meat of impure animals already defiles a person if he only touches it? Preparation here, preparation there! What is impure also stays impure, irrespective of the best preparation and defiles him who enjoys it! Ha, strange about him that he speaks like that!"

<sup>8</sup> Said Jacob secretly to Me: "Lord, don't You hear how the Pharisees praise you? Say something against it!"

<sup>9</sup> Said I: "what do I care about the talk of the blind Pharisees! They are blind leaders of the blind! However, where a blind one guides another, both are going to fall into the ditch, and neither can help the other. Therefore, do not take note of their talk!"

<sup>10</sup> But also the Pharisees heard this and they began to ask each other whether I referred to them, since they had become believers now.

<sup>11</sup> But I got up and said to them: "Yes, I also mean the likes of you! You blind fools! What goes in through the mouth and through the mouth into the body and leaves the body again through the natural way, does not defile a person; however, what comes out of the mouth from the heart, like evil thoughts, bad and scurrilous talk, dishonouring, perjury, lies of all kind, deception, jealousy, stinginess, fornication, whoring and adultery, gormandising and gluttony - also with your pure foods - really defiles the whole person!

<sup>12</sup> Look it up in the scriptures and you will find why Moses has recommended the enjoyment of only clean foods! He did this because of your too great lust for meat and because of your unbound sensuousness and lecherousness. But I say now that for him who is pure in heart, also everything else is pure - however to the impure, everything is impure.

<sup>13</sup> What you eat or drink for the necessary strengthening of the body, will not make you either blessed nor unblessed, but only what you believe and what you do! If you believe wrong things, you really cannot do any right and truly good things; since the truth is not in you. But therefore your soul will not remain in judgement; since then all heathens would be lost, which is not at all the case! However, if you hear the truth and also understand it, but still act according to your falseness, the truth will judge you, however not unto life, but unto the death of your soul! For just as the light is the death of the night, also the truth is the death of the lie and falseness. When now the day of your

soul has come, why do you want to go back into the night of judgement and death?!"

<sup>14</sup> Said the scribe: "Master, I already know that you speak the truth; but you have accused us that we discarded the laws of Moses and put others in it's place! And see, we do not deny it, because it is truly so; however, if you now allow all Jews to also eat the meat of the animals indicated by Moses as impure, even if specifically prepared, you also abolish with regard to this point the laws of Moses, just like you do not keep them very strictly, since you also heal the sick on a Sabbath! Since it is written: 'You should work for six days, the seventh you should celebrate and dedicate to God the Lord!' With what right are you yourself doing this?"

<sup>15</sup> Said I: "If I am as What I have come into this world, then I do this with the very same right, as the right with which the Father Who is in Me, gave once to Moses in the desert the laws for you Jews. But I do not at all abolish any of Moses' laws - however I Myself fulfill the law in all it's aspects. But I only show to you your disability to understand and to assess the laws of the prophet. You ride the letter, which kills, and do not know the spirit which makes alive. I however reveal to you now the all-enlivening Spirit; how can you then say that I abolish the laws of Moses?"

<sup>16</sup> You letter riders indeed wet-nurse mosquitoes with your letters and with that, swallow camels; because if you then cling so steadfastly to the letters of Moses' laws, how can you then for a lot of money and other sacrifices provide for the rich Jews dispensations (payment to be free from the law)?!

<sup>17</sup> You yourself eat sourdough bread even on a Sabbath, eat wild poultry and even allow your apostles to eat everything what people in other countries eat. You do so for your earthly advantage and therefore break the law; but I recommend this to the people out of pure love and mercy and for such dispensation I do not demand a sacrifice and therefore does not abolish the law of Moses! For if man satisfies his hunger with whatever edible food, he does not sin against any law of Moses. However, if a Jew out of pure lickerishness and because of futile palatal tickle to the annoyance of his fellow-men, eats the meat from impure or suffocated animals, while having sufficient meat from animals indicated as pure, sins - because he annoyed his weak fellow-men.

<sup>18</sup> I hereby say nothing but that man in an emergency can also eat the meat from all the animals indicated by Me and does not need to have a bad conscience about it; but he should first prepare it as I have indicated it before, and it will not harm him! However, the blood from especially suffocated animals, nobody should eat, since it contains many hidden evil spirits (poisons)! You know that quite well, but secretly you still eat the meat of suffocated chicken, calves and lambs, because it tastes better and you become intoxicated and randy and finally entirely without feeling.

<sup>19</sup> First think about yourselves what you are doing, and only then you can tell Me whether I have abolished the laws of Moses! How can you say to your neighbour: 'Come, so that I can pull the splinter from your eye!' - and in your own eye is stuck a beam?! Fool! Pull first the beam from your own eye, and then see how you can deal with the splinter in the eye of your neighbour! Everyone should first sweep before his own door, then he can go to his neighbour and say to him: 'It is now clean in front of my dwelling's door; if you want I can also sweep your portal, so that passers-by would not take offense about our dirt.'"

### Right and wrong observance of the Sabbath

<sup>1</sup> (The Lord:) "As it is with the eating of meat of impure animals, it is also with the Sabbath. Firstly every day is a day of the Lord, and a right person should do good every day, not only on the Sabbath! And secondly it is only written that one should sanctify the day and not perform unnecessary hard, labourious work; however that one should not perform good works on a Sabbath, not one syllable is written in Moses!

<sup>2</sup> If the prophet says: 'Without need and official admission, you should not perform any hard, labourious work on a Sabbath!' - how is it that you say that I desecrate the Sabbath, if I on such a day I heal a sick person without remuneration? You yourself give food on a Sabbath to the ox and guide the donkey together with the cow and sheep and goat to the drinking trough! Would you let drown the ox or donkey in the well, if it falls into the well on a Sabbath? However, if you do that to your domestic animals, why should one not help a human on a Sabbath? Is a human not worth more than an animal?!

<sup>3</sup> Oh you blind fools! How far have you distanced yourself from the truth! Yes, about you it is true as it is written: 'See, these people honour Me with their lips; but their hearts are far from Me!'

<sup>4</sup> Tell Me: If a person comes to you and says: 'I have a lot of work with my harvest and the time is ripe! If I can use the Sabbath, I will sacrifice three times the tenth, a fattened ox and three fat calves!' - you go and write him a concession, so that he can use the letter to recruit workers also on a Sabbath. Is that not a much greater Sabbath-desecration than helping a sick on a Sabbath?!

<sup>5</sup> On a Sabbath one should not break any bread before sundown and also not eat; however if you in your rooms feast and smolder for the whole day - even if it's a Sabbath - and for money also allow it to others - except to the poor, because they cannot pay for it - question: Is that not a sacrilegious Sabbatical disgrace?!

<sup>6</sup> I ask you further: Why have you declared the 6th and 7th book of Moses as an unauthentic addition and thus also the prophetic appendix and rejected it? It would be a bright shining guiding light for everybody, which would have shown to him in the most clearest light, what he should do in all possible cases. But instead you are furnished with a Kabbala, which originates from the old Egyptian Horus. This, just as the old Horus, you do not understand, and Moses and the prophets, for whom you have erected monuments after your fathers have stoned them, you do not want to understand - but you teach the people that they together with you, only have to highly honour and worship these writings, which would then be sufficient. Is that not more of a Sabbath-desecration than Me healing a sick on a Sabbath?!

<sup>7</sup> However, I am who I am - also the Lord of the Sabbath! And as such, I say: I do not have any joy about the Sabbath as it is implemented by you, and I do on a Sabbath what I want, just as I - speaks the Lord - let the sun go up and down also on a Sabbath and let the rivers flow, let the winds blow and great storms rage, and let the moon and the stars orbit in their designated ways and let the grass grow and let ripen the sweet juice in the grapes! When however all this stands in My most absolute power, should I then ask you what I should do on a Sabbath?! Speak now and give a valid and reasonable answer!"

### The Pharisee's objection

<sup>1</sup> After this My reply the scribe did not know what answer he should give to Me; since on the one hand he felt too much pointed at and on the other hand did the people rejoice loudly about this My strong reply. And as such these seven temple workers were as if nailed to the ground, and not one was able to say one reasonable word against Me. They were also secretly rather cross with Me, because I told them the full truth to their faces without holding back.

<sup>2</sup> However, after a while the Pharisee collected himself again and said: "But Lord and Master, what You tell us here now, we knew long ago! That we could not act differently, will also be clear to You! You could tell us all this and even a lot more, and we couldn't care less - but only in a different way! But You bring this matter before us as if we ourselves have rejected the last books of Moses and if it was us that have stoned the prophets! If you would have been personally with Your body among us, this matter would never have gotten so far; now You have suddenly arrived, and everything is above all heavens wrong - and we cannot change all this from today to tomorrow! What are we seven, counted against five-thousand of our colleagues?!"

<sup>3</sup> We ourselves will in future not have much to do in the temple; however, we are not guilty alone that things are as bad and evil as they currently are. Tell us, what should we do differently regarding the temple, other than turning our backs on it in a nice way? For if we start tomorrow to speak out for a good case, we will be stoned tomorrow, and Your cause would not yield anything thereby; if we however turn our backs on Jerusalem and its false teachers forever under any pretext as suggested by the Roman, I am of the opinion that we, under the acceptance of Your teaching, are doing everything what we in our current situation as weak, mortal people are able to do, and more You Yourself, even as God, cannot ask from us! Give us the almighty of Your will and we will soon be in order with the temple! However, that You accuse us of being indescribably bad, false and evil, while we want to believe in You, at least I do not find very praiseworthy!"

<sup>4</sup> Said I: "My dear people, it is difficult to write for the blind and it is hard to preach to the deaf! If I put your case, which still clings quite strongly to your person, before your eyes for your betterment, do I then mean you personally?! What I present is the spirit of your temple-matters, and this not only concerns you, but all the Jews.

<sup>5</sup> Truth is the sun of the spirit, and it must shine to all people without any clouds of politeness! The illuminated cloud however is not a sun, and a foolish politeness is as good as a smoothened lie, which can bring nobody to the true salvation of his soul. Therefore everybody should speak the truth openly if he want to be useful; since nobody is served with only half a truth. With Me there is no holding back and clemency, but only love and light! And if I would not be as truthful as I am, where would be this heaven and this earth and where and what would humans be?! I have not come to flatter the people, but to teach them the truth and to give them the eternal life through the truth. And for that, any holding back and sparing is of no use. Think about that and only then say whether I had been hard against you!"

<sup>6</sup> Said the Pharisee: "Yes, You are quite right in that, and the people are not worth Your love and therefore cannot thank You enough, that You have come in the flesh to them, to give them the right light and show them the true road to the eternal life. But there is still one thing which we people can say to You and this is that You have never been among the people like now and taught them to recognize You, Your will and their destination. There were always very experienced and inspired people - called prophets - who stated to be seized by Your Spirit; and who not spoke of themselves, but only of Your Spirit through their mouths. To support their message, they also performed extraordinary signs as it can be read in the books; but they were still humans and had to

die, although often speaking and writing about the eternal life. Even Moses was not excluded from it. Only about Elijah the scriptures say that he has ascended to heaven in a fiery carriage and only left his coat behind to his disciple Elisha. This story however still reaches a little into the unbelievable and cannot serve as a norm, because neither before and also nor afterwards did something similar happen to any other great sage.

<sup>7</sup> But because all these prophets have died and after their death nobody could learn anything from them, and the people in time started more and more to doubt them that there exists a life for the soul in the beyond after the death of the body, and finally they created for themselves a more comfortable life- norm than the one which the prophet introduced and arranged.

<sup>8</sup> Even if then a prophet arose among the people again and stated that God speaks through him, they only became annoyed about him and said to him: 'Prove yourself as immortal just like Elijah!' or 'Call the long gone fathers and prophets, that we can see them and that they can give us a living testimony - firstly that there really exists a life after death, and secondly, that you are a true prophet! If you cannot give us that proof, we believe you just as little as we have never ever believed the old prophets in the past and also will not ever believe them in future; since they have died, just as you will die, and nobody ever has heard anything from them. We have indeed preserved their scriptures, but the insatiable earth has devoured them all. To what use are all their scriptures full of teachings about the everlasting life, if they as teachers after their death cannot give us the most assuring proof that they are their teaching's truth?!'

<sup>9</sup> See, Lord and Master, this is how in time the people started to think and also to act and also have killed the prophets, if they as usual did not stop to announce all kinds of punishments to them! Why is it not allowed that a dead prophet at times comes back to earth, and provides with his appearance a testimony for what he taught on earth in the flesh? And why are the people always accused about their unbelief?

<sup>10</sup> If only one time somebody would come - of course in a manner that one had to recognize him as he who was once on earth in the flesh, it would strengthen the belief and the people would surely live according to his teachings. But according to our good knowledge this never happened, and as such it is quite obvious that the people became doubting and unbelieving. That for a long time already the temple became completely anti-Moses, is mainly the result of what I already have said, as well as that the Sadducees who separated from us, very openly do not believe in the immortality of the soul anymore. And who can, strictly speaking, blame them, based on reasonable grounds? And as such the templers are not the only ones to be blamed for the evilness which now rules the temple, but rather the old lack of proof for a life after the death of the body. If the tangible proof for that is lacking, the faith to a God falls away by itself; and even if one still believes that God exists, one still does not have a right respect and love for Him and regards His laws given to mankind as inventions of man, which might have been quite good for a certain time-period for the life-circumstances of the people at that stage, however for present times are not really applicable anymore. I do not say this here to beautify us and the temple; but it is also not really a lie that it was so and still remains so.

<sup>11</sup> You, Lord and Master, equipped with all fullness of the Spirit of God, are now of course the strongest proof and warranty for an everlasting life of the soul after death; but except for us, there still exist countless many other people who will have to live without this absolute strongest proof forever. Can they be regarded guilty if they do not believe in an everlasting life of the soul after the death of the body and worship rather the sun or fire as a Godhead? Would it not be possible that at least the deceased parents could come to their children and say what they have to expect after leaving the body, what the soul is and how it looks like?

<sup>12</sup> However, something like that does not happen, and therefore everything said about the beyond is a kind of fable, in which only an insane person can believe, which however a deeply thinking

person can never accept as an absolute truth! And we priests are doing actually something good, if we hold the people in the deepest possible blindness and present to them with great pomp and seriousness all kinds of fragrant spectacles about the beyond. For if we were to give our deeper understanding to the people, Judaism would soon come to an end, and the people would soon find themselves in an indescribably dreadful state.

<sup>13</sup> Only we priests keep the people in check, to diligently work the earth and conscientiously pay the tenth - and they are content with it. But of course this contentment comes soon to an end, if uninvited prophets appear every now and then among the people and instigate them against us. I do not refer here to You, Lord and Master, since You are not a prophet, but the Lord Himself; I only refer to such prophets as I have described them earlier.

<sup>14</sup> Have I now spoken correctly and presented our case of faith according to the truth as it is, or not? I will certainly be thankful to everyone who can give me a better and more true teaching; since it is surely no joke to think all the time about death and a certain destruction, to which in all the world one cannot find any counter-proof. Since everything dies and passes and does not reappear again. Even stones weather and dissolve into volatile dust, out of which no hard rock forms anymore, just like no person will ever raise from the grave anymore on a day of judgement, although we teach that to the people! I have spoken."

## **- Chapter 225 -**

### **Influences of spirits and communication with the world beyond. Independence and freedom of human will.**

<sup>1</sup> Said I: "You now have spoken indeed and with your speech would have created quite a sensation in a school of the Sadducees, Stoics and Epicures; but here you have assessed the matter like a blind does the light and colours and like a deaf person the harmony of a well-tuned harp.

<sup>2</sup> The life of the soul cannot be shown and proven to you by a human and even less so by any departed spirit. You must find it in yourself; and this is not possible in any other thinkable way than through the true love for God and the love for the neighbour.

<sup>3</sup> You think that the reappearance of an already departed soul would mainly strengthen the belief in the immortality of the soul and the belief in God, and I say to you that in this regard you are stuck in a completely, fundamentally wrong opinion! Firstly a departed soul in the beyond has exceedingly more than enough to do for itself and for its neighbours and does not really have the time to appear to the people in the flesh several times with a body created from the air and the earth and to teach them how things are and look like in the beyond, and secondly can every perfect spirit in every way influence the people without limiting their free will in the best possible manner, and such invisible influence is for man much more salutary than the visibility and audibility of a departed spirit. For if a good and already quite enlightened spirit places good and honourable thoughts and feelings into your heart, they are already as good as if you have created them in yourself; they unify with your life and motivate you to become active.

<sup>4</sup> If however a spirit, as for example Moses, would appear to you and say to you: 'This and that you have to do if you want to attain life; if you are not going to do this, you will fall into the judgment of the almighty God and there will hardly be any fully happy raising from the death of judgement!' - you will tremble after such an admonition and will for the rest of your life not dare to do anything but than what the spirit of Moses has advised you to do.

<sup>5</sup> What however will be the use for you from that? See, nothing; since then not your own better recognition has prompted you to act, but the power of the spirit which has come to you, and you hardly gain any value for your soul! It is nearly the same as if you people train an ox or a donkey or any other animal to perform a certain task; if you have trained an animal for a coarse work in the field, this is surely only your gain and not the gain of the animal.

<sup>6</sup> If I with My almight wanted it to be, that no person would ever commit any sin, no person would ever sin again; for he would not be able to dare transgress one hairbreadth beyond My will, just as nobody can shape his body differently, as he is created by the will of God, and can also not extend his bodily life at his own discretion, since all this depends on the almighty will of God. If God would allow it that no person would ever commit a sin, who would have the gain completely for himself regarding the totally sin-free life of a person, who was guided by the almight of God, just as it guides the growth of the trees and all other fruit and guides the worlds through endless space? Surely nobody but God Himself, since man would be nothing but a play-doll in the hands of God! It also would be a lot more comfortable for God, as it is also more comfortable for Him to create the different animals with their most diverse and most peculiar properties and then to guide them and let each become active in it's own way.

<sup>7</sup> However, the people of this earth are destined to become free and totally independent children of God, and as such they must be guided in such a way that their necessary most free will does not experience the slightest coercion from any more powerful side of a spirit, but be guided only through revelations and teachings and through external laws, to seize with their free will the truth and good which they have been taught, and become active accordingly out of their own self-determination.

<sup>8</sup> See, God regards the free will of the people of this earth to such an extent, that He not even considers what one or also several people think, want and do. Only when they deviated too far from God, does God look at them and awakens seers, teachers and prophets, who can announce to the people anew the will and intentions of God. If the people take note of it, things will improve again; however if they do not take note of it, and mock and pursue the awakened seers, teachers and prophets of God, then God must allow a necessary external punishment to come over the people and often over a whole nation. But even such a judgement is never directly activated by the almighty will of God, but it comes always from the blind and wilful wrongful actions of the people.

<sup>9</sup> The mighty Hanochites have been warned for more than a hundred years that they should not for the sake of gold and precious stones destroy whole mountain ranges and should also not level them to the base to wage their wars with greater ease, because thereby they would open up large underground water sluices and drown everybody. But all this was to no avail; they did what they wanted, dug even deeper into the mountains and opened up the water sluices. See, this was not done directly by God's almight, but happened only through His admission, which was the necessary result for the people who did not want to listen to His timely admonitions!

<sup>10</sup> God could have taken the people captive with His almight, so that they would not continue to destroy the mountains any further! Yes, this would be very easy for God to do; but the people would then have ceased to be people, and it would also afterwards in the kingdom of the spirits not be possible to put them back on free human feet. God rather allowed it to happen that all of mankind perished according to the flesh through their wilful actions, rather than allowing their souls to be harmed only in the slightest manner with regard to their free will and fullest independence.

<sup>11</sup> Equally so has a tribe been warned several times by the king of Salem, not to live in the close vicinity to Sodom and Gomorrah, because there were many underground sulfur deposits and partly contained bitumen. It was also clearly and comprehensively indicated to the people how continuously impure nature- spirits wrench themselves from such deposits and provoke humans in their flesh to commit sodomy; since just as there are spirits of bawdiness in the wine and provoke

the flesh to it if enjoyed excessively, equally so they are also at home in sulfur and bitumen. The people were also told that in such areas quite often earthquakes, mountain fires and many evil storms occur and quite often cause great destruction, whereupon famine and pestilence easily originate; however all such good advice out of the mouth of Jehovah was to no avail. Because the country was otherwise quite lush and fertile, the people nevertheless settled there, and before two-hundred years had passed, besides Sodom and Gomorrah, ten other cities were built. The people became completely sensuous and committed all kinds of indescribable acts of sodomy and the most hideous fornication even with animals.

<sup>12</sup> They again were warned during the times of Nahor and Terah and they were advised to leave the evil country; however nobody took any note of it. The sons of Terah were Abraham, Nahor - who had the same name as his grandfather - and Haran, who fathered Lot. Haran himself went there and preached as per instruction from God but did not achieve anything. Lot, his son, did the same for several years and alternately stayed in the various cities and almost became a victim of the spirit of sodomy himself.

<sup>13</sup> Then came visible angels who first visited Abraham, and Jehovah was among them and truthfully informed Abraham what would happen to Sodom and the other cities. And the two angels were sent in the form of two strong youth to the city to still save Lot. The people did not at all listen to the youth but wanted to commit the most unnatural sodomy with them. Then Lot escaped upon the warning of the two youth. Only his wife became a victim of her habitual curiosity; she turned into a salt column according to her body as predicted by the two youth. Because they said: 'We must flee quickly and not even take the time to look back; for the underground fires spread very quickly and it's everywhere erupting vapours quickly suffocate all physical life and turn everything very quickly into stony salt!' Lot's wife nevertheless stood still for a few moments and was caught by the vapours and became a victim.

<sup>14</sup> See, again the almighty will of God did not directly cause the full destruction of the evil country; because this would happen to this unripe place anyway, which in fact happened later in Abraham's time. But that at the same time so many people perished, nobody else carries the guilt but the disobedience of their free will.

<sup>15</sup> God could of course have pulled the people out of there with His almighty will and place them in another, healthy country; but this would clearly have been against their will. Since this is considered the highest priority by God and must be considered, and He would rather allow all those people to perish bodily, than to allow only one atom of the freedom of the will of their souls to be damaged. Since for God it is the greatest masterpiece of His love, wisdom and power, to create people who can fully resemble Him in everything.

<sup>16</sup> In order to achieve this, man must be born into this world nearly without power and in greatest desolation and obtain his lessons over time from the external world. If he in that way has gathered a little knowledge and abilities, only then does the surrounding good and also bad spirits influence him unnoticed - the good his soul and the bad his physical nature, so that the soul always remains in the most perfect free floating state.

<sup>17</sup> If man voluntarily adheres to the good external teachings and admonitions against the many onslaughts of his senses and has adapted his life accordingly, the quiet influence of the good spirits become continuously stronger, which however no person can and also must feel in any other way than as if it is his own free work. Once the influence of the good from heaven through man's own will is strengthened to such an extent that the soul has completely submitted to it, the true, Divine Spirit of love will awaken in man, penetrate the whole soul and only then has the soul stepped into the first level of it's completion, is then already indestructibly free and can, even in the flesh, receive visions and revelations from spirits and even from the highest angels.

<sup>18</sup> And then it happens quite often that such people have visions, speak with souls in the beyond and are allowed to be personally taught by them and give also to other, still naturally living people, a true account of it. Who believes them, does well - one only should not demand to immediately experience it; for this cannot happen before one has attained the same prescribed spiritual soul-maturity.

<sup>19</sup> Every person should however firstly act faithfully according to the received good teachings and then pay attention to his soul, but also to the often latent evil desires in his flesh, who express themselves only too well in all kinds of sluggishness, work-shyness, lust, self-love, stubbornness, haughtiness, jealousy, stinginess and power-addiction. The latter he should oppose through the power of love to God and through the love for the neighbour, in patience, meekness and gentleness and he will not have to wait too long before the good spirits will reveal themselves more tangibly and more visibly.

<sup>20</sup> By the way, there does not exist a single person for whom it was not at least once allowed to receive certain signs and even visions from the beyond. If man however sets everything as naught, and regard it as nothing but a deception of the senses, he cannot be helped. I think that I have enlightened your doubt and objection fully according to the everlasting truth, and everyone must recognize from that how things stand with the people on this earth. Do you perhaps still have something to say about it?"

## **- Chapter 226 -**

### **God's nature and the eternal joy of creating. The transformation of all matter into spirit. Man's afterlife**

<sup>1</sup> Said the Pharisee: "Lord and Master, one cannot say anything against it anymore; since the truth of everything said is just too clearly! However, if finally all the souls of this earth turn into many gods, where will they find the space to move, rule and govern with their freedom, independence and power? For also a spirit must occupy some space and time, even if standing above space and time concerning his divine properties."

<sup>2</sup> Said I: "Oh you most petty and totally shrunken soul! Haven't you ever seen a starry sky? Don't you know what all these visible stars in their multitudes of numbers are?! See, if from every atom of this earth arise twelve thousand souls - which would result in such a large number that presently even the best mathematician could never imagine it - there would almost not be enough souls to add only one soul for every sun-world in the vast space of creation, not mentioning the still many countless earth-worlds, of which not seldom many thousands orbit one single sun-world.

<sup>3</sup> Now imagine for yourself the endlessly greater vastness of God's heavens and the equally endless number of their societies, which corresponds with the worlds in physical space, where until now for example a hundred thousand times a hundred thousand already exist for this earth alone! How many classes of people are still to be developed on this earth, only God knows, because He has the infinite numbers as a clear unit before Him. If however from the people of only this earth so many countless societies can be formed in the beyond, just imagine how many can be formed from all the other countless many worlds, of which many are physically so large, that this earth in comparison forms hardly a single grain of sand?

<sup>4</sup> If you weigh what is said, it will become clear to you whether a still so endlessly large number of the true children of God could one day grow too large for the total everlasting and infinite heaven! Do you think that for the everlasting great God, a by-your-human-mind-limited number, could be forever sufficient?! Just count the creatures of this earth, think of the everywhere infinite fertility and reproductive ability of the plants and animals, and you will infer from that, that with God everything goes to infinity, and nobody can say that this is something pointless!

<sup>5</sup> For if God did not place that into the plants and animals, you would soon have no bread anymore and no meat and no milk, no wine and no fruit; but because a wheat grain placed into the earth bears a hundredfold fruit, you always have bread in abundance - and so with everything else. If God so effectuates everything to infinity according to His very highest wisdom and endless power, can anyone then say that the everlasting and endless creations out of God are something pointless? Your own daily bodily needs teach you already the purest opposite, because without food you cannot exist! Do you now understand why God continuously creates endless quantities?"

<sup>6</sup> Said the now quite surprised Pharisee: "Yes, Lord and Master, this I can see now and deeply admire Your wisdom - I only have to express my opinion to the point that I start to dread the endless greatness and power of the Creator, and only ask You if God will continue to create forever; since according to Your words, creating never ends. I ask You to give me a light about that, otherwise I will become quite light-headed."

<sup>7</sup> Said I: "This you should have already derived from My explanation. If God is eternal, He certainly will have created since eternity! Because what should He have done for an eternity before the visible creation of this world, the sun, the moon and all the stars, for He was forever equally perfect?!"

<sup>8</sup> According to the Spirit, God is eternal and infinite. Everything originates and exists out of Him, everything is in Him, everything is the everlasting, endless fullness of His thoughts and ideas from the greatest to the smallest. He thinks about them in the clearest light of His self-consciousness and want them to become a reality, and then they are already that what they primordially had to be. He then adds the germ-spark of His love to the thoughts and ideas which He so to speak placed outside His personality, enlivens them so that they can exist like independent beings, and then guides them by His continuous and always increasing inflow, to the highest possible level of indestructible independence.

<sup>9</sup> These beings - because Divine Love in them guides and maintains them - are then by themselves full of creative powers, reproduce themselves and can multiply to infinity, and everyone going forth from them - like children from their parents - not only resemble their producers, but are also equipped with the same properties which serves the goal that the producer and the product through the quite easily possible increase of Divine love in themselves, can finally cross over out of matter to the pure, spiritual, fully God-resembling state but still forever remain individual, independent beings.

<sup>10</sup> As such the thoughts and ideas of God once placed outside Himself, are returning completely to God and in God, however not anymore as what they have been placed outside, but as fully alive, clearly self-conscious to themselves, independent and self-active beings who then, as completely independent from God, can exist, work and create by themselves - for which reason I have said to My disciples: 'Become as perfect as your Father in heaven is perfect!'

<sup>11</sup> I now do great things before your eyes and ears; but you yourselves will do even greater things in My name, which is the love of God in your hearts, without which nobody can work anything substantial for the eternal life, because the love of God is the actual indestructible life in God Himself and also in every being going forth from God.

<sup>12</sup> However everything, once physically created, comes in itself to an end, if it - fully matured through Divine Love - migrates in time over to the pure spiritual; and in that way, also this earth will not exist forever, but in time will migrate to the spiritual. However, according to the calculation of earthly time, it will still take for your present mind a very long time until the fire of Divine Love will have dissolved all matter into it's original spiritual state.

<sup>13</sup> The dissolving of a world will happen like the dissolving of every other physical being, whereby the external death will progress over time and become visible more and more. If you look at a tree, you will observe how it wastes away over time. It becomes old, rotten, only a few branches showing life while others have become decayed and rotten and in time fall off from the trunk. Over time also the trunk becomes rotten and dead and this continues until finally the whole tree becomes decayed, rotten and dead in itself. Yet a completely dead tree still has life-spirits in itself; therefore you will, if it lies in the forest thrown over by a storm, see a lot of moss plants and also other little herbs grow from it, also it's inner will be pierced by all kinds of worms, and a large number of insects will gnaw on the flesh and marrow for as long as there still is something to it, until after about a hundred years no trace of the tree can be found anymore.

<sup>14</sup> Thus it will also happen to a dying and finally completely deceased world, but just on a much bigger scale. However, where a tree dies, soon another grows in it's place. Hence also a world passes, but another and even several take it's place and adsorb the leftover life-spirits of the totally deceased and fully perished old world, for further nursing and development. And see, as such the actual creating never reaches an end, because also God can never stop, in His eternal, unlimited love and wisdom, to think, to will and to love!

<sup>15</sup> I think that this should be for everyone in the highest degree comprehensible! To whom this still is not sufficiently clear, for him I add the following to all this: Imagine yourself living in a world immortally forever in everlasting youthful strength! Will you at any stage want to stop thinking and wanting? Will you at one stage become completely inactive and not want to enjoy anything? Certainly not, but you will become increasingly active, and you will most eagerly try and use all means possible to prepare for yourself always more and greater life-comforts; because this love and the true life of love has it in itself that it never can rest, because life itself is nothing else than one activity after another.

<sup>16</sup> Therefore nobody of you should think that he one day in the beyond will find himself in an everlasting sweet rest; since this would be actually the very death of the spirit or the soul. The more spiritual a person in his inner becomes, the more active he will become, and this through and through. If this is already visible and clearly noticeable on this earth, how much more will it be the case in the beyond, where no heavy body restrains the activity of the soul! Now speak, if you have comprehended this well!"

- Chapter 227 -

**Not knowledge, but the act of love blesses the soul.  
On diligence and thrift.  
Fair wealth.**

<sup>1</sup> Said the beyond measure astonished Pharisee: "Lord and Master, only now I recognize that You must be full of the Spirit of God; because regarding such matters, only God alone can give man a true and fully right light! Where is the mind of even the most wise person of this earth, which he - through some experience and observations of the outer form of things - has made his own?! What is the small, limited person compared to God?! Thus can man never comprehend God out of himself and hence also not His everlasting rule and working and creating!

<sup>2</sup> I only wish that the whole temple would be filled with that light! However, that is totally unthinkable, given the general stubbornness of the temple! We seven have sometimes thought about such matters, of course more contra than pro, and how difficult was it not for us to enter this light! How would our colleagues and fellow priests fare, who have perhaps never thought about these matters - neither pro nor contra - but were only concerned about how to fill their stomachs even more! Oh Lord and Master, You will know best what You will do with the temple and it's utterly blind priests! In me a true horror rises, when comparing this light with the most cardinal darkness of the temple. How large and important does the likes of us in the temple think he is, and how endlessly small would he feel if he would be coming into this light!

<sup>3</sup> Oh David, how true you have spoken, when you said: 'Oh, how absolutely nothing are all people compared to You, oh Lord! Do not depend on the help of man; none of them can help you!' Yes, how much all the laws and selfish teachings of the temple yielded us, we only now recognize quite properly and will recognize this in future even better! Lord and Master, let Your Spirit never leave us!"

<sup>4</sup> Said I: "Who remains in My teaching, remains also in Me, and I remain in him; who however leaves My teaching according to deed, also leaves Me, and life is not in him. I am the true day of life. Who walks in this day, will not stumble - and who works in that day, will harvest the true reward of life.

<sup>5</sup> For you now know the most important issues; you will still have sufficient opportunity to learn all other things. However, knowledge alone does not provide the blessing, only actions!

<sup>6</sup> But actions exist twofold: actions for the world out of selfishness - and true actions in the world out of true love for God and out of love for the neighbour. From the first actions, man yields the judgement and soon everlasting death, but from the second kind of activity, the love and mercy of God and the eternal life of the soul.

<sup>7</sup> By that I do not say that someone should not work the earth with all diligence, and that he should not be thrifty: since I Myself recommend to everyone all diligence and a justified thriftiness. But one should do all this to have a justified supply to support the poor at every opportunity. Since what someone does to the poor in My name, I will accept as if he did it to Me, and I will bless Him here and there; but he who works and provides only for himself and his children, and is also not shy to collect unjust goods, should not expect any blessing from Me, and he will not last in the beyond in front of My judgement chair, but will be expelled to the dungeons of extreme darkness. There will be a lot of howling and gnashing of teeth, and such a soul will not that easily ever attain the full view of God.

<sup>8</sup> Who however, will cross over from his selfish thriftiness to full stinginess, is already here a devil in human form, who always opposes the Spirit of God Who is pure Love, and therefore is forever

excluded from any bliss. For as certain as there is a heaven, there also exists a hell which worm never dies, and which fire never extinguishes. Who goes there by his very own will, will never come out by his very own will - and this is the true, everlasting death of the soul. Remember this well, and be careful not to fall into the selfishness, self-love, jealousy, stinginess and haughtiness of the world! Since all other sins one can get rid of more easily than those just named.

<sup>9</sup> Look now at our Lazarus, who is now one of the richest persons of the whole of Judea - but he is not rich for himself, but for thousands of poor people, who always find work with him and a justified good accommodation; therefore he is blessed and even if he dies with regard to his body, I will still awaken him, so that he can continue living for the poor for a long time to come. And he shall not see, feel or taste death, but he will have a free choice to leave his body and enter My kingdom which is always open to him. In the dwelling where I reside forever, also he will reside forever!

<sup>10</sup> From this you can see that I am not only a friend of the poor, but also a friend of the rich, if they use their riches according to the true and right intentions of God. Who is rich should act accordingly and he shall live!"

<sup>11</sup> Said here Lazarus to Me in a completely humbled love: "But Lord, You only good One, what have I done good, that I, a poor sinner before You, am looked upon by You so mercifully!"

<sup>12</sup> Said I: "I know what you do and how; therefore do not be surprised if I provide you with justified praise in front of many people!

<sup>13</sup> To another rich man who also wanted to follow Me, but still loved his riches a great deal, I said: 'Sell all your goods, divide the yield among the poor, only then come and follow Me!' But because this person loved his riches a lot, he became sad and went away.

<sup>14</sup> But to you I say: Buy even more goods; for what you call yours, also belongs to the many poor which consume most of your goods!

<sup>15</sup> To a rich person who loves his riches too much for the sake of the riches itself and for the sake of himself, I say that a camel will more easily pass through the eye of a needle, than such rich person can one day enter heaven!

<sup>16</sup> But there are also some poor who come to the good-hearted and ask him for alms; and once they have received it, they waste it and on top of it are also extremely ungrateful towards their benefactor. However, no benefactor should make anything of it; since the less gratitude you will earn in this world, the greater your reward will be in the beyond; since thereby such rich people show that they resemble God Who also allows His sun to rise and shine over good and bad.

<sup>17</sup> Yes, I tell you even more: Do good to your enemies, pray for them who curse you, and bless those who hate and pursue you, and you will very soon gather glowing coals on their heads and turn their evil souls in the quickest way to become better and nobler! Lend your extra money to those who cannot repay you with interest, and invite those as guests who cannot invite you in return as guests, and you will thereby gather great treasures for your souls in heaven!

<sup>18</sup> If you are a rich man and someone comes to you again, to whom you have done good in the past and who has misused your goodness, admonish him with good words; however do not deny him your love! If he betters himself, you have done doubly good to him; if he does not better himself, do not become angry with him, for alongside physical poverty also exists spiritual poverty, which is always greater and more unfortunate than the physical."

## **- Chapter 228 -**

### **Love for neighbor. Knowledge of God and love for God.**

<sup>1</sup> (The Lord:) "It is written that one should forgive someone who has done evil to you, seven times; but I say to you: seventy-seven times seven times you should forgive your offender, before suing him in front of a judge! If he still does not better himself, expel him from the society. However, who does not count how often someone has offended him, also in heaven it will not be counted how many times he has sinned against God.

<sup>2</sup> If somebody asks you for a favour, do for him with joy even more than what he has asked you for! If for example someone would come to you in winter and ask you for a shirt - since you have several shirts, give him also a coat; and if someone ask you to walk an hour with him because he doesn't know the way, then walk two hours with him, so that you show him more love than what he is asking from you! What you have done more to someone, will be repaid to you in heaven ten-, thirty- and also a hundred times.

<sup>3</sup> For with the more true neighbourly love you do something for your fellow-man in need, the more you will be repaid multiple times in the beyond for what you have done. Remember this well all of you and act accordingly, and you will, as true children of God, have an eternal life and will harvest it's inestimable treasures! I tell you: A sun for him, who out of true neighbourly love has shared his mite with his neighbour and poor brother!"

<sup>4</sup> Said here the already quite believing Pharisee: "Lord, what should one do with a sun?"

<sup>5</sup> Said I: "Is the sun not the light of the day and doesn't it warm the whole earth and makes everything grow and prospers on earth by it's light and warmth? When I say : 'A sun for him who follows My teaching in every respect!' - I mean by that not a physical sun, but a fully spiritual sun in his heart, which means the full God-likeness of his soul. Do you understand this?"

<sup>6</sup> By the way, I also tell you that one day such God-resembling soul-spirits will also get to manage the physical suns, which means endlessly much; since thereby they also become the topmost leaders over all the earths orbiting a sun. And still others, more complete children of God are assigned to lead the central suns, from whom the leaders of the smaller planetary suns are receiving their instructions at special occasions. However, before one can do that, one has to have a full spiritual sun in his innermost being.

<sup>7</sup> For whatever you might want to look at, everything is guided by spirits, for which they receive from God the ability. And therein exists the bliss of every spirit, that he, equipped with all strength and power from God, can be active and serve God.

<sup>8</sup> You all are only placed over small things on this earth; however, who is loyal in these small things, will one day be placed over great things. But this I also say to you, that nobody can serve God and Mammon at the same time; with half the service not the one and even less so the other is satisfied. Do you understand this?"

<sup>9</sup> Said the Pharisee: "This I understand quite clearly; but I and also the others have acquired a lot of Mammon. What should I do with it?"

<sup>10</sup> Said I: "As you have acquired it, in the same manner you should divide it among those who need it! For who really wants to be My disciple and follower if he seriously wants it, will not have to worry about the following day, what he is going to eat and drink and with what he will get dressed, but he should diligently search for the kingdom of God and it's justice! Everything else which he needs to

live, will be given to him; since the Father in heaven always knows what His children need. He who feeds the grass in the field and provides for all animals food and clothes, will indeed provide more for those people, who walk in His love and His pleasure; for such a person is worth more than all the animals of the whole world. Do you understand this?"

<sup>11</sup> Said the Pharisee and also the other six with him: "Yes, Lord, also this we understand now and will do, as You have wisely advised us to do. Only here in Jerusalem, for the time being, we cannot do it that easily; but we will take all our belongings with us and will find plenty of opportunities where we will act according to Your advice - since everywhere the world belongs to God, and surely not less also all people! Lord, is this right?"

<sup>12</sup> Said I: "It does not really matter if you think of the poor here or somewhere else; however, for the table where the woman is sitting, who I today saved from the randy claws of the temple, some charity would be necessary. The woman and her husband are poor and the other men at the same table, too. The lost hundred pounds however, give to Lazarus, and he as a righteous brother to Me, will take care that these poor will be sufficiently provided for!"

<sup>13</sup> Said the Pharisees: "Lord, not only the one hundred pounds, but one thousand pounds of gold we are going to give to Lazarus, and he should work with and manage it according to Your will. For the light which we received from You, is worth endlessly more, and Your patience with us is forever priceless! It is good that we all are not living in the temple, because we ourselves are very rich, and hence we can do with our private money and treasures as we like. The considerable deposit in the temple is anyway gone. Because even if we honorary priests travel as missionaries, we cannot expect any reimbursement from the temple - however, also the temple not anything more from us than what it already received; and so we still want to hand over the money to Lazarus tonight. Is this acceptable?"

<sup>14</sup> I then said: "To ask Me about it any further is totally unnecessary; since you must realize that everyone earns even a bigger reward, the greater his willingness to sacrifice - and the more he does this with true love for God and his neighbour. Thus do according to your good will and you will be requited!"

<sup>15</sup> Here the seven asked for several strong men, who were sitting at the table with the woman, to come along and carry the money. Then all seventy-two in number got up and went with the seven and brought back the thousand pounds heavy gold, already after an hour. When all were back in the hall, they laid the one hundred bags of heavy gold in front of Lazarus' feet, according to My advice, and Lazarus thanked first Me that I regarded him worthy of the mercy to provide for the poor, and only then he praised the returned seven, that also they have recognized Me in their hearts.

<sup>16</sup> Hence also the poor thanked Me and one said: "Lord, if also we can become Your disciples, we waive this great support; for it is better to be Your disciple, than to own all the gold in the world! Because those who are provided for by You, oh Lord, are well-provided for, for all of eternity!"

<sup>17</sup> Said I: "Tonight is not the right time to talk about it - however, everything can still happen, since I will leave Jerusalem for some time, only after seven days. In the meantime, discuss the main content of My teaching with My disciples; what you still do not know, will be placed in your mouth at the hour when you need it.

<sup>18</sup> For now I say to you all: I am full of joy because of the good harvest I had today, and we will stay awake for this night, and everyone of you will nevertheless be strengthened in the morning, as if he has rested well for the whole night. Until morning we will still talk about several matters, which will place you on a higher level of recognition of God; since to recognize God as perfectly as possible, is a priority for every person.

<sup>19</sup> For who doesn't know God properly, can never completely believe in God, even less so love Him above all and therefore can also not completely share in the Spirit of God. Since from an incorrect recognition of God - because of the free will of man - in time all kinds of misperceptions are spreading among the people, which then sprawl like a thousand-headed Hydra, turning people into servants of idolaters and blocking their portal to the true eternal life, so that they then as souls in the beyond can hardly ever enter; for what a soul can achieve here in one day for it's life-perfection, it can in the beyond often not achieve in several thousands of earth-years. My old disciples have quite an extended knowledge about God; however, you new arrivals are altogether still very weak in it and I therefore want to strengthen you."

<sup>20</sup> Said all: "Lord, do this and do not keep anything from us, for we are thirsting for it like dry grass after an enlivening rain!"

<sup>21</sup> Said also the Roman: "Also we - even more so, since we are still complete novices in this most important recognition of all recognitions!"

<sup>22</sup> Said also Peter: "Also to us old disciples it will be of great use; since also we are still not firm about it!"

<sup>23</sup> Said I: "And what problems might you still have?"

## **- Chapter 229 -**

### **God the Father, God the Son and God the Holy Spirit**

<sup>1</sup> Said Peter: "When You were baptized in the Jordan by John, the heaven opened and the Spirit of God floated in the figure of a fiery dove above Your head, and from the sky one could hear in a clear voice the following words: 'This is My beloved Son Who pleases Me - You should listen to Him!' And also at another opportunity I heard the very same words, about which we would like to ask You for a closer explanation, but until now did not dare to. However, since You now want to guide us all to an even more correct recognition of God, I think that the time has come to give us an even greater light about it, of course according to Your Divine pleasure.

<sup>2</sup> Since for now You are for us only the true Son of the most High, as we know it from the mouth of the mother of Your body, how the archangel Gabriel appeared to her and has spoken to her: 'Be greeted you who has found mercy before God! The Holy Spirit will overshadow you, and you will give birth to a boy, whom you should call the son of the most High!'

<sup>3</sup> See, oh Lord, this and still many things we know and cannot ward off the opinion, that there exist a most high Father God in heaven. You are His Son, and this unmistakably - and a Third, most likely also God, equal to the Father and You, is clearly the Holy Spirit! Are we wrong, if also we want to ascertain our faith?"

<sup>4</sup> Said I: "To fully reveal all this to you, the hour has not yet arrived; but it will not have to wait too long. But I have told you several times already, when you were asking Me to show you the Father: Who sees Me, also sees the Father; since I and the Father are completely one. The Father is in Me and I equally in the Father. How could you have understood it differently?"

<sup>5</sup> Said Peter: "We also understood it likewise, and this like the other: You are always penetrated by the full power of the Father, whenever You require it on this earth, and as such the everlasting and infinite Father is also in You. You are His most perfect likeness. However, since the Father as the

infinite, everlasting and omnipresent God is also around You and especially surrounds You, You also have to be in the Father!"

<sup>6</sup> Said I: "Good - and what about the Holy Spirit? What do you make of him?"

<sup>7</sup> Said Peter: "Lord, with Him we all do not know what to do, although You said that man can be forgiven all sins, however, a sin against the Holy Spirit can never be forgiven. You are obviously not the Holy Spirit, since You said that sins against the Son can be forgiven. Now, who and what is the Holy Spirit? We saw him in the form of a fiery dove. Is he a third Divine personality kept secret to mankind since Adam, or is he one with the Father or one with You? He surely cannot be more holy than the Father and You? And still You say, that sins against the Holy Spirit can never ever be forgiven! He therefore must be the most holy of all heavens, however, clearly still unknown to us.

<sup>8</sup> You see from this that even we old disciples are still lacking a lot regarding the pure recognition of God, and we therefore have the fullest reason to be glad that You want to guide us deeper to an even more purer of God.

<sup>9</sup> Moses says very strictly: I, Yahovah, am your One and Only God! You should not make and think of any foreign gods alongside Me! But now, according to our limited perception, we have three - however, we only should believe in one God! About this, oh Lord, we are all in need of a brighter light; since none of us is entirely clear about this!"

<sup>10</sup> Said I: "You should believe in one God only, because from eternity there were never more than one, and there will forever never be more than one!

<sup>11</sup> However, your memory is not really your strongest asset, for asking Me what I have explained to you several times already at suitable opportunities - and you are still unclear about this main issue; for I have said earlier, the complete recognition of God is life's central issue, because without it not a true, but only a confused human life is possible, which is why I have shown to you from the very beginning what and who God is - but your memory is weak and short!"

<sup>12</sup> Said the disciples: "Lord, then strengthen our memory!"

<sup>13</sup> Said I: "Rather say: 'Lord, strengthen our flesh and our will!' - for the strength of the memory always depends on the strength of the will. Your souls are quite willing indeed; but your flesh is weak, and thus also your memory, which only will become stronger later, once I have sent the Holy Spirit to you. However, now pay attention with the greatest concentration!"

## **- Chapter 230 -**

### **The Trinity in God and man.**

<sup>1</sup> (The Lord:) "However, what you will hear now, keep to yourselves for the time being and do not make Me known before the right time! When the right time will come, you will be informed by My Spirit, which is the actual Holy Spirit.

<sup>2</sup> The Father, I as Son and the Holy Spirit are distinguishable one and the same from eternity.

<sup>3</sup> The Father in Me is the Eternal Love and as such the primordial Foundation and the actual primordial Essence of all things, which fills the whole of eternity.

<sup>4</sup> I as the Son am the Light and Wisdom, which goes forth from the fire of Eternal Love. This mighty

Light is the eternal most perfect Self-consciousness and the brightest Self-recognition of God and is the eternal Word in God, through Whom everything there is, has been created.

<sup>5</sup> So that all this could have been made, still require the mightiest will of God, and this is the very Holy Spirit in God, through Which the works and beings obtain their fullest existence. The Holy Spirit is the great pronounced word 'Become!' - and it is, what the Love and Wisdom in God have decided.

<sup>6</sup> And see, all this is now here in Me: the Love, the Wisdom and the Power! And therefore there only exist one God, and this is Me, and I only have taken on a body here, to reveal Myself better to you people of this earth, who I have created to My likeness, in your personality - as it is the case right now.

<sup>7</sup> That you also have exactly the same triunity in you as I Myself, will be shown to you in absolute clarity.

<sup>8</sup> See, every person has love in himself and according to such love, also a will; since love in itself is a desire and longing, and in this desire and longing lies the actual will. This is a property of all plants and animals and in a certain way also of all other matter.

<sup>9</sup> Even the most uneducated and coarsest person possesses love and will. But what does he do with it? He satisfies only the lowest and most physical needs, which instinctively translates from his raw love to his will, from which his mind obtains nothing else than a dark haze. Look at the works of such people, if they are not many times worse than that done by animals, whose love and desire is guided by a Higher Influence!

<sup>10</sup> However, it is completely different with the love and it's will of those people, whose mind has become a bright light; it penetrates the love, it's wisdom and thereby the whole person. Only now does love provide the pure means, the light or wisdom orders it, and the will turns it into action. Because man as the likeness of God also has such ability in himself, does he also consist out of three people, or is he only one person?"

<sup>11</sup> Said all, and especially the old disciples: "We thank You, oh Lord, that You have spoken so clearly; for this is not always Your way to speak and teach. Only now we fully understand the total unity of God, and as such You are entirely God, as we envisioned it quite often in our mind."

## **- Chapter 231 -**

### **The eternal and omnipresent nature of God in Jesus. The apparitions at the baptism of the Lord.**

<sup>1</sup> (The disciples:) "There now only remains one question, and we will then be quite in order!

<sup>2</sup> See, Lord, God - besides all His properties - is also endless and therefore also omnipresent! How is this possible with You, since You are present among us as a precisely defined bodily person?

<sup>3</sup> Said I: "See, you My old disciples, there again lurks an old memory failure on your side! Don't you remember when we travelled from Samaria to Galilee, that you have asked Me a similar question? And did I not prove to you by means of a sign with the sun, how I through My will am present on the sun just like everywhere else on earth at the same time?! And now you have asked Me almost exactly the same again! I also have shown it to you at Caesarea Philippi, at the innkeeper Matthias

in Capernaum, when I filled the very deeply sunken hole in a moment, and in Chotinodora with the idolized lake, and you still do not understand the secret of the kingdom of God and even less so the secret of God?!

<sup>4</sup> Is not My will, penetrated by the glowing Eternal Love and His flaming light, which is the wisdom of God, the for you so incomprehensible Holy Spirit, who, out of Me, forever and ever fills all infinity?! And through this My I, My 'I AM', and thus also through My being and existence I am present everywhere, just as I am now in My actual being, directly present among you. I have explained this to you, My old disciples and brothers, already several times, and you still have forgotten it; but will you now remember it?!

<sup>5</sup> However I will not always stay among you with My whole primordial Being, and yet I will as the very Same stay among you until the very end of times of this earth, which means with all those who will act and live faithfully according to My word!

<sup>6</sup> Because also this My human side I will turn into My primordial Divine through many sufferings and great humiliation still on this earth when the time has come, and then ascend to My God, Who is in Me, and to your God, Who is now among you and teaches you this with His mouth."

<sup>7</sup> Said some: "Lord, then it would be better if You would stay forever among us like now; since where You are, oh Lord, there is also the highest heaven, and we forever do not want any other!"

<sup>8</sup> Said I: "Here not your spirit is speaking, but your flesh, in which your souls are still deeply buried!

<sup>9</sup> Since the pure spiritual life of the soul in My kingdom is still totally foreign to you, you of course want to live here forever; however, if you would know that in one moment in My kingdom, you could experience more and indescribably greater bliss than in a thousand years with the healthiest body here on earth, you would not speak like this. You, My old disciples, I have given some foretaste - however your memory is always quite short, thus also in this matter. But I am not going to give any new proof about this matter now; because if one day My Spirit will come over you, He will guide you in all wisdom anyway!"

<sup>10</sup> Said here the still most difficultly believing Thomas: "Lord, why did we see the Holy Spirit in the form of a fiery dove, and why did we hear the voice of the Father from the open heaven?"

<sup>11</sup> Said I: "I knew that also you will still come with a question, and do not regard this unfavourably of you; since you belong to those who very seldom or hardly ever ask about anything.

<sup>12</sup> See, the picture of the dove represents for your limited senses firstly the great gentleness and secondly the great speed of My will, which is the actual Holy Spirit; since where I want to be with My working will, even in an infinite distance, I am already present and act.

<sup>13</sup> Regarding the voice from above out of heaven, it also was done by My Spirit, completely filled by My love going forth from Me, and which is intimately connected to My will in Me. The voice that could be heard as if from heaven, should indicate and teach to you, that everything true and Divinely good comes primarily from above, just like man only then becomes good in his heart, when man's heart becomes illuminated and thereby truly ennobled, if the mind is illuminated by God.

<sup>14</sup> Once the heart is illuminated and ignited in true love, only then it becomes light and alive in man. Then also your love will speak and say to you: 'The light in me is my dear son, who pleases me, to whom you all - which means, all my wishes, desires and passions - should listen!' - Now, what are you saying to this, My disciple? Is it so or not?"

<sup>15</sup> Said the disciple: "Oh, how could it be otherwise? In You, oh Lord, is the highest love and

wisdom! You can present everything to us in the brightest light; however, it would not be too wrong, if soon also other believers could understand this as we are?!"

<sup>16</sup> Said I: "For those who need to understand these great secrets for the time being, I now have given this explanation of the secrets of God. The others, who by a far cry do not understand earthly and worldly matters if explained to them, how are they going to understand deep spiritual things?"

<sup>17</sup> For children require different food than mature men. How will you manage to make him understand some deep spiritual matters, if he does not have the slightest knowledge about the earth which carries and feeds him, and even less about all the things the starry sky contains? To you however, I have taught all this, so that you can have a living concept about the greatness and the wisest order of God, and therefore you were able to also understand more easily such higher and purely spiritual matters; the others who are here however, already have had quite some experiences in this world, and therefore also have a foundation to understand something higher, for which however their great love for Me has mostly enabled them. And because of that I have explained to all those who are capable this high and deep secret; the others should wait until they receive it from My Spirit when they are capable."

## **- Chapter 232 -**

### **The nature of comets**

<sup>1</sup> Lazarus also now said: "Lord, recently in Bethany, You also have explained quite a lot to me about the starry sky; I also asked You about the comets which are quite feared by the people, and the answer is, most likely because of very wise reasons, still outstanding. Would You show me the mercy to give me a little light about that?"

<sup>2</sup> Said I: "Oh yes, and I will do this with great pleasure! See, according to My old - which means everlasting - order, no fruit is getting ripe on a tree all at once; similarly, also no central sun, no planetary sun and no earth like this one, is created fully completed in an instant, inhabited and covered with all kinds of fruit, but only gradually; for God really does not need to rush anything, for He has from one eternity to the next, time in abundance - although it is not beyond God's ability to create a sun or a whole earth or countless many of both kinds in an instant.

<sup>3</sup> Such a comet is thus a slow-growing sun, which forms from the light-material originating in endless space and meeting at a certain point, which then condenses more and more in the free ether and begins to transform from the original spiritual substance to matter and after for you unthinkable long time periods of time, becomes a true sun, from which - when reaching it's full ripeness - only then planets or earths, like this one, are born like chickens from an egg, however, initially also only as loose haze-masses with only very little solid body masses. They are flung out into the wide open space by the inner, great nature forces of the sun; and once they have according to their size and specific gravity reached a sufficient distance, they start to so to speak fall back into the sun because of the great and strong attractive force of the sun.

<sup>4</sup> Such a fall-back often lasts for thousands of earth-years. During that time, such a very young sun-child has become more and more dense due to light-substances accumulated from countless directions. If the comet, often after many years, comes close to the sun again from any direction, it will be seen by the people of this earth and also by the people of other earths as a star, normally with a long, light shimmering hazy tail. By virtue of a certain repellant force of the sun, it can however, never ever fall back into the sun, of which the repellant force - especially in the greater proximity of the sun - is caused by the very intense radiation of the light, and if such a comet as a

still quite lightweight body comes close to the sun, it moves away again with nearly the speed of light because it thereby got a new, violent push and disappears in the great depth of space, whereupon it on the most outer border of it's distance, starts to fall back into the sun again.

<sup>5</sup> You can have a small example on this earth when observing a large fire. The fire, the heat and the strong light drive a large amount of glowing sparks high into the air. Once they have reached a height where the upward force of the fire has no effect on them anymore, they fall back again, but as soon as they get to the proximity of the fire again, they are violently pushed away again and repeat their earlier path.

<sup>6</sup> All this however is founded in the primordial order, and everything called nature, must submit to these laws. Now you also know what the comets are, and can teach this to thinking people.

<sup>7</sup> Regarding however those comets which turn into suns, they never ever get close to another planetary sun, but float in for you immeasurable depths of space and will now and then be discovered during later times by deeply learned people with certain eye-weapons. Do you understand this?"

<sup>8</sup> Said Lazarus: "Lord and Master from eternity, that I have understood Your words in general, is certain; but I still notice quite considerable gaps, which I find difficult to close!"

<sup>9</sup> Said I: "And these would be?"

<sup>10</sup> Said Lazarus: "Lord, what such a comet is, I now understand quite well; but what is the tail? What does it mean? And You also mentioned that in later times that such deeply learned people will exist, who will invent certain eye-weapons, with which one can discover those large comets in the great depths of Your creation. These comets then turn after aeons of earth-years into new suns. What are the special circumstances about these eye-weapons? Of what will they consist? What will they look like and how will they be used? See, it itches me now tremendously to learn more details about it from You, who surely knows very precisely what the people will do after ten thousand years and endlessly beyond, and all the things they are going to invent! If it would be Your holy will, you could give me and all of us a little light!"

<sup>11</sup> Said I: "Oh yes, why not?! Since the more someone possesses true and right knowledge, the easier he attains a pure recognition."

## **- Chapter 233 -**

### **The importance of cognition.**

<sup>1</sup> (The Lord:) "Moses himself was a greatest expert in all possible faculties of human knowledge. In Egypt no even so deep mystery existed he wasn't privy to, and the old Egyptians also possessed such eye-weapons, however not as fully developed as the mentioned later scholars will possess, and therefore could quite well discover the planets and calculate their orbits quite accurately, of which still today the zodiac of Diadeira (Diathira) is a most clear proof of. The pure science and main knowledge was of course only in the hands of the priest caste; the common people had to be content with what the priests wanted to tell them.

<sup>2</sup> However, Moses, also a prince at the royal court, was initiated in everything, without becoming wavering in the least about Israel's faith which he learned from his mother, who was a fostress in the palace. And as such Moses could very soon attain an absolute pure recognition of God,

because his mind enjoyed a pure and right pre-schooling.

<sup>3</sup> Therefore I say to you, that a pure and well-founded knowledge of the whole earth - if possible in all it's parts - and it's movement including it's accurately measured size, and then also the starry sky in all it's appearances, can excellently serve the soul to attain a true and uniform recognition of God, since without it, no true salvation for man can be expected. Because only those who have truly recognized God, can come to God and are actually already with God; those however, who do not recognize God, cannot come to God, because they do not recognize God and therefore are not with God.

<sup>4</sup> Because coming to God means, to be already with God through pure recognition and love, since without the pure and true recognition, nobody can truly love God.

<sup>5</sup> What use is it to your soul if you believe in a God behind all stars, that He from there, like from an everlasting centrum, based on His almightiness hears and sees everything, creates everything, maintains and manages everything, and thus penetrates everything with His power and is omnipresence, but you still don't know God in the slightest way and in your soul you are even much further away from Him, as you imagine Him to be! Through such extremely misty night-recognition of God, you surely are still very far away from Him, can impossibly love Him, but can only have a half-believing vague notion and reverence of Him. And in this recognition- and soul state, nobody can be with God, and there can certainly be no talk of any true love.

<sup>6</sup> Or what would a marriage-ripe young man say, who likes some daughters in his surrounding and of which he could love one with his whole heart, if one would say to him: 'You, there is nothing for you here! In the farthest corner of this earth lives a bride for you, fall in love with her, travel there and take her as your wife!' Will he not ask you and say: 'Yes, where is it? Is it east or west, south or north?' And you will be unable to tell him any other truth than: 'Yes, this we ourselves don't know - however, she will be somewhere, just love her and search for her!' Do you think that the young man will ever fall in love with a maiden so far away, or will he play the fool for you to look for her in all four corners of the world? I say to you that he certainly will not do that! And it is not much better with the love for a totally unknown and somewhere endlessly faraway God.

<sup>7</sup> But what is then the other even worse result of that? Because the people cannot recognize and even less so love a too far and unknown God, they make for themselves gods more close by, which they then honour, love and worship, and to whom they bring all kinds of sacrifices. For the one true God they also build an empty temple, in which only a little light is allowed to penetrate - and this is then consecrated to the unknown God. The Romans have made from it their blind fate, which even rules above all their gods. From this it is clear enough to where a bad recognition of God leads the people over time.

<sup>8</sup> And because I, the always thought and believed to be so far away Jehovah, am now so close to the people, I gladly explain to you what can bring to you and your descendants the true recognition of God and the most loyal love for Him. And as such I briefly want to answer the two questions for you.

<sup>9</sup> See, the explained comet has at great distances from the sun, no tail at all, but only a kind of misty haze around it's core. Only when coming close to the sun, a tail forms as a result of it's very quick movement. Since by this quick movement, which with some comets is so extraordinarily quick in the vicinity of the sun, that it within a few moments can travel up to 80, 90 to 100,000 hours of space-ways, the extremely lightweight light-ether cannot move as quickly as the obviously heavier core and it's close-by layer of a surrounding denser haze, and thereby the same phenomenon occurs on a large scale, when one would take a still strongly glowing and equally strongly smoldering piece of wood and throw it for quite a distance through the air; you then would see that the smoke as a much lighter body, forms a similar comet tail behind the glowing flying

piece of wood.

<sup>10</sup> This atmospheric air is of course much denser than the pure ether; but for such a quick movement, also the ether provides some resistance. Since also the ether is bound in time and space and is therefore still something physical, although it's primordial elements compared to the dense materials of a earth world, are nearly weightless, just as the air of this earth, which already is quite a weighty body - otherwise it could not uproot the mightiest trees when moving violently - yet under water, it is completely weightless.

<sup>11</sup> But because the ether is by itself also something material, it can transform the haze of a comet during it's extremely quick movement into a trailing haze. That you will understand?!"

<sup>12</sup> Said now Lazarus and all the others: "Yes, Lord, You our only love, this is now sun-clear! If these things are explained in this way, then even a child can understand them! Then also this our earth was a comet?"

<sup>13</sup> Said I: "Very much so - however not born out of this sun, but from another much larger sun, it makes no difference; since also from the primordial suns, such earth-forming comets are flung with so much greater force into unmeasurable space, and come into the vicinity of the smaller planetary suns and are attracted by them; maintained and properly nursed by them as own children and developed into proper earth-bodies.

<sup>14</sup> This you now know, and as such we want to look at the coming eye-weapons according to Lazarus' wish. Now, to explain this matter to you will be somewhat difficult; however, we will see what can be done!"

## **- Chapter 234 -**

### **Inventions and their purpose**

<sup>1</sup> (The Lord:) "See, the old Egyptians understood to make a type of mirror, with which they could catch sunrays. All rays falling onto a large mathematical precise concave surface of such a mirror, were bundled together in a distance of 50-100 man lengths to a head-size, brightly shining, invisible point, and developed there such a high degree of heat, that white glowing metal would compare to it like cooling water. The very natural result of it was, that the object on which the glowing bright point was focused, would instantly turn into an all-consuming fire, as you, especially you Greeks and Romans, had heard often before.

<sup>2</sup> Now, how was this possible? Such a mirror receives a large number of rays and reflects them to a narrow space, while a flat mirror returns them the same direction as they came onto it's surface!

<sup>3</sup> If someone is standing in front of a flat mirror, he appears as big as he is; if he however stands in front of such a previously mentioned concave mirror, he would appear gigantic."

<sup>4</sup> Said the Roman: "Yes, this I know from my very own experience; because I have seen such a mirror in Memphis. It was made from a very hard type of black marble and was about two man-lengths in diameter. The surface was partly already a little matt; but as a whole it still reflected well, and if you stood in front of the mirror, one saw oneself in a colossal, gigantic size. Several of us have experienced it.

<sup>5</sup> There also exist a few people in Rome who make glass and afterwards pour it into all kinds of

moulds, amongst others also such, which are on both sides a little rounded (shaped like lenses), with which one can ignite a fire sponge, as can be found in Illyria, or ignite some very dry grass. Also the vestals (Roman female priests) used to ignite their lamps with this fire of the sun, if they so now and then got extinguished. If one viewed an object, which of course cannot be too big, through such a glass, it appears much larger than in it's natural size."

<sup>6</sup> Said I: "Now, there we already have the matter of the eye-weapons! Such a mirror or such a glass, of course of the best possible mathematical precision, is then partly already an eye-weapon.

<sup>7</sup> If later, through the influence of My Spirit, people will understand to make such mirrors and also such glasses of different sizes and of different focal distances, they will have the previously mentioned eye-weapons sorted out, by which means they will look at the starry sky, and there discover many things which until now, especially to most of the Jews, has been concealed.

<sup>8</sup> And I will allow such and still many other things to be invented by the people of later times, so that it will serve and also shall serve for the suppression and total annihilation of the false prophets, who will call out with great power and glory: 'Look, here is Christ!' or 'There He is!' - but then do not listen to them, and flee them like a breath of pestilence! Since everything they teach and preach in the schools and the temples, will be trifle and wrong, which will cause the biggest misery among the people that ever existed on earth. For many people will follow them because of the false signs and miracles which they will perform just like the Essenes and Indian magicians.

<sup>9</sup> Therefore I will then first awaken the true science and all kinds of arts among the people and only then add the absolute pure Spirit of truth from the heavens, and all the false prophets including their leader, will begin to howl and wail and curse all those to hell and intimidate them who turn their backs on them in every possible way. However, all this will be of no use to them, since all this is the everlasting downfall of the lie, which will perish before the truth like ice trying to present the solidity of a rock, but instead turn to water in the sun, whereafter it's hardness and solidity will come to an end.

<sup>10</sup> Deep in the north of this earth, where it is very cold, the Scythes are building winter-dwellings with ice. However, what will become of those huts, when the summer is coming, which is very short, though extremely hot? Within a few days, all huts are melted! And precisely the same will happen to the great, magnificent houses of the false prophets: before even knowing what is going to happen, their marvellous dwellings will be gone! Do you understand this well?"

## **- Chapter 235 -**

### **About the false prophets.**

<sup>1</sup> Said Lazarus: "But Lord, one cannot believe and assume that this Your teaching will ever become falsified! Since as we have received it from You, we will pass it on to our descendants, and nothing will be added and nothing will be taken away; we also can write and record word for word what we have heard and seen from You, and all our descendants will hear all this from point to point and act accordingly. I then do not understand how the rise of false prophets is possible!"

<sup>2</sup> Said I: "Just like you speak now, also the main followers of Moses have spoken, when also I on Sinai gave them the laws. The legislation, as you will know, lasted for seven full years and a little time and afterwards continued more in secret for another thirty-three years, but not for visibly for everyone anymore - and already during the first seven years, the golden calf was poured and worshipped! See, this is how the people are!

<sup>3</sup> That My teaching will be kept pure with you and also with a few of your descendants for quite a long period of time, I admit; but in general it will look quite differently!

<sup>4</sup> Wherever something great and extraordinary happens, it is exploited by lazy people and their sense of profit-hunger and greed and transformed into their earthly source of income - which is so true as the truth itself. To prevent such machinations, I had to allow angels of death to come into this world, who would kill in advance all those people - but that, according to the free will of man, would not be appropriate, just as it is not appropriate to destroy all the weeds on a wheat field with one blow, which would also not be good for the wheat field itself, because finally the weeds will become the fertilizer for the wheat field.

<sup>5</sup> Just as the weeds are allowed on the wheat field, also this will be allowed - however not without subsequent punishment following sooner or later. See, it can not be fully prevented!

<sup>6</sup> I therefore only say this, that all those, who now have the pure teaching from Me and later from you, should always be on guard to not fall into temptation; since the evil spirit moves around in the world like a roaring and hungry lion and tries to devour all noble and pure spirits. Therefore be aware of false prophets! That is all I can say and do for you against it.

<sup>7</sup> Asked Peter: "Lord, if they should appear at all in our times, how will they be recognized?"

<sup>8</sup> Said I: "By their fruit! On thornhedges no figs are ripening and on thistles, no grapes! I, with My teaching, am the only door to the sheepfold; who breaks into the stable from anywhere else, is a thief and a robber. I am the only right door, the way, the light, the truth and the life. Who wants to come to Me, must through Me and in Me walk My way, in My light, which is the everlasting, transforming truth in God.

<sup>9</sup> Every right worker is worth his remuneration; however the hireling, who allows himself to be hired by someone else, whose work it is, is seldom worth the hireling's wage. For he pretends to work for the sake of the hire wage only; but the employer is served badly by this. And thus and even worse shall be all false teachers and prophets. For their motive - like now with the Pharisees - will be Mammon; for his sake they will teach, prophesy stupid and wrong things, deceive the people physically - and even more so spiritually - will devour the goods of the widows and orphans and in return will assure them of heaven and will finally pursue those who remained loyal to the truth as the greatest heretics with sword and fire and say with great pomp: 'We are the true followers of Christ, the sun of God!' I say this to you in advance, so that you and your true followers will know how to behave if it happens - and partly has already happened!"

<sup>10</sup> Said Peter: "Lord, how could this possibly already happen?"

<sup>11</sup> Said I: "Very easily; for how many times have I already taught before a large crowd, and there were not only people among them who accepted the matter not for the salvation of their soul, but for the salvation of their money-bag. Some of the things they experienced themselves, some they were told by others, and most of it they made up themselves, thus heaping up lies over lies, then undertook journeys to all areas, presented themselves as My envoys and gained quite a lot of money that way. What are you saying about it?"

<sup>12</sup> Said Peter and John: "Lord, don't You have lightening and thunderbolts for such sinners anymore?"

<sup>13</sup> Said I: "Oh, Oh, are you children of thunder or children of God? Lightening destroys where it hits; but the children of God have another weapon and it is called: patience, gentleness and love.

<sup>14</sup> These people at the same time are still of the opinion that they are doing God a pleasing favour. You will quite often meet with such people, and many will convert. If we now destroy them with

lightening from the clouds, could you still convert them? Therefore do not immediately take shelter behind lightening strikes.

<sup>15</sup> Truth is the best lightening strike against such false teachers and prophets! You would be able to dry up all the seas of the world, rather than damming the stream of truth. With Me you will be able to achieve anything - however without Me, nobody can do anything; for I am the Truth, the Light and Life! Do you understand this well?"

## **- Chapter 236 -**

### **The Lord's spiritual omnipresence. The first shall be last. Caution against jealousy and arrogance.**

<sup>1</sup> Said Philip: "Yes, Lord, when You always stay with us like now, it would be alright; but according to Your repeated announcement, You will only stay with us for only a short while, and then it will not be so effective anymore, than when working visible among us!"

<sup>2</sup> Said I: "I will leave you physically, which means with the being of this My personality, since it must happen, so that I can prepare for you as well as for all who will believe in Me through you, an eternal, most blissful dwelling; however, with My Spirit Who fills eternity, I will remain with you until the end of the world, and this more effectively than now, and you will work even greater things than I Myself now.

<sup>3</sup> Who stays with My teaching, thus My light and thus the everlasting truth, in him also My strength and My powers stays. What do you want more?"

<sup>4</sup> Said Philip: "Lord, You Yourself, since we love You above all!"

<sup>5</sup> Said I: "Also this will be granted to you; for truly I say to you: Wherever one or two gather seriously in My name, I will be among them, and this either visibly or discernibly active in the spirit, and this will surely also be My Being?!"

<sup>6</sup> See, during later times, when the people will be more advanced regarding all kinds of sciences and arts than they are now, I will only very seldom appear visibly among them - however, the more concisely I will be working through My Spirit. And I say to you: These people will become even more blissful - because this what you see now, they will not see, but nevertheless believe undoubtedly and live accordingly! You love Me because you see Me; however, those of future times will love Me without having seen Me. How much will they love Me, once they are going to see Me in My kingdom! Therefore I already have shown you a picture, where was said: 'And so it can easily happen that the first become the last and the last, the first!' Since truly, it takes more not to see and still to believe and act according to the belief, than to see everything and only then start to believe and act accordingly! Are not all of you of the same opinion?"

<sup>7</sup> Said now Lazarus: "This is certain; to see nothing, however still to believe exceedingly firmly, has obviously greater merit than to see all the many signs and to hear the many speeches and teachings from Your purely Divine mouth, and only then believe, because it forces one with irresistible power to believe. And as such the weakest in the believe to You, oh Lord, and still act conscientious accordingly, will rather obviously deserve the highest heaven than one of us, who

has the strongest faith and deserves the lowest heaven. Oh, at least to me, this is very clear!"

<sup>8</sup> Said here the disciple Andrew: "Not to me! Can we help it that we are here on this earth at this very point in time? We will, during this first very critical time, have to carry quite a load and heat, and for that we should be the last without our fault? This really sounds somewhat strange!"

<sup>9</sup> Said I: "This only sounds strange to him who still hasn't understood My words! Is it then so bad if those people are seen like you the first and you first are not more than those who are the last?! Or, once you will be blessed in My heaven, will you therefore be somewhat less blessed if the last will be just as blessed as you are? See, how blind you still are!"

<sup>10</sup> I say to you: Jealousy unfortunately happens on earth - but there will forever not appear anything of it in heaven; since a jealous one will never get there.

<sup>11</sup> In heaven only he will be the first and the biggest, who will regard himself as the least and smallest; for this will be your fame, that all of you will become like children in your souls! Who will not become in his soul like a child, will not be able to enter the kingdom of God; since the road to heaven is quite narrow and is covered with all kinds of thorns. The greatest thorny obstacle however, remains haughtiness and a whole legion of it's varieties.

<sup>12</sup> Therefore everyone should watch out for ambition, because it is the father of jealousy, selfishness and finally, if it has found the right nourishment, the thickest haughtiness, which has it's primordial home in hell! Have you, My disciple, understood this?"

<sup>13</sup> Said Andrew: "Oh yes, and I thank You, oh Lord, most fervently for this Your so salutary instructions!"

<sup>14</sup> Said I: "Everything is all right again. Who will act accordingly, will harvest the eternal life."

## **- Chapter 237 -**

### **Heaven and hell**

<sup>1</sup> Here the Roman came to Me and said: "Lord and Master, that everything, from the biggest to the smallest, in the whole of infinity is known to You, I am fully convinced of, and nobody can take away from me this most blissful conviction! However, at several occasions there was mention of 'hell' - and I must openly confess that I not know at all what I should make of it. Is it a very dark and miserable place, where the perpetrators forever are tormented or tortured on end for their sins, or are all the great tortures in the end, judging according to Your everlasting love and goodness, only external means to finally guide even the most evil spirits after unthinkably long periods of time, back to the true recognition? Where is this unblessed place and what does it look like?"

<sup>2</sup> Said I: "My esteemed friend, about this you can obtain all the most precise information from My disciples - for I have shown everything to them - however, there are still some additional issues within the everlasting love and wisdom of God, which you, even if I would tell you, could never understand. By the way, hell by itself is just as little a specific place as heaven itself - however, hell as well as heaven are depending completely on the innermost state of man.

<sup>3</sup> As such an angel and the worst devil can stand or sit next to each other, but spiritually they are still endlessly far removed from each other, and the angel is, unimpaired by the physical closeness to the devil, still in heaven - and so also the devil is located in hell and does not know the least

about the so extremely close-by standing angel. Although you cannot understand it that easily; since spiritual conditions are quite different from those here on earth.

<sup>4</sup> However, to a very attentive observer there also exist some similar appearances, which are standing in precise correspondence with those of the beyond. For example you can be physically close but spiritually very far from a person who is internally your biggest enemy, who day and night studies how he can harm you in the most sensitive manner. He cannot stand you in your high office, because he wants to hold the office himself; but he is earthly clever and knows how to hide his inner disposition from you, so that you in no thinkable manner can anticipate it. If you come to him, he will receive you with the greatest politeness and show you all the honours, where in reality - when there would not be such austere penal laws - he would have killed you straightaway. But he thinks by himself: 'You are now high up and I still down below! You still must help me to get up, and once I am high up, there will be opportunity enough to throw you into the abyss!' See, this is a complete devil and is already with body and soul in hell, while you as an always honest and upright man, are already located in heaven.

<sup>5</sup> Now look, when you and your evil neighbour are standing next to each other, physically seen heaven and hell are next to each other; but hell can still cause no harm to you, because the law forms a harsh and impassible partition between you two. However, how sky high different are your moral states and how far away from each other!

<sup>6</sup> See, here you have a picture of heaven and hell, how they are different and separated from each other! And now I will give to you another example how hell is constituted in itself; and thus pay attention!

<sup>7</sup> Imagine two people - say two neighbouring, extremely proud and power-hungry kings! Externally they are the best of friends. If one visits the other, they outbid each other with respect and embrace and kiss each other as the best and most intimate friends; but secretly, each thinks by himself: 'Oh, if I could soon see you crushed in the dust beneath my feet!' Both are only waiting for a suitable and favourable opportunity to totally destroy his above-all-hated neighbour. He who already really desires to start a war with his neighbour, also soon finds a reason for it. In short, soon both attack each other in a war and the stronger conquers the weaker and he is left no other option than to flee.

<sup>8</sup> After only saving his skin, he hastily goes to a third even more mighty neighbour, tells him his misfortune, betrays to the smallest detail his former friend and makes recommendations to the third on how he could very easily be conquered and offers himself as a leader to do so. Soon, mercenaries are hired for good money, and the former conqueror is unexpectedly attacked and robbed of all his property and lands. If the second defeated king can still save himself by fleeing, he soon will find a fourth who will attack the third to possibly defeat him and the story then comes to an end for while. The defeated however do not rest in themselves, but each search for an opportunity to take revenge in an unprecedented manner on his former conquerors. And see, in this way such a purely hellish soul is driven further and further by it's inner evil worm, which never dies!

<sup>9</sup> And as you have seen with the example of the two kings, all of hell is constituted. How do you want to work a betterment in their black beings?! How do you like this matter?"

## - Chapter 238 -

### The fights in hell.

<sup>1</sup> Said the Roman: "Yes, Lord, if this is what hell looks like, then of course no end can be reached in eternity, and the matter looks quite differently as what I have ever imagined it! Such spirits, according to their inner most evil state, will therefore never be able to become inhabitants of heaven?"

<sup>2</sup> Said I: "Defenitely; even when left for thousands of eternities under such circumstances, they will never become better, but forever only worse! However, imagine now countless many such spirits, who are filled by nothing else than the most limitless selfishness and the most boundless haughtiness, how they act among each other! In addition, imagine still that they are totally free in the beyond, where no law in any way binds them, and everyone can do what he likes! If you imagine this quite vividly in your soul, you will see an anarchy of which no example can be shown on this earth.

<sup>3</sup> Everyone wants to be the highest lord; only those who are equally evil and false, gang up against others, who share the same evilness and falseness, and there forever exist quarrels, brawls, wars and mutual mutilation of the most horrific kind. And once the mutilated are collecting themselves again, they really become greedy for revenge and try with their presentations and arts of deception to make themselves noticeable as all kinds of magicians and artists. Once they thereby have acquired quite a large following, then woe those who have mutilated them!

<sup>4</sup> And in such fashion there exists for every kind of evilness and falseness large societies, who for only a short while stay together in their pretended harmony. Once they have attacked any other society, broke it up and looted them, then everyone wants to be the leader when the loot is divided and thus insists on the biggest share. Thereby the winning society starts to quarrel among each other. First lots are drawn. If one is given the biggest share by a lot, then all kinds of other hellish tests are assigned to him, to see if he dares to pass them. Great promises are made to him, even to become king and god of all societies. If he does not want to undergo the trials, he will be given the smallest share of the loot, which already secretly enrages him; if to the contrary, he accepts the trials, he is dreadfully tortured and must tolerate all kinds of abuse and endure the biggest pain.

<sup>5</sup> Now your Roman proverb applies: *Aut Caesar, aut nihil* (Either Caesar or nothing! - which means 'everything or nothing'). Should he accept the trials, and he endured them, he becomes a *pro forma* king - however, this honour does not last for very long. Soon mutinies arise and the tortured king is demoted, and a dictator takes his place and promulgates constitution upon constitution, whereby each spirit provides for himself as much as possible. This then is not right to those who are served less, and this again produces new conspiracies, which soon leads to an opposing mutiny of a most horrific kind. And in this way, order can never be achieved.

<sup>6</sup> From time to time also better teachers are sent to such broken societies; but they are treated nearly not much differently than the angels experienced in Sodom and Gomorra. The evil spirits want to use them - as strong beings - to destroy all their enemies. From this you can see what the betterment of these spirits entails."

## The second creation of God

<sup>1</sup> (The Lord:) "All the infernal spirits know quite well to disguise themselves. Outwardly they often appear to be angels, but internally they are similar to tearing beasts. Their ability to disguise goes so far, that they could even deceive angels, and I mainly have come to this earth in the flesh, to forever build a dam for hell, which in all eternity can never be overpowered.

<sup>2</sup> I as God from eternity, could of course destroy hell with My will, but with it also all of creation. But what then? Start a new creation? Yes, yes, that would work; however, a new creation of physical worlds is in no other order thinkable, than is the present one, because matter is the firm and necessary judged means for a being destined to become similar to Me in everything, as fully isolated from Me, to undergo a will freedom trial, to attain the true life-independence.

<sup>3</sup> It is therefore better to let everything prevail, but in a well-separated order. This could only be established by Me becoming a human Myself, penetrating all matter Myself and thereby enable all it's still so old, judged spiritual content to become blessed.

<sup>4</sup> And this is the second creation, which I already have foreseen from eternity, without which never a person of this earth or from any other earth could become completely blessed; since prior to this My descent to this earth, I forever was an invisible God, as it also says in Moses, that nobody can see God and live. But from now on, I am a visible God for everyone, and everyone who sees Me, lives and shall live forever.

<sup>5</sup> Redemption firstly consists of My teaching and secondly in this My incarnation, through which the so prevailing power of the old hell is totally broken and defeated.

<sup>6</sup> The prophet Isaiah has already indicated this when he in chapter 63, verse 1-9 says: 'Who is He who comes from Edom, sprinkles the garment from Bozra, honourably walking in His clothes, in the greatness of his power?

<sup>7</sup> I, who speak righteously, large to save!

<sup>8</sup> Why are You reddish in Your garment and Your garment as the treader of a winepress?

<sup>9</sup> I treaded the winepress alone and no-one from the people with Me! Therefore I crushed it (hell) in My rage (justice) and crushed it in My fury (the highest order of the Divine wisdom). Therefore victory is sprinkled on My garment (the truth of the teaching and faith); since the day of My revenge is in My heart, and the year of My released has come. My arm brought Me salvation (the human side of the Lord); descending to earth I conquered it (hell). He spoke: See, My people are those children (deceived by hell), therefore I became their Saviour, and because of My love and My mildness, I have delivered them.'

<sup>10</sup> And further you find in the same in it's 59th chapter: 'He saw that nobody was there (which means no love and no truth) and was surprised, that no representative had been there; therefore His arm (the human side of the Lord) brought Him salvation, and justice raised Him up (the Divine order in the human side of the Lord). Therefore He dressed Himself with justice as an armour and the helmet of salvation on His head and put on the garment of revenge (truth) and covered Himself with zeal like with a coat. Then a saviour came for Zion!'

<sup>11</sup> In Jeremiah you read (chapter 46): 'They are in despair; since it's (the hell) heroes are beaten. They fled to escape and did not look back. The day (to the honour and praise) of the Lord Jehovah Zebaoth, a day of revenge, on which He will take revenge on His enemies and His sword feeds

and satisfies itself.'

<sup>12</sup> And in the 45th Psalm, verses 4-8, you read the quite striking words: 'Gird the sword (also the human side of the Lord) around the loins, Mighty! Your arrows (the truth) are sharpened. Nations (of hell) will fall under You - [those] who are out of the heart enemies of the king (the good and true). Your throne (the church of the Lord) for the future and eternity! You loved justice; therefore God has anointed You.'

<sup>13</sup> There are many more such places where it is shown that I mainly have come in the flesh into this world, to stop the immense infringement of hell forever."

## **- Chapter 240 -**

### **The relationship between hell and the world**

<sup>1</sup> (The Lord:) "However, nobody of you should ever think as if I had once created hell! This is far removed from Me and from you all! You also should not think that it is a place where the malefactors of this earth are punished! It has formed by itself from the many human souls, who on this earth in the flesh spoke mockingly against every Divine revelation, denied God and only did what pleased their outer sensuousness, and finally demanded divine admiration and taught all people through their servants, that they themselves were gods and that all people should worship them, like Nebukadnezar did in Babylon. They again invented idols and forced the people to worship those and bring them great offers; who refused, was gruesomely tortured.

<sup>2</sup> From this you can see, which power hell exercised over the world and that it now was high time for Me to come down into matter Myself, to break through this old but necessary judgement with all My fullness and by that build a dam for the self-created hell, which it will never be able to break as it was the case until now.

<sup>3</sup> I, the most Holy, had to clothe Myself with the unholiness of the human or creatural weakness, in order to be able to get close to hell as a strong hero, to conquer it. I now have come close to it, am in it's midst, and all devils and Satans flee before Me like loose chaff in a gale.

<sup>4</sup> And thus I have shown to you in an example what hell is, what it did, partly still does, and what salvation is. Have you understood this at least in some way?"

<sup>5</sup> Said Agricola, now quite surprised: "Such description of hell has never ever come to my ears before! We Romans have visualized it underground, especially at those places where it, like with us, exists such mountains which always smoke and from time to time spit all-destructive fire-masses. Ah, but now the matter looks very much different! Then the whole world with loose mankind is a perfect hell; since in this world occurs exactly as You have described the activity of hell to us!"

<sup>6</sup> Said I: "Yes, My friend, the world and hell are one like body and soul are one. The large hell-soul uses the external world in precisely the same manner as the soul uses it's body. If the soul is an angel through it's love for God and for it's neighbour, also the body will do good, because the soul which enlivens the body, does not want to and can not do evil; if the soul however is already a devil, also it's body will do likewise.

<sup>7</sup> Therefore I came into this world-body to drive out all the legions times legions of devils. I yesterday gave you a small example with the maiden, of what I do on a large scale. I will now

sweep the house clean of all the old devils; but if the people will not hold onto it, they soon will be finished with a new hell and it's devils, and they will soon enter the cleaned house and generate conditions in the world which will be worse than how it was at first prior to My arrival.

<sup>8</sup> For as before, also now and in the future, every soul must go through it's will- and recognition freedom trials in the flesh, and this can never ever happen without the admitted temptations for the good and for the bad. But now the people have through Me the help in their hands and can always most effectively defeat the attacking hell, which is the very result of My redemption. However, who will not do this, will become even more servants of the new hell, than were the old ones until this time."

<sup>9</sup> Said Agricola: "Yes, Lord, it then would be better to immediately destroy such new hell-souls after their bodily life?!"

<sup>10</sup> Said I: "Yes, My friend, this cannot be done; since all souls, good and bad, are out of Me; and as nothing out of Me can ever be destroyed, also not the most evil soul - for every soul will continue to continue living according to it's love. Do you, My friend, understand this a little?"

<sup>11</sup> Said now all: "Lord and Master! This matter is now very clear to us; but now another matter rises in us, this means a very own, sad feeling in our soul begins to stir, and this inevitably for two reasons: The first is that we are clearly living in the most perfect hell with body and soul, and the second is, that always the by far greater number of people of this earth will clearly become nothing but spirits of hell, and this apparently forever. Is there for such hell-spirits in all seriousness also with You, oh Lord, no conceivable help possible anymore?"

## **- Chapter 241 -**

### **Lazarus wants to help the sinners**

<sup>1</sup> Here the Pharisees and scribes, because in all secrecy they were not very content with the explanation of hell, said: "Ah, regarding this we are not concerned at all and leave it to His goodness and wisdom! We have grumbled when He accepted many sinners and tax-collectors, who were not really heavenly spirits, and thus He will also find a way out for the real infernal spirits! For in His wisdom there will still be hidden many things which He will not reveal to us. What we need, He will reveal to us; however, what we do not need, we do not have to be concerned about. If a devil out of his own will is so blind and stupid and does not want to accept any light - now he then should stay a devil forever! If he always has the opportunity to improve himself, and he is not lacking the reason and mind to do so, as well as the will, but still does not want to accept the good and true and so to speak finds honour therein to oppose the will of God, now, the fool should continue doing so, and God and all blessed spirits will not loose anything thereby! This is our quite sober opinion."

<sup>2</sup> Said Lazarus: "Yes, yes, your opinion is quite right, and also the Romans are quite right where they say: 'No injustice happens to those who want it!' - but I say: Thus speaks only the dry, legal philosophy of the world. However, if I see a person who out of despair wants to kill himself, or I see a very inexperienced person, who collects poisonous berries to feed himself, it is my human duty not to allow anyone to do what he intends to do, but very seriously keep him from what he wanted to do and to teach him about the results what this and that might hold for him.

<sup>3</sup> Of course, if I do not know and see where a person is endangering himself because of his actions, I do not have a feeling for him and also cannot help him; however, wherever I can see,

know and feel, I am not allowed to let an even still so stupid and willful person expose himself to his downfall through his own will, and a feeling soul cannot be indifferent if among a thousand people, nine-hundred-and-ninety-nine are lost or not. And therefore I can only praise all those who are feeling sad when recognizing that so many are as good as lost forever, and I find it quite natural that these noble feeling people have expressed themselves in front of the Lord. For we can expect with the greatest certainty, that He also in this regard will give us the right explanation, even if given in another parable. Lord, have I assessed this correctly or not?"

<sup>4</sup> Said I: "My dear brother Lazarus, you have assessed this quite right! All Pharisees and scribes can grumble about it, I am still the only Lord and can do what I want, and nobody can hold Me responsible and say: 'Lord, why are You doing this and that?'"

<sup>5</sup> But I want to give you a few parables about the true mercy of God, and then you can judge for yourself, what this is all about. And thus listen to Me!"

## **- Chapter 242 -**

### **Three parables on the mercy of God. (Luke 15) The secret of love.**

<sup>1</sup> (The Lord) "Where among you is a person, who has one hundred sheep, and if he has lost one of them, would not immediately leave the ninety-nine in the desert and go back to search for the lost until he has found it, and when he found it, places it on his shoulders with joy? And if he arrives back home, he will invite his neighbours and tell them: 'Rejoice with me, for I have found my sheep, which was lost and thus I am giving a feast!' I say unto you that there shall be joy in heaven over one repenting sinner, [more] than for ninety-nine righteous who have no need of repentance.

<sup>2</sup> And I say to you: There will also be more joy about one sinner who was lost, if he seriously bettered himself, than about the ninety-nine righteous who never needed penance!

<sup>3</sup> Or, what woman having ten coins, if she lose one coin, does not light a lamp and sweep the house and seek carefully until she find it? And having found, it she calls together her friends and neighbours, saying: 'Rejoice with me, for I have found the coin which I had lost?' Thus, I say unto you, there is joy before the angels of God for one repenting sinner.

<sup>4</sup> And I say to you: There also will be a great joy in heaven among the angels of God about one sinner who was lost, but could be found again through true and serious penance!

<sup>5</sup> And listen further to another very meaningful parable! There was a very respectable and very, very rich person who had two sons. And the youngest son went to the father and said to him: 'Give me the share or the value of my goods which is my inheritance; because I want to move away and make my fortune in the world!' And the father divided the goods of the sons and gave to the younger his share.

<sup>6</sup> And soon afterwards the younger gathered all his belongings and moved far away from country to country. And when he found a place which his senses liked, he squandered his money. And when he soon used up all his possessions, the country was struck by high inflation and he started to suffer. Thereupon he went to a citizen of the same country who sent him into the field to look after his swine. When looking after the swine for a few days, he became very hungry and he desired to fill his stomach with the draff which the swine used to eat, but nobody gave it to him.

<sup>7</sup> Since he suffered a lot and in the highest need had only roots and grass to eat, he finally turned into himself and said in his thoughts: 'How many dayworkers does my father have at home, who have bread in abundance and I perish here because of hunger! I want to get ready and move back to my father and say to him: 'Father I have sinned before you in heaven!' I am not worth being your son anymore; just make me one of your lowest dayworkers!'

<sup>8</sup> And thus the son travelled back to his father. But when he was still far away, the father already saw the son, and he felt sorry for him. He thus ran towards him with open arms and put his arms around his neck and kissed him. But the son said to the father: 'Father I have sinned in heaven and before you; I am not worthy to be called your son anymore!' But the father said to his servants: 'Bring immediately the best clothes and dress him and put a ring on his finger and put shoes on him! And bring a fattened calf and slaughter it and let us eat and be happy! For this my son was dead and has become alive again, he was lost and found back again! Thus let us sing and be happy!'

<sup>9</sup> However the oldest son was in the field and when he came home, he heard singing and dancing. And he called one of the servants and asked him what was going on. And the servant said to him: 'Your brother has returned, and you father has slaughtered a fattened calf for him, since he found back his lost son.' Then the oldest son became enraged and did not want to join. But the father went outside and asked him about it. And the eldest son answered and said to his father: 'See, for so many years I have served you and have never transgressed your commandments, but you never have given me even one goat, so that I could rejoice with my friends! Now that this your son has come back, who has squandered his possessions with whores, you have slaughtered for him a fattened calf!' 'My son, you are always with me' - spoke the father - 'and everything which is mine, is also yours!' Therefore you should be happy; since this brother of yours was dead and has become alive again, and he was lost and is found again!' Then also the older brother went in and was very happy about the younger brother.

<sup>10</sup> See, these parables tell you everything, which those need who in their hearts in their love resemble the Father in heaven; who only is stuck in wisdom, do not feel the great need of love of the Father.

<sup>11</sup> David, the man after the heart of God, also had two sons whom he loved very much. Although he was pursued by Absalom and he opposed him (David) with all power to defeat him, what premium would he not have paid to him who could bring back his beloved son alive! Solomon was wisdom himself and was always around David; but David's love and inclination was towards Absalom.

<sup>12</sup> Oh My beloved, this parable says endlessly much! What joy will David's heart feel, if his lost son could be brought back to him alive!

<sup>13</sup> Oh My beloved, in love there are still many things hidden, what no wisdom has ever fathomed; therefore is the Father as the Eternal Love also bigger than the Son - Who, as His light, is before you.

<sup>14</sup> Therefore I say: many things are impossible for even the most wise people, which by God in His love is still possible! Do you believe this?"

<sup>15</sup> Said Lazarus now full of joy: "Lord, we thank You most fervently for this message; since who is not hit with the sevenfold darkness of the soul, must most tangibly recognize what You wanted to indicate by this. At least I have understood You most clearly and this will be the case with many."

<sup>16</sup> Said nearly all who were present here, that they understood what has been said quite well.

### **The consequences of the wrong conception of the world beyond.**

<sup>1</sup> Only the Pharisees were not in agreement and the scribe said: "This matter sounds of course quite hopeful; but it does not agree with the concept of an opposite eternal reward. Since if the good person is compensated for his good actions, for his patience of pain and suffering of all kinds with an eternal reward, also the evildoer, living in continuous luxury on this earth, should receive eternal punishment.

<sup>2</sup> And if one would preach to the people that finally also from hell a redemption is possible, then there will be even more evildoers on earth! Now, the fear for an everlasting punishment in hell prevents many people from committing evil actions, and the hope for reaching everlasting bliss, encourages people to do good! But if we accept that also the damned have a possible chance to become blissful, then also the good will turn more and more to them, and the pure good will become as scarce as diamonds on earth. This is quite a consolation for a weak heart - but the feeling for justice is thereby diminished. This is my very straight opinion."

<sup>3</sup> Said I: "For you it might be straight, but for Me it is very crooked! If you believe that either hell or heaven are serving as a motivation to prevent people from doing evil and guide people to do good, you are still filled by an utterly wrong belief; for the very evil person laughs about your hell and your heaven, and the very good is good also without your hell and without your heaven. Since heaven and hell as stated by yourself, are really suited to make every person as evil as possible.

<sup>4</sup> Since who does good for only the reward, lends his money against high interest, and who does this, has no neighbourly love and even less so any love for God. For who does not love his neighbour, whom he can see, how can he love God whom he cannot see?

<sup>5</sup> But let us take away heaven and hell and look then at your devout people! They will begin to rage and rave even worse than an extremely profit-greedy broker, for whom his debtor has run away with his loan money; and because they do not have to fear punishing hell anymore, such people can only be restrained by sanctioned worldly laws.

<sup>6</sup> Already in the beginning the people acted badly, when the elders described to their children hell as hot as possible and painted heaven with all colours of light and all-indulging comfort for human senses. They thereby worked in a kind of fear for God, which however never turned into any true love for God and the neighbour because hell was much easier to attain, but it degenerated into an even bigger fear in weaker souls and with the stronger souls of more inner light, it resulted in a complete indifference towards God and towards their fellow-men. For these stronger persons believed for themselves in nothing, but they played along *pro forma*, to keep the common people in their belief, so that they would not rise against those for whom they had to work, so that they could prepare for themselves a heaven on earth *non plus ultra* - for the lost believe in a God, heaven and hell.

<sup>7</sup> The further result of it is the current almost complete godlessness among the people, who long since would have risen with the greatest rage against the ruling people and would have asked them for the reason why they have to serve and submit to them, if it wasn't for the worldly laws of Rome sanctioned by the sword preventing them from doing so.

<sup>8</sup> See, all this is a result of such feeling of justice in the human soul, which always, just like you, preach to the people with the sharpest words, that God always rewards the good in heaven, but as a consequence of His relentless justice, He also punishes the evil forever in the most terrifying hell with most unheard-of tortures forever without any relief!

<sup>9</sup> Oh you fools! Does there exists a father with only a little love for his children, who would throw one of his children who committed a mistake against his order, for the rest of his life into a dungeon and on top of it punishes him daily for as long he lives?! If no human father could do this - who basically as a person is bad - how much less will the Father in heaven Who is the eternal and purest love and goodness Himself, do such a thing!

<sup>10</sup> Or just imagine for yourself a truly wise and quite reasonable person on earth. Will he ever approve of an eternal punishment for a sinner, or will he award such punishment to anybody? Surely not - and even less so the most wise God!

<sup>11</sup> But I say to you, that in the future among My true followers, no punishment - not even temporary penalties - should exist, although until now it was said: 'A life for a life, an eye for an eye and a tooth for a tooth.' If someone slaps you in the face, do not hit him back, but hold for him the other cheek, so that he can give you another slap, otherwise he cannot have peace with you, so that there will be peace and unity between you! If someone has struck you and you have lost an eye, do not do the same to him, but forgive him and as someone suffering, you will better his heart. Never repay evil with evil, and as My true disciples, you will have peace in the world and thereby show that you are truly My disciples!"

## **- Chapter 244 -**

### **About judging and punishments.**

<sup>1</sup> Said now the scribe: "Lord and Master, I can see now that only You are extremely good and true, and it is best to behave and to believe and to speak, as You have explained everything from bottom to top! Only with the abolishment of the capital punishment I cannot completely agree; for if on the life of a person is not again placed the life of the murderer, soon nobody would be sure of his life anymore. Only the certain capital punishment prevents many from committing the greatest atrocities!"

<sup>2</sup> Said I: "Yes, this is again your opinion, however I have in this regard a completely different opinion! One tiger bears another, equally so a lion, a panther and a hyena.

<sup>3</sup> If a raw, entirely beastly neglected person, driven by his beastly passions, kills a person, the killed would have the actual right, to also kill his killer; however, a third, to whom the killer has never done any harm, has actually no right at all to take revenge on the killer on behalf of the victim. However, since such an human beast can also become dangerous for other people, he can be hunted down. If he is caught, he should be held in a good prison, be given education and attempts should be made to make a person out of him! If this is achieved, you have turned a devil into a human, for which you can expect more of the true life reward in you, than having the murderer killed. That would be one of the very best ways to handle a murderer.

<sup>4</sup> Or in another case where the murderer is a too much of an incarnated devil, hunt him down; and if you have caught him, ask him for the reason why he has committed such atrocities, and if he feels remorse about it. If he speaks the truth, then do as I have explained previously; however, if he lies about the deed and does not answer you properly, despite you being convinced that he is the culprit, then make sure that he will in the future not be a danger to society anymore, however, not by killing him, but by means of a strong prison, by blinding his eyes or by banning him to such far-off area somewhere along the coast, from which place no return is possible for him.

<sup>5</sup> This is My advice on how you should behave in such a case as My true disciples. You can better

and clean your society from perpetrators; but you should not set up a court! Since he who judge, will one day also be judged by Me. However, who does not judge, will also not be judged by Me. If you curse and damn those who sin against you, you one day can expect the same from Me; but if you walk in My teaching, you will not be damned and cursed.

<sup>6</sup> You should not even say to your brothers 'Raka' (a backstabbing, treacherous person. - J.L.); since thereby you already make yourself guilty of judgement, because, if you mean it seriously, you have cast a judgement over a brother. Even less so should you say to a still stupid brother with all seriousness that he is a fool; for if you are wiser than he, you are that out of the mercy of God. Have you become proud about it, and if it happens that you are ashamed of the fool, does not want to speak to him and say: 'Who can speak with a fool?' - then such a judgement already originates from a germ of hell in you, and you make yourself guilty of the infernal fire (zeal). It is however not nice if in My disciples only one little spark of hell is ignited through such a false zeal; since also the smallest spark can cause a big fire.

<sup>7</sup> In hell, the fire of haughtiness is the greatest and in heaven only the light of the highest humility and modesty shines, and the soft fire of love warms and enlivens everything. Do you understand this?"

## **- Chapter 245 -**

### **The cosmic man of creation in the universe**

<sup>1</sup> Said the scribe: "Yes, Lord and Master, now everything is clear to me; however, all of us together will not be able to do anything against the power of the world-rulers! And they will not change their punishment codes and will serve death sentences as before, and Your teaching in this regard will not change the sense of the world's powerful!"

<sup>2</sup> Said I: "What you know, I know as well, regarding the world's high all over the world. I have not spoken to them, but only to you! You will also go to the world's high and inform them about My will. Those who will accept it, will do well - however, those who will not accept it, but hold their courts as before, will also receive their reward from there where they have taken their court; since who will not have it from Me and also in future do not want it, can have it from nowhere else than from hell, and thus will also harvest its reward for it from there!"

<sup>3</sup> Said the learned Pharisee: "Yes, Lord, when they hear and understand the parable from the lost son, they will not care about hell too much!"

<sup>4</sup> Said I: "You should worry about something else! The time within which the pronounced hope is given to the lost son, is not that short as you imagine. I will show you the duration of the judged world, and thus listen!"

<sup>5</sup> The earth is surely not such a small world-body, and the sun is about a thousand times a thousand times larger than the whole earth; but already the next central sun is more than ten times hundred-thousand times bigger than this sun, which illuminates this earth and soon will rise, and has more body content than all the thousand times a thousand times thousand planetary suns including all their earths and moons and comets, which all, in for you unthinkably wide-stretched circles, move with those belonging to them, with great speed around such a central sun, and still, especially the most distant ones often require a thousand times thousand earth years, to only complete only one wide orbit and arrive back again at the original spot.

<sup>6</sup> Now however, there exist a second kind of central sun, around which - in even endlessly bigger orbits - whole sun-regions with their central suns move, of which the most distant regions require already one aeon earth years, to only once circle this second type of central sun. One such second central sun, around which whole sun-regions with their central suns orbit, together with their thousand times thousand sun regions, we want to call a solar universe.

<sup>7</sup> Now imagine for you again an equal number of such solar universes! They again have for no human mind measurable depth and distance, a common central sun, which in itself as a world-body is ten times a thousand times bigger than all the solar universes which orbit it in immeasurable wide circles.

<sup>8</sup> This solar universe-group with one central sun, we want to call a solar super-universe. There again exists for you an uncountable number of such super-universes, and all have in an endless depth one most immensely large primordial sun, around which they orbit without interference to their many separate movements like one body in only for an angel measurable wide circle, and such a sun- and world-body-system around one primordial sun, to make it a tangible concept, we want to call a sun- and world-body shell-globe, because all these previously mentioned super-universes which orbit the primordial central sun in all directions, present an immeasurably large ball and as a result of their necessary nearly thought-quick movement and it's effective centrifugal force to the outside in for you of course not measurable depth and distance, form a kind of shell, which density equals the atmospheric air of this earth and has a thickness from the inside to the outside, if measured, a thousand times thousand aeons the wideness of this earth, would still be much too small."

<sup>9</sup> Said the scribe and the Roman and My Lazarus: "Lord, we are gripped by dizziness regarding this most terrible size of Your creation! Can forever an angel oversee and understand such truth?"

<sup>10</sup> Said I: "Certainly; because otherwise he would not be an angel! However, give up your dizziness, for there is a lot more to come; since now I have nearly shown to you only one spot of the size of My creation!

<sup>11</sup> We arrived at the great shell as a common encirclement of all the countless many super-universes. How this shell is formed, I already mentioned briefly. But why is it formed?

<sup>12</sup> See, everything in itself as a whole, from the biggest to the smallest, has as a cover and as protection of it's most artful inner, an outer skin! This outer skin has also the very important purpose to absorb the impure from the inner mechanism of an enlivened body and what is unsuitable for the organic life, conducts it to the outside, but then soaks up purified life-nourishment from the outside and conducts it as life-strengthening to the inner organic body life-mechanism. From this you can at least form a clear idea, why I call the whole sun- and world- super-universe compendium a shell-globe.

<sup>13</sup> However, do not ask about the size and length of diameter of such a shell-globe! For man will hardly ever be able to think of a figure on this earth, by which the distance from this earth to the sun, which is 44 times thousand times a thousand hours walking away, when taken as a unit measure to determine the shell-globe diameter, then an aeon times an aeon of that distance would hardly be enough for a solar super-universe, of which there exist nearly countless many. Thus I nevertheless have ascertained the concept of the nearly endless size of a shell-globe in you, and on this foundation we can continue to build.

<sup>14</sup> See, such a shell-globe is actually only a single dot in My large creation space! How this must be thought of and must be understood, I will show you straightaway.

<sup>15</sup> Imagine for yourself now outside this most enormous large shell or outer skin of a previously

described globe, an enormously wide space in all directions as totally empty, and this for so far out, that someone with even the sharpest eyes, would see the nearly endless large shell-globe as nothing more than an extremely small, weakly shimmering little dot - and in the opposite direction another, which of course would be again a shell-globe. This would give you more or less a measure of space between two shell-globes, the one as big as the other, but nevertheless, at halfway, already shrivelling to a nearly invisible shimmering dot because of the most immense distance, and as such we now have learned about two neighbouring shell-globes.

<sup>16</sup> But what will you say now, if I tell you, that their exist in this endlessly large creation space for your still so clear human mind, truly countless many such shell-globes, which, according to My order, represent in it's entirety, very accurately a man?

<sup>17</sup> Question: How large must such a man be, if already one shell-globe is so endlessly big and still aeons times aeons times bigger the distance between one shell-globe to the next!

<sup>18</sup> But also this man is in it's outer surround, just like every single shell-globe, covered with a type of skin. Such a skin is of course still inexpressively thicker - to speak quite clearly - than the 'skin' of a shell-globe, but nevertheless has the same purpose in general and for your concepts endlessly larger, than the skin of a single shell-globe. You now are thinking about what would exist outside this man, and about what is this nearly endless large man standing on, and what is he as a person doing.

<sup>19</sup> Outside this cosmic man, the free ether space continues in all directions to infinity, in which this man flies in a for your concepts truly endlessly large circle, driven by My will, with a for you incomprehensible speed, and this because of the nourishment from the most infinite ether sea, in which he swims like a fish. Because in the free, large ether-space, there is nowhere above or below and no being can fall to any side - this man stands quite well and solidly in ether-space like this earth, the sun and all the aeons times aeons suns in a shell-globe.

<sup>20</sup> His active destination is to mature all the large thoughts and ideas of God contained in him for the subsequent most freest and independent spirit life-destination."

## **- Chapter 246 -**

### **The salvation of the cosmic man.**

<sup>Su1</sup> (The Lord:) "Just like you now, still countless will emerge from it, and this for as long until it's judged and imprisoned ones have gone over to the freest spiritual life; and as long as this whole cosmic man will not yet have been dissolved into the free and independent spiritual, for as long also judgement and hell will continue to exist. And as such, none of you should worry that the hell-spirits of the worst kind will be running short of self-inflicted suffering and tortures.

<sup>2</sup> The time for this sun (this means our sun) to orbit it's central sun once, takes about 28,000 earth-years, which time period constitutes for the sun thus one year, this means one year on the sun.

<sup>3</sup> Even before this earth existed, the sun as it is now, has completed it's path for you already countless times, but also together with this earth already so many times, that you do not know such a large number in your calculations for the many sun years, and even less so a number to determine the future number of orbits until the sun's final disintegration. I say to you: Aeon times aeon of such sun-years could be regarded as nothing!

<sup>4</sup> However, what is the age of a planetary sun compared to a central sun of a solar region, which existed endlessly long before any planetary sun illuminating it's orbiting planets?! But how does this length of time compare to the central sun of a solar universe, and again it's duration of existence compare to the central sun of a solar super-universe, and how nearly nothing is the existence-duration of such a sun in relation to the primordial central sun of a shell-globe, which fundamentally is the primordial first grandmother of all suns and worlds in a shell-globe?!

<sup>5</sup> Which calculator can determine how old such a primordial sun is, and how old it still will become?! How many central suns and how many whole sun-regions have not gone forth from it, which long ago have been dissolved already, and how many new ones have taken their place already unthinkably long time-periods ago, and how many will still after unthinkably long periods of time be dissolved and how many new ones will still take their place?!

<sup>6</sup> However, also the primordial sun will one day, after all the other suns born out of it have been dissolved in endlessly long time-periods, be dissolved, but still for a long time to come not the whole large worlds-man; for like the death of person takes place gradually, it is the same with the large cosmic man.

<sup>7</sup> Why does the body of an ageing person becomes gradually weaker and weaker? Because certain fibres and nerves die over time and stop functioning - caused by the ageing and weakening of the body. And still the person can keep on living for many years to come, without losing his spiritual strength, especially if he always have lived according to the will of God. And so it will be one day the same with the large cosmic man. Once aeons of shell-globes will have been dissolved in him, he will be able to exist for your concepts still an endlessly long time; for the shell-globes in him are what in you humans are your fibres and nerves.

<sup>8</sup> This to you presented large cosmic man is in the most general encompassment the lost son as explained to you earlier, which is now on the verge of turning back - and the father, who meets him, am I as a person among you, and I accept him back again into My Father's house in every person who lives according to My teaching.

<sup>9</sup> Good for the sinner who does penitence and returns ruefully to Me! However nobody should imagine that the general turnaround will take place in a too short period of time, and that the inhabitants of hell or judgement will not have to suffer and to languish for a too short period of time for their misdeeds and self-created disorder! The most stubborn will have to suffer of course the longest and the earlier turnarounds less, Do you, scribe, understand this?"

## **- Chapter 247 -**

### **The Lord as savior of the great cosmic man. The spiritual splendor of man.**

<sup>1</sup> Said the totally stunned Pharisee: "Lord, Lord, You my almighty and everlasting God, according to Your only too clear explanation, there is only very little hope of salvation for the damned in hell; since such most endless time-periods without number and without measure are just as well eternity itself! Oh no, these are sizes of which no man until now, even to the slightest degree, could have thought about! Into what infinite nothingness does man disappear compared to this! Oh God, why are You so endlessly great, wise and mighty and we people so endlessly trifle, stupid and weak?! Lord, verily trully, now I am befallen by a great fear for You, since You are in Your Spirit too endlessly big, too wise and too almighty! And it is now for me the most incomprehensible thing how You, in a highly limited human body, could have come to us on this trifle earth in Your complete

Divine fullness!"

<sup>2</sup> Said I: "There you can be quite at ease; for I do since eternity nothing without the most wise reason. When a very wise and experienced doctor comes to a sick person, he will first of all find out where in the body the main location of the illness is situated. Once he has recognized this, he will try by his means, to heal and anew enliven the nevertheless still so small but most ill nerve. Once this nerve is in healthy order again, soon also the whole person will become healthy again.

<sup>3</sup> And see, also I know it best about the ill nerve in the large cosmic man and has therefore come to this ill nerve, to heal it first, so that the whole, large person can become healthy again! Is this matter now more clear to you?"

<sup>4</sup> Said the scribe: "Yes, yes, my great God and My Lord, all this is already in the most nicest and greatest order; but I nevertheless sink before You more and more into the purest nothingness of all nothingness."

<sup>5</sup> Said I: "Am I not according to the body equally small compared to the size of the whole creation as shown to you?! But still, My Spirit surpasses it endlessly!"

<sup>6</sup> Said the scribe: "Yes, with You most certainly; but where is then my spirit?"

<sup>7</sup> Said I: "Now, did your spirit not travel with Me above all the nearly endlessly large shell-globes and in the end even above the whole large cosmic man and still endlessly further away?! Did you look with Me at the endlessly large shell-globes as weakly shimmering dots and likewise the whole large person himself?! And did you not travel with Me endlessly far beyond the skin of the large cosmic man into free space, that even the large cosmic man in the spiritual picture of your thoughts appeared as large as a shimmering ant?! If, however, you could follow Me into these endless depths of creation, namely in such a way that finally they could become nothing before you, how can you say that you and also other people are nothing compared to such an endlessly large creation?!"

<sup>8</sup> There, look through the open window, and you see just now the Regulus in the Large Lion! See, this is the very primordial sun in this shell-globe! it's incalculably great distance from here has compressed it to a point. How many such Regulusses could you imagine next to each other? I say to you: countless - just as your spirit next to the large cosmic man began to imagine more of them in endless space! And with your spirit equipped with such purely Divine abilities, you say that a person is a nothing of nothingness?! Yes, your body as matter is of course nothing; therefore the great and immortal man should not provide for his temporary and material nothingness, but for his spiritual everything, and in future he can not say, that he is a nothing of nothingness, but in and with Me, everything in everything!

<sup>9</sup> See, even if the revealed sight of the natural size of My creation has compressed you into nothingness, I nevertheless say to you, that the smallest in My kingdom will in everything be incomparably greater than what appears to you now so endlessly large! Do you understand this?"

<sup>10</sup> Here all breathed more freely again and were happy that I helped them out of the threatening feeling of nothingness, to become somewhat more of a being again, by this My concluding explanation.

**The movement of the cosmic man and his shell-globes.  
The double suns.**

<sup>1</sup> Now Lazarus came to Me and asked Me: "Lord, such a shell-globe, which I now can imagine quite well through Your mercy, despite it's immense size, has it no other movement than the general movement of the large cosmic man?"

<sup>2</sup> Said I: "Oh yes, the movement around it's own axis, and this is so that it's skin can continuously rub against the everywhere surrounding ether and thereby produce a sufficient amount of electrical fire-like lightening, which then serves as main nourishment for all the world-bodies inside such a globe; since the most extraordinary mass of this substance, which is produced during such a globe rubbing with the outer ether, fills the ether-space inside the globe. Through the movement of the countless many world-bodies inside a globe, this substance is again excited by means of the atmospheres which surrounds them, is then first transferred to the atmospheres in abundant quantities and then to the world-bodies themselves. The bigger a world-body - for instance a sun or central sun - and the more vehemently it's movement, the more of this light- and nourishment substance is produced. From the suns, the excess is donated to the planets.

<sup>3</sup> From this you can see that also the shell-globes must have their movement, and their axis-rotation which is tremendously quick, is already more than sufficient for it's own large requirement; and even more extensive is the movement of the great cosmic man in the large, totally free ether-space. The speed of his movement in an endlessly large circle is extraordinary, so that he moves within one moment the distance of a thousand shell-globe widths, but nevertheless requires one-hundred times thousand times thousand sun-years to again reach his starting point.

<sup>4</sup> From this you can firstly form a concept of how large the circle is which he always has to complete anew, which provides for the nourishment of all his nerves and fibres more than adequately. And secondly you can form for yourself a clearer concept of the power, wisdom and order in God, as it was the case until now. Do you understand this well?"

<sup>5</sup> Said the scribe: "Lord, now everything has become clear to me! You said earlier that man could impossibly love God according to the truth, if he not has recognized Him before, and the truth of Your words I only now fully recognize. Now I recognize God and thus also love Him in You, oh Lord, above all. But here God is easy to recognize, when You as God reveal Yourself in such an incredible manner, and we thereby have of course no merit, since everything is purely Your mercy. But who of all the people of the world could ever have fathomed and revealed such Your unmeasurable depths?! This is only possible to Him Who most wisely and artfully have created it!

<sup>6</sup> We here can not do anything else than to bring You, oh Lord, our loving warmest thanks from the depths of our hearts, but also add the request, that You always keep us in such Your mercy and strengthen us therein more and more. Lord, Your old disciples must have heard about Your greatness quite often already; can we ask them to inform us about it?"

<sup>7</sup> Said I: "Oh, certainly - they know quite a lot about it already! During the soon coming days you will find plenty of opportunity for this. But now everyone of you should digest properly what you have just heard, and preserve it faithfully also for all to whom you will speak in My name!

<sup>8</sup> However, now we want to go outside and look at the coming day and at the rising sun, and every soul should become cheerful! The innkeeper's people can in the meantime prepare a morning meal!"

<sup>9</sup> The innkeeper immediately instructed his people, and soon it became alive in the house; but we

got up and went outside.

<sup>10</sup> There were still several fixed stars visible in the west, and Lazarus asked Me if among them there was any central sun.

<sup>11</sup> And I said to him: "Among those which now are still visible, there are none; however, deep behind them there are many, of which however, for even very sharp eyes in a dark night, only a few are visible as hardly noticeable shimmering little dots.

<sup>12</sup> But there still exist a special kind of sun, of which several appear in every separate sun region. These are the so-called double suns, which are nevertheless not central suns, but only seldomly-occurring planetary suns, and one of the two are always considerably larger than it's companion. Both suns are seldom more than six-thousand times thousand times thousand times straight hours walking apart from each other. The smaller sun orbits the larger like a large planet; but also around each of the two suns, a fair number of greater and smaller planets are orbiting, on which the inhabitants have a good life. Since firstly they nearly never have a full night and secondly it is never particularly cold, and this especially the smaller planets, which orbit between the two suns, namely at the time when such passageway happens.

<sup>13</sup> However, there also exist larger planets, which orbit around both suns in a large elliptical path. The inhabitants of the larger planets are however less fortunate than those on the smaller planets.

<sup>14</sup> These double suns have in each solar region an important function; since they are the natural regulators of the movement of the other common planetary suns and the distributors of the already known nourishment for a whole solar region and are arranged as such that for each group of seven hundred to a thousand single suns, one double sun exist. However, in My kingdom you will understand all this very clearly; for here all the knowledge about this is only futile patchwork.

<sup>15</sup> But now let us turn our eyes again towards the rising of the sun; for soon the sun will rise in all splendour and majesty, and the sunrise for today should be watched carefully by all!"