

## **LET YOURSELF BE INSTRUCTED BY JESUS CHRIST HIMSELF**

*Very few people know that from 1851 to 1864 Jesus gave a much more complete story of the events that happened during His last 3 years before His crucifixion. A much more complete gospel than what we can find in the Bible. This was revealed by Jesus Christ Himself to a man He choose, namely the Austrian Jakob Lorber who dedicated the last 24 years of his life in the service of our Lord by writing down what He dictated to him through the inner word. He heard the words very clearly in the region of his heart and wrote them faithfully down.*

*This total work consists of 25 books of 100 chapters each. An enormous valuable spiritual treasure. It is up to each individual to discover and proof the many teachings that Jesus revealed to His disciples.*

*Revelations that were not intended to reveal to the world at that time but which are now revealed in a very clear way to us.*

# Book 1

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).  
This Book 1 is translated from the German book I, chapters 1 to 100.*

# 1. SPIRITUAL INTERPRETATION OF THE BIBLICAL GOSPEL OF JOHN REVEALED BY THE LORD JESUS

*1. In the beginning was the Word, and the Word was with God, and the Word was God.*



HIS verse has already been the subject of a great many misrepresentations and interpretations. Yes, even atheists have made use of this very text to dispute My deity all the more surely since they in general denied the existence of the deity. However, we are not going to once again present such false concepts whereby the confusion would only be increased, but shall bring light into the matter with the shortest possible explanation. This as itself light within the primordial light will automatically fight and conquer all misconceptions.

[2] A main reason why such texts are not understood is unfortunately the very poor and incorrect translation of the Scriptures from the original tongue into the tongues of the present time. But this is for the best. For if the inner meaning of such texts were not hidden as well as it is, that which is holiest therein would long since have been utterly desecrated which would be disastrous for the entire Earth. As things are, however, only the outer shell has been marred while the hallowed life has been preserved.

[3] The time has come to show the true inner meaning of such texts to all who are worthy of participating in this knowledge, about the unworthy will have to pay dearly, for in these things I will not be trifled with and I shall never take part in a trade.

[4] Now the explanation shall follow this necessary prelude, but I will still add that here only the inner meaning pertaining to soul and spirit is to be understood and not the innermost, purest heavenly meaning. This is too holy and can be bestowed only on those in the world without harm who seek it through living their life in accordance with the precepts of the Gospel. But the inner

meaning pertaining to the soul and spirit may easily be found, sometimes already by means of the correct translation in the respective vernacular of the time, which shall become evident in the explanation of the first verse.

[5] The expression ‘In the beginning’ is most incorrect and greatly obscures the inner meaning, for thereby even the eternal existence of the deity could be questioned and disputed, which was also done by some of the older philosophers from whose school the present-day atheists have actually gone forth. But if we now render this text correctly, its cover will be found to be only very thin and it will not be difficult to discover the inner meaning quite clearly and sometimes very accurately through such a thin cover.

[6] The correct translation shall read thus: In the primordial essence, or also in the primal cause (of all life) was light (the great holy creative thought, the existential idea). This light was not only in, but also with God, that is, The light came forth from God as substantially visible and was thus not only in, but also with God and, as it were, flowed around the primordial divine essence. Thereby the basis for the eventual incarnation of God was given, which becomes plainly evident in the following text.

[7] Who or what actually was this light, this great thought, this most holy fundamental idea of all future substantial, utterly free existence? It could not possibly be anything else but God Himself, since God, through God and from God nothing but God Himself could manifest in His eternally, most perfect being, and thus this text may also be read as follows,

[8] In God was the light. The light flowed through and around God, and God Himself was the light.

*2. The same was in the beginning with God.*

[9] Now that the first verse has been made sufficiently clear and can be comprehended by anyone with some measure of enlightenment, the second verse is self-explanatory and only bears witness to the fact that the above described word or light or the

great creative thought did not come later into existence out of the primordial being of God, but is as eternal as God, itself God, and therefore does not contain within itself any process of coming into existence. That is why the explanation – by way of giving witness – follows, The same was in the beginning, or in the primal Cause of all existence, and in all later existence, as the First Cause itself with, in and out of God, thus itself God through and through.

3. *All things were made by Him, and without Him was not anything made that was made.*

[10] This verse confirms and substantiates, as it were, what had already in the first verse plainly presented itself as the ‘word’ or ‘light’ in the primordial essence of all being or coming into existence, completely present, but not yet fully manifest.

[11] Accordingly, this third verse in its correct rendition should read as follows: All existence came into being from this primal existence which in itself is the eternal First Cause of its existence through and through. The light, word and will of hits existence set its very own light, its eternal idea of creation, out of itself into a tangible, visible existence, and there is nothing in the entire eternal infinity that did not go forth from the same First Cause in the same way assuming a manifest and visible existence.

[12] Whoever has now fully comprehended these three plainly explained verses must find the meaning of verse 4 quite clear.

4. *In Him was life. And the life was the light of men.*

[13] It is obvious that the First Cause of all existence, the light of lights, the original thought of all thoughts and ideas, the archetype as the eternal original form of all forms, firstly, could not be formless and, secondly, could not be dead, since death signifies the very opposite to all existence in whatever form. Thus there was a most perfect life in this word or light or in this great thought within God, fundamentally God Himself. So God was from eternity the most perfect fundamental life in and out of Himself through and through, and this light or life called forth out of itself all created beings, and this light or life was the light and also the life within

the creatures, within the human beings that had gone forth from Him. Thus these creatures and human beings were a complete image of the primordial light which gave them their existence, light, and a life very similar to the eternal primordial existence.

[14] The primordial life in God is and must be a perfectly free life, otherwise it would be as good as no life at all. This same life must be one and the same life in the created beings, otherwise it would not be life and, thus, without life also would be without existence. It is obvious that the created beings – men – could only be given a completely free life, which has to be aware of itself as a complete life, but also had to realize that it was not a life that had come forth from itself, but had come forth as fully equal out of God in accordance with His eternally almighty will.

[15] This perception had to be present in all created beings, just as the one that their life and existence must be completely equal to that of God, as otherwise they would not have any life or existence.

[16] When we now consider this circumstance more closely, it becomes evident that two feelings must meet in the created beings, namely, in the first place, the feeling of equality with God or the presence of God's primordial light within them, and then, resulting from this light, also the feeling of having been created at some time through the primordial will of the Creator.

[17] The first feeling makes the created being without fail equal to the Creator and, as if it had come into existence out of itself, completely independent of the eternal First Cause as if comprising it within itself. The second vital consciousness, necessarily arising from the first, must still consider and regard itself as having been called forth from the actual First Cause, an only in the course of time freely manifested being, and thus most dependent on the First Cause.

[18] Now this humbling realization turns the initial feeling of exaltation also into a feeling of humility, which for the feeling of exaltation is a most necessary and unavoidable matter as will be

plainly shown hereinafter.

[19] The feeling of exaltation puts up a mighty resistance to such humiliation and wants to crush the other feeling.

[20] Such a conflict then causes anger and finally hate against the First Cause of all that exists and resulting from that against the lowly feeling of humility and dependence, whereupon the feeling of exaltation becomes weak and benighted and the primal light within the created being gives way to night and darkness. This night and this darkness is then hardly able to recognize the primal light within itself and, as blind but still independent, distances itself from the First Cause of its existence and creation unable to recognize the same in its delusion.

*5. And the light shines in the darkness, and the darkness does not comprehend it.*

[21] Therefore, this primordial light may shine in such night as brightly as it may, but since the night, although it has also originated from the light is no longer able to see properly, it does not recognize the light coming into such night in order to transform it once more into the true original light.

[22] Thus also I, as the eternal primordial essence of all existence and as the original Light of all light and life, came into the world of darkness to those who had come forth from Me, but they did not recognize Me in the night of their weakened feeling of exaltation.

[23] For this 5<sup>th</sup> verse points out how, in accordance with the original standards and circumstances, I have come into the world created by Me and out of Me as fully the Same that I was from eternity and the world fails to recognize Me as its very own fundamental existence.

[24] But I, as the First Cause of all existence, could not fail to foresee in My eternal, primordial light how through the constant conflict the feeling of exaltation, as the primal light within men, kept growing ever weaker and as the vital light also dimmer, finally to end in darkness, and that therefore men, if I came to them in the image they had been given out of Me would not

recognize Me.

At least very many would fail to recognize Me, especially if I came to them as a *Deus ex machina* (*a suddenly appearing God*) unexpectedly and without warning in a limited human form, in which case I would have to blame Myself that men could not possibly recognize Me because they would not be prepared for My advent in this way.

[25] I did, indeed, realize this from eternity and, therefore, had this My advent, already beginning with men's first coming into existence, independent of Me, right to the time of My actual arrival, foretold to men through many seers who did not lose My light in the conflict. They faithfully described the circumstances and even the place and time of My advent. At the time of My actual arrival I caused great signs to take place and awakened a man, in whom dwelt a high primordial spirit, that he might announce to all the blind people My advent and full presence on Earth.

## 2. JOHN THE BAPTIST BEARS WITNESS TO THE LORD

6. *There was a man sent from God, whose name was John.*



HIS man, who preached repentance by the Jordan and baptized the converted with water, was called John. In this man dwelt the spirit of the prophet Elias, and this was the same angel spirit who in the very beginning defeated Lucifer and later on the noted mountain wrestled with Lucifer for the body of Moses (*as Michael*).

7. *The same came for a witness (from above) to bear witness of the light that all men (benighted men) through him might believe (i.e. through his light might recognize the primordial light that had come to them).*



[2] This one came as an old as well as a new witness from above, that is, from the primordial light as a light that he might bear witness to the primordial light, of the primal essence of God, who now took on the flesh Himself and in the full likeness of the human form, Himself as a man, came to His human being, who are out of Him, in order to once more illuminate them in their night, thereby to return them to His primordial light.

8. *He was not that light (out of himself), but was sent to bear witness to that light (that is, he bore witness to men's benighted feeling of exaltation that now the primordial light Himself had descended from His eternal height to men as a lamb in humility to voluntarily take all their weaknesses (sins) upon Himself thereby to give back to men the original light and make them His equals).*

[3] This man was, of course, not the actual primordial light itself, but like all beings only a partial light out of the primordial light. But because of his extreme humility, it was granted to him to stay united with the primordial light.

[4] Since he was, thus, in constant contact with the primordial light and was well aware of the difference between It and his own light – although having gone forth from the primordial light, but not being that light, but only a light derived from it that he might recognize it and bear true witness of It – He bore valid witness to the primordial light thereby awakening in men's hearts sufficient of the true light to enable them to recognize, even though initially only faintly, but gradually more strongly and clearly, that the primordial light, now clothed in the flesh, is still the Same that gave all beings and men their independent existence which they may, if they so desire, keep for all eternity.

9. *That was the true light, which enlightens all men who come into this world.*

[5] Not the witness, but his testimony and He of whom he bore witness, were the true primordial light that from the very beginning has illuminated and animated all men coming into this world and continues to animate and illuminate them. Therefore, it says in

verse 9 that the true and proper light is and was the one that created all men in their very beginning for a free existence and now came to abundantly enlighten this existence and render it once more similar to Himself.

10. *He was in the world, and the world was made by Him, but it did not recognize Him.*

[6] It has already been plainly discussed in verse 5 how this world, that is, benighted men who with their entire being have gone froth from Me or, which is the same, from the primordial light (the word) could fail to recognize Me or the primordial light, notwithstanding all the forerunners and proclaimers of My advent. However, it has to be specially mentioned that in this case under 'world' is not to be understood the Earth, as carrier of souls under judgment which actually constitute matter, but only those people who, although partly derived from this matter, no longer belong, or are supposed to belong, to this primeval soul matter under judgment once they have been made independent beings, for it would really be asking too much if I demanded of the stone, which is still in an extreme state of judgment, to recognize Me. This can justifiably only be expected of a liberated soul in which My Spirit is dwelling.

11. *He came unto His own, and His own would not receive Him.*

[7] Thus, as already mentioned, not the Earth, but only men in their soul and spirit nature are here to be regarded as actually the Lord's own – My own, because they are, as it were, themselves primordial light out of My primordial light and thus at one with My fundamental essence.

[8] But since in this particular existence, which within them expresses itself as the feeling of exaltation, they are weakened and because of which weakness I came to them as into My original property and am still coming, they failed to recognize Me as a result also themselves and their very own fundamental essence which cannot ever be annihilated since it is basically My essence.

12. *But to all who did receive Him, He gave the right to become*

*children of God, because they believed in His Name.*

[9] It is obvious that, with all those who did not receive or recognize Me, the original order was disturbed, and with this disorder there remained a state of suffering, the so-called ‘evil’ or ‘sin’, whereas with many others who did receive Me, that is, who did recognize Me in their hearts, this evil had to vanish, since they were once more united with Me, as with the original order and primal might of all existence, finding therein themselves and My primordial light as the light within them and in it everlasting, imperishable life.

[10] But they also found in such life that, thanks to it, they were not only My created beings, which was expressed by their lower life-consciousness, but that – since they carry My Self within them which only through the might of My will was given independence of Me – they are indisputably My very own children, because their light (their faith) is equal to My very own primordial light, wherefore it carries within the full might and power that dwell within Me and this might gives them the full right not just to be called My children, but to be it in all fullness.

[11] For, faith is such a light and My name, toward which the mighty beams of this light are directed, is the power and might and the actual nature of My primal essence through which everyone accomplishes within himself the proper and fully valid sonship of God. That is why it says in verse 12 that all who will receive Me and believe in My name shall have the power within them to be rightly called ‘children of God’.

[12] Who were not born of the blood, nor of the will of the flesh, nor of the will of a man, but of God.

[13] This verse is but a closer definition and explanation of the previous one, and in a smoother diction ten two verses together could also read, But those who received Him and believed in His name, to them He gave the right to be called ‘children of God’, who were not born of the blood nor of the will of the flesh (desire of the flesh), nor of the will of a man, but of God.

[14] It goes without saying that here not a first birth as flesh from the flesh is meant, but only a second birth from the spirit of love for God and from the truth of living faith in the living name of God who is called “Jesus-Jehovah-Zebaoth”. This second birth is also called ‘the rebirth of the spirit through the baptism from the Heavens’, this being a good definition.

[15] The ‘baptism from the Heavens’ is the complete transition of the spirit and the soul with all its desires into the living spirit of love for God and the love in God Himself.

[16] Once such a transition has taken place of man’s own accord and all his love is now dwelling in God, then through such sacred love the whole person is dwelling within God where he is brought to maturity and strengthened as a new being and thus, after attainment of proper maturity, reborn of God. Only after such a second birth, which is preceded neither by the desire of the flesh nor man’s procreative will, has man become a true child of God thanks to God’s grace which is a free power of God’s love in the human heart.

[17] This grace is actually God’s mighty prompting in the spirit of man through which he is drawn by the Father to the Son, that is, to the divine primordial light and thus which is the same, attains to the proper and living mighty wisdom of God.

### 3. TOWARD SPIRITUAL REBIRTH. FIRST AND SECOND GRACE.

14. *And the Word became flesh, and dwelt among us, and we saw His glory, a glory as of the only begotten Son of the Father, full of grace and truth.*



ONCE man in this way attains to the true sonship of God into which he is as if born of God, the Father or the love within God, he attains to the glory of the primordial light in God which actually is the divine primal essence Itself. This essence is the actual Son begotten of the Father just as the light rests latent within the warmth of love, as long as love does not stir it up and radiate it out of itself. Thus this holy light is actually the glory of the Son from the Father which is attained by everyone who is reborn and becomes equal to this glory, which is forever full of grace (God's light) and truth, as the true reality or the incarnated word.

15. *John bears witness to Him, and cries, saying, "This was the One of whom I said: After me will come the One who has been before me, for He was there before I was."*

[2] To this again John bears true witness and immediately after the baptism in the river Jordan – in order to give Him a worthy reception – he draws people's attention to the fact that the one whom he had just baptized is He of whom he had spoken to the people all the time during his sermons on repentance, that He who would come after him (John) had been before him. In a deeper sense this means as much as: This is the original fundamental light and First Cause of all light and existence that preceded all existence, and all that exists had come forth from it.

16. *And of His fullness we have all received grace upon grace.*

[3] This primordial light, however, is also the eternally great glory in God, and God Himself is this glory. This glory was from

eternity God Himself within God, and all being have received their existence and their light and independent life from the fullness of this glory.

[4] Thus all life is a grace of God filling the life-bearing form through and through. Because in itself it is the same glory of God, the primal life in every human being is a first grace of God, but this had been harmed by the weakening of the feeling of exaltation by the lowly feeling of coming into existence and the thereby resulting inevitable dependence on the primordial light and First Cause of all existence.

[5] Since this first grace within man was in danger of being completely lost the primordial light itself came into the world and taught people to once more leave this first grace to the primordial light or rather to completely return into this primal existence there to receive a new life for the old light. And this exchange is the receiving of grace upon grace or the giving away of the old, weakened, quite useless life for anew, imperishable life in and from god in all fullness.

[6] The first grace was necessity in which there is neither freedom nor permanence. But the second grace is complete freedom without any compulsion and, therefore, since not urged or coerced by anything also forever indestructible. For where there is no enemy, there is also no destruction. By enemy is to be understood all that in any way impedes a free existence.

#### 4. ABOUT THE LAW, JUDGMENT, GRACE AND SALVATION

17. *For the law was given through Moses, but grace and truth came through Jesus Christ.*



HE law had to be given to the first life, namely, in the beginning already to the first man in the course of things through Moses who in this verse is also mentioned as a representative of the law. But since the law is an impediment rather than a furthering of life, no one could ever gain the true freedom of life through the law.

[2] The first ideas of creation were placed in an isolated as if independent existence by a positive ‘must’ from the immutable will of the primordial might. Therefore, as concerns the separation and forming of the existence limited by space and time, this was accomplished by an immutable ‘must’.

[3] Now the entity, man, was there, in his inner being to a certain degree the deity Itself or, which is the same, the primal essence of God, only separated from his First Cause, although conscious of it, but still bound in a limited form and restrained by an immutable ‘must’. The thus placed entity did not relish this state, and his feeling of exaltation came into a mighty conflict with his inevitable limitation and separation.

[4] Since in the very first line of beings the conflict kept growing in intensity, the great fundamental law had to be tightened to hold the beings temporarily in a firm judgment which consisted in the manifestation of the material, solid globes and the thereby effected greater division of the primordial beings.

[5] In the second line of beings man appears, clothed in the flesh, standing on the ground of his first judgment. Notwithstanding his now threefold separation from his First Cause, he still soon recognized Him again within himself and became defiant, arrogant and disobedient to a mild law, no longer given with a ‘must’, but

only a 'you shall'.

[6] But because he refused to submit to this mild 'you shall', he was given a more severe and mightily sanctioned law, and the sanction promptly effected when this second 'shall' was disregarded (see the deluge and similar cataclysms).

[7] After this disciplining the Divine Being descended to the Earth in Melchizedek and guided men, but they soon began once more to fight and had to be bound through new laws and returned to order, so that they were left with only a kind of mechanical movement limiting all their inclination.

[8] Thus through the law a wide gulf had been created and no spirit or entity was able to leap across it. This is caused the prospect and the inner awareness of an eternal existence of the inner, thus considerably limited, life to become seriously doubted.

[9] Following this limitation the divine primordial being then appears in its own fullness, namely, in the person of Christ.

[10] Thus the original grace returns once more, takes all the weaknesses of the human life upon Himself, giving men a new grace, a new life full of true light and showing them in this light and through His example the right way and the true purpose of their existence.

*18. No one has ever seen God, but the Son within the Father's Bosom, He has made Him known.*

[11] Only now those who recognized Him obtained true knowledge of God and were for the first time able to see and recognize God - whom previously no being could ever see in His fullness - beside and outside of them and through Him also themselves and the freest destination of their own life.

[12] And now also the insurmountable gulf that had been created through the law was once more abolished and every man could and can now at any time free himself from the burden of the law, if he exchanges his old nature for the new one out of Christ, wherefore it is also said that one should put off the old man and put on the



new one. Or, who loves the old life will lose it, but who flees it shall receive it as a new one. That is the annunciation from the bosom of the Father and the living Gospel of God.

[13] The phrase, however, 'Who is in the bosom of the Father', means as much as, 'the primordial wisdom of God or the actual innermost essence of God is within love just as light dwells in warmth, originally arises and goes forth from the love of mighty warmth and, finally, by its existence again creates warmth and this again always light. In the same way from love, which is equal to the Father and basically the Father Himself, goes forth the light of divine Wisdom, which is equal to the Son or the actual Son Himself, who is not two, but fully one with what is called 'Father', just as light and warmth or warmth and light are one, since warmth keeps producing light and light keeps producing warmth.

## NEAR BETHABARA

### 5. JOHN THE BAPTIST'S TESTIMONY OF HIMSELF AND THE LORD

19. *And this is the testimony which John gave to the Jews when they sent priests and Levites from Jerusalem to ask him: "who are you?"*



HIS verse deals with a purely external fact and therefore has no deeper meaning. Just one thing can be plainly understood from this mission, that at this time the feeling of exaltation of the Jews began to sense already that the primordial light or the primordial life of God was beginning to draw close to men on Earth and would already have to be on Earth. And it presumed that this primordial life of all life might be dwelling within John and he be the promised Messiah.

[2] That is why - due to the above mentioned assumption rather than John's reputation as a preacher - they sent emissaries to ask him who he was, whether the Christ or Elias or another prophet.

20. *And he confessed, and did not deny it, saying: "I am not the Christ, the promised Messiah."*

21. *But they went on asking: "What then? Are you Elias?" And he said: "I am not." And they asked: "Are you a prophet?" He replied: "No."*

[3] The reason why they asked John whether he was either Elias or another new prophet was the fact that their prophetic Scriptures stated that Elias would be the forerunner of the promised Messiah and prepare all Israel for the great advent of the Messiah. Besides, at that time also other prophets would be appearing who, too, would precede the Messiah as heralds. This was known to the emissaries from Jerusalem who were well versed in the Scriptures and so they asked John all these question, but he confessed that he was none of these.

22. *Then they said to him: "Then who are you, that we may give an answer to those who sent us? What do you say of yourself?"*

[4] Thus they had to continue asking him, who he actually was.

23. *John said: "I am the voice of one crying in the wilderness, preparing the way for the Lord, as predicted by the Prophet Isaiah."*

[5] Whereupon John confessed that he was but a crier in the wilderness preparing the way for the Lord, as predicted by Isaiah.

[6] Here the question would be justified, why John had chosen the wilderness for this work where, one must assume, not many people would be dwelling, and that it would be more advisable to make a forerunner in more densely populated areas. What use could the most powerful crying be in the dead wilderness where the sound of the call would lose itself before it had reached any ear? Even if it did reach a human ear, that why that would be far from sufficient in a matter so vitally important for all men.

[7] In answer to this question it must be pointed out that the term 'wilderness' did not so much refer to the small desert of Bethabara beyond the Jordan, but rather to the spiritual desert in the human hearts. The desert of Bethabara, where John actually lived, preached and baptized, had been chosen only to show man symbolically what it looked like in his heart, namely, quite as arid, empty and bare of noble fruits, but full of thorns and thistles, all kinds of weeds, vipers and other vermin. And in such a human desert John appears like an awakened conscience, which spiritually he also represents, and preaches repentance for the remission of sins, thus preparing for the Lord the way to the hearts of people who have become arid like a desert.

[8] Now there still remains the question why John denied being Elias or a prophet since, according to My own testimony, he was one as well as the other, for I Myself told My apostles and also other listeners to My teaching quite plainly, John was the Elias who was to come before Me, if you will accept this.

[9] The reason for this denial was that John here describes himself

only according to his active, new calling and not the previous one given his spirit within Elias when he was living on Earth. Elias had to punish and destroy the Moloch, whereas John had to call people to proper repentance, bestow the forgiveness of sins through baptism with water and prepare the way for Me. And in accordance with such activity he presented himself only as that which he now in fact was.

24. *And the ones who had been sent were of the Pharisees.*

25. *And these continued to question him, saying: "If you are not the Christ, nor Elias, nor a prophet, why then are you baptizing?"*

[10] Since he was baptizing, which was allowed only to the priests and the prophets proven to be called for this, the priests and Levites, who had been sent to him by the jealous Pharisees, asked him why then he baptized people if he was neither one nor the other.

26. *John answered them saying: "I baptize only with water, He (the Christ about whom you are asking) is standing among you, but you do not know Him."*

[11] But John said, 'I baptize only with water, which means, I wash hearts that have become unclean for a worthy reception of the One who, as it were, has been in your midst already for quite some time, but whom you do not recognize because of your blindness.'

[12] Here also all those who seek Me, the Lord, somewhere outside are represented by the emissaries who travel over lands and seas asking all the sages, 'Where is Christ, when and where will He be coming?' The true One who built a dwelling place for Himself in their hearts, and who can be found only there, (Oh, these deluded seekers.) Him they do not seek, at least not at the only place where He must be sought and can be found.

27. *"He is the One who is to come after me, who was before me, whose shoe's latchet I am not worthy to unloose."*

28. *This took place at Bethabara beyond the Jordan, where John*

*was baptizing.*

[13] What a most humble witness John bears before the priests and Levites, since he quite aware who had come to the Earth in Christ. But what is that to the so worldly wise priesthood. They ignored John' truest testimony, for they did not care for a humble, poor and unpretentious Messiah, but wanted one to whom everyone would succumb in fear and terror.

[14] At his first appearance – naturally nowhere else but in Jerusalem – descending visibly from Heaven shining more brilliantly than the sun, accompanied by myriads of angels and taking residence only in the temple, the Messiah would have to immediately abolish and destroy all the then existing potentates, also promptly render the Jews completely immortal, provide them with all the money on Earth and fling at least some hundreds of apparently superfluous mountains with thunderous noise into the sea, at the same time also executing the poor, dirty rabble. Then they would have believed in Him and said: 'Lord, you are so terribly strong and mighty. All have to bow deeply before you and throw themselves into the dust, and the high priest is not worthy to unloose your shoe's latches.'

[15] But Christ came to Earth quite poor, insignificant apparently weak, did not work any sign before the eyes of the prominent for almost 30 years. He worked hard as a carpenter with Joseph and frequented the company of the lower classes. How could, in the eyes of the proud and so very wise Jews, that be the so long awaited Messiah? Away with such a blasphemer, such a magician who accomplishes his feats with the help of the chief devil. Such an uncouth and vulgar carpenter who somewhere with the help of Satan has learnt to practice magic, who walks about barefoot, is a friend to the lowest rabble and walks around with them, accepts harlots and eats and drinks in the company of publicly known sinners thereby plainly opposing the law, - how could he possibly be the Christ, the promised Messiah?

[16] This was the opinion of the eminent and wise Jews about Me

during My full presence in the flesh on Earth. And exactly the same view is still today held concerning Me by millions, who will on no account even hear of a meek, condescending God who keeps His word.

[17] Firstly, their God has to dwell high above the firmament and because of His infinite sublimity hardly exists. He is not expected to create lesser things than suns if He wants to be a worthy God. Secondly, He may not dare to assume any form, least of all a human form, but has to be some incomprehensible absurdity.

[18] Thirdly, if Christ could possibly be God, He may make Himself known through the inner, living word only to members of the profession, to certain societies, councils, extraordinary pietists, zealots surrounded by a so-called halo and models of virtue, promptly endowing such a blessed one with the power to move mountains. Otherwise there cannot exist any divine messages or revelations by Christ.

[19] The Lord Jesus may never make Himself known to a layman or even a sinner, for in such a case the revelation is already under suspicion and is not accepted, just as I Myself was not accepted by the eminent Jews, because in their proud and ambitious eyes My appearing was by far not sufficiently divine and noble. However, that does not matter. What matters is only John's testimony.

[20] The world does not change and continues to be the desert of Bethabara where John bore witness. -But I, too, do not change and keep coming to men to suppress their pride and enliven true humility and love in the same way as when I came to the Jews. Blessed are those who recognize and accept Me as did John according to his testimony about Me before the eyes and ears of the proud priests and Levites greatly annoying them.

[21] The next day John sees Jesus coming towards him, and says, 'Look, that is the Lamb of God, which carries the sin of the world.'

[22] The next day, with these emissaries still at Bethabara, there to find out what this John was doing and what he was mainly preaching about, John again bears witness to Me, and that on the

known occasion of My coming to him from the desert asking him to baptize Me with the water of the river.

[23] Already as I am approaching him, he draws the attention of the leader of these emissaries, who during the night had pondered on what he had heard from John, to Me, saying, 'Look, the one approaching is the Lamb of God who has taken all men's weaknesses upon His shoulders, so that all men who accept Him will receive a new life from Him and have the power within them, because of such a new life, to be called children of God. For Jehovah does not come in the storm or the fire, but He comes only in the gentlest rustle.'

[24] 'This is He of whom I (yesterday) said, after me a man is coming who has been before me, for Hew was there before I was.'

[25] Here John repeats once more what he had said to the emissaries about Me the previous day. On the one hand, he testifies of Me that I come to men, as it were, as a mirror of man's true and indispensable humility proving by such humility that I come to help men in their weakness and not in their presumed strength, which they do not possess at all. On the other hand, John also testifies that the one he calls the Lamb of God is still He who preceded all existence, for the expression, 'He was before me' means that John - for a moment recognizing the high spirit entity within him - intimates to the emissaries that, although the same primordial spirit of the same nature dwelt within him, yet he was brought into a free and completely independent existence solely by the power of the First Cause - the original Source and Creator - dwelling in this Lamb and not by his own power. With such a bringing into independent existence - a true act of the First Cause - also the first cycle had begun, prior to which there had not been anything in the whole of infinity, except the First Cause Jehovah and, in fact, exactly the Same as now visibly before their eyes in this Lamb of God wishing to be baptized by him (John).

## 6. JOHN BAPTIZES THE LORD

31. *“I myself did not know Him before, but that he might be revealed to Israel I came to baptize with water (the ones waiting for Him)”*



NATURALLY, the emissaries thereupon asked John, ‘Since when have you known this strange man, and how was what you have just said about him made known to you?’

- Here John replied quite naturally that he, as a man, had not known him either, but that his spirit had revealed this to him and induced him to prepare men for This One and to cleanse them with the water of the Jordan of their gross contamination through sins.

32. *And John testified further, saying (after the baptism): “(As I baptized Him) I saw the spirit of God (as evidence for me) descending from Heaven just like a dove that gently lowers itself, and this spirit stayed above Him.”*

[2] Here John makes known that he, too, is seeing Me for the first time in person before him, and that My Spirit within observed this man during the short performance of the baptism with water, which John had initially refused to perform on me with the significant remark that I should baptize him rather than he Me. But when I insisted that it had to be done in this way, John gave in and baptized Me. But he saw what I Myself had revealed to him though My Spirit within his spirit as I had sent him to Bethabara, how the Spirit of God, that is, My very own eternal, primordial Spirit, descended upon Me from the Heavens full of light like a shining little cloud in the way a dove descends, and stayed above My head. At the same time he heard the familiar words:

[3] ‘This is My beloved Son, or this is My light, My own primordial essence in which I, as the eternal, primordial essence of love, am well pleased. Listen to him.’

33. *“I would not have known Him either, but He who sent me to*



*baptize with water, said to me: Upon whom you will see the spirit descending, and remaining upon Him, He is the one who will baptize with the holy spirit.”*

[4] That is why John says: ‘I would not have recognized Him either.’

34. *“And I saw it and am now testifying that this is truly the Son of God.”*

[5] Only after this baptism does John tell the emissaries what he had seen and heard and insist that the Baptized, whom he had already as He was approaching announced as the revealed Lamb of God, was truly the Messiah for whom all Israel had been waiting. This is truly the Son of God, that it, God’s actual primordial fundamental essence within God.

[6] He, John, had seen with his own eyes God’s Spirit descending upon Him and remaining above Him. Not as if this man had only then received that spirit, but this manifestation took place as evidence for him (John) since he had not known Him before.

[7] Here the question arises whether these emissaries from Jerusalem had not perceived these things with their own eyes and ears. The answer to this is always one and the same: These things shall be revealed only to the babes and the simple, but to the worldly wise they will remain hidden and veiled.

[8] Thus the emissaries from Jerusalem also say here nothing but he baptism with water and were quite annoyed when John told them what he had seen and heard. They did not perceive any of this and, therefore, abused John saying that he lied to them. However, several of John’s disciples who were present joined them and testified that John had spoken the truth.

[9] But the emissaries shook their heads and said, ‘John is your master and you are his disciples, wherefore you are confirming his statement. We are learned and wise in all things of prophets and recognize from your words and actions that you and your master are fools, that you do not see and know a thing and with your foolishness drive many people crazy, and that to such an extent

that this matter has already for some time been regarded as a nuisance by the high priests of the temple. It would be best to put a stop to your activities by force.’

[10] This angered John and he said, ‘You snakes, you vipers’ brood: Do you think you can thereby escape retribution? Look, the axe with which you would like to destroy us is already laid to your roots – see how you can escape perdition. Unless you repent in sackcloth and ashes and let yourselves be baptized, you will face destruction.

[11] For truly, this was the One about whom I had told you: After me will come the One who has been before me, for He was there before I was. From His fullness all of us have received grace upon grace.’

[12] Following these forceful words, some remain with him and have themselves baptized, but most of them leave greatly enraged.

[13] These verses deal with purely historical facts and do not have much inner meaning which can be easily recognized from the previous explanations. Here it must be pointed out that such verses are all the easier to understand if given with the then well-known circumstances. For at the time, the evangelist recorded the Gospel it was customary to omit as unnecessary sentences dealing with all kinds of generally known circumstances and record only the main sentences, leaving all secondary details ‘between the lines,’ as you would say today. In order to throw more light on this for that time most noteworthy matter, we will have a closer look from this angle at the three following verses and the style of that time will become quite clear and recognizable.

## 7. EXAMPLES AND EXPLANATIONS CONCERNING THE STYLE OF THE EVANGELISTS

35. *The next day again John was standing (at the river Jordan) with two of his disciples.*



HE original text, for instance, of verse 35 reads: ‘The next day John was standing again with two of his disciples.’

Here raises the question: where was he standing and were the two disciples together with him or were they standing in a different spot, only at the same time? One must notice right away that neither the place nor the action of the two disciples has here been stated.

[2] Why has the evangelist failed to mention this?

[3] The reason why has already been indicated for, especially at the time when it was customary to write like this, it would have been quite certain and obvious that John was standing at the river Jordan under a willow waiting for someone to come to be baptized. And since he had several disciples who listened to his teaching and also recorded it, usually two, but when there was much work more were with him, assisting with the baptisms and probably also baptizing in his name and in the way he did it.

[4] Since at that time all these circumstances were only too familiar to the people around John, they were not recorded. It was then customary to write like that, but also necessary due to the lack of writing material, wherefore only the main point was recorded and by beginning a sentence with ‘and’ it was indicated whether the apparently separate sentences were related to each other or not. For this reason such conjunctions were seldom put in letters before the main sentences that had reference to each other, but certain known signs were used.

[5] Although this explanation is as such not an evangelical one, it is still necessary since without it the Gospels would today be hard

to understand, not only their external, historical meaning, but even less their inner spiritual meaning and least of all the prophetic books of the Old Testament in which instead of completed sentences only corresponding images are given and there naturally cannot be any question of stating whatever circumstances there might have been. Now that we are acquainted with these rules of ancient times, we should have no difficulty in connecting the following verses and texts, reading them more correctly and at least throwing more light upon their natural, historical part. We will make a short analysis of verses 36 and 37 and the principle in question will become quite clear.

36. *And as he again saw Jesus walking (on the bank of the Jordan, he said: "Look, there is the Lamb of God."*

[6] The original text of verse 36 reads: 'And as he saw Jesus walking, he said: 'Look, there is the Lamb of God.' The 'And' here indicates that this text has some connection with the previous one and historically states that Jesus, after He had received the baptism with water, for a while still remained in the neighborhood of John and was therefore seen by John's two disciples as well as by John himself walking on the bank of the Jordan.

[7] As John catches sight of Him, he immediately concentrates all his thoughts upon the one subject and speaks with great enthusiasm as if to himself: 'See, there is the Lamb of God.' Today he would have expressed himself roughly like this: 'Look over there. On the bank of the river the supreme God-man is still today walking as unassuming and humble as a lamb.' But John omits all these details and says only what we read in the verse.

37. *And the two disciples heard John speak thus (and left John at once), and followed Jesus.*

[8] Verse 37, actually representing the continuation of the two previous ones, for the above mentioned reason, begins again with 'And' and simply states what happened, just referring briefly to the reason why.

[9] The original text reads simply like this: 'And two of his

disciples heard him speak and followed Jesus.’ In our time its meaning reads as follows: As the two disciples who were with him (John) heard their master speak thus, they left him at once and joined Jesus, and since Jesus was now leaving this place, they followed Him.

[10] All that was mentioned in this expanded text must also have taken place on this occasion since otherwise the action could not have been carried out. However, as already said, in accordance with the then customary style of writing, only the two concepts ‘hearing’ and the ensuing ‘following’ are mentioned whereas all connecting sentences were omitted as self-evident. Whoever understands this given procedure will at least be able to better understand the historical part of the original text and thereby find it also easier to comprehend the spiritual meaning.

## **8. THE LORD’S FIRST DISCIPLES: ANDREW AND SIMON PETER**

*38. But Jesus turned, saw the two following Him and said to them: “What are you looking for?” They said: “Rabbi (which means: Master), where are You staying?”*



HIS text also is a sequence to the preceding ones and has historical rather than spiritual meaning: for with it begins the familiar, still quite material, taking on the apostles, and that in the same region where John was active at Bethabara, a most miserable country town inhabited by poor fishermen. This is also the reason why the two disciples immediately ask about My lodging – actually, in which hut I live.

[2] Since I had been staying in this area prior to the baptism for about 40 days preparing my human person for the beginning ministry through fasting and other exercises, it is historically also quite clear and certain that I had to have some place where to stay

in this desolate and barren region which I considered the most suitable for My purpose.

[3] The two disciples knew that I had already for some time been living in this region. They may have seen me there a number of times without, however, suspecting who I was. Therefore, they promptly asked, not where I originally came from, but where I was staying in Bethabara which consisted mainly of the poorest fishermen's huts constructed from clay and reeds and often even not high enough for a man to stand upright therein.

[4] And so I, too, lived in a similar hut which I had built Myself rather deep in the desert. The hermitages which exist in practically all Christian lands date back to that.

*39. He said to them: "Come and see." So they went and saw where that was and stayed that same day with Him. It was about the tenth hour.*

[5] Thus this shelter was not far from the place where John was operating. That is why I said to the two disciples: 'Come and see', where upon the two followed Me at once. We soon reached My hut and the disciples were not a little amazed that God's Anointed was living in just about the most unassuming hut which, besides, was situated in the most desolate part of the desert.

[6] This, however, did not take place at the time during which nowadays the Christian communities usually have their 40-day fast, but about two months later, and as for the time of the day that we reached the hut it was about the tenth hour which according to the new style would be about three in the afternoon, for in those times the sunrise determined the first hour of the day. But since this does not always take place at the same time, the hour of the day mentioned then does not coincide exactly, but only roughly, with the time according to afternoon that I reached the shelter with the two disciples. As these two disciples spent this day with Me until sunset, the question will arise in every inquiring reader's mind what the three of us did from three until about eight o'clock in and at My hut. For nothing has been written about that

anywhere. Here it is obvious that I instructed these two concerning their future vocation and how and where I would begin with My ministry, also how I would, in this neighborhood, still take on further men as My disciples, who were inclined and willing similar to them. At the same time I commissioned them to find out from their comrades, who were mostly fishermen and confer with them whether any of them would be inclined to join Me. This is what we discussed during that time. But as it became evening I let the two go and they returned – partly very happy, partly pondering – to their families, for they had wives and children and were wondering what to do with them.

40. *One of the two who had heard what John had said (about Jesus) and then followed Jesus was Andrew, a brother of Simon Peter.*

[7] One of the two, called Andrew, has soon made his decision and wants to follow Me at all costs. Therefore, he immediately goes to find his brother Simon who was somewhere attending to his nets.

41. *The first thing he did was to find his brother Simon. He said to him: “We have found the Messiah.” (Messiah means as much as: the anointed.)*

[8] When after while he has found him, he hurriedly begins to tell Simon that he has, together with another disciple, who had not made a firm decision to follow Me, found the promised Messiah.

42. *(Simon wishes to see Jesus) and Andrew takes Simon to Jesus. When Jesus saw him, He said: “You are Simon, Son of Jonas, from now on you shall be called Cephas (that is, Peter the Rock).”*

[9] When Simon hears about Me, he expresses the keen desire to meet Me as soon as possible, for he had not been present at the baptism. **Andrew** says: ‘Today it cannot appropriately be done, but tomorrow morning you shall be with Him.’

[10] Upon this, **Simon**, who whatever he was doing kept dreaming of the Messiah and believed that the Messiah would help the poor and completely eliminate the hard-hearted rich, says: ‘Brother, we must not waste a moment. I shall immediately leave everything

and follow Him to the end of the world should that be His wish. Therefore do take me right away to Him, for I feel this strong urge and must still today see and speak to Him. The night is not too dark and it is not far to His hut, so let us go to Him immediately. Who knows, we might no longer find Him tomorrow?’

[11] Giving in to this urging, Andrew leads him to Me. As the two are approaching My shelter at an already rather late hour, **Peter** stops about 30 steps away from it in a state of exaltation and says to Andrew: ‘I have a peculiar feeling. I am seized with a sublimely sweet awe, I hardly dare to take another step, but I still have this keen urge within me to see Him.’

[12] Here I step out of My hut to meet the two brothers, which means that I saw him. It goes without saying that under ‘being seen by Me’ is to be understood My readiness to come to meet one who, like Simon, comes to Me above all in his heart. Therefore, he is immediately recognized by Me, that is, accepted and a new name is his first share in My Kingdom. Here Simon is promptly given the name Cephas, or the rock in his faith in Me, for I had seen long ago by what kind of spirit Peter is, and was, animated.

[13] The way I addressed him was for Peter or Simon sufficient proof that I surely was the promised Messiah. From then on he never yielded to any doubt in his heart and did not ever ask Me whether I was the right One, since his heart was the only sure and valid witness for him. Both men now stayed with me until the morning and afterwards did not leave Me anymore.



## 9. FURTHER CALLINGS: PHILIP AND NATHANAEL

43. *The next day Jesus decided to go again to Galilee, and he finds Philip and says to him: "Follow Me."*



**I**N the morning **I** tell the two: ‘My time in this desert has come to an end. I shall go to Galilee from where I have come. Will you come with Me? I leave the decision to you for I know that you have wife and child whom it is not easy for you to leave. But no one who leaves something for My sake will lose what he has left, but will regain it many times over.’

[2] **Says Peter:** ‘Lord, for your sake I would give up my life, not to mention my wife and child. They will survive without me, for I am a beggar and cannot provide them with much bread. Our fishing brings hardly enough to feed one person, let alone a whole family. My brother Andrew can confirm this. Although we were born at Bethsaida, we had to come for food to these desolate banks of the Jordan, which are comparatively rich in fish, where we have now also been baptized by John. Our father Jonas is still strong and so are our wives and sisters. Added to this the blessing from on high, and they will manage.’ **I commended both of them, and we started on our way.**

44. *Philip came from Bethsaida, from the city of Andrew and Peter.*

[3] **On the road, which for a while still followed the banks of the Jordan, we meet Philip, who was also born in Bethsaida, and was now in the early morning fishing for his breakfast in the waves of the Jordan. Peter drew My attention to him and said: ‘O Lord, this man suffers much and is very poor, but still the most honest and righteous man, full of true piety in his heart. Would you consider letting him come with us?’**

[4] **Upon such a loving suggestion by Peter I say only: ‘Philip, follow Me.’ Without hesitation he throws his nets down and**

follows Me, not even asking whither. Only on the road does **Peter** tell him: ‘The One we are following is the Messiah.’ But **Philip** says: ‘My heart already told me that the moment He called me so lovingly.’

[5] **Philip**, however, was unmarried and staying with the poor fishermen as a teacher, because he had quite a good knowledge of the Scriptures. He was personally acquainted with Joseph of Nazareth and thus knew me also and many a thing that had happened at My birth and during My early years. He was also one of those who were secretly hoping for the Messiah in My person, but since I, from My twelfth year onwards did not perform any miracles and lived and worked like any other ordinary person, also the first amazing impression that had been created by the circumstances of My birth had with many people got completely lost. Even those who had been most excited said that My birth had become so memorable thanks to the as such strange coincidence of various circumstances and phenomena with which My birth was surely not connected in any way. Beside the highly gifted nature of My early years had so completely disappeared that in the years of My manhood not a trace of it could be found. But Philip and a few others secretly still held on to a certain hope concerning Me, for they knew about the prophecy of Simeon and Anna at the time of My circumcision in the temple and thought a lot of it.

45. *Philip finds Nathanael and tells him: “We have found the one spoken of by Moses in the law, and by the prophets: It is Jesus, son of Joseph from Nazareth.”*

[6] When **Philip**, who followed Me, meets Nathanael, for whom he had been looking on the road, sitting under a fig tree repairing his fishing-tackle, he says to him with fervor: ‘Brother, I kept looking for you along the quite long road and now rejoice with all my heart to have found you, for look, we have found the One spoken of by Moses in the Law and by the prophets. It is after all Jesus, the son of Joseph, from Nazareth.’

46. *And Nathanael said to him: “Can anything good come from*

Nazareth?” Says thereupon Philip: “Come and see for yourself.”

[7] **Nathanael** thereupon says with just a trace of resentment, ‘Everybody knows the miserable hole Nazareth. Can anything good come from this hole? And (in a way quite obviously) least of all the Messiah.’ **But Philip** says: ‘I am aware that in this respect you have always been my opponent, although I have presented my arguments to you a hundred times. But now do come and convince yourself and you will admit that I have been completely right.’

[8] **Nathanael** rises thoughtfully and says: ‘Brother, that would be a wonder of wonders, for the rabble of Nazareth is surely the worst in the world. With a piece of Roman tin you can make a Nazarene into whatever you wish. In this place it has not been any belief for a long time, neither in Moses nor in the prophets. In short, you can make a Nazarene into whatever you want to, and the word, ‘This one or that one is even worse than a Nazarene’ has already become an old saying. And you say that the Messiah whom you want me to meet is from there? Oh well, nothing is impossible to God. We will see.’

47. *When Jesus sees Nathanael coming, he says aloud: “Look, a true Israelite: There is nothing false in him.”*

[9] **With these words Nathanael follows Philip to Jesus who meanwhile had sat down for a little rest about a hundred paces away. When both men were already close to Jesus, He says aloud: ‘Look, a true Israelite. There is nothing false in him.’**

48. *Nathanael asks Him: “How do you come to know me?” Jesus replies: “I saw you under the fig tree before Philip spoke to you.”*

[10] **Nathanael** is amazed at his so very true statement coming aloud from My mouth and promptly asks: ‘How do you come to know me to be able to say this about me? Only God and I myself can know my innermost nature, and I was never a boaster nor did I brag about my virtues. How then can you know what I am like?’ **But I** look at him and say: ‘I saw you under the fig tree before Philip spoke to you.’

49. *“Rabbi,” says Nathanael, “you are truly the Son of god: you*

*are king of Israel.”*

[11] **This My statement about him amazes Nathanael and deeply stirred in his hearts he says:** ‘Master, notwithstanding the fact that you are a Nazarene, You are truly the Son of god. Yes, You are without any doubt the for a long time longed-for king of Israel who will liberate his people from the clutches of the enemies. O Nazareth, O Nazareth, how small you were and how great you are now becoming. The last will be exalted to become the first. O Lord, how quickly You granted me faith. How did this happen that all doubt has left me and I now fully believe that You are the promised Messiah?’

50. *Jesus answers, saying to Nathanael: “You believe because I told you: I saw you under the fig tree (before Philip spoke to you). (But I tell you), you shall see greater things than that.”*

[12] **I answer Nathaniel’s question first with the words stated in verse 50, thereby pointing out to Nathanael that he now, to be sure, believes that I am the promised Messiah, but was compelled to believe by discovering in Me the omniscience only God can possess. I also add that in future he will be seeing greater things, whereby I wished to say as much as: now you believe thanks to a miracle, in future you will believe freely.**

51. *And Jesus adds: “In truth, in very truth I tell you all, from now on you shall see Heaven wide open and God’s angels ascending and descending upon the Son of man:”*

[13] **And in truth, in very truth I tell you: from now on you will be seeing all Heavens wide open and God’s angels ascending and descending upon the Son of man, which is to say as much as: In future, when through Me you will attain to the rebirth of your spirit, the doors of life will be opened. Then will you, angels yourselves, see those men who through me were made angels in the rebirth, and thereby also ‘children of God,’ ascending from death to eternal life. On the other hand you will also see many primordial angelic spirits descending from all the Heavens to Me, the Lord of all life, there to follow the example of the Son of man,**

according to John's example and testimony.

[14] So his is now the right interpretation of the first chapter, but let no one think that this is a comprehensive interpretation. Oh no, not at all, but his gift is a practical signpost with the help of which everyone of good will can be guided into various depths of divine wisdom, enabling him to see and recognize much of life's true meaning in every single verse. Besides, as already said, this gift is a true guiding principle by which everything can be evaluated and directed.

## IN NAZARETH

### 10. NEW DISCIPLES: JAMES, JOHN AND THOMAS

1. *And on the third day there was a wedding at Cana-in-Galilee and the mother of Jesus was there.*



HE ‘and’ here already appearing at the beginning of the first verse of the second chapter proves that these two chapters are closely connected. Therefore it appears that this wedding in a family who is on very friendly terms with the house of Joseph takes place already on the mentioned third day, namely, counting from the day when I left Bethabara with my so far only four disciples and together with them spent a full day at the house of Joseph – who was no longer alive at that time – with the mother of My body who, helped by My other brothers, made every effort to show us the best possible hospitality.

[2] In her heart Mary did realize that now the time had come for Me to begin My mission as the promised Messiah. However, wherein My work would consist she did not know either. At this stage she, too, believed in the complete expulsion of the Romans and the restoration of the mighty throne of David and its stable and invincible divinely glorious dignity which would never end.

[3] The good Mary and all My earthly relatives still imagined the Messiah as a conqueror of the Romans and other enemies of the promised land. Indeed, the best of them had a similar idea concerning the promised Messiah, just as at the present time many otherwise honest people have quite a false notion about he millennium. But the time had not yet come to give them a different conception.

[4] Thus, since My own house, beginning with Mary, had this notion about the coming Messiah, it can rightly be assumed that other friendly families could not have a better one.

[5] This is also the reason why many families paid much attention

to Me and, of course, to those whom I called My disciples. As a result also James and John decided to become My disciples, in order to rule the nations of the Earth together with Me, for they had already forgotten many a thing I had rather clearly predicted to them in My childhood.

*2. Jesus and his disciples were also invited to the wedding.*

[6] In all the better houses in the neighborhood of Nazareth, practically in all of Galilee, I was considered to be a soon-to-emerge liberator from the Roman yoke, although this had been the case only for the few months since I had begun to make certain preparations thanks to which - like many a thing that had sunk into oblivion during the past 18 years - also certain prophecies concerning My person were beginning to come to life again in the houses of friends. Therefore I was invited with My disciples, My mother Mary and many other relatives and friends even to quite a notable wedding in Cana, a little old city in Galilee not very far from Nazareth, where there was much gaiety, so that the four disciples from Bethabara remarked to Me:

[7] ‘Lord, things are much more pleasant here than at Bethabara. Poor John, too, might be very glad if for once in his life he could partake of a meal like this here, instead of his desperately poor fare, which consists mainly of slightly scaled locusts and the honey of wild bees.’ (There exists in this region, as also in Arabia, a species of pigeon-sized locusts which are prepared and eaten similar to crabs in this country – Austria.)

[8] To this I replied: ‘At this stage you cannot understand as yet why John has to live in this way. He has to live thus, otherwise the Scripture would not be fulfilled. But soon he will have a better life. Jerusalem will not allow him to continue his in the desert much longer. From now on he will grow less, so that another one may grow greater.

[9] But what about the disciple who came to Me first with you, Andrew? Will he follow or will he stay at Bethabara?’ Says **Andrew**: ‘Look, he will come, but he had to make some

arrangements first.’ Say **I**: ‘That is good. For where there is a Cephas, there must also be a Thomas.’ Says **Andrew**: ‘Yes, that is his name. An honest soul, but always full of scruples and doubts. However, once he has grasped something he will never let it go, although he has an extremely generous heart. Because of his generosity he has been given this nickname. He is coming, Lord, shall I call him in, this Twin?’ Say **I**: ‘Yes, do that, for whoever comes in My name, shall be invited to the wedding.’

3. *And as the wine gave out, Mary said to Jesus: “They have no wine left.”*

[10] According to the custom of that time, every guest arriving had to be welcomed with a cup of wine. **Mary** had already noticed for some time that the supply of wine had given out and she realized that the newly arrived guest could not be received properly according to custom. Therefore she said secretly to **Me**: ‘My dear son, that will be embarrassing. The wine has given out. They have none left. You could create some (at least for the newly arrived).’

4. *Jesus answered: “Your concern, mother, is not mine. My hour has not yet come.”*

[11] Whereupon **I** gave a most ambiguous answer in front of all the guests, but, of course, in a very gently way, saying to her because of the custom of those days, especially around Nazareth: ‘Woman, that is none of our concern. It is not yet my turn as an invited guest to supply wine. My time has not come yet.’ (At that time and in that region every invited male wedding guest had to make a voluntary gift of wine. However, a certain order had to be observed according to which the gifts of the closest relatives had to be consumed first. Once these had been used up also the gifts of the guests who were no blood relations were used in order of precedence.) But **Mary** knew that the available wine had given out. So she turned to **Me** and, as it were, suggested that I skip the customary order, especially since a new guest was arriving for whose welcome not a drop of wine was left. The mother was very particular in observing the good old custom on such occasions.



Although I did not appear too cooperative in this matter, My mother knew Me and that I never refused to fulfill any of her wishes.

5. *His Mother said to the servants: "Do whatever He tells you."*

[12] And so, fully relying on Me, she turned to the servants and said: 'Do whatever my Son will tell you.'

[13] This is as far as the historical part of this verse in the second chapter is concerned. But contained in this historical event or, as it were beyond it, a spiritual and therefore prophetic meaning is also present which with the help of an inner reasoning power is very easy to discover.

[14] Who can fail to observe that there exists one of the most striking correspondences between this wedding, which took place on the third day after My return from the desert Bethabara, and My resurrection which occurred also on the third day after My crucifixion?

[15] Thus through this wedding an indication was prophetically given as to what would happen to Me after 3 years, and – in a somewhat wider concept – that after 3 years I would certainly and surely, as an eternal bridegroom, be holding a true wedding with all My followers and those who truly love Me in their rebirth into eternal life.

[16] In its general practical sense, however, this story of the wedding which – this must be understood – took place 3 days after My return from the desert, points to the 3 stages through which everyone has to pass in order to attain to the rebirth of the spirit or the eternal-life-wedding in the great Cana of the heavenly Galilee.

[17] These 3 stages consist of: first the mastering of the flesh, then the cleansing of the soul through the living faith which has, of course, to prove itself as alive through works of love, as it would otherwise be dead, and finally the awakening of the spirit from the grave of judgment, for which in the raising of Lazarus from the dead surely the clearest analogy is given. Whoever will ponder a little on this little explanation will find what follows easy to

understand.

[18] After here having unfolded the spiritual meaning of this wedding story, that is, what is in general meant by it, let us now return to the wedding and look at the different correspondences in this story.

## IN CANA

### 11. THE WINE MIRACLE: SYMBOL OF THE REBIRTH

6. *There were six stone water jars, placed in accordance with the Jewish rites of purification: each of these jars held from 20 to 30 gallons.*



**A**FTER Mary had told the servants: ‘Do whatever He will tell you.’ I told the servants to fill up with water these 6 stone water jars intended for the Jews’ purification which, however, was no longer observed much by the Nazarenes and Canaanites. Thus these jars, each of which held from 20 to 30 gallons, were placed here on display rather than for a specific purpose.

7. *Jesus said: “Fill the jars with water.” And they filled them to the brim.*

[2] The servants complied promptly, but rather in the belief that the newly arrived guest might wash and cleanse himself in accordance with the old custom. The guest entered and was placed at the table without having cleansed his hands beforehand. Having noticed this, **the servants** discuss this with each other, wondering: ‘Why did we have to fill these heavy jars with water? This guest did not use it and only caused us unnecessary work.’ Hereupon **I** say to them: ‘Why did you not query this earlier, but now grumble about this work? Did you not hear what Mary told Me, namely, that there is no more wine for the guests? Although My time has not quite come yet, neither according to the customary order nor spiritually, I have still – in order to reveal the glory of Him whom they call their God, but have never recognized as yet – changed the water in the jars into wine, not through some kind of magic, but solely through the power of God within Me.’

8. *And Jesus continued saying to the servants: “Draw some off and take it to the steward of the feast.” And the servants did so.*

[3] ‘Now fill a cup and take it first to the steward of the feast (the cook) to try. Let him give his opinion about it.’ The servants, quite bewildered at the transformation of the water, immediately take this wine to the cook to try.

9. *When the steward had tasted the wine which had been water, not knowing, as did the servants, where it came from, he called the bridegroom.*

[4] **The cook** is quite astonished, sends immediately for the bridegroom and says to him: ‘You probably do not know the customary order?’

10. *And says to him: “Everyone serves the best wine first and only when the guests have drunk freely he serves the poorer sort but you have kept the best wine till now.”*

[5] ‘Does not everyone serve the best wine to the guests first and only when they have drunk freely and their palate has become somewhat dulled the poorer sort? But you have done just the opposite.’

[6] **But the Bridegroom** replied: ‘You talk like a blind man about color. Look, this wine was not pressed anywhere on Earth but, as once the manna, it came to our table from the Heavens. Therefore, it must surely be better than any other wine on Earth.’

[7] **Says the Cook**: ‘Do you take me for a fool or are you one yourself? How can a wine come to your table from the Heavens? Jehovah Himself or His servant Moses would have to be sitting at the table.’

[8] **Said the Bridegroom**: ‘Come and see for yourself.’

[9] **The Cook** follows the bridegroom into the dining hall and looks at the 6 jars seeing that they are filled with the best wine. Thus having convinced himself of the miracle he says: ‘Lord, forgive me my sins. Only God can do a thing like this, and He must be here among us, for such a thing is impossible to a human being.’

[10] **Now this wine was served to the guests and having tasted it**

**they all said:** ‘Such a wine is not pressed in our lands. This is truly a heavenly wine. Glory to Him whom God has given such might.’

[11] **Thereupon they toasted Me and the newly arrived guest Thomas and welcomed us.**

[12] **Now all the people present at this wedding believed without a doubt that I was surely the promised Messiah.**

[13] **But Peter says to Me secretly:** ‘Lord, let me go away again. For You are Jehovah Himself as was prophesied by Your servant David in his Psalms, but I am a poor sinner and absolutely unworthy of You.’

[14] **Say I to him:** ‘If you feel unworthy of walking at My side, whom do you consider worthy of it? See, I have not come to the strong assuming such could be found anywhere, but I came to the weak and sick. One who is healthy does not need a doctor. Only the sick and weak one does. So stay with me and be of good cheer, for I have forgiven you your sins long ago, and even when you will be sinning at My side, I will forgive you that, too, for, because you have recognized Me and are already a rock in your faith, you shall be perfected – not in your strength, but in your weakness – solely through grace from on high.

[15] **These My words brought tears to his eyes and Peter says with great enthusiasm:** ‘Lord, if all should leave You, I shall not leave You, for Your holy words are truth and life.’

[16] **Having said this Peter rises, takes the cup and speaks:** ‘Blessed are you, Israel, and three times blessed are we, for we are witnesses to the fulfilled promise. God has visited His people. That which was hard to believe, is now fulfilled before our senses. Now we must no longer cry from the depth to Heaven, for the Highest has descended to us into the very depths of our misery. Therefore all glory be to Him who is among us and has provided this wine thanks to His might and grace that we may believe in Him and from now on shall honor God in Him.’ **Thereupon Peter drinks the wine and all drink to him, saying:** ‘This is a righteous man.’

[17] **But I say to Peter secretly:** ‘This was not given you by your

flesh, but the Father who is within Me has revealed it to your spirit. But from now on keep silent still, a time will come, however, when you shall shout so that the whole world may hear you.’ Then quiet reigned once more among the guests and because of this act they now all believed in Me and regarded Me as the true Messiah who had come to liberate them from all enemies.

*11. This deed at Cana in Galilee is the first of the signs by which Jesus revealed His glory. And His disciples now firmly believed in Him.*

[18] This was the first remarkable sign which I gave before the eyes of many at the outset of My great work of salvation, and in this sign I showed – through veiled – the great work that was to follow. However, not a single one of the entire company comprehended this, for, as my fasting in the desert prophetically pointed to the persecution I would be suffering from the temple in Jerusalem and the baptism by John to My death on the cross, thus this wedding pointed to My resurrection and the sign became a model of the rebirth of the spirit to everlasting life.

[19] Just as I transformed the water into wine, also man his natural being ruled by the senses shall be transformed to spirit through My Word, provided he lives according to it.

[20] But everyone should in his heart follow the advice Mary gave the servants when she said: ‘Do whatever He tells you’, then I shall do to each one what I did at Cana in Galilee, namely a proper sign by which everyone who lives according to My Word will find it easier to recognize the rebirth of the spirit within himself.

## IN CAPERNAUM

### 12. CALL TO THE SONS OF ZEBEDEE: JAMES AND JOHN. BEGINNING OF THE LORD'S MINISTRY.

12. *After this He went down to Capernaum with his mother, his brothers and his disciples, but they did not stay there long.*



EVEN days after this wedding, I left Nazareth and went with Mary, My five brothers - two of whom also belonged to My disciples - and with the disciples I had so far taken on down to Capernaum. This city was then quite an important trade center situated on the border of Zebulon and Naphtali and also in the middle of these two provinces on the Sea of Galilee, not far from the spot where John was baptizing on the opposite bank of the Jordan in the region of Bethabara, as long as there was sufficient water in this often quite parched riverbed.

[2] One may ask what I was actually seeking in this city which had already become quite heathenish. One should read the prophet Isaiah 9:1, etc, where it is written:

*The land of Zebulon and the land of Naphtali on the way by the Sea beyond Jordan and heathen Galilee, the people who walked in the darkness have seen a great light: a mighty light has dawned upon them who were walking in the shadow of death.*

[3] And if one has found this text in Isaiah and knows that I had to fulfill the Scripture from A to Z, it will be easy to understand why I went from Nazareth to Capernaum. Besides, in this region two more disciples had to be taken on: James and John, sons of Zebedee. They were also fishermen fishing in the Sea of Galilee not far from the mouth of the Jordan and also not far from the spot where Peter and Andrew worked, both of whom were also entitled to fish in the Sea.

[4] When I had also taken on these disciples and they had

recognized Me from My words and the mighty witness of those who were with Me, I began to teach the people properly, calling them to repentance since the kingdom of Heaven was upon them. I went into their synagogues teaching there. Some believed, but many were annoyed, wanted to lay hands on Me and throw Me into the Sea from a cliff. But I eluded them with all those who were with Me and visited some small settlements on the Sea of Galilee, proclaimed the Kingdom of God, healed many sick, and the poor and simple believed and received Me with goodwill. Some of them joined Me and followed Me everywhere like lambs follow their shepherd.

[5] In Capernaum I stayed only for a short while since there was as good as no belief there and even less love. This city was a place of trade and mercenary spirit, and where these rule, faith and love have been completely abandoned. Thus where this is the case, there is little or nothing for Me to do.

*13. As it was near the time of the Jewish Passover, Jesus went up to Jerusalem.*

[6] As the Jewish Passover feast had come, I went up to Jerusalem with all who were with Me. But one must not imagine the Passover feast of the real Jews at the same time which is now set for the similar feast by various Christian communities, sometimes already for the month of March. This was almost three months later. For at the Passover, Jehovah was offered thanks for the first harvest of the year consisting in barley, corn and wheat. On that occasion the new bread was already eaten which, according to the Law, had to be unleavened bread, and no one in the land was allowed to eat leavened bread during this time.

[7] Therefore, this feast of the unleavened bread could take place only when the newly harvested corn could already be ground into flour and not at a time when the corn had only been sowed. In a good year the corn in Judea ripens 14 to 20 days sooner than here. However, even in Egypt the corn and wheat are hardly ever harvested before the end of May, let alone in Judea where it is



considerably cooler than in Egypt.

[8] But the time of the unleavened bread had come and, as already mentioned above, I went with all who were with Me up to the Jewish capital, which was also called “The City of God”, for the name Jerusalem means as much as “City of God”.

[9] During that time many people always came to Jerusalem, including many Gentiles, who brought and sold various goods, as utensils, woven articles, cattle and fruit of all kinds. This feast had in those days completely lost its sacred aspect and greed prompted even the priesthood to lease for this time the courtyards and entrance halls of the temple to the traders, where Jews or Gentiles, for a considerable sum, so that such a temple rent for the duration of the feast amounted to 1,000 pieces of silver, which in those days was an immense sum and comparatively more than nowadays 100,000 florins.

[10] I went up to Jerusalem at the time of the high priest Caiaphas who knew how to hold on to this naturally most lucrative office for more than a year. For the observance of the Mosaic Law had in those days degenerated into the emptiest possible ceremony, and no priest had actually more regard for it than for the snow that had fallen a hundred years ago. On the other hand the useless, empty ceremony had reached its peak in serving to bully the poor people excessively.

[11] He even leased some spots in the inner part of the temple to dealers in pigeons and to some small money-changers. These latter carried small coins, for which those who needed smaller coins could for a certain exchange premium change their silver coins, Roman gold coins and the Roman cattle money (pecunia), for the Romans had a special kind of money for the purchase of cattle. Depending on what animal was embossed on such a coin, the same animal had to be available for purchase with that coin provided its owner had it for sale. For such cattle money it was possible to obtain from the bigger or smaller money-changers also another type of money in circulation, but at a higher premium.

## IN JERUSALEM

### 13. THE CLEANSING OF THE TEMPLE BY THE LORD

14. *There he found in the temple the dealers in cattle, sheep and pigeons and the money-changers.*



**WHEN** on My arrival in Jerusalem I found that because of all the animals and their dealers some people hardly dared enter the temple as it sometimes happened that an ox went wild hurting people and damaging sacred articles, and people visiting the temple could often not bear the stench and noise and not seldom lost all their important belongings, this disgraceful situation had now become unbearable to Me. And **Peter and Nathanael** remarked: ‘Lord, have You no lightning and thunder left for this? Just look at it. The poor people are crying in front of the temple. They have come from distant places to honor God and because of all the oxen and sheep they cannot even get in. And many, who with great effort and danger managed to enter the temple and get out again, are complaining that inside they have been robbed of everything and almost suffocated by the stench. Ah, this is really too much and too evil. Such a terrible nuisance should be stopped at all costs. This is even much worse than Sodom and Gomorrah.’

[2] **These words were heard by a stranger, an old Jew who now steps up to us and says:** ‘Dear friends, you do not know everything, but I myself was three years ago working as an ordinary servant in the temple where I learnt about things that made my flesh creep.’

[3] **I said:** ‘Friend, keep it to yourself, for I know about all that has taken place. But be assured, things have gone too far and still today you shall see God’s might and wrath in action in the temple. But do move away from the gates of the temple for a while, so that you may not be harmed when God’s power will be driving the

offenders from the temple. After that they will no longer dare to perpetrate such sacrilege.'

[4] Hereupon this Jew went away praising God, for after hearing Me speak thus he took Me to be a prophet, joined a group of his friends and told them what he had heard from Me. This group, consisting of several hundred people of all ages, rejoiced and began to praise God aloud for having again awakened a might prophet.

*15. And He made a whip of cords and drove them all out of the temple together with their sheep and oxen. He upset the tables of the money-changers scattering their coins.*

[5] But I said to Peter: 'go over there to the rope-maker, buy three strong ropes from him and bring them here.' This Peter did immediately and brought Me three strong ropes which I promptly braided together into a strong whip. Holding this whip in My right hand I said to My disciples and all who were with me: 'Follow Me into the temple now and be My witnesses, for God's might and glory shall again manifest through Me before your eyes.'

[6] Then I went ahead into the temple, and as I walked all in My path retreated, and all those who followed Me had a free passage although the ground was full of dung and dirt.

[7] When I arrived in the last hall of the temple, where the main dealers in oxen and sheep had their animals for sale on the left side, whereas the money-changers were occupying the right side through all three halls, I took up My position on the gate-steps and spoke with a voice like thunder: 'It is written: "My house is a prayer house, but you are making it into a den of thieves." Who has given you the right to desecrate God's temple like this?'

[8] But they shouted: 'We have purchased our right at a high price from the high priest and are under his protection and that of Rome!'

[9] I said: 'You are indeed under such protection, but God's arm is against you and your protectors. Who will protect you from Him? His arm is stretched out over you and your protectors?'

[10] **Say the dealers and Money-changers:** ‘God is dwelling in the temple and the priests are of God. Can they go against His will? He whom they protect is also protected by God.’

[11] **I said in a very loud voice:** ‘What are you saying, you foolish perpetrators?! Although the priests are still sitting on the chairs of Moses and Aaron, they no longer serve God, but they serve the mammon, the devil, and their right and your right is a right of the devils and not ever a divine right! Therefore, get to your feet immediately and leave the halls, or else things will go bad with you.’

[12] **They began to laugh and said:** ‘Just look at the impudence of this lowest of Nazarenes. Do throw him out of the temple right away.’ Then they rose and wanted to seize Me.

[13] **Here I raised My right hand with the cord-whip and began to swing it over their heads with divine power.** Everyone hit by the whip was immediately seized by the most violent, almost unbearable pains. This also applied to the cattle. There immediately arose a terrible howling from both men and beasts and there followed a stampede of the cattle, and whatever got in their way was trampled down. Also the dealers and buyers fled with terrible screams of pain. But I upset the money-changers’ stalls, scattering all the money they contained, and the disciples helped Me with this work.

16. *Then he turned to the dealers in pigeons, “Take them out,” he said: “You must not turn My Father’s house into a market.”*

[14] **Then I entered the temple where still many dealers in pigeons with their cages full of all kinds of pigeons were waiting for buyers.** Since these dealers were usually poor people and not greedy for profit and the sale of pigeons in the temple was an old custom, although in ancient times only in the first hall of the temple, I only warned these poor, saying: ‘Take them out and do not turn My Father’s house into a market. The place for this is in the outermost court. Thus the temple was now cleansed.

17. *His disciple recalled the words of Scripture: “Zeal for thy*

*house will destroy Me.”*

[15] This act caused a sensation and the disciples feared secretly that now the priesthood would soon have us seized by the Roman guard as rebels and we would hardly be able to escape the most humiliating calling to account and punishment. For it is written: “The zeal for thy house will destroy me.”

[16] But I told them: ‘Do not worry. Look into the halls and you will notice how the servants and priest are eagerly busying themselves with picking up all the money-changers’ scattered money to fill their own money-bags. Because of those who have suffered losses they will be interrogating us by whose authority we did this, but secretly they do not mind at all, for this act yielded them about 1,000 shekel of gold and silver and a big amount in other money which they will never return to the owners. At present they are also too busy and have no time to a call us to account. Besides, they will not easily accept complaints in this matter, just as the ones who suffered the losses have learned their lessons and are not likely to bring an action against Me. Therefore, set your minds at rest.

[17] The zeal for My house will indeed destroy Me, but not yet for quite some time. At the most some of the Jews here will question Me, who I am and on what authority I did such a thing and will ask Me for a mark of authority. But I know that things will have to happen in this way, and that there will be no danger for us. Just look toward the curtain. Some are already standing the who want to question Me in their own interest, and they shall get the proper answer without delay.’

## 14. THE DESTRUCTION AND REBUILDING OF THE TEMPLE

18. *The Jews challenged Jesus: “What sign can you show us as authority your action?”*



**S** I was still talking with the faint-hearted disciples, some Jews came up to Me and said: ‘You have now performed a mighty act. Men and cattle fled from your hand like chaff in a storm, and no one returned to pick up his scattered money. Who are you, and what mark of authority (by the emperor, they meant) can you present to us which gave you the right to do this? Don’t you know the inflexible severity of the laws which could destroy you because of this?’

19. *Jesus replied: “Destroy this temple and on the third day I will raise it again.”*

[2] **I** said: ‘Unless I knew them, but did not fear them, I would not have done it. But you demand of Me an official authority and I tell you that I do not have that. But do destroy this temple and on the third day it will be raised again, perfected.’

20. *Then the Jews said: “It has taken 46 years to build this temple, and you want to raise it again alone in three days?”*

21. *But they did not know that the temple He was speaking of was His body.*

[3] **This My decisive statement amazed the Jews and they did not quite know what to say. After a while one of them remembered that the building of the temple had taken 46 years and provided many thousands of hands with permanent work. So this historically versed Jew turns to Me and says: ‘Young man, did you realize what a foolish thing you have just said? Look, all of 46 years were needed for the building of this temple and many thousands of hands were fully employed, and you want to do that quite alone without the help of others? Oh, oh, oh, what a testimony you have**

given Yourself, and that even in the temple where one should speak particularly sensibly.

[4] Your earlier action has surprised us very much and we, as elders of Jerusalem, were already beginning to deliberate out of what power you performed this really most commendable act, whether a worldly or prophetic one, and so we also questioned you about it. If you had told us in wise words, which we do understand, that you are a prophet awakened by God and did this through the might of God, we would have believed you. However, contrary to all expectation, you gave us instead of wise words an indescribably outrageous, boastful and foolish answer without even a grain of truth, and we now regard you as a person who may have learned a little bit of magic in some pagan school and now wished to show off here in the City of David, being either in the pay of Rome or secretly hired by the Pharisees, priests and Levites, for these would have reaped the best temple-harvest today thanks to your act of magic. We truly regret to have been so mistaken in our judgment of you.'

[5] **On this I said:** 'I too regret with all My heart that I had to find you so terribly blind and deaf. For the blind do not see anything and the deaf and dumb do not perceive anything. I work a sign before your eyes which prior to Me no one has worked and speak the fullest truth and you accuse Me of being either a foolish braggart with some knowledge of pagan magic wishing to show off here before you or being a magician in the pay of Rome or in the despicable pay of the temple-priests. Oh, what an insulting accusation. Look, over there is a considerable crowd of men who have followed Me here from Galilee. They have recognized Me, although you maintain that the Galileans are the worst kind of Jews with the least faith, but these still recognized Me and are following Me. How then could you not recognize Me.'

[6] **The Jews said:** 'We did not want to recognize you and therefore questioned you, for we are neither blind nor deaf as you think. But you have us an answer which with one's natural reason

one cannot interpret other than we told you openly. We are of good will, why then, should you be a prophet, do you fail to recognize this? We are wealthy and honorable citizens of Jerusalem. If you were a true prophet, it would be good for you to be in our midst, but you do not realize this and are therefore not a prophet, just a magician who desecrates the temple much more than those who were earlier driven out by you.'

[7] **I said: 'Go and discuss this with those who have come with Me. They will tell you who I am.'**

[8] **Now the Jews go to the disciples and talk to them and they tell them what they heard of Me on the Jordan, the witness of John and what they have seen and experienced at My side, but admit that they do not understand what I had said to the Jews.**

*22. After His resurrection His disciples recalled what He had said and they believed the scripture and the words that Jesus had spoken.*

[9] **For they themselves understood it only following My most extraordinary resurrection after three days and at the same time also the Scripture which had said this of Me.**

[10] **Hearing all this from the disciples, the Jews returned to Me and said: 'According to all that which we have now heard from your most sincere followers you would evidently be the Promised. The witness of John, whom we know, speaks mightily for you and so do your deeds. Your words, however, are exactly the opposite to all the other points. How can the Messiah be a God in his deeds, but a fool in his speech? Do explain this to us and we all shall accept and support you in every possible way.'**

[11] **I said: 'What could you give me that you had not first received from My Father who is in Heaven? But if you did receive it, how can you now speak as if you had not? What do you want to give Me that is not already Mine, for I and the Father are not two, but one. I tell you: Nothing but he will is yours, everything else is Mine. Give me your will in the proper love of your hearts and believe that I and the Father are fully one, then you will have given**



Me everything I can ask of you.’

[12] **The Jews** said: ‘So show us a sign and we shall believe that you are the Promised One.

[13] **I** said: ‘Why do you want a sign? Oh you wicked generation. Don’t you know that signs do not awaken anyone, but judge him? But I did not come to judge you, but that you may gain eternal life if you believe in Me in your hearts. There will indeed be many signs, and some of them you will be seeing. However, these will not give you life, but death for a long time.’

## 15. THE LORD SEES THROUGH THE MALICE AND DECEITFULNESS OF THE JEWS

23. *While He was in Jerusalem for Passover, many believed in Him when they saw the signs He performed.*



**T**ELL you: it is now Passover and I shall be staying in Jerusalem during this time. Follow Me where I shall be and you will be seeing a great number of proper signs. But see to it that these signs do not bring you death.’

[2] The Jews were astonished at these words, but I left them and with My disciples walked out of the temple into the open. The Jews, however, followed Me secretly, for they did not have the courage to follow Me openly since I had spoken of ‘My signs causing death’. They did not understand that this meant the death of the spiritual element, but were thinking of the death of the body, and like all the rich on Earth they were great friends of the earthly life.

[3] However **one of them** joined Me outside the temple and said: ‘Master, I have recognized You and want to be with You. Where are You staying?’

24. *But Jesus would not trust Himself to them. He knew them all so well.*

25. *He needed no evidence from others about a man, for He Himself could tell what was in a man.*

[4] **But I saw that he was not sincere and that his wish to find out where I was staying was dishonest. Therefore I said to him, as I did later on to a number of similarly self-interested priests, the familiar words: ‘Foxes have their holes, the birds their roosts, but he Son of Man has nowhere to lay his head, least of all in this city. But go first and cleanse your heart and then come with honest intention, not with treachery and you will see how you can hold your own at My side.’**

[5] **This Man said, however:** ‘Master, You are wrong concerning me and my friends. If You have nowhere to stay, come to us and we shall put You and disciples up and provide for You as long as You wish.’

[6] **But I saw clearly that this man did not have honest intentions and said:** ‘We cannot trust you, for you are friends of Herod and like him are keen on spectacles, particularly if you can watch them free of charge. But I have not come to this city to entertain the friends of Herod with comedies, but to announce that the Kingdom of God is close and that you therefore, should repent so that you may participate in this Kingdom. See, that is the purpose of My presence here at this time, and for that your lodging is not needed. For he who lives in a house can leave it only through the door which is fitted with lock and bolt and by which a guest can also be made a prisoner. But whosoever says in the open is also free and can go where he wants.’

[7] **The Jew said:** ‘How can you offend us like that. Do you think we no longer know about the sanctity of the right to hospitality? If we invite you as a guest into our house, you are most sacred therein and woe betides him who should lay violent hands upon you. Thus with us the right to hospitality is upheld and respected above all. How then can you be suspicious of this established order in our houses?’

[8] **I said:** ‘With this domestic order in your houses I am quite

familiar, but that does not mean that I do not know the other one as well. As long as a guest is in your house, he enjoys the right of hospitality, but when he wants to leave the house, myrmidons and soldiers who have been sent for receive the guest outside the door and put him in chains. Tell Me, is that also part of the old custom of hospitality?’

[9] Says **the Jew**, somewhat embarrassed: ‘Who can claim this of your houses with a good conscience?’

[10] **I** replied: ‘The One who knows. Has not a man been thus delivered into the hands of the judges a few days ago?’

[11] Says **the Jew** even more embarrassed: ‘Master, who told you that? If this did take place, tell me, has not that criminal deserved it?’

[12] **I** said: ‘With you many things are considered a crime which is not a crime with God and with Me, because the hardness of your hearts considers many a thing a crime for which Moses did not give a law. Those are your laws which as far as I am concerned do not make a man a criminal. For your ruling is a sin against the laws of Moses. How, then, can he be a criminal who offends against your rulings, if he observes the laws of Moses? Oh, I tell you: all of you are full of malice and disgraceful deceitfulness.’

[13] **Remarks the Jew**: ‘How can that be? Moses gave us the right to introduce laws for special occasions, and thus our well-considered laws are as good as laws of Moses. Therefore, is not he who disregards them quite as much a criminal as the one who offends against Moses’ laws?’

[14] **I** said: ‘With you indeed, but not with Me. Moses demanded that you should love and respect your parents, but you say, and the priests even bid you do this: “who instead sacrifices in the temple, for him it is better as thereby he redeems himself from this law.” But if now a man faces up to you and says: “You are deniers of God and miserable deceivers, abolishing because of your greed the law of Moses, substituting another for it by which you torment poor mankind”. See, then that man has offended against you, and

at the threshold of the door you delivered him to judgment. Tell Me, had this worthy man deserved it or are not you by far worse offenders against Moses?’

[15] Here the Jew became angry and walked away to **his other companions** whom he told all that he had heard from Me. They shook their heads and said: ‘Strange. How could this Man know about it?’ But I left that spot and went with My followers to a small inn outside the city where I stayed for several days.

## AT THE INN OUTSIDE JERUSALEM

### 16. THE SPIRITUAL MEANING OF THE CLEANSING OF THE TEMPLE



S told here, this is a rather brief account of the historical, natural course the two events recorded in the second chapter had taken, for some other things had happened here and there which were insignificant and would only prolong this account unnecessarily and besides would not render the matter more important or provide any deeper knowledge. So only a brief explanation of the spiritual meaning of the second event is required, and this second chapter may be considered finished as far as the two main events are concerned which are described to the reader and hearer.

[2] The spiritual meaning of the first event at Cana-in-Galilee has already been given, so that only the spiritual meaning of the second event must be dealt with. And this is as follows:

[3] The temple represents man in his natural-worldly sphere. In the temple, as also in man, there is the Holy of Holies. Therefore also the exterior of the temple should be kept hallowed and pure so that the innermost, as the Holy of Holies of the temple as well as of man, may not be desecrated.

[4] The Holy of Holies of the temple is, to be sure, covered by a thick curtain and only the high priest may on certain occasions enter the Holy of Holies by himself. But the curtain and also the rarely allowed visit to the Holy of Holies is a protection against its desecration. For if someone sins with his body he not only defiles his body, but also his soul and through it his spirit which in every human being represents, and really is, the innermost and holiest. This Holy of Holies in man, just as the same in correspondence in the temple, has been placed as the same in correspondence in the temple, has been placed deeply behind a thick curtain, and only pure love for God, which in every man is God's truest high priest,

is allowed to penetrate into this Holy of Holies unpunished and lift the curtain. If, however, this sole high priest in man becomes defiled by attaching himself to impure worldly things, making common cause with them, how can the Holy of Holies remain undefiled if it is visited by an unclean high priest?

[5] If, therefore, in the temple as well as in man everything has become unclean, man is no longer able to cleanse it, for if the broom is full of filth and dirt, how can it be used for cleaning a room? Then, I am afraid, I Myself must take this work in hand and cleanse the temple by force, and that through all kinds of painful experiences like various illnesses and apparent accidents, so that the temple might be cleansed.

[6] “Dealers” and “buyers” are the low, unclean passions in man, the cattle offered for sale represents the lowest animal sensuousness and at the same time also the resulting great foolishness and blindness of the soul whose love may be compared to that of an ox that even lacks the sensual procreative and sexual love and is only motivated by the grossest polyp-like gluttonous love and whose cognition is equal to the well-known intellectual power of the sheep.

[7] And what do the money-changers and their money dealings denote? They denote and represent in man all that emerges from man’s already quite brutish self-love, for the animal loves only itself, and a wolf will devour another if he is hungry. These “money-changers”, or such brutish self-love, must therefore also be painfully and forcefully removed from man, and everything that animates this love must be upset and scattered.

[8] Why not completely destroyed? Because also this type of love must not be deprived of its freedom, for the noble seed or the grain of wheat will grow best in a field well fertilized with such dung and yield a rich harvest. If all the manure were removed from the field to cleanse it, as it were, from all the dirt, the grain of wheat would prosper only poorly and be sure to yield a very bad harvest.

[9] The dung which is initially carried onto the field in heaps has

to be spread so that as to serve the field. If it were left lying in great heaps, it would suffocate everything where it is lying and be of no use to the other parts of the field.

[10] This is at the bottom of the story of the cleansing of the temple in the Gospel. And because of this I only scattered the money of the money-changers and did not destroy it completely, which I could easily have done.

[11] What then do the pigeon-dealers inside the temple denote who too had to withdraw and return to the places originally allocated to them?

[12] They are to be understood as the external virtues consisting in all kinds of ceremony, custom, courtesy, etc, in a purely worldly sense which, however, men's blindness raises to an inner life value and tries to make true life to strike roots therein.

[13] The pigeon is a creature of the air, and since it was used in the orient often as a carrier of mail, especially in matters of love, and because of that already with the ancient Egyptians as a hieroglyph represented tender and nice conversation, it served as a symbol for such conversation in the temple and was at the same time an ordinary and correspondingly symbolic sacrificial creature, which was usually sacrificed in the temple by young married couples when their first child had been born, as a sign that they now had done away with such external messages, niceness and ceremonial airs and passed into true, inner, life-giving love.

[14] However, according to the order of all things the outermost belongs to the outermost. The bark being something quite dead, must never be contained in the marrow of the tree, but everything that belongs to the bark must also be deposited in the bark. The bark is most useful to the tree when in a proper measure in its rightful place. If someone would push the bark into the marrow of the tree having first removed the marrow, the tree would soon have to dry up and die.

[15] And thus as an indication that men should not make external virtues a matter of inner life, whereby noble man would become no

more than a conversation-puppet (warehouse), these pigeon-dealers, as in a broad sense all formalities, endeavoring to raise their merchandise to the status of inner life-values, were also expelled from the temple by My and ordered to their proper place, only in a somewhat gentler way.

[16] So this is the spiritual meaning of the cleansing of the temple. And from the correct and unchangeable correspondence between man and temple, it can also be recognized that no man, but only God alone, as eternal wisdom, who sees and knows everything can ever act and speak like this.

[17] But why does not the Lord remain in the temple after such a sweeping?

[18] Because He alone knows what man's inner being must be like so that He may take up permanent residence in man. Besides, after such a cleansing, man must not be deprived of his freedom lest he become a puppet.

[19] Therefore, the Lord cannot yet entrust Himself to such a forcefully clean swept inner man, for He alone knows what is required for a full restoration of the inner man. That is why the sweeper walks out of the temple and, as if accidentally, flows from the outside into man's within not submitting to man's request to stay with and within him which would only support man's indolence. Man has to awaken to complete spontaneity, thereby only becoming a perfect man, which will be described in detail in the next chapter.



## 17. HEALING MIRACLES AND LATE GUESTS AT THE INN

1. *There was one of the Pharisees named Nicodemus, a member of the Jewish Council.*



HAT after the cleansing of the temple I spent some time at a small inn outside the city together with all those who had followed Me has already been mentioned in the previous chapter. But everybody might come up with the question:

[2] “What were You doing there, Lord, for You surely did not spend that time in idleness?”

[3] To that I say: ‘Of course not. For a great number of people from all walks of life came to Me from the city by day and night. The poor came usually by day, the great, distinguished and rich mostly by night, for they did not want to appear weak and treacherous to their own kind.

[4] But since they – motivated partly by their curiosity, partly by a kind of credulous feeling for the possibility that I might after all really be the Messiah – were prompted to get better acquainted with me, their visits which took place during the night usually ended with considerable sulking on their part. For these distinguished, great and rich were greatly annoyed that I did not treat them at least as gently and well as many of the poor who had no end of praise for My kindness and friendliness.

[5] Besides, I worked many a miracle for the poor as a doctor, freed the possessed from their tormentors, made the lame walk, the palsied straight, the leprous clean, the dumb hear and speak, the blind see, and all this mostly through the Word.

[6] Those who came to Me by night knew of all that and wanted similar signs from me to which I always remarked, ‘The day has 12 hours and so has the night. The day is meant for work, but the night for rest. Who works during the day does not knock against

objects, but this easily happens to the one who works at night, for he does not see where he sets his foot.’

[7] But some asked Me by what might and power I performed such miracles. The quite short answer was this: ‘Out of My very own, and I do not need anybody’s help for it.’

[8] Again they asked My why I did not take quarters in the city, as such great deeds required a large place and not just a small, insignificant village which, although close to the great city, is quite ignored by it.

[9] Thereupon I again said: ‘I do not care to stay in a place where at the gates of its self-conceited citizens soldiers are keeping watch, admitting only the distinguished, but mercilessly refusing admittance to the poor and where a person, if his face is not familiar and his attire not sufficiently magnificent, is stopped at least seven times in every street and interrogated as to who he is, where he is from and what he is doing there. Besides, I only like what is small and despised by the world, for it is written: “What is great before the world is an abomination before God.”’

[10] And they asked saying: ‘Is not the temple wherein Jehovah dwells great and magnificent?’ Say I: ‘He is supposed to dwell therein, but since you desecrated the temple He left it and does not dwell there anymore, and the Ark of the Covenant is empty and dead.’

[11] Say **the night-visitors**: ‘What is this sacrilegious nonsense you are talking about? Don’t you know what God has spoken to David and Solomon? Can what God has spoken ever become untrue? Who are you that you dare to speak before us like that?’

[12] Say I: ‘Just as I have within and out of Myself the might and power to heal all the sick who come to Me solely through My will and My Word, I have also the might and power and the fullest right to speak to you of the temple as I did. And I tell you once more that now also your temple is an abomination in the eyes of God.’

[13] Here some began to grumble, but others said: ‘This is

obviously a prophet and these have always spoken unfavorably of the temple. Let us leave him alone.’ And so the night-visitors left again.

## 18. THE LORD’S DISCUSSION WITH NICODEMUS. PURIFICATION OF THE SOUL THROUGH HUMILITY.



**D**URING the last but one night of My stay in the vicinity of Jerusalem, a certain Nicodemus came to me, also by night because he was a person of high rank in Jerusalem. He was not only a Pharisee – who as far as his office, high rank and reputation were concerned could be roughly compared to what at the present time a cardinal in Rome stands for – but he was also a very rich citizen of Jerusalem and chief of the Jewish Council in this city. He was the lord mayor over the entire city, appointed for this office by Rome.

2. *He came to Jesus by night and said to him: “Master, we know that You are a teacher (prophet) sent by God. No one could perform these signs of yours unless God were with him.”*

[2] **This one, as the head of Jerusalem in civic matters, came personally to Me by night and said:** ‘Master, forgive me that I come to you so late at night and disturb you in your rest, but when I heard that you will be leaving here tomorrow already, I did wish to pay my respects to you, because I and several of my colleagues, after observing your deeds, are now convinced that you have come to us as a true prophet sent by God, For no one can perform the signs you do, except Jehovah be with him. Therefore, since you are obviously a prophet and must see in what a bad way we are, although the Kingdom of God has been promised to us by your predecessors, would you be good enough to tell me when this will come and, if it does come, what will be required of one to enter it?’

3. *Jesus answered, saying: “In truth, in very truth I tell you: Unless a man has been born over again he cannot see the*

*Kingdom of God.”*

[3] My answer to this question of Nicodemus was quite as brief as quoted in the verse, namely: ‘In truth, in very truth I tell you: unless a man has been born over again, he cannot see the Kingdom of God, least of all enter it’, which is to say: ‘If you do not awaken your spirit through ways I show you by My teaching and acts, you cannot even recognize the divine life within My Word, let alone penetrate into its life-giving depths.’

[4] That the otherwise upright Nicodemus – as is shown in the following – did not understand My words and promptly proved them to be true, namely, that the divine life of My Word cannot be comprehended from a distance unless one's spirit is wide-awake, is clearly and plainly shown by the next verse according to which Nicodemus asks Me, quite disconcerted by My words:

4. *Nicodemus says to him: “How can a man be born again when he is old? Can he enter his mother's womb a second time and be born?”*

[5] ‘But dear Master, what a peculiar thing have you said? How is it possible for a man to be born again? Can a man who has grown tall, old and stiff enter his mother's womb through the narrow little door and then be born a second time? This, dear Master, is quite impossible. Either you do not know anything about the coming Kingdom of God, at least not the right thing. or you know, but do not wish to tell me, fearing that I might have you seized and thrown into prison. Oh, do not fear that, for I have never yet had anyone deprived of his freedom, except a murderer or bad thief. You are a great benefactor of poor mankind and have healed almost all the sick in Jerusalem in a miraculous way through God’s power within you. How could I then lay violent hands upon you?

[6] Do believe me, dear Master, I am, taking the expected Kingdom of God very seriously. Therefore, if you do know any details about it, tell me in a way I can understand. Present heavenly things with heavenly and earthly things with earthly words in well comprehensible pictures, otherwise your information is of less use

to me than the ancient Egyptian hieroglyphs which I cannot read, let alone understand. I only know from my calculations that the Kingdom of God must already be here, but so far I do not know where and how one can enter it and be received into it. I would like you to answer this question for me quite clearly, so that I can understand it.'

5. *Jesus answered: "In truth I tell you: no one can enter the Kingdom of God without being born from water and spirit".*

[7] To this reiterated question I gave Nicodemus exactly the same answer as it appears in the above quoted fifth verse. It differs from the previous one only in that here it is stated out of what one must actually be reborn in order to enter the Kingdom of God, namely, out of water and spirit which means to say as much as:

[8] The soul must be cleansed with the water of humility and self-denial (for water is the most ancient symbol of humility, it allows everything to be done with it, serves in all things and always seeks for itself the lowest places on Earth, fleeing the heights) and only then by the spirit of truth, which an impure soul cannot ever conceive. An impure soul is like the night, whereas truth is a sun full of light, which causes to be day all around it.

[9] Therefore, whoever absorbs truth into his soul cleansed through humility and really recognizes this as such, is set free in spirit through this truth. This freedom of the spirit, or the entering of the spirit into such freedom, is then also the actual entering into the Kingdom of God.

[10] But I did not give Nicodemus such an explanation, because in his sphere of cognition he would have comprehended it even less than the short, veiled principle itself. Therefore, he asked Me again how this was to be understood.

6. *"Flesh can give birth only to flesh. It is the spirit that gives birth to spirit."*

[11] But I answered as is written in the above quoted sixth verse, namely: 'You should not be at all surprised that I speak to you in this way, for see, what comes from the flesh is again flesh, thus

dead matter or an external envelopment of life, whereas what comes from the spirit is also spirit or eternal life and truth in itself.’

[12] However, Nicodemus is still unable to grasp this, He shrugs his shoulders and is increasingly astonished, not so much at the matter, but at the fact that he, as a most wise Pharisee versed in all Scripture is unable to comprehend the meaning of My words, for he thought a great deal of his own wisdom and had been promoted to the office of Chief of the Jewish Council because of his great wisdom.

[13] Therefore, he was all the more astonished that in Me he had now unexpectedly found a master, who offered him very strange wisdom-nuts to crack. Since he found this quite beyond him, he asked Me again: ‘Well - how is this again to be understood? Can a spirit become pregnant and give birth to one of its kind?’

[14] Say **I** to him: ‘I have already told you that you should not be so astonished when I say: You must all be born over again.

[15] For see, the wind blows where it will. You hear its sound, but you still do not know where it originally comes from. It is the same with everyone who comes from the spirit and speaks to you. You do see and hear him, but since he speaks to you in his spiritual way, you do not grasp it, nor do you understand from where he received it or what he actually says and means. But because you are an honest man of wisdom, it will be given you in due course that you can grasp and understand such things.’

9. *Nicodemus replied: “Master, how is this possible?”*

[16] Here **Nicodemus** shakes his head doubtfully and says after a while: ‘Then I would like to hear from you how this is possible. For what I know and understand, I do know and understand in my flesh. Once my flesh has been taken from me, I shall hardly be able to grasp and understand anything any longer. How, oh how do I as flesh become a spirit, and how will another spirit then absorb my spirit and this be born again? How, oh how can this be possible at all?’

[10] *Jesus answered and said to him: "You as a master of Israel do not know that?"*

[17] Say **I** to him: 'What? You are a wise master in Israel and cannot comprehend this? But if you, as a master of Scripture, cannot grasp this, what shall become of the many others who hardly know from the Scripture that there have once been an Abraham, Isaac and Jacob?

[18] In very truth, believe Me. We, that is I and My disciples, who have come from the spirit, are here not speaking with you purely spiritually, but quite naturally, and convey to you in natural earthly pictures what we know and have seen in the spirit, and you all cannot grasp and understand it.

[19] If you are already unable to grasp such an easy thing in comprehensible words, when I talk to you in the earthly way of spiritual things which thereby become as if earthly things, I would like to know how your belief would react if I talked to you of heavenly things in a purely heavenly way.

[20] I tell you: only the spirit that is spirit in and out of itself knows what constitutes spirit and what its life. The flesh, however, is only an outer bark unaware of the spirit, except the spirit reveals itself to the cover, the bark. Your spirit is still too much dominated and covered by the flesh and, therefore, not aware of itself, but the time will come when your spirit, as I already told you, will become free. Then you will comprehend and accept our testimony.'

[21] Says **Nicodemus**: 'Dear Master, you wisest of the wise. Oh, do tell me clearly when, oh when this so ardently awaited time will come.'

[22] Thereupon **I** answered, saying: 'My friend, you are not yet mature enough that I may tell you the time, day and hour. Look, until the new wine has not properly fermented it remains turbid, and if you pour it into a crystal cup and hold the cup against the sun, its mighty light will be unable to penetrate through the turbidity of the new wine. It is the same also with man. Not until he has properly fermented and through this process of fermentation

eliminated all impurity from his within, can the light of the Heavens permeate his being. But I will now tell you something. If you do understand, you will know the time. So listen.'

## 19. EARTHLY IMAGES OF SPIRITUAL THINGS



THAT which is born out of the flesh, is flesh, and that which is born out of the spirit, is spirit. I answered him what is written in the above verse 6. That is: "Do not be surprised that I speak to you in this manner. Because that which comes from the flesh is also flesh, whether dead material or as an outer cover of the flesh, but what comes from the spirit, that is also spirit or the eternal life and the truth itself."

[2] But Nicodemus still did not understand. He shrugs his shoulders and is more and more surprised, not so much about the subject, but about the fact that he as a very wise Pharisee who thoroughly knows the Scripture, is not able to understand the meaning of what I said, for he was very convinced about his own wisdom and was also chosen to be chief of the Jews because of his great wisdom.

[3] That is why he was very surprised that he unexpectedly found a master in Me who gave him very strange wisdom nuts to crack. Since he did not know what to think, he asked Me once more: 'Yes, how should this be understood now? Can a spirit also become pregnant and then give birth to a new spirit?'

*Do not be surprised about what I said to you: you must be born again.*

[4] I said to him: 'I already told you not to be surprised that I said to you: you must all be born again.'

*The wind blows to where it wants, and although you can hear its rustle, you do not know from where it originated and where it goes. So is everyone who is born out of the spirit.*

[5] 'Because the wind blows where it wants, and you can hear its



rustle, but despite that, you do not know from where it originated. The same as when you speak to someone who comes from the spirit. Although you can see and hear him, but because he speaks to you in his spiritual way, you do not understand or perceive what he says or from where it comes what he says, neither what he means by that. But since you are a righteous wise person, it will be given to you at the right moment to absorb these things in you and understand them.'

*Nicodemus answered and said to Him: "How can these things happen"?*

[6] **At these words, Nicodemus is startled and says after a while:** 'Then I gladly would like to hear from You, how this can happen, because what I know and understand, I know and understand it by my body. When the body will be taken away from me, I hardly will understand and perceive anything. How, how can I turn from body into spirit and how can my spirit then have another spirit and give birth again?'

*Jesus answered him: "But you are a teacher in Israel and you do not know this?"*

[7] **I said to him:** 'But you are one of the wisest teachers in Israel and you still cannot perceive and understand this? If you, as a master of the Scripture, cannot even understand this, then how will all the others take it who hardly know more than there had been an Abraham, an Isaac and a Jacob?'

[8] *Truly, truly, I say to you: we speak of what we know, and we testify of what we have seen, and you do not like our testimony and do not accept it.*

[9] 'But if you cannot perceive and understand something simple as this, while I speak in a completely earthly manner about spiritual things that become by that simple earthly things, then I wonder what your faith will do if I would talk to you about heavenly things in an heavenly manner.

[10] **I say to you:** the spirit which is spirit in itself, can only know what is spirit and what its life is about. The flesh however is only

an outer bark and knows nothing of the spirit, unless the spirit reveals it to the covering, the bark. But you spirit is still too much controlled and covered by your flesh, and therefore it does not know it. But once your spirit, as I told you before, will become free. Then you will understand and accept our testimony.'

[11] Now **Nicodemus** asks: 'Dear Master, You wisest Man of all wise men, please tell me in an understandable manner when that time will come, which I expect so fervently.'

[12] On this, **I** answered: 'My friend, you are still not ripe enough to tell you the time, the day and the hour. Look, as long as the new wine is not sufficiently fermented, it remains turbid, and when you put it into a crystal cup and keep the cup in the sunlight, then even this exceptional light cannot go through it. And this is exactly how it is with man. As long as he is not sufficiently fermented, and has removed all the impure things by the process of fermentation, the heavenly light cannot penetrate his being. But I nevertheless will tell you something. When you understand that, you will easily be able to determine when it will happen. So listen to Me.'

## 20. NICODEMUS AND THE KINGDOM OF GOD ON EARTH



EE, no one ascends to Heaven except the one who has come down from Heaven, namely, the Son of Man who resides in Heaven. And as Moses in the wilderness lifted up a serpent, thus also the Son of Man must be lifted up, so that all who believe in Him may not be lost, but have eternal life. Tell Me, do you understand this?'

[2] Says **Nicodemus**: 'Dear Master, how could I understand it? You possess a strange kind of wisdom. As I mentioned before, it might be easier for me to read the ancient Egyptian hieroglyphs than understand your wisdom. I must now honestly admit that if I were not captivated by your mighty deeds, I would have to regard you as a fool or one who likes to play tricks, for no sensible man has ever spoken the way you do. But your deeds show that you

have come to us as a teacher from God, and you must possess an abundance of divine might and wisdom without which no one is able to perform such acts.

[3] And where the 'one' is purely divine, also the 'two' must be of God. Your deeds, dear Master, are divine and so must also be your teaching about the Kingdom of God on Earth, whether I understand it or not. If I now, from a somewhat worldly viewpoint, look at the thesis 'No one ascends to Heaven, except the one who has come down from Heaven,' and this should be the Son of Man who always resides in Heaven – then I am at a loss to understand. Dear Master, since Enoch and Elias hardly any man on Earth would have been so fortunate as to visibly ascend to Heaven. You may become the third. And if you perhaps do become the third, would that be of any use to all other men who, because they had not come down from Heaven, could not ever attain to the Heavens?

[4] Besides, you said that the One who had come down from Heaven is only apparently on Earth, but in truth still in the Heavens. According to this, for the present just Enoch, Elias and maybe late on also you would be the only ones to participate in the Kingdom of God that is to come, whereas all the other millions upon millions may lay themselves in their damp dark grave for all eternities and thanks to God's grace and mercy once more turn into Earth and finally vanish.'

[5] Dear Master, such a Kingdom of God on Earth is declined with thanks by the poor earthworms who – ridiculous enough from every aspect – are called 'men'. Who does not know that this is how it is and has always been? One swallow does not make a summer, nor do three. What had Enoch done and what Elias that they were received into Heaven from Earth? Actually nothing else but what their heavenly nature made them do. Thus they had no merit, and according to your explanation just now, they were only received into Heaven from the Earth because, like you, they had come from the Heavens.

[6] Look, this offers poor mankind on this harsh Earth very little hope and practically no comfort. But as I already told you earlier, this does not change the fact that I consider your teaching still divine and supremely wise, although, as I already proved in one of your assertions, looked at with the natural reason it is and must be plain folly, which you will realize as well as I do.

[7] But what you mean with the lifting up of the Son of Man, similar to that of the brazen serpent of Moses in the wilderness and how and why all those are to have eternal life who believe in the serpent-like lifted-up Son of Man, that already borders on the parabolic, that is, on something that in itself is utter nonsense. Who is this Son of Man? Where is he now? What is he doing? Does he, too, like Enoch and Elias, come from the Heavens? Is he still going to be born? What are people who have surely never seen him, like I, supposed to believe concerning this Son of Man. How can he come to this Earth if he is still in Heaven? Where is he going to be lifted up and when? Will he thereby become an invincibly mighty king of the Jews?

[8] Look, dear Master, this surely sounds most peculiar from the mouth of a man who proves by his acts that he must be filled with divine power and might. However, as already said, I shall not let all this confound me and am still regarding you as a great prophet sent by God.

[9] You may see from this that I am not one of those who promptly reject a teaching they do not comprehend. Therefore, I still ask you to give me a little more explanation, for as things are I cannot possibly understand you. Look, I am much respected in the land of the Jews, especially in the City of Salem, where I am the head of all the Jews. If I introduce you and your teaching, this will be accepted and introduced whereas if I drop it, it will really be dropped and find no acceptance. Therefore, be good enough and give me a little bit more light.'

[10] **I said: 'That was a lengthy discourse, and you have spoken like a man who knows nothing of heavenly things, But it cannot be**

any different, for you are in the night of the world and not inclined to see the light that has come from the Heavens to illumine the darkness of the world's night. You do possess a slight gleam, but still do not recognize what is practically under your very nose.'

## 21. ABOUT THE MISSION OF THE MESSIAH. JUDGMENT AND PUNISHMENT.



SAY: 'I tell you: God is love and the Son is His wisdom. And God loved the world so much that He gave His only-begotten son, that is, His wisdom, emanating from Him from eternity, into this world that all who believe in Him may not die but have eternal life. Tell Me, is this too incomprehensible to you?'

[2] **Says Nicodemus:** 'I have the feeling as if I should understand it, but then I really do not understand. If only I knew where the Son of Man fits in, then I should be all right. You also spoke of God's only-begotten Son, whom God's love gave into the world. Are the 'Son of Man' and 'God's only-begotten Son' one and the same individual?'

[3] **I said:** 'Look here. I have a head, a body and hands and feet. The head, the body, hands and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. but in this Son of Man who is flesh there dwells God's wisdom, and that is God's only-begotten Son. Not God's only-begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted up, and many will be taking offence at that. Those who do not take offence but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.

[4] You must not expect some judgment of the world as for instance wars, floods or even a fire from the Heavens consuming all the heathens. For see, God did not send His only-begotten Son

(divine wisdom) into the world (into this human flesh) to judge (destroy) this world, but to fully save it, that is, that also the flesh might not perish, but may rise to eternal life together with the spirit. (Under flesh in this case not so much the actual flesh of the body is to be understood, but rather the fleshly desires of the soul.) However, in order to attain to this, the material feelings of exaltation in the flesh must be eradicated by belief, namely belief in the Son of Man that He has come into the world, born from eternity out of God, so that all shall have eternal life who believe in His name and adhere to it.

[5] Whosoever, be he Jew or Gentile, will believe in Him, shall not ever be judged and thereby perish, but the one who will take offence at the Son of Man and not believe in Him, then already judged, for the fact that he will not and cannot believe because his feeling of exaltation causes him to take offence at the name and nature of the Son of Man, is already such a man's judgment. Do you understand this now? I have presented it to you with great clarity.'

[6] Says **Nicodemus**: 'Yes, yes, I halfway do understand the meaning of your highly mystical words, but they appear to have been spoken to no purpose, as long as the by you so highly regarded Son of Man in whom there dwells the fullness of God's wisdom is not present and you are either unable or unwilling to give details of the time and place where he will be appearing.

[7] Thus also your judgment, which you connect mainly with unbelief, sounds rather mysterious. If the judgment is neither a flood nor war or pestilence and also not a consuming fire, but only unbelief as such, to tell the plain truth, dear Master, I still cannot grasp the meaning of your words. For whoever does not comprehend just one or maybe two points of a speech fundamentally does not comprehend the entire speech. What actually does your "judgment" mean? What new meaning do you ascribe to this concept?'

[8] **I said**: 'My friend, soon I too could say to you: I find it hard to

understand why you are unable to grasp the perfectly clear sense of My words. You say you do not understand the concept of “judgment” and I have made it so plain to you.

[9] See, this is the judgment that not the God-light from the Heavens has come into the world, but men having been released from the darkness and set into the light still by fare prefer the darkness to the God-light now in abundance before their eyes. That men reject the light is proved by their works which are evil all through.

[10] Where can you find an initial complete faith, where the right piety? Where does one love another, except he has some selfish motive? Where are those now who loved their wife for the sake of fertility? They love the young harlots for sensual pleasure, lechery and harlotry, for he who carries on with the other sex in downright idolatry of lust and fornication commits true harlotry, and this the evil of all evils. Where is there a thief who would take a lamp and steal visibly?

[11] See, all those who are ill-disposed and act accordingly are the ones whose works are bad. Whosoever loves and practices such acts is an enemy of the light, hates it and will do all in his power to avoid it, so that his evil works, which he knows are tabooed by the light and judged, should not in the light be recognized in their ugliness and punished.

[12] And see, therein consists the actual judgment, but what you understand as judgment, is not the judgment, but only a punishment following the judgment.

[13] If you enjoy walking in the night, that is already a judgment of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the judgment, but only the consequence of the judgment within you who love the night and hate the day.

[14] If, however, you are a friend of the light, the day and the truth out of God, you will also act in accordance with divine truth and

will surely long for your works to come to the light and be revealed to everyone, for you know that your works, because they were done in the light of truth out of God, are good and righteous and thus deserve appreciation and visible reward.

[15] Therefore, who is a friend of the light will not walk in the night but by day, and he will recognize the light immediately, because he is from the light, and this light is called – faith of the heart.

[16] Thus, whoever believes in the Son of Man that Jew is a light out of God, has already life within him. But who does not believe, has already the judgment within him, and the judgment is the very unbelief.

[17] I think you will have understood Me now.'

## 22. THERE IS NO TRUTH IN MAN, EXCEPT ONLY LOVE



**SAYS Nicodemus:** 'Except for one thing everything is now clear to me, but the One is still missing, and that is the remarkable Son of Man himself without whom all your wise words with the splendid explanations are completely lost. What use is to me the belief or the best and firmest will to believe in the son of Man if he himself is not there? One cannot create for oneself a Son of Man from the air or purely an idea. Tell me, therefore, where I may find this eternal Son of God and be assured that I will fully believe in him.'

[2] I said: 'If I had not realized that, you would never have received these explanations from Me. But you came to Me by night and not by day, although you had heard and seen much of what I have done. However, since you came to Me during the natural night as well as the corresponding night of your soul, it is not hard to understand that you do not yet see your way concerning the Son of Man.

[3] I tell you: if someone seeks the Son of Man by night, afraid to



do so during the day in front of all the people, thus risking his reputation, he will not find what he is seeking, for you, as a very wise man among the Hews, will surely know that the night, whatever kind of night it may be, is not at all suitable for seeking and finding. Therefore, who seeks the Son of Man must seek him by day and not by night, then he will allow himself to be found.

[4] Only that I tell you: go to John who because of the water is at present baptizing at Aenon near Salim. He will tell you whether the only-begotten Son of God is already here or not. There you shall get to know him.'

[5] Says **Nicodemus**: 'Oh, oh, dear Master, that will not be easy, for all my days are too busy. Bear in mind that in the city and nearest surroundings there are dwelling, including aliens, over 800,000 people whom I, as their head, have in my care. In addition to that I have to attend daily to temple business which cannot be put off. If this grace is not bestowed upon me here in Jerusalem, I shall have to forgo it. Look, I need for this undertaking at least three full days, and in my business this would be like three years for another person.

[6] Therefore, you must forgive me if I cannot follow your advice, but whenever you should come to Jerusalem with your disciples, do come to me and I will provide good lodgings for all of you. You and all those who are with you shall always have a sincere friend and well-wisher in me. My house, which is large enough to put up a thousand people, is situated on the David Square inside the Gate of Solomon, also called the Golden Gate. Whenever you come, it will be completely at your disposal. Whatever is in my power shall always be done to serve you. If you ever need something, tell me, and I shall provide it.

[7] For see, a great change has taken place within me. I love, my dear Master, more than anything I have ever valued, and this love tells me in a way: You yourself are the One for whose sake you bade me to Aenon to John. Maybe it is not as I feel it within me, but be that as it may, I love you with all my heart since I recognize

in you a great Master of true divine wisdom. Your deeds, the likes of which no one before you has ever performed, have filled me with deepest wonder, but your great wisdom had captivated my heart even more for you, you dear Master. I love you. Do tell me whether my heart gives a right testimony about you?’

[8] I said: ‘Have a little more patience and everything will become clear to you. In a short while I will return to you and be your guest, then you shall come to know everything.

[9] But do follow the prompting of your heart, which will teach you in a moment more than all the five books of Moses and all the prophets. For see, nothing in man is true, except love. Therefore, adhere to it and you will be walking by day. But now about something else.

[10] I will now go into Judaea where I shall preach the Kingdom of God. You are the highest administrator over this land. Not for My own sake, but for the sake of My disciples, do let Me have a security pass as used among the Hews in accordance with the Roman law, so that they do not have any trouble with customs and tolls. Children are, of course, free, but they must be registered as such. It would actually be easy for Me to pass everywhere free and unhampered with legions, but I do not wish to cause annoyance to anyone and, therefore, submit to the law of Rome.’

[11] Says **Nicodemus**: ‘You shall have that immediately, dear Master, I shall write it out myself and bring it to you in an hour, for it is not far to my house from here.’

[12] Nicodemus now hurries home and already in half an hour brings the requested security pass. When we were in possession of this pass on a piece of parchment, I blessed the uptight Nicodemus in My heart. He took his leave with tears in his eyes and asked Me once more to make use of his house on My return to Jerusalem which I also promised him. But I advised him to keep the temple clean and he promised this solemnly. Thus we parted in the morning.

## IN THE LAND OF JUDAEA SURROUNDING JERUSALEM

### 23. BAPTISM WITH WATER AND WITH THE SPIRIT

22. *After this, Jesus went into Judea with his disciples, stayed there with them, and baptized.*



When day had fully dawned, we got on our way and went into Judaea which, actually belonging to Jerusalem, surrounded this city in the same way as today a district lies around its principal city. One could easily walk through the whole land in a few days.

[2] And what did I actually do in this land? The verse says that I was staying there with them and then baptized. Here arise the questions who in fact ‘they’ were and what it means that I stayed with them. “They” are above all the disciples, whose number had again increased by a few in Jerusalem, but then also all those who believed in and sympathized with My teaching.

[3] And all those who adopted My teaching in full faith were openly baptized by Me with water, but secretly with the spirit of My eternal love and wisdom and thereby obtained the power to be called “God’s children”. That is what I was doing as I was staying there. The teaching and what I did was partly recorded by the other three evangelists and need not be stated here. This actually consisted mainly in illustrating all the serious defects from which the Jews and Pharisees were suffering and in preaching the love for God and one’s neighbor.

[4] First I described all the weakness, admonished the sinners to repent, warned all who adopted My teaching against reverting to the old leaven of the Pharisees and, in corroboration of My most gentle teaching, performed miraculous acts needed for these so very materialistic times. I also healed many sick, freed the

possessed from the unclean spirits and took on more and more disciples.

23. *John too was still baptizing at Aenon, near to Salim, because water was plentiful in that region, and people were constantly coming for baptism.*

24. *This was before John's imprisonment.*

[5] As I was traveling through the land of Judaea, I also came to the area where John was baptizing in the small desert at Aenon near Salim because there was plenty of water, whereas in the region of Bethabara the Jordan had very little water and the same was muddy, dirty and full of foul-smelling vermin. This is why John had changed his location, preached his severe penitential sermons at Aenon and there baptized the people who adopted his teaching and did true penance.

[6] Among those there were also many who had already adopted My teaching, but had not yet been baptized by John. These asked Me whether it was necessary to be baptized by John beforehand. And I said to them: 'Only one thing is needed and that is to actually comply with My teaching. But whosoever wishes to be cleansed by John beforehand, while he is still doing this work, will only benefit from such a cleansing.' When I had spoken thus, many went to have themselves baptized by John.

25. *Some of John's disciples had fallen into a dispute with Jews (who had come there) about purification (i.e., about My baptism with water compared to John's testimony).*

[7] A dispute arose about the purification by John and My baptism, for John's disciples could not understand that I, too, baptized with water, since they had heard John's testimony that I would not baptize with water, but with the Holy Spirit. Many Jews, who were already My disciples, maintained that My baptism was a true baptism. For, although I baptized with water like John, My baptism was the only valid one as I did not baptize with natural water alone, but at the same time also with the water of God's Spirit, giving the baptized the obvious power to be called

## God's children.

26. *And they came to John and said, "Rabbi, the man who was with you on the other side of the Jordan, to whom you bore witness (that he would baptize with the Holy Spirit), here he is, baptizing (with water), and crowds are flocking to him."*

[8] **Following these discussions, John's disciples went with the Jews to John and said:** 'Listen, Rabbi, the same man who was with you on the other side of the Jordan. To whom you bore witness that he would baptize with the Holy Spirit, is now here in the vicinity and baptizes also with water as you do. How are we to understand this? Is this Baptist really the One to whom you bore the great witness?'

[9] **John however said to his disciples:** 'Go and ask him: "Are you the one who is to come or should we wait for another?" Pay good attention to what he will be telling you and then tell me. Only then will I fully answer your query.'

[10] **Thereupon several of John's disciples come to Me and ask Me as suggested by John. But I give them the well-known answer, that they should tell John what they have seen, namely, that the blind see, the lame walk, the deaf hear and how the gospel of the Kingdom of God is being preached to the poor. And happy he who does not take offence. The disciples again return to John and immediately tell him what they have seen and heard.**

## 24. THE BAPTIST'S LAST AND GREATEST WITNESS TO THE LORD: "HE MUST INCREASE, BUT I MUST DECREASE."

27. *John's answer was: "A man can have only what God gives him."*



**UT John** collects himself and says to his disciples: 'Listen, I am convinced of this: A man cannot take anything, especially in things concerning the spirit, unless it is first given him from the Heavens. The unusual man who had Himself baptized by me on the other side of the Jordan and above whom I saw the Spirit of God descending from the Heavens in the form of a little cloud of light, as gently as a dove alighting upon its nests, and to whom I bore witness, could not as an ordinary man have taken what He possess. He is more than an ordinary man and does appear to have the power Himself to take from the Heavens and to either keep what He has taken or pass it on to whomsoever He wishes. And I believe that all of us received what we have from His grace. Therefore, we cannot possibly tell Him what to do and how to do it. He gives and we are the ones who take it from Him. He has His winnowing fan in His hand and will sweep the floor of His barn, but burn the chaff with the eternal fire and use the ashes the way He sees fit.

28. *"You yourselves can testify that I said that I am not the Messiah, but sent as His forerunner."*

[2] You yourselves are my witnesses that I told the priests and Levites, who came to me from Jerusalem, that I am not the Messiah, but sent as His forerunner. How then could I find fault with what the One is doing who has His own winnowing fan in His hand? In whatever way He should sweep His threshing floor we cannot make rules for Him. For the field (the world) is His, thus also the wheat (the children of God) and the chaff (the children of the world or the devil), and His is the barn (Heaven) and His the

fire (Hell), which never goes out.

29. *“It is the bridegroom (Lord) to whom the bride belongs. And the bridegroom’s friend, who stand by and listens to him, is overjoyed at hearing the bridegroom’s voice. This joy is now mine.”*

[3] Whoever has the bride (wisdom of the Heavens) is a true bridegroom, but the bridegroom’s friend standing by and listening to him is overjoyed, at hearing the bridegroom’s voice. And look, this joy is now mine. But when the Lord Himself comes, the herald’s mission is ended. For the herald’s sole duty is to announce the arrival of the Lord. Once the Lord had arrived, the herald is no longer needed.

30. *“As he increases, I must decrease.”*

[4] Therefore, I must now decrease, whereas He as the Lord must increase with the men of this Earth. You were always my disciples since I came to you as a messenger. Has any one of you ever heard me boast about it? At all times I reserved the proper honor for Him to whom it is due. When I testified that I was not good enough to unfasten His shoes, I surely did not raise myself above Him, but gave Him all the honor people’s blindness wanted to show me. Therefore I repeat: Now my mission is ended. Once the Lord has come Himself, the forerunner is no longer needed, wherefore the messenger (the flesh) must now grow less, whereas He as the Lord (the Spirit) must grow beyond all flesh. There is a vast difference between the herald and Him who out of His own might sends the herald wherever He wishes.

31. *“He who comes from above is above all others. He who is from the Earth belongs to the Earth. He who comes from Heaven is above all.”*

[5] The one who has the power to give laws is above and the one who must obey is below. No one can rightly be above unless he originates from there. But he who comes truly from above is above all others. He who is from the Earth can never be from above, but belongs to the Earth and cannot speak other than of earthly things.

However, He who comes from Heaven is above all, for He is the Lord and can, therefore, do whatever He wishes. He can baptize with water, fire and spirit, for everything is His.

[6] I still do not think that He Himself baptizes with water, but only with fire of the Spirit, whereas His disciples will baptize the people beforehand in the way I do it, that is, all those who did not receive the baptism with water from me. The baptism with water is no use to man unless followed by the baptism with the Spirit of God.

32. *“And bears witness to what he has seen and heard, yet hardly anyone accepts his witness.”*

[7] Water gives evidence of nothing but water and cleanses the skin from the earth’s dirt. The Spirit of God, however, with which the Lord alone is able to baptize, since God’s Spirit is His Spirit, testifies to God and that which only He at all times sees and hears in God.

[8] Unfortunately, so far hardly anyone accepts this holy witness, for what is mud stays mud and rejects the Spirit, unless the mud first passes through the fire there to become itself Spirit. A proper fire consumes everything except the Spirit, which is a mighty fire itself. Therefore, the Lord’s spirit baptism will destroy many, and because of that many will fear to accept it.

33. *“But he who accepts keeps it sealed (within him) that God is true (naturally within the One who bore witness to Him through the baptism with the Spirit of God).”*

[9] However, he who will accept this baptism and its holy witness will keep sealed within him from the world the knowledge that the One who baptized him with the Spirit is truly God and alone able to give eternal life. Now you say within yourselves: ‘Why keep sealed within oneself the Heavens’ witness of God through God?’ I have already told you: Mud is and remains mud and spirit is and remains spirit. If, however, mortal man, who is fundamentally mud, receives the spirit into his mud, will he be able to keep the spirit, unless he preserves it carefully within, that is, in his heart?



[10] Or is there a certain measure according to which spirit is distributed so that everyone may know how much spirit he received? If there is not such a measure, it is up to temporal mud-man to establish in his heart such a measure for the received spirit. And once the spirit has in this measure retired to permanent rest and thus filled up the new measure, only then does the mud-man realize within himself how much of the spirit he has received.

[11] What use would it be to you if by the sea you filled water into a perforated barrel? Could you ever claim and recognize that you have drawn a given amount of water from the, for you, immeasurable sea? If the barrel is well hooped, you will be able to judge how much of the sea-water is contained in it. The water of the sea, however, is the same throughout, whether in a large or small quantity is of no importance. Thus the sea as such is sea throughout, and wherever one may draw water from the sea, be it much or little, he draws in every part sea-water and will only later know the measure.

34. *“For He whom God has sent utters the words of God. God gives His spirit (to Him whom He sent) without measure (not as to a man, but in all His abundance).”*

[12] Thus it is with the One who has come from God to bear witness to God and utter the pure word of God. He Himself is the measureless sea (the Spirit of God). When He gives someone of His Spirit, He does not give it in an endless measure, which only in God can exist in endless abundance, but according to the measure present in man. If a man wishes to obtain the Spirit, his own measure must not be defective and remain open, it must be well hooped and well sealed.

[13] He whom you have just seen and asked whether He were Christ has, although externally also a Son of Man, received God’s Spirit not according to a man’s measure, but according to the endless measure of God already from eternity, for He Himself is the measureless sea of the Spirit of God within Him. His love represents the Father from eternity, and this is not outside the

visible Son of Man, but within Him, who is the fire, the flame and the light from eternity in and form the Father.

35. *“The Father loves the Son and has entrusted Him with all authority.”*

[14] This loving Father dearly loves His eternal Son, and all power and authority lie in the hands of the Son, and everything we have according to the proper measure, we have drawn from His measureless abundance. He Himself is by His own Word now a man in the flesh among us, and His Word is God, spirit and flesh, and we call it the “son”. Thus the Son is also within Himself the very life everlastingly.

36. *“He who believes in the Son has eternal life. But he who does not believe in the Son shall not see that life: God’s wrath rests upon him.”*

[15] Thus, he who accepts the Son and believes in Him has eternal life already within him. For, just as God Himself is in every word His own most perfect eternal life, He is that also in every man who absorbs His living Word and holds on to it. On the other hand, he who does not accept the Word of God from the mouth of the Son, thus does not believe in the Son, shall not and cannot receive life nor see and feel it within him, and the wrath of God which is the judgment of all things that have no life, except the one of the forever immutable law of compulsion, will rest upon him as long as he does not believe in the Son.

[16] I, John, have now told you all this and have borne all of you a fully valid witness. With my own hands I have cleansed you from the dirt of the Earth. Go now and accept His Word, so that you may receive the baptism of His Spirit, for without that all my efforts on your behalf are futile. I would like to go to Him myself, but He does not want that and reveals it to me through my spirit that I should stay here, since I have already received in the spirit what is still lacking in you.’

[17] **This is the last and greatest testimony by John concerning Me and does not require any further explanation as it is already self-**

explanatory.

[18] The reason, however, why it is not given in the Gospel in such detail is and remains always the same. Firstly because in those days it was the way things had to be written, namely, that only the main points were recorded and everything else, which a person with a wide-awake spirit could easily understand anyway, was omitted and, secondly, to prevent the living holy content in the Word from being defiled and desecrated. Therefore, every such verse is a well-covered grain of seed with a latent germ for an everlasting life and its immeasurable abundance of wisdom.

## ON THE ROAD TO SAMARIA HALT AT JACOB'S WELL NEAR SYCHAR

### 25. FURIOUS PERSECUTION BY THE TEMPLE SERVANTS

1. *When the Lord learned that a report had reached the Pharisees that Jesus was winning and baptizing more disciples than John.*
2. *Although Jesus Himself did not baptize, but only His disciples.*
3. *Jesus left Judaea and set out once more for Galilee.*



**F**OLLOWING these words of John, his disciples soon joined Me, and the number of My disciples kept growing from day to day, often from hour to hour. For everyone who began to believe in Me and upon whom I, according to the measure of his faith and following the baptism with water which was performed by My first disciples, had laid My hands, became filled with spiritual strength and courage and lost all fear of physical death.

[2] Since many heard of this, they spread the news wherever they went, although I had forbidden it. Besides, all My deeds also, often with additions and exaggerations, were made known all over Judaea and with the Jews, who were always craving for miracles, this naturally resulted in the fact that every day more and more of them came to Me and in many cases also stayed with Me.

[3] But, regrettably, this had also the inevitable result that all this came to the ears of the Pharisees and, as already mentioned, with additions and exaggerations, some of which sounded so peculiar that even some Romans began to think that I would have to be either Zeus himself or at least one of his sons.

[4] The Romans also, sent investigators to Me, but they did not find what they had been sent for. On those occasions I usually did not do any signs, so as to prevent these superstitious people from becoming even more obtuse than they already were.

[5] From these exaggerations there eventually originated quite a

number of false gospels which distorted the true one.

[6] The Pharisees, these malicious and exceedingly jealous chiefs of the temple and the Scripture, promptly began to consult together how to put a stop to our activities. They planned either to do away with us in a seemingly harmless way or at least provide for us a lifelong accommodation in an institution – nicely situated underground – as they later on managed to arrange with Herod for John (the Baptist).

[7] That I was quite aware of these noble intentions is, of course, obvious but, in order to avoid scuffles and annoying rows, I had no option but to leave the ultramontane, dark Judaea and go to the more liberal Galilee.

4. *He had to pass through Samaria.*

[8] It was even not advisable to travel the direct road to Galilee, but rather through Samaria which with the help of the Romans had already long since freed itself from the Priesthood of the temple (an easy and desirable task for the Romans whose principle it was anyway to split up the lands to make it easier to govern them).

[9] Because of this, the Samaritans were in the eyes of the priesthood in Jerusalem also the most despicable and blasphemous people on Earth. On the other hand, the priests of Jerusalem had with the Samaritans such a reputation that they usually described the worst possible thing with the name of a temple priest. If, for instance, a Samaritan in a state of unjustified agitation said to someone, ‘You Pharisee’ the thus abused sued the offender who often had to pay for his indiscretion with a stiff fine and imprisonment for years. Of course, it is obvious that a Pharisee or other priest would have been ill-advised to enter Samaria. This proved most useful to Me and all those who followed Me, for in Samaria we were safe from the evil persecution by the temple servants.

5. *He came to a Samaritan city called Sychar, near the little village that Jacob gave to his son Joseph.*

[10] The road ran through Sychar, a city near the ancient little

village which Jacob gave his son Joseph on his birth, together with the inhabitants of the little village consisting mainly of shepherds whom he received with Rachel as her dowry. The city of Sychar was not exactly a leading city of this land, but many very wealthy Samaritans were living there, as well as many a rich Roman, as this city was beautifully situated and the whole region very healthy.

*6. Now Jacob's well was there. Since Jesus was tired after his journey. He sat down on the stone curb of the well, and it was about the sixth hour.*

[11] According to the present calculation of time, we set out from Judaea already at about 4 o'clock in the morning, walked briskly without a rest and arrived at exactly 12 noon, which was then the 6<sup>th</sup> hour, at the ancient Jacob's well which was situated some 40 paces in front of the little village in the direction of Sychar. This well had a very good spring, was enclosed by a curb gracefully chiseled in the old style and surrounded by shady trees.

[12] Since it was midsummer, the day was hot and My body had become very tired after the strenuous journey. All those who had followed Me from Judaea and already earlier from Galilee sought in their exhaustion shelter and a most desirable rest, partly in the little village, partly under shady trees.

[13] Even the first disciples, that is, Peter, My John the Evangelist, Andrew, Thomas, Philip and Nathanael, threw themselves down in the rich grass under the trees. I alone, although very tired too, seated Myself on the stone curb of the well knowing beforehand that there soon would be a good opportunity to have a useful discussion at the well with the stubborn but otherwise more open-minded Samaritans. At the same time, I was already very thirsty and waiting for a vessel to draw water, for which a disciple had gone into the village, but had not returned with it yet.

## 26. THE LORD AND THE WOMAN AT JACOB'S WELL

7. *There came a woman from Samaria (actually from the city of Sychar: She was born in Samaria the capital of this land) to draw water from the well. Jesus said to her: "Woman, give Me a drink."*

8. *For His disciples had gone away to the city to buy food.*



**WHILE** I am still waiting in vain for a vessel from the little village, a Samaritan woman from Sychar comes with a vessel just at the right moment on this hot day to draw a delicious, refreshing drink from Jacob's well. Only after she has drawn up on a cord the vessel filled with water, without taking any notice of Me, I address her saying:, 'Woman, I am very thirsty, let Me have a drink from your water jar.'

9. *Says the Samaritan woman to Jesus: "What, You who are obviously a Jew ask a drink of water of me, a Samaritan woman? For the (proud) Jews do not associate with us (poor) Samaritans."*

[2] **The woman, seeing that I am Jew, is quite astonished and says after a while:** 'Are you not one of those whom I met as they were entering the city and asking where one could buy food? They were proud Jews. Judging by your clothing, you must be a Jew too, and I am a Samaritan woman. How is it that you ask me for a drink of water? Yes, yes, you proud Jews, when help is needed, even a Samaritan woman is good enough for you, but otherwise you no longer pay any attention to us. If I were able to drown the whole of Judaea with this vessel of water, I would be only too pleased to let you drink the desired water from this jar. But otherwise I would rather watch you die of thirst than offer you even a drop of water from it.

10. *Jesus answered her: "If you only knew the gift of God and who it is who says to you 'give me a drink' you would have asked Him and He would have given you living water to drink."*

[3] **I said:** 'You speak like that because you are blind in your

perception. If you were seeing and recognized the gift of God and who the one is who is speaking to you and has said: ‘woman, let Me have a drink’, then you would ask Him on your knees for true water, and he would give you a drink of living water. I tell you: whosoever believes what I say to him, from his body will be flowing streams of the same living water as is written in Isaiah 44:3 and Joel 3:1.’

11. *Says the woman: “Sir, You have nothing with which to draw the water, and the well is deep. Where else could You get a living water?”*

[4] **Says the woman:** ‘You seem to be well versed in the Scripture. But as I recognize from your request for a drink of water from my jar that you have certainly no vessel to draw water from this deep well, where no one could reach the water with his hand, I would like to know how you could manage to procure it from somewhere? Or do you wish to intimate to me in a veiled way that you desire to have an affair with me? I am still young and attractive enough being not yet 30 years of age. But such a proposition on the part of a Jew to a most despised Samaritan woman would be much too surprising since you prefer animals to us Samaritan people. There is not a chance that I could be persuaded to do this.’

12. *“Are you a greater man than Jacob our ancestor, who gave us this precious well, from which he drank himself, also his children and his cattle?”*

[5] Who and what are you that you dare speak to me like this? Are you maybe more than our ancestor Jacob, who gave us this well and drank from it himself, and so did his children and his cattle? What are you pretending to be? Look, I am a poor woman, for if I were rich I would not come myself in this heat to get a refreshing drink. Do you, as a Jew, want to make me even more miserable than I already am? Look at my clothes, which are hardly sufficient to cover my nakedness, and it will be clear to you that I am very poor. How can you demand of me, a poor, miserable woman, to



even ask you, a proud Jew, to be allowed to serve you in lust? Shame on you, if you are thinking of this. But actually you do not look as if you were like that and, therefore, I do not really mean what I just said to you, but since you did start to talk to me, tell me in plain language what you mean by your living water.’

13. *Jesus said to her: “Everyone who drinks this water will be thirsty again.”*

[6] **I said:** ‘I already told you that you are blind in your perception, and so it is understandable that you cannot and will not grasp the meaning of My words. See, I also told you: whosoever believes in My words, from his loins streams of living water will be flowing. See, I have already been in this world for 30 years and have never yet touched a woman, why should I now suddenly desire you? Oh you blind, foolish woman, And even if I wanted this with you, you would surely get thirsty again and need a drink to quench your thirst. If I offered you a living water, it is obvious that with this I wanted to quench your life’s thirst forever. For, see, My Word, My teaching is such a water.

14. *“Whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring for him welling up into everlasting life.”*

[7] **For whoever drinks the natural water of this or any other will soon be thirsty again. But the one who drinks (accepts with faith into his heart) the spiritual water (My teaching), which only I can give, will not ever be thirsty again, for the water I give to anyone becomes an inner spring for him welling up into everlasting life.**

[8] **You take Me to be a proud, arrogant Jew, but see I am meek with all My soul and full of the deepest humility. Thus, who does not become as humble as I am will not participate in the Kingdom of God which has now descended to the Earth.**

[9] **At the same time the living water offered to you is the sole true cognition of God and eternal life out of God, thus welling from God, the life of all life, into man as eternal life where it becomes an inexhaustible, ever-present life, flowing back into God’s life**

and producing in God one and the same freely active life. See, such water is what is what I am offering you. How could you misunderstand Me so much?’

15. *Says the woman: “Sir, give me that water and then I shall not be thirsty, nor have to come all this way to draw water (which I find difficult).”*


[10] **Says the woman:** ‘Then give me that water, so that I may never be thirsty and need no longer go to all the trouble to come here to draw water from this well. For I live at the other end of city and have to walk quite a distance to come here.’

16. *Jesus says to her: “Go home, call your husband and come back (with him).”*

[11] **I said:** ‘O woman, you do not understand. There is no point in talking to you since you are quite ignorant of spiritual things. Go back to the city, call your husband and return to Me with him. I will speak to him, he will surely understand Me better than you do. Or is your husband also like you that he would like to quench his natural physical thirst with the spiritual water of humility?’

## 27. ABOUT TRUE WORSHIP OF GOD IN SPIRIT AND IN TRUTH

17. *The woman answered: “I have no husband.” Says Jesus to her: “You are right in saying that you have no husband.”*

 **HE woman** replies to that quite snappy: ‘I have no husband’, whereupon **I** say to her with a smile: ‘That was brief, good and correct. Now you have really spoken the truth.

18. *“You have had 5 husbands, and the man with whom you are now living is not your husband, you told me the truth there (how things are with you).”*

[2] **For see, My dear (woman),** you have already had 5 husbands

and, since your nature was not in accord with theirs, they soon fell ill and died, for not one could last more than a year with you. You have bad vermin in your body, and your vermin soon kills anyone who sleeps with you. The man you have now is not your husband, but only your lover towards his and your ruin. Yes, yes, you have really told Me the truth.'

19. *The woman says to Him: "Sir, I can now see that you are a prophet."*

[3] Here **the woman** is startled, but does not want to commit herself and says after a while: 'Sir, I see that you are a prophet. Since you know so much, you may also know what could help me?'

20. *"Our fathers worshipped on this mountain (Gerizim), but You Jews say that the temple where God should be worshipped is in Jerusalem, (which of this is valid before God?)"*

[4] I am aware that in such things God alone can help, but how and where should He be worshipped? Our fathers say that God must be worshipped on mount Gerizim where already the first patriarchs worshipped Him. But you say that Jerusalem is the right place where God should be worshipped. Since you are obviously a prophet of God, tell me where one should really worship God effectively. For look, I am still young and people say that I am very beautiful. It would be terrible if my vermin were to consume me while I am still alive. Oh what a poor, miserable woman I am.'

21. *Says Jesus: "Believe Me, woman, the time is coming (and is already here) when you will worship God the Father neither on this mountain, nor in Jerusalem."*

[5] **I** said: 'Woman, I know your poverty, your misery and your sick body, and I know also your heart which is not really the best, but also not too bad. See, that is the reason why I am now speaking to you. Where the heart is still reasonably good, there is every possibility of help. But you are quite wrong in that you are in doubt as to where God should be worshipped worthily and effectively.'

[6] **Believe Me** when I tell you: the time is coming and it is already here when you will worship the Father neither on the mountain nor

in Jerusalem.’

[7] **Here the woman is alarmed and says:** ‘Woe upon me, woe upon the whole nation! What will then become of us? Then we must have sinned terribly, just like the Jews? But why did Jehovah not send us a prophet this time who would have warned us? Although you have come to us as a true prophet, what is the use now if you say: In future God will be worshipped neither on the mountain nor in Jerusalem? Does not that mean as much as – which I could read from your suddenly very serious face – God will forsake His people completely and take residence with another nation? Where on Earth may this be? Oh do tell me, so that I may go there to worship God the Father as a true penitent, asking Him to help me, a wretched woman, and not to forsake my people completely.’

[8] **To that I reply:** ‘Now listen to Me carefully, so that you may understand what I am saying. Why are you full of doubt and fear? Do you think God is as faithless concerning the keeping of His promises as men are toward each other?’

22. *“You do not know what you worship, but we do know what we worship for salvation still comes from the Jews.”*

[9] **You do climb the mountain there to worship, but do not know what or whom you worship. The same applies to those who worship on Jerusalem. They do run into the temple and they are wailing there horribly but they do not know either what they are doing or what they are worshipping.**

[10] **Nevertheless, as God has pronounced through the mouth of the prophets, salvation does not come from you, but from the Jews. Just read the third verse in the second chapter of the prophet Isaiah, and you will find it.’**

[11] **Says the woman:** ‘Yes, I do know that there it is written that the law goes forth from Zion, since it is also kept there in the Ark of the Covenant. But why do you say then: ‘neither on the mountain nor in Jerusalem?’

23. *“But the time approaches, indeed it is already here (before*

*your eyes), when those who are real worshippers will worship the Father in spirit and in truth, for the Father wants to be worshipped by men in this way.”*

[12] **I** said: ‘You still have not understood Me. See, God the Father from eternity is neither a mountain nor a temple nor the Ark of the Covenant and thus does not dwell on the mountain or in the temple or in the Ark of the Covenant. Therefore I told you: The time is approaching, and indeed is already here before your eyes, when the true worshippers (as you can see them here resting under the trees in great numbers, some of whom you already met in the city on their way to buy food) will worship God the Father in spirit and in truth, for from now on the Father wants to be worshipped by men in this way.’

24. *“For God is a spirit, and those who worship Him must worship in spirit and in truth.”*

[13] ‘For see, God is a spirit and those who worship Him just worship in spirit and in truth.

[14] And for that neither a mountain nor any temple is needed, but only a loving, humble and as pure as possible heart. If the heart is what it is meant to be, namely a vessel for the love of God, a vessel full of meekness and humility, then such a heart holds the full truth. And where there is truth, there is light and freedom, for the light of truth liberates every heart. Once the heart is free, the whole person is free too.

[15] Therefore, he who loves God with such a heart is a true worshipper of God the Father, and the Father will always grant his prayer. He will only look at a man’s heart and take no notice of the place of worship which is quite unimportant, be it the mountain or Jerusalem, for the Earth belongs to God everywhere. I think you should have understood Me now.’

## 28. THE LORD MAKES HIMSELF KNOWN AS THE MESSIAH



**SAYS the woman:** ‘Yes, sir, now you have spoken more clearly. But tell me: Are you no longer thirsty and do you not want to drink from the water-jar of a sinner?’ **I said:** ‘Dear woman, never mind about that for, see, I do prefer you to your jar and your water. When earlier I asked you for a drink, I did not mean from your jar, but from your heart in which there is a much more delicious water than in this well and your jar. With the water of your heart you can also heal your whole body, for that which I find pleasing in you will heal you if you can believe.’

[2] **Says the woman:** ‘O sir, how can I manage to bring the water from my heart to my private parts? Forgive me, sir, that I use such frank language with you, but I am a miserable woman and misery does not know modesty as such, it knows only itself and loosens the tongue according to the extent of the exigency. If I were not as miserable as I am, I would truly offer you my heart. But as things are – O God, you holy Father, help me – I am miserably sick and must not add to my many sins, for to offer such an impure heart to a pure man as you must be would surely be the greatest possible sin.’

[3] **I said:** ‘My dear woman, not that you would offer your heart to Me, but I have taken it Myself when I asked you for a drink of water. Therefore, you may offer me your heart, for I accept also a Samaritan’s heart. If you love Me, it is good for you, as I loved you already long before you could think of Me.’

[4] **Here the beautiful woman blushes and says, somewhat embarrassed:** ‘Since when do you know me? Have you ever before been in this city or in Samaria? In truth, I have never caught even a glimpse of you anywhere. Oh, pray tell me, when and where did you see me? Do tell me.’

[5] **I said:** ‘Neither here nor in Samaria or any other place, yet I already know you since your birth, even much earlier, and I have

always loved you like My life. How do you like that? Are you happy about My love? See, when at the age of twelve you fell into a cistern, it was I who pulled you out. But you could not see the hand that lifted you from the cistern. Do you still remember that?’

[6] Here the woman becomes quite confused and does not know what to say, for quite a fire has already kindled in her heart and her love keeps growing visibly.

[7] After her heart has been active for a while, I ask her whether she knows anything about the Messiah who is to come.

25. Says the woman: *“I know that the Messiah is coming who will be called Christ. When He comes He will (surely) tell us everything (that you have now told me).”*

[8] Now **the woman**, her cheeks still flushed, says with great emotion: ‘Lord, you wisest prophet of God, I do know that the promised Messiah is to come and that His name will be Christ. When he comes, will He not be able to proclaim to us only what you have now told me? But who will tell us when and from where the Messiah will be coming? Maybe you who are so very wise can give me some more detailed information about the coming of the Messiah. You see, we have been waiting already for a long time, but not a word can be heard anywhere about the Messiah. You would do me a great favor if you would tell me when and where the Messiah will definitely come to save His people from its numerous enemies. Oh do tell me if you know it. Maybe the Messiah would also have mercy upon me and help me if I entreat Him?’

26. Jesus says to her: *“I am He, I who am speaking to you now.”*

[9] Say **I** to the woman briefly, but with loving earnest: ‘It is I, I who am speaking to you now.’

## 29. CONTINUATION OF THE SCENE: HEALING OF THE WOMAN AND HER TESTIMONY FOR THE FOUND MESSIAH

27. *At that moment His disciples returned (from the city with the purchased foods) and were astonished to find Him talking with the woman but none of them said: “What are You asking (her),” or “why are You talking with her?”*



HIS statement gave the woman a shock, and that all the more because at that moment the disciples returned with food from the city and were astonished to find Me talking to this woman. But none of them dared ask Me or the woman what we had done or discussed together. The other traveling companions, however, including My mother who was preset, too, were so fast asleep that they could hardly be roused. The long march had worn all of them out. Finally, also **the one disciple** returned from the little village, who had gone to look for a vessel to draw water, but had not found one. He apologized and said: ‘Lord, the little village numbers about 20 houses, but there was not a single person at home and all the doors were safely locked.’

[2] **To this I replied:** ‘Never mind about that. For see, naturally and especially spiritually this is still going to happen to us frequently, that we, driven by the thirst of our love, shall knock at people’s doors (hearts) looking for a vessel to draw the living water. But we shall find the hearts locked and empty. Do you understand this allegory?’

[3] **Says the disciple quite moved and disconcerted:** ‘Lord, my dear Master, unfortunately I have indeed understood You. But if that is so, we are not going to be very successful.’

[4] **I said:** ‘And yet, My brother, look at this woman. I tell you, it is worth more to find one who was lost than 99 righteous, who according to their conscience are not in need of penitence, since they believe to be serving God every Sabbath on Mount Gerizim.’



They even remove from here on the eve of Sabbath all vessels for drawing water, so that on the Sabbath no one may draw water from the well to quench his thirst, whereby in the eyes of the righteous the Sabbath would be desecrated. Oh for the great blind foolishness of such righteous. But here a sinner is standing with a good water jar at our service. Say, who is better? This one or the 99 Sabbath-observers on Mount Gerizim?

[5] **The woman, however, says full of remorse:** ‘Lord, you Son of the Eternal. Here is my jar, use it. I am leaving it here for your service. But let me hurry back to the city, for I am standing here before you in too unworthy attire.’ **I said:** ‘**Woman, be healed and do what you think is right.**’

28. *The woman left her water jar behind and hurried into the city where she said to the people:*

[6] **Weeping with joy the woman leaves her water jar and the well and hurries into the city, but on her way looks back many times, saluting, for she loves Me mightily. Almost out of breath the woman arrives in the city, where she meets a group of men walking up and down a shady lane as they usually do on a Sabbath. The men, who knew the woman, asked her jokingly:** ‘Well, well, why in such a hurry? Where is it burning?’ The woman looks at them with loving earnest and says, ‘Oh do not joke, you dear men, for our time has become more serious than you may imagine.’

29. *“Come and see a man who (sitting outside at Jacob’s well and told me everything I ever did. Could not this be Christ (the promised Messiah)?”*

[7] **Here the men interrupt her and ask full of anxious curiosity:** ‘Now, now, what is it? Are enemies coming into our land or is a swarm of locusts approaching our district?’

[8] **The woman, quite exhausted, says:** ‘Nothing of that kind. The matter is much greater and most extraordinary. Listen to me quietly.

[9] **Already an hour ago I went to Jacob’s well to fetch some midday water and there I found a Man sitting on the stone curb of**

the well, who first looked definitely like a Jew to me. When I, hardly paying any attention to him, had drawn my water from the well, this Man spoke to me asking for a drink from my water jar. I refused this thinking that He was Jew.

[10] But He spoke again, wise like an Elias and told me everything I had ever done. Finally, he turned the conversation to the Messiah, and when I asked him where, how and when the Messiah would be coming, He looked at me with loving earnest and said in a voice penetrating to my very marrow: 'It is I, I who now speaks to you.'

[11] Already earlier, when He had told me how sick I am, I had asked Him whether I could not get well gain. And now in the end He said to me: 'Be healed' and look, my malady flew out of me like the wind, and now I am in complete health.

[12] Do go out there and see for yourselves whether that is not truly Christ, the promised Messiah. I am convinced that He is, for greater signs that this Man is performing also Christ could not perform. So do go out and convince yourselves. But I am hurrying home to put on better clothes, for as I am now I could not face His glory. Even if He is not Christ, He is certainly more than a prophet or a king of the people.'

[13] **Say the men:** 'Yes, if so, this time would really be most serious and of the greatest importance. We should go out there in greater numbers and among us should be a few who are well versed in scripture. It is unfortunate that today all our rabbis are on the mountain. But maybe he can be persuaded to stay in our midst for a few days, then these also could examine him.'

30. *They came out of the city and made their way towards Him.*

[14] **Thereupon they invite still others to go with them to Jacob's well, and now a crowd of close on a hundred people of both sexes sets out to see the Messiah.**

### 30. THE TRUE SABBATH

31. *“Meanwhile the disciples were urging Him: “Rabbi, have something to eat.”*



**WHILE** the considerable crowd from the city set out towards the well, My disciples urge Me to have something to eat beforehand, for they knew that as soon as people came to Me, I did not take any food. And they loved Me and feared that I might become weakened and ill. Although they knew that I was Christ, they still regarded My body as weak and frail, wherefore they urged Me to eat.

32. *But He said: “I have food to eat of which you know nothing.”*

[2] **But I** look at them with loving earnest and say: ‘My dear friends, I have now a food to eat of which you know nothing.’

33. *“At this the disciples said to one another (asking each other): “Has someone already brought Him something to eat?”*

[3] **The disciples** looked at each other, asking: ‘Has then someone already brought Him food from somewhere? What kind of food would that be? Has He already eaten it? Nothing can be seen anywhere except the still quite full water jar. Maybe He has changed the water into wine?’

34. *Jesus says to them: (“Oh do not make such foolish guesses.) It is meat and drink for me to the will of Him who sent me until I have finished His work.”*

[4] **Say I** to them: ‘Oh do not make such foolish guesses as to what I have or have not eaten. You have already often seen that while I am with you I have never had Myself served separately. I am now not speaking to you of any food for the body, but of a much higher and worthier spiritual food which consist in that I do the will of Him who sent Me and complete His great work. And He who sent Me is the Father, who you claim is your God, although you have not come to know Him as yet. But I do know Him and because of

that am doing His Word, and that is My true food which you do not know. I tell you: not only the bread, but every good deed or work is also food, although not for the body, but all the more so for the spirit.'

35. *"Do you not say: 'Four more months, and then comes the harvest?' But look, I tell you: Lift your eyes and look round on the field: it is already white for harvest."*

[5] Many of you have fields at home, and you yourselves say: "Another 4 months and the time for a full harvest has come. Then we shall have to go home and gather in the harvest." But I tell you: better lift your eyes. Already now all the fields are white, ripe for the harvest. I do not, however, mean the natural fields, but the great field which is the whole world, where men are the ripened wheat that has to be gathered into God's barns.

36. *"And the reaper is drawing his pay and gathering a crop for eternal life, so that sower and reaper may rejoice together."*

[6] And see, this gathering-in is true work and this work a true food which I as well as you will get to eat in abundance. He who is a true reaper on this field gathers in the true crop for eternal life, so that at the end of the harvest both sower and reaper may rejoice together.

37. *"For here the saying is true: One sows and another reaps."*

[7] For after the harvest the sower as well as the reaper will both eat of one and the same fruit and one and the same bread of life. Then the old saying will come true completely: One sows and another reaps, but both will equally live from their work and eat one and the same food.

[8] Look at the great crowd that has come to us from the city to see the Promised in Me, and as you can see, more keep coming. See, all those are already fully ripened ears of wheat which should have been reaped long ago. I tell you with much joy: the crop is heavy, but there are still too few laborers. Therefore, beg the owner to send more laborers to harvest his crop.'

38. *“I sent you to reap a crop which you have not sowed. Others sowed and you have now come in for the harvest of their toil.”*

[9] I have taken you on and thereby already sent you out in spirit to reap what you have not sown, for others have sown and you have now come in for the harvest of their toil, for which you should consider yourselves extremely fortunate. He who sows is still remote from the harvest, but he who reaps also harvests and has the new bread of life already before him. So be now zealous reapers, for your effort brings more bliss than that of the sower.’

[10] Most of the disciples did understand this teaching and started right away to preach My Word of the love for God and the love for one’s neighbor to the Samaritans. Also, that I was truly the Christ.

[11] But **a few** in their heart’s understanding still rather stupid ones came to Me and asked Me secretly: ‘Lord, where could be get sickles? Besides, it is the Sabbath today.’

[12] Whereupon I replied, ‘Did I tell you to reap the natural barley fields that lie before us? Oh you foolish men, how long will I have to bear with you? Do you still not understand anything? So listen and grasp this:

[13] My Word about the Kingdom of God, first in your own hearts and from there passing through your mouths to the ears and into the hearts of your fellowmen and brothers, is the spiritual reaping sickle which I give you to gather the people, your brothers, in to the Kingdom of god, the realm of true cognition of God and eternal life in God.

[14] It is indeed Sabbath today, but the Sabbath is foolish and senseless like your heart, and you think of the Sabbath because in your hearts you look still very like the Sabbath. But since I am also a Lord over the Sabbath, I tell you:

[15] If you want to be and stay My true disciples, free your hearts from the Sabbath as soon as possible. For us every day is a day for work, when the Lord of the Sabbath is at work His servants shall not be idle.

[16] Does not the sun have to rise and set on the Sabbath just as on every work day? If the Lord of the sun and of the Sabbath ceased to work on the Sabbath, would you be satisfied, with a pitch-dark Sabbath? See how foolish you still are. So start now to do what I and also your brothers are doing, and you will be celebrating a truly alive Sabbath pleasing to Me.'

[17] Following these words also the weaker disciples went to the Samaritans, who had already in great numbers come to Me from the city, and taught them what they had learnt about Me.

### 31. THE TRUE BADGE OF HONOR: LOVE OF THE LORD

39. *Many Samaritans of that city came to believe in Him, (initially) because of the woman's testimony: "He told me everything I ever did."*



AND thus it went on until evening, and many of those who had come to me from the city now believed in me, initially, because of the woman's testimony, who in glowing words told the people of the city how I had told her everything she had ever done. Then, however, many believed because of what the disciples had told them about Me. But those Samaritans who were close enough to Me, so that they could hear My own words, had the firmest belief.

[2] For there were some among them who were well versed in the **Scripture**. They said: "This one speaks like David who says: "The Lord's decrees are true and righteous every one, more to be desired than gold, pure gold in plenty, sweeter than syrup or honey from the comb. My desire is to do thy will, Lord, and thy law is in my heart. In the great assembly I have proclaimed what is right. I do not hold back my words, as You know, O Lord. I have not kept thy goodness hidden in my heart. I have proclaimed thy faithfulness and saving power, and not concealed thy unfailing love and truth

from the great assembly”, but we know, and that is our witness full of truth and power, that He who thus speaks and acts, as before Him David spoke and acted, and that in His name, is truly the promised Messiah. Until this one, after David no one has spoken and acted like David, therefore this one must unflinchingly be the Christ, the Anointed of God from eternity. Therefore, we will wholly accept Him.’

40. *When the Samaritans had (wholly) come to Him they begged Him to stay with them. And He stayed there two full days.*

[3] **After these Samaritans had among themselves borne witness to Me, they approached Me most respectfully and begged Me to stay with them. For they said:** ‘Lord, You who are truly Christ as we have now recognized, do stay with us, for in Jerusalem You will find little acceptance, but all the more unbelief and all kinds of persecution. The vast Earth does not bear anything worse than a Pharisee, neither on the land nor on the water. Here, however, You will be treated as befits the One Moses, David and the prophets have promised us.’

[4] **But I said to them:** ‘Dear men from Sychar. I am overjoyed that I have reaped a good harvest on your field, but it would not be right of Me if I stayed where I have healed the sick who are now in good health and disregarded the many sick elsewhere. I will stay with you for two days, and on the third day continue My journey down to Galilee.’

41. *Many more became believers because of what they heard from His own lips.*

[5] **Thereupon many more came who earlier had not believed completely and confessed their now unshakably firm belief. But also the woman was there, well dressed, and said to those who now believed:** ‘Dear friends, you will now accept me as honorable, will you not? For it was I who first showed you the way here when you jokingly asked me where it was burning.’

42. *And they told the woman: “It is no longer because of what you said that we believe, for we have heard Him ourselves and we*

*know that this is in truth Christ, the Savior of the world.”*

[6] **The Samaritans said:** ‘Since the Lord has accepted you before us, you are also by us accepted as honorable as is the custom in Sychar. But from now on we do not believe because of what you said, for we have now heard Him ourselves and recognized that this is in truth Christ, the Savior of the world. You will not make us more believing than we already are and, from now on, if you do not sin anymore, you shall be treated by us with all due respect.’

[7] **Says the woman:** ‘I have not ever sinned as much as you unfortunately think. Prior to becoming a man’s wife, I lived orderly as befits a wife. That I was barren and that each one of my five proper husbands had to die soon after he had slept with me, for that I could not possibly be blamed, at the most those from whom I receive such a flesh that was disastrous to a man. After I lost five husbands, which caused me unbearable grief, I decided never again to marry. But a year later, as you know, a doctor came to Sychar with herbs, oils and ointments and cured many people. Driven by my greatly felt misery, I too went to him to seek help.

[8] He examined me and said: “Woman, I would give a whole world to be able to help you, for I have never yet seen a more beautiful woman. But, though I cannot cure you, I can alleviate your complaint”. He moved into my poor dwelling, gave me daily soothing remedies and looked after me, but he has never yet touched my sick body with evil intentions, as you see, to think erroneously.

[9] And thus I am, of course, always a sinner in the eyes of God, as also all of you no doubt, but in your eyes I do not believe to be such a great and gross sinner as you assume. Ask the one, who is sitting here at Jacob’s well and who earlier told me everything I had done. He will tell you to what extent I do or do not deserve the reputation of a public sinner.’

[10] **Here the Samaritans look at each other in surprise and say to the woman:** ‘Now, now, never mind, we did not really think so



badly. You shall now become an honored citizen of Sychar. Say, are you satisfied?’

[11] **Says the woman:** ‘Oh, do not worry about the honor of a poor woman. I have already taken for myself the greater part of the honor.’

[12] **Say the Samaritans:** ‘How did you do that? We know nothing of a badge of honor the city has conferred on you. Where did you get this from?’

[13] **Says the woman pointing at Me with tears of true love and real gratitude:** ‘Here He is still resting. He alone is now my greatest honor, an honor neither you nor the whole world could confer on me nor take away from me. For He Himself has given it to me, and from Him I Have taken it. I am quite aware that with all my being I am absolutely unworthy to receive an honor from Him, the Lord of Glory. But He gave it to me prior to you, and I have received it before you and told you about Him, since earlier you did not know anything about Him. Look, that is my advantage over all of you, which you have not given me and cannot take away from me since I now have it. That is the right kind of a badge of honor valid for eternity. Your badge of honor is valid only temporally and for Sychar alone, and that I can do without since I have the eternal one. I hope you will now understand how and from where I have taken the greater part of my honor.’

[14] **Say the Samaritans:** ‘Why should you have an advantage because you happened to come out first and meet Christ here? We have now also found Him and praise Him in our hearts just like you, and He promised us the same as you to stay in our city for two days. In view of this, how can you now speak of a prior honor conferred on you?’

[15] **Says the woman:** ‘You dear men of Sychar, if I were to argue with you we would never come to an end, I have just told you absolutely truthfully what the situation is and I will not repeat it. Several of you have studied the Roman law. They are now judges according to this law and say that it is a wise law. Now this law,

which I have also read because I understand the Roman language, states: *Primo occupanti jus* (I was here first and, therefore, you can never deprive me of my good right.)’

[16] Here the Samaritans were silent not knowing what to reply to the woman, for she had hit upon their weak spot and they were unable to retort. Because of the Jews, they were great friends of the Romans and highly regarded the wisdom and order of the Roman law. Therefore, they were silent when the woman referred to the law of the Romans.

[17] It is no wonder that the woman was proficient in the Roman language for the Samaritans without exception spoke Roman and many also Greek, so as to avoid also through the language any association with the Jews.

### 32. THE LORD SEES ONLY THE HEART. AS ONE SOWS, SO WILL ONE REAP.



It was now getting dark and all those who had come with Me from Judaea and, being very tired, had slept through the entire afternoon, were now one after the other waking up and surprised how quickly evening had come. And they asked what should be done now: should they look for lodgings or would I now during the cooler hours of the night continue on My way?

[2] However I said: ‘While men are asleep, the Lord is still watching. The Lord provides for everything, and those who are with Him need not care for anything, except that they stay with Him. Therefore, get ready now, so that we may go to this city of the Samaritans. There all of us will find good lodgings. This woman here, who today at noon refused to give Me a drink of water, has a spacious house and I think she will not refuse to put us up for two days.’

[3] Thereupon **the woman**, sobbing with love and joy, falls at My feet and says: ‘O Lord, You my Savior, how do I poor sinner come

to be granted this grace?’

[4] **I** said: ‘You received Me into your heart, which is much more precious than your house, so you are not likely to refuse to receive me also into your house which Jacob, just as this well, built for his son Joseph. But there are many of us, and for two days you will be very busy caring for us. However, you will profit from this considerably.’

[5] **Says the woman**: ‘Lord, even if you were ten times as many, you shall all be well provided for, as far as my means allow. My already rather dilapidated house has many clean rooms and is reasonably well furnished as far as I could afford it. And it is occupied only by me, my doctor and some of his servants. But I tell You, O Lord, the house is Yours. You alone are the legitimate owner of my house, for You have the oldest right to it. From now on it is wholly Yours and shall remain so with all it contains.’

[6] **I** said: ‘O woman, your faith is great and your heart delightful. Therefore you shall be and stay My disciple. And wherever this Gospel will be preached, you shall be mentioned in eternity.’

[7] **The Samaritans** were surprised and somewhat provoked at this, and several of them came to Me and said: ‘Lord, we have houses too and it would have been more proper if You had taken lodging with us. For look, this woman’s house has a bad name here and is more of a ruin than a house.’

[8] **I** said: ‘You are already three hours with Me, have indeed recognized Me and it has already been getting dark, but none of you has offered Me or My disciples lodgings, although I granted your request and promised to stay in your city for two days.’

[9] But I looked at this woman’s heart, and she longed mightily for Me to be willing to take lodging with her. Thus, not I asked to be put up in her house, but her heart did. Since it dared not speak up before you, I met this heart half way and asked for that which it wished to give Me with burning love and full of eager yearning and alacrity.

[10] This is the weighty reason why I shall now take lodging in

this woman's house for two full days. Blessed he who will not take offence over this matter.

[11] I tell you: as a person sows, so will he reap. Who sows scantily will also reap thus, but who sows generously will also reap generously. None of you has so far offered Me or My disciples anything, but this woman gives me immediately possession of everything she owns. Which of you had done that for Me? Is it then not fair that I honor her before all of you? I tell you: whoever will argue with this woman about this matter, with him things will go badly in his temporal life.'

[12] At this the Samaritans, visibly displeased, star at each other in surprise, but then pull themselves together and still ask My permission for them to visit Me the next day.

[13] But I reply: 'I do not invite you or expect anything of you. However, those of you who will come to Me voluntarily shall not find the door locked, but will have completely free access to me. Thus, whoever wants to come, let him come and who wants to stay home, let him stay home, for I compel and judge no one.'

[14] On this, the Samaritans go to their feet and went into the city. But I still remained for a little while at the well, and the woman gave all the thirsty who were with Me to drink from her water jar.

## IN SYCHAR

### 33. THE DOCTOR AND THE SAMARITAN MOSAISTS



ER doctor however, who earlier also had come out with her, hastened ahead to arrange the best accommodation and an abundant meal for Me through his servants. Entering the house however he was taken aback by his people being nearly finished with everything he had intended arranging. Regaining his spirit, he asked who had requested this. They said **however**: ‘A youth of a most glorious form came and spoke gently: ‘Do this, as the Lord who is coming to this house has need of all this’. When we heard this amazing thing we dropped everything and did and still are doing as asked by this rare youth’.

[2] **The doctor said in his astonishment**: ‘And where is this rare youth?’ **But the servants replied**: ‘We do not know, for he left the house immediately after requesting this and we do not know what has become of him’. **The doctor said however**: ‘Then do your best, for a great blessing has overtaken this house, and you all shall take part of it.’

[3] **Then the doctor hastened again out of the city to tell Me that all is ready now.**

[4] **He nevertheless ran into some arch-Mosaists, holding him up and saying**: ‘Friend, it is not right to rush like this on a Sabbath. Don’t you know all the ways in which Jehovah’s day can be defiled?’

[5] **The doctor replied**: ‘You Mosaic men of letters. You count hurrying on a Sabbath a sin, although the sun has gone down already, making this post-sabbatical, but what do you call your violating of your wives and maids, fornicating and whoring and committing adultery on a Sabbath with them? Did Moses command this for Jehovah’s Day?’ **Say the Samaritans**: ‘We would stone you for talking like that if it wasn’t for Sabbath, but we let you go this time.’ **Replies the doctor**: ‘Well, well, your

language and manner are of course highly appropriate, especially at a time when the Messiah is in fact tarrying outside the gates of Sychar, with me rushing to tell Him that everything for welcoming Him at His house is ready. Have you not heard what took place outside the gates of our city today?’

[6] **Say the Samaritans:** ‘We definitely heard that a Jewish caravan camped outside by the well and that a Jew – probably their ring-leader – was making out to be the Christ. As a doctor you do not know how the Jews are bent on having us purported idiots on in this way? This should be a nice Messiah. Do you think we do not know him? Are we not also from Galilee and of your denomination, staunch in Moses' statutes? But since we are of Galilee we know this Nazarene who is a carpenter’s son. This one has lost his taste for work now, so he will let himself be used as a brazen tool of the Pharisees, making use of the magic he learnt with which to prove that He is the Messiah. And donkeys and oxen of your type are taken in by him and believe his seductive words. They should all be caught and whipped and chucked over the border like mud and excrement.’


[7] **Replies the Doctor:** ‘Oh, you blind ones. Back at my house, angels wait on Him, bringing food, drinks and bedding for Him from the Heavens, and you talk in that way. May the Lord punish you for this.’

[8] **When the doctor had uttered this, ten of them instantly became mute and none could speak another word, remaining mute for the two days of My stay in Sychar. But the doctor leaves them and hastens over to Me.**

[9] **Having come over, he says:** ‘Lord, your house is ready. There are miracles goings on there, but on the way out to you, oh Lord, I came across some villains who tried to give me a nasty witness of You. But their shrieking did not last long. Your angel smacked them over the mouth and all but two were made dumb. These took terrible fright and took off. All this, oh Lord, occurred in just half an hour.’ **I said: ‘Be of good cheer. This had to come, so that those**

already believing on My name should not be turned away from us. Let us go now however, and you My dear Samaritan woman do not forget your pitcher.’ The woman immediately draws fresh water to take home with her. A half day had thus been taken up at Jacob’s well outside Sychar, reaping quite a rich harvest in this city.

### 34. THE HEAVENLY ARRANGEMENT OF THE HOUSE

UT My disciple John asked, saying: ‘Lord, if it is Your will, I should like to record still this night all that has taken place here.’

[2] I said: ‘Not everything, My brother, but only that which I said unto you to write down. Because if you were to record everything that happened and is still to happen here these two days, then you would have to write many a skin-full, but who could read and grasp it all? If however you duly record only the high points, in the correspondences given you, then the wise in My name shall discover anyway all that took place here and why, and you shall save yourself much effort. Therefore My most beloved brother, take it easy with your work, because you still shall remain the foremost recorder of My teachings and acts forever.

[3] John kisses Me on the chest and, since it had gotten quite dark, we go to the city and Joseph’s house, flanked by the woman and the doctor.

[4] As we come to the truly big house, the woman finds preparations for My stay at her house which she had never remotely suspected. Because there are a good number of well-laid tables, with a proper number of chairs, there are well-lit lamps of precious metal on every table. The floors are covered throughout with the most beautiful carpets, with the walls hung symmetrically with flowered rugs, and a most exquisite wine beams towards the guests from the most beautiful crystal beakers.

[5] **The woman** is quite beside herself and says, after interminable

**wondering:** ‘But Lord, what have You done? Did You perhaps secretly send Your disciples here to put this on? Where have they gotten it all from? I do know what I have got, but nothing golden and silver for sure, yet here everything is bristling with these metals. I have never seen a crystal beaker like this yet. There are hundreds here, of which each is worth at least thirty pieces of silver. Such wine, food and fruit, the lovely bread and the many expensive carpets, each costing at least a good hundred silver pieces for sure. Oh Lord, please tell me a poor woman whether you brought all this with you, or whether perhaps it is on loan from this city somewhere?’

[6] **I said:** ‘Look here, dear woman. At the well you said this house belongs to Me. I accepted such a present from you, and since this house is now Mine, it would not have been nice of Me to escort you, the giver, into an unseemly chamber. See, it is here like one hand washing the other. One distinction calls for another. You presented it to Me fully as it was, with all your heart, but I now give it back to you as now furnished. I presume that you can feel at home with this exchange? For see, I too have some ideas about correct decorations and taste.’

[7] **And I say unto you:** ‘All this, like everything else I also learnt from My Father. Because the endlessly many mansions in My Father's house even are full of the most exquisite taste and full of the greatest ornaments, which you can well gather already if you look carefully at the flowers of the field, the plainest of which is more greatly adorned than Solomon in all his kingly glory.’

[8] **But if the Father already adorns transient flowers thus, how much more will He adorn His house, which is in Heaven? But whatever the Father does, that I do also, because I and the Father fundamentally are completely One. Whoever receives Me receives also the Father. Whatever someone does for Me he therefore does also for the Father, and you can give Me nothing that you would not soon receive back a hundredfold. Now you know what is necessary.**



[9] But let us now be seated and partake of the evening meal, because there are many among us who hunger and thirst. Once we have strengthened our limbs we can discuss this point further.

[10] All sit down at the tables, say thanks and fortify themselves with food and drink.

### 35. THE DISCIPLES SEE THE HEAVENS OPEN



AFTER the meal the woman approaches Me again, but hardly dares to speak, as she had spoken during the meal with the doctor's servants about how all this had been brought in. And **the servants** had said: 'Dear lady, God only knows how this went on. We had the least part in it. The doctor had no hand in it at all, as everything was ready when he came. Well before he came we were about his business, when suddenly a youth of great beauty turned up and told us to do this and that, as the Lord had need of it, and we at once went about doing what the rare youth told us. Yet this truly went on in a peculiar way. Whenever we went to do something it was already done, and we can therefore only tell you: here omnipotence evidently reigned, and the white youth must have been an angel of the Lord. The matter cannot be explained in any other way. The Person who earlier entered the dining-room with you must be a great prophet, as the powers of Heaven serve Him.'

[2] Hearing the servants speak thus she was still more daunted and hardly dared to speak. After a lengthy time she said in a weak voice: 'Lord, You are more than just the promised Messiah. It was probably You who punished Pharaoh, leading the Israelites out of Egypt and thundering the Commandments to them from the High Sinai.'

[3] But I said to her: 'Woman, the time for making this known to mankind has not arrived yet. Keep this in your heart for the present therefore. But see to it that the great throng who came with Me from Judea are allocated their sleeping quarters, but remain here

yourself together with the doctor and My disciples, of whom ten are counted now. But allocate the cleanest bed to the woman who sat at My side, the mother of My body, so she may rest well, for verily, the already ageing mother has done a big journey today and needs a good rest to fortify her.’

[4] The woman is overjoyed at hearing that this unpretentious woman is My mother, and looks after her superbly. And Mary praises her for her sensitivity, advising her nevertheless to do as I say to her.

[5] After all is retired and the woman and the doctor, together with My disciples find themselves alone with Me in the great dining hall, I say to the disciples: ‘You will remember how at the time of My engaging you at Bethabara in Galilee I spoke to you: from now on you shall see the Heavens open and the angels of God descend to Earth. And see, this is now literally fulfilling itself. None of what you see here and ate and drank is of this Earth, but has been gotten here from the Heavens by the angels. But now open your eyes and see just how many angels are standing ready to serve Me.’

[6] With that the eyes of all were opened, and they saw hosts of angels floating down from the Heavens ready to minister unto Me. Because as their eyes were opened, the walls of the house vanished, and all beheld the Heavens opened.

[7] And **Nathanael** said: ‘Of a truth Lord, you are faithful and true. What you had spoken has now fulfilled itself miraculously. Verily, You are the Son of the living God indeed. God spoke to Abraham through His angels. Jacob saw the angels ascending and descending the ladder in a dream but he did not see Jehovah, only an angel who had Jehovah's name inscribed in his right hand. And, Jacob disputing His being the Lord, he started limping through a hefty blow in the ribs. Moses spoke with Jehovah but saw nothing but fire and smoke, and since he had to hide in a cave because Jehovah intended passing it, he was not allowed to look and Jehovah passed. And when he then looked he saw only Jehovah's

back, but thereafter he had to cover his face with a threefold veil, because he shone more than the sun and no one could look without dying. After that there was only Elijah who perceived Jehovah in a gentle breeze. And now You are here Yourself.'

[8] Here I interrupt Nathanael and say: 'Let it suffice, My brother, the hour has not come yet. It is given to a pure soul like yours, without guile and falsehood, to sense this. But keep it until the hour is ripe. Because, you see, not all who follow Me are like you.'

[9] But this woman who was not like you is so now. That is why she had a hunch of what you were about to say. But the hour is not come. Let Moses' veil only be fully plucked off his shiny face when the curtain in the temple shall have been rent in twain'.

### 36. JORAM AND IRHAEL JOINED CONJUGALLY



AFTER that, **John** asks Me: 'Lord, this surely I ought to write down. This is more than the sign at Cana. This for once is a true sign of whither You have come.

[2] I said: 'This too let go, because that which you are recording is a sign for the world, but the latter does not have the cognition for grasping this. To what end such effort then? Do you think the world shall believe such? See, those present believe because they see it, but the world, which walks in the dark, would never believe that such took place here because night cannot possibly imagine the works of light. Should you try to tell it about the works of light it will laugh at you and deride you in the end. Let it therefore suffice you to record only that which I work publicly, before the whole world, that which I work in secret however write only in your heart, but not on parchment.'

[3] But there shall indeed come a time when all these secret things shall be revealed to the world, but a lot of unripe fruit shall be falling off trees until then. Because verily, the trees have brought forth much, yet hardly a third shall come to ripeness. Yet the two

fallen-off thirds shall first have to be trodden, and rot and wither, so that they may be dissolved by rain and be driven into the stem by a mighty wind for second birth.'

[4] Says **John**: 'Lord, this is too deep. Who should grasp it?'

[5] **I** said: 'There is no need of it, suffice it that you believe and love Me, the deeper comprehension shall be coming after the spirit of Truth shall have been poured out over you. But until this has taken place, quite a few of you, in spite of all these signs shall be offended by My name.'

[6] Because the Messiah's kingdom shall not be a kingdom of this world, but a kingdom of spirit and Truth in My Father's kingdom, eternally, and there shall be no end to it for evermore. Whoever shall have been received into this kingdom shall have everlasting life, and this life shall be of a bliss which no man has yet seen, heard of or felt in his heart.'

[7] Said **Peter**, who had long been silent: 'Lord, who shall ever actually become capable of this?'

[8] **I** said: 'Dear friend, the day is already late and our bodies need rest in order to be strong for work tomorrow. Let us therefore bring this day to a close and travel by good light tomorrow. Let everyone therefore seek his resting-places.' The disciples, some of whom are very tired, say thanks and at once lay down.

[9] Only **I** and the doctor and the woman remain awake. And with the disciples soon soundly asleep, both fall down on their knees before Me and thank Me fervently for the unspeakable graces I had bestowed upon them and their entire house. They also asked Me whether I would let them join up and follow Me.

[10] But **I** said to them: 'This is not essential for your blessedness. If you do however want to follow Me then it is enough if you follow Me in your heart. But you should remain in this country as My witnesses, as many skeptics shall arise around here shortly. To these you shall bear good witness of Me.' Thereupon all again revert to their natural state and soon the disciples are sound asleep.

[11] Only I, the doctor and the woman remain still up. Both then fall on their knees before Me, fervently thanking Me for the inexpressibly great graces I bestowed upon them and their whole house. At the same time they ask My permission to join My company and follow Me.

[12] But I tell them: ‘This is not necessary towards your salvation. If, however, you do wish to follow Me, it is sufficient if you follow me in your hearts. You should stay here in this land as My witnesses, for soon there will arise many doubters and to them you shall bear good witness of Me.

[13] And you, My dear Joram, from now on shall be a perfect doctor. On whoever you shall lay your hands in My name shall get better immediately regardless of how sick they may be. At the same time however you should enter upon a perfect and indissoluble matrimony, since with your present togetherness you would be an offence to the blind who regard only externals and have no idea about the within.

[14] You Joram need not fear Irhael any more, as she is now fully whole of body and soul. And you, Irhael, now have a man from the Heavens and shall be completely happy with him, since he is not a spirit out of the Earth but from above.’

[15] Says **the woman**: ‘Oh Jehovah, how good you are. When is it Your will that we should officially join hands before the eyes of the world?’

[16] I said: ‘I have already joined you, and this union alone is valid in Heaven and on Earth, and I say unto you, not since Adam's time has there been a more perfect union than yours, since I Myself have blessed your union.

[17] But tomorrow morning a lot of priests and other people and officials of this city shall come here, to these make it known, that they may be aware of your being a proper married couple now before God and the whole world. If you beget children however then bring them up in My teaching and then baptize them in My name, the way you shall see many of My disciples baptize

tomorrow, and the way John, of whom you will have heard, baptizes in the Jordan. Thus, My dear Joram, I shall empower you tomorrow to afterwards baptize everyone who believes in My name.

[18] But go to your rest now. But for the sake of chastity refrain from touching one another during My stay in this house. But during this time do not trouble yourselves about table and larder, because for the duration of My stay in this house, as also today, table and larder shall be provided for from above. Do not however tell this to anyone before time because men will not comprehend it. But when I am gone you can make it known to the more enlightened ones. Now however do take your rest, although I Myself shall be watching. Because the Lord must not sleep or rest since such sleep and complete rest would be the death and undoing of beings. Because even if the whole world were to sleep the Lord nevertheless keeps awake and maintains all beings.'

[19] After these words the two thank Me and retire to their separate chambers for the necessary rest. But I remain seated in My chair till morning.

### 37. WITH IRHAEL. THE NATURE OF DREAMS.



EARLY in the morning, before the sun stood hardly a span above the horizon, **a great number of priests** who dwelt in Sychar on account of the proximity of the holy mount (Gerizim) came before Irhael's house and started a great bawling, yelling: 'Hosanna over hosanna!' and 'glory to Him who came in the name of God's glory! Wait, sun, and stand still, moon, until the Lord of all glory with His mighty right arm has smitten and destroyed all His enemies, who also are our enemies! Only the Romans spare, Oh Lord, because they are our friends, as they protect us from the Jews, who no longer are children of God but of Beelzebub, offering to this their father in the temple, which Solomon built for You, oh Lord. You did right, oh Lord to come to

Your true children, who believed on Your promises and yearningly awaited You right up to this hour. Of a truth You came from the Jews, but we have heard how you have now been to Jerusalem and smote the Jews in the temple with cords and overturned their chairs. Oh Lord, in this You did well, and all Heavens should praise You with Psalms, harps and trumpets. We always maintained that when You came You would not by-pass the holy place where Daniel Your prophet proclaimed the horror of the destruction of Jerusalem. And from this place oh Lord, You shall proclaim salvation to Thy peoples. Praised be Thy name, hosanna to Thee on high, and blessing to all children of goodwill.’

[2] This partly suitable but partly nonsensical bawling naturally attracted a lot of people and certainly all those who had been at the well with Me the day before and now wanted to see and hear Me again. The clamor and the throng swelled by seconds, and inside the house all rose to see what went on. The disciples got up first and asked Me what the tumult was about and whether it was advisable to stay rather than flee.

[3] I Said: ‘Oh you faint hearts. Listen to them calling hosanna. Wherever hosanna is being sung there it is without danger to tarry.’

[4] With this the disciples were reassured and I said to them again: ‘Now go outside and say to them that they be still now and to move out to the mountain, because I shall come out after the sixth hour (i.e. after 12 hours midday), with you all and shall proclaim salvation to you and them from the mountain. They are to also take scribes with them however so that these may record what I shall teach from the mountain.

[5] But you, John, need not write it, as this My teaching shall be written down several-fold anyway. But a certain scribe – a Galilean too – by the name of Matthew, is resident here. This one has already recorded a considerable amount from My childhood, and because he commands great facility he is sure to write down all that he shall hear and see. Him bring up, call him by his name

and he shall follow you at once. But ask the chief priests also to come up, as well as some of the chief ones who you will have seen at the well yesterday. But call Me Matthew first, as I want him to follow us.’

[6] The disciples quickly went down to do as I commanded them.

[7] While the disciples were engaged in the street below all the other guests, together with Mary, came to Me in the dining room and greeted Me most amicably, thanked Me and briefly related to Me the wonderful dreams they had this night, asking Me if one is to think much of such dreams.

[8] But I said: ‘Whatever the soul sees in a dream corresponds with its nature. If the soul moves within what is true and good as I taught you to believe and do, then he will in dreams also see what is true, and from this he can take a lot of good things for life. But if the soul is doing what is wrong and evil, then he will also see in the dream what is wrong and make evil out of it.


[9] Since you however move within what is true through My teaching and therefore also follow Me, your soul also shall have seen only the true, from which he can do much good.

[10] Whether the soul is nevertheless also capable of grasping what it sees in a dream is another matter. Because just as you do not grasp and comprehend what you see in the outer world in which you live by day, just so the soul does not grasp what she sees in her world.

[11] When however the spirit shall be reborn within you, as I explained to Nicodemus in Jerusalem when he called on Me by night, then you shall grasp and comprehend and completely understand everything.’ With this all are satisfied and move back.



### 38. NOT THE HEARING BUT THE DOING BRINGS SALVATION

 HE hostess and her new husband come now, greeting Me with much feeling and asking Me and all the other guests whether we are disposed to now partake of the morning meal, as it is fully prepared.

[2] But I said: ‘Dear Irhael, wait just a little. The disciples will soon bring over a number of additional guests and these too will partake of the early meal, and at the same time hear from My mouth that you two, you and Joram now have become a duly married couple, and they are also to see that your house now does not count as one of the last, but, both outwardly and inwardly as the very first house in this city, and that I took accommodation in this house for that reason.’

[3] Even as I am still saying this to the married couple, Peter and My John are already opening the door with **Matthew** entering between them, bowing deeply and saying: ‘Lord, I am here fully ready to serve You exclusively. I have a scribe’s vocation indeed by which to live and keep my small family, but if You oh Lord have need of me I shall let go of my office at once even while You oh Lord shall not let my small family perish.’

[4] I said: ‘Let him who follows Me not trouble himself about anything other than to stay with Me in time and eternity. But see this house, these two owners, these shall take in your family in My name and look after them as also yourself, whether you come by day or night.’

[5] **Matthew**, who had already been acquainted with this house and how it had been more of a ruin than a house, could not have been more astonished, and spoke: ‘Lord, here a great miracle must have occurred. Because the house had been a ruin and is now a palace, the like of which there might not be too many in Jerusalem. And this truly regal set-up. This must have cost a fortune.’

[6] **I** said: ‘Just stop and think that with God many things are possible which seem impossible to men, then you will easily understand how this former ruin could have been transformed into a palace. But are you well-supplied with writing materials?’

[7] **Says Matthew:** ‘I am all right for two days. If I am to have more I shall at once obtain it.’

[8] **I** said: ‘It shall suffice for 10 days, after that we shall acquire more material elsewhere. Just stay with us and partake of the morning meal with us: after 6 o’clock however we shall betake ourselves to the mountain. There I shall proclaim salvation to these peoples. You record everything verbatim and in three chapters, and sub-divide these into small verses in the style of David. Look around for another couple of scribes however who can copy you, so as to leave a written witness for this place.’

[9] **Says Matthew:** ‘Lord, your will shall be followed to the letter.’

[10] After this necessary briefing of Matthew the other disciples enter, followed by the priests and other officials of this city, and greet Me with the greatest of deference. And the chief priest steps forward a little and says: ‘Lord, you have prepared this house fittingly, that it should be worthy of accommodating You. Solomon built the temple in great splendor, so it may serve Jehovah as an abode among men, yet men have desecrated this abode with their outrageous vices, and Jehovah left the temple and the ark and came to us on the Mount, even as You oh Lord were in Jerusalem first, finding little acceptance and coming to us, your genuine old worshippers. And thus it shall now come to pass as written:

[11] *“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills. And all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. And he will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of*

*the Lord from Jerusalem.” (Isaiah 2:2-3)*

[12] We are overjoyed indeed like a bride when her bridegroom comes in to her for the first time. Because verily, Lord, Jerusalem the chosen city of the great King has become evil to piss on and to hiss on and is not worthy of You. We do not really deem ourselves worthy either since what does it not take in order to be found worthy before God? Yet it is nonetheless true that the Lord, now having to choose between two evils, He surely will choose us, the lesser one. And this is now miraculously fulfilling itself before our eyes. You are He whom we have awaited for so long. Therefore, hosanna to You, who comes to us in the name of the Lord.’

[13] **Say I to the speaker:** ‘Yes, you have of a truth spoken rightly, but I also say to you: ‘When you hear My teaching then absorb it and remain active in it, for only thus shall you truly partake of the blessing which I shall proclaim to you from the Mount's summit today. Because notwithstanding that grace is bestowed upon you freely from on high, this nevertheless does not suffice, because this does not stay if not seized actively, just as, if standing hungrily under a fruit-laden tree, with the wind having blown down some ripe figs: will these sate you if you do not pick them up and eat them?’


[14] Therefore not only the hearing but also the doing of My teaching shall bless you with the salvation going forth from Jerusalem. Do you understand this?

[15] **Says the speaker:** ‘Yes Lord, for only God can speak like You.’

[16] ‘In that case’, say **I** thereto, ‘since you have now grasped this, let us partake of our morning meal. But make a record for yourself after the meal, that last night I betrothed Irhael and the doctor Joram and blessed them, so that from now on no one should take offence at them. But be seated now for the morning meal. Let it be.’

[17] All sat down, and there were many partaking of the morning meal, consisting of the best milk and bread and honey.

### 39. SERMON ON THE MOUNT

N these parts (*Austria - the translator*) such breakfast would not of course be thought of too much, but in the promised land, which proverbially overflows with milk and honey, this was a breakfast most exquisite, since especially the honey in the promised land was and still is much the best, while the milk too is unsurpassed anywhere on Earth.

[2] Superb fruit was served after the meal, and many delighted in it and praised God who endues fruit with such precious flavor and gives bees the ability to suck such supremely sweet honey from the flowers of the field, carrying it to their artfully constructed beehives.

[3] **One in the Samaritan group** who was a sage spoke: ‘God’s wisdom, omnipotence and goodness can never be praised highly enough. The rain falls on the Earth, a million species and varieties of plants, trees and shrubs absorb the self-same rain and stand in the same soil, yet every kind has a different flavor, smell and form. Each form is beautiful and pleasant to see and nothing grows without use, and not even the most meager moss upon the rocks grows without a purpose.

[4] Then add all the animals of the Earth, the water and the air. What multiplicity and diversity, from the mosquito to the elephant; from the mite to the most enormous leviathan which could carry mountains on its back and play with the cedars of Lebanon. Oh Lord, what might, what power and endless profundity of wisdom there must be in God, who guides and conducts there the sun, moon and countless stars, holds the sea in its depths, built the mountains upon the Earth and brought the Earth itself into being through the almighty Word.

[5] **I said:** ‘Yes, indeed, you are right, so it is. God is supremely good, supremely wise, supremely just and does not need anyone’s advice and instruction when He wishes to do something. But I tell you: Also man on this Earth is called to become as perfect as is the

Father in Heaven. This was impossible until now, since death was ruling on this Earth. But from now on it shall be possible to everyone who will in all earnest strive to live according to My teaching. And I think that if God offers this to man in return for a small effort, namely, for the easy complying with My teaching, man should spare no pains to reach this supreme goal.'

[6] **Says the high priest:** 'Yes Lord, man should indeed venture everything to attain to this ultimate. Whoever wants to enjoy the view from a high mountain must not shy the effort and trouble of climbing. Whoever wants to reap must plough and sow first, and whoever thinks of gain must take the risk, but whoever ventures nothing out of fear that nothing may be gained cannot possibly ever gain. Therefore Lord, once You have shown us the Ways, it shall not be hard for us to attain to what you have just proclaimed to us, namely to be as perfect as the Father in Heaven is perfect.'

[7] **I said:** 'Verily so, and I will add: My yoke is easy and My burden light. But mankind until now has had to carry heavy burdens, yet achieved nothing with that. It remains to be seen how their faith will shape up to exchanging the heavily pressing old faith that they learned for the unfamiliar new faith. Shall they not finally say: "If we achieve nothing through strenuous ways and work, what shall we achieve with child's play?"'

[8] I say unto you: you shall have to cast off the old man like an old coat and then put on a completely new one. This shall of course be uncomfortable at first, but whoever shall not be driven back to the old, habitual by trivia, but bear up to the small discomfort, shall attain to the perfection of which I spoke.

[9] But let you all get ready now, for I shall shortly start on the small trip to the mountain. Let him who will move up with Me get to his legs, and you, Matthew, go and fetch your writing utensils. But do not tarry as you can see that I am about to go.'

[10] **Says Matthew:** 'Lord, You know how ready I am to follow You. But if I go over to my house or rather to where I am employed and paid by the Romans as a tax collector and scribe,

and get tied up near the main barrier before the city, I shall probably find a lot of work as usual, and the Roman guards shall not let me go until I have done the work. Therefore I would prefer it if I could obtain sufficient writing material here for today, and then go and collect mine in the evening, which would then last me for a full two days, because I cannot obtain more than three days supplies from the Romans, which I also nearly use up.'

[11] **I** said: 'Friend, just always do what I tell you, and you shall always be all right. Just go as I told you and you shall not today find any work or anyone waiting at the barrier. But bring also your other scribes with you, so that My Word shall be recorded here many times over.' Says **Matthew**: 'Well, in that case I may indeed be gone.'

[12] At that, **Matthew** the tax-collector goes and finds everything exactly as I foretold him. He soon returns with three other scribes and we are on our way to Mount Gerizim, together with everyone else in the house. And as we arrive at the mountain after one hour, the high priest asks Me if he should go up and open the old house of God.

[13] **But I** point to the area and the many people who followed us, and say to him: 'See friend, this is the oldest and most appropriate house of God, but it is much neglected and I want to restore it, as I did with Irhael's house. But for this, the old house is not needed, and this area at the foot of the mountain shall suffice. There are, besides, a few benches and tables here which will be handy for the scribes. Open your ears, eyes and hearts therefore and be ready, because now shall come to pass before your eyes what the prophet Isaiah prophesied.'

[14] Says **Matthew**: 'Lord, we are ready to hear you.'

## 40. THE PRIESTS CRITICIZE THE SERMON ON THE MOUNT



WHEN the sermon had ended many were shocked, and mainly **the priests and some of the people** said: ‘Who can attain to salvation? We teachers of the law also preach properly and justly as once Moses proclaimed from the mountain the commandments to the people. But all that is like dew and a gentle evening breeze compared to this strict teaching and mightiest of sermons. There is hardly a tenable argument against such precepts, but they are too severe and hardly anyone will be able to practice them.

[2] Who can love his enemy, who do good to the one who harms him maliciously and who can bless those who hate him and speak only bad about him? And if a person wants to borrow something from me, I must not turn away and refuse to listen to him or steel my heart against his words, even if I see clearly that the borrower will never be able to return what he has borrowed? Ah, what a silly thing. If the lazy ones and the shirkers hear about it, will they not promptly go to the wealthy and borrow from them as long as they possess something? Once they have in this way – and nothing is easier than that – lent everything to the poor, who can never return what they have borrowed, and in the end have nothing left themselves, the question arises: who will in the future be working and from whom will the poor then receive a loan?

[3] It is only too obvious that with the observance of such precepts, which oppose the nature of all human institutions, the world would in no time become a real desert. Once the world is a desert, where will men receive any education, since all schools just come to an end if no one has the means to establish and support them?

[4] This teaching will not do at all. The bad people and enemies of the good and their good works must be punished and who slaps my face must be slapped back at least twice, so that he will no longer wish to slap my face again. The careless borrower must be put in a

work-house to teach him to work and in future earn his living by diligently working with his hands. The very poor may ask for alms and they will not be refused. That is an ancient but very good law under which a human society can well exist. But the precepts this alleged Christ has now given are too impractical for human life and cannot possibly be adopted.

[5] I did not want to mention all the other things, absurd as they sounded, but the suggested self-mutilation in case of vexation through parts of one's own body and besides the evidently recommended idleness, according to which no one should be concerned about anything, but only keep seeking the Kingdom of God, as all else would be given him from above. Let us try this only for a period of a few months, during which people do not touch anything or work, and we shall soon see whether fried fish will be swimming into their mouth.

[6] And how stupid is the recommended self-mutilation when limbs cause vexation. If we let someone with a sharp axe in his right hand cut off and fling away the left, what will he do when afterwards the right hand vexes him, how will he cut that off, and how tear out the eyes and finally, without hands, cut off his feet that might still annoy him? Ah, leave us alone with such a teaching. This would not be good enough for a crocodile, let alone for man. If you think only a little of the consequences, it will become clear to you that such a teaching can be nothing else but the result of some ancient Jewish fanaticism.

[7] And if all the angels descended from the Heavens and taught men such ways of attaining everlasting life and the use of such means for gaining Heaven, such stupid teachers should be thrashed out of the world so that they may swallow their stupid Heaven. But what inconsistency. "A tooth for a tooth" and "an eye for an eye" he considers unjust and cruel, preaches utmost gentleness and tolerance, even opens the gate for all thieves by saying: "If a man demands your shirt, let him have your coat as well." What a teaching. But on the other hand people are to tear out their eyes and cut off hands and feet. Which one of you has ever heard a



greater nonsense?

[8] **Here the Priest steps up to Me and says:** ‘Master, your deeds prove that you can do more than any ordinary man, but if you are able to think correctly, which I do not doubt since at the house of Irhael I heard you speak quite wisely, then revoke certain most impracticable precepts of this your sermon. Otherwise we must, notwithstanding all your deeds, which are truly worthy of a Messiah, regard you as a fanatical magician taught in some ancient Egyptian school and expel you from here as a real Messiah-blasphemer.

[9] Just have a closer look at your mighty teaching, and you will see that your teaching is quite useless for gaining everlasting life and cannot be followed by anyone. For, if a person is to win Heaven in such a way, he is sure to forgo Heaven. It would be preferable not to have been born than thus to win a Heaven which one can enter only as a mutilated cripple. Tell me honestly whether you understand this or whether you are really serious about your teaching.’

[10] **I said:** ‘You are a high priest, but you are blinder than a mole under the Earth. What can be expected of the others? I gave you images here and you swallow only their material part which threatens to suffocate you. You do not seem to have the least idea of the spirit I put into these images.

[11] **Believe Me,** we are quite as wise as you imagine yourselves to be and know very well whether or not a person could and should mutilate himself to gain everlasting life. But we also know that you do not grasp the spirit of this teaching and will not be able to grasp it for quite some time. We shall not, however, revoke our words because of that. Although you have ears, they do not hear the right thing, also you have eyes, but they are spiritually blind and, notwithstanding your open ears and eyes, you do not hear and see anything.’

## 41. LACK OF UNDERSTANDING OF THE IMAGE OF THE SERMON ON THE MOUNT



**SAYS the High Priest:** ‘Yes, yes, you may be right therein to, and I will not, and at this stage also cannot, contest whether – and what kind of – spiritual is contained in your educational images. One thing, however, you cannot dispute that if I, for instance, wish to pass a teaching to someone that I want him to understand and practice as my disciple, I must surely give the teaching in such a way that my disciple will understand it in its true sense. Once I know that my disciple has fully grasped the inner truth of my teaching, I have every right to demand of my disciple to act according to my teaching.

[2] If I give someone a teaching in images, which as such are impossible to practice, and if my disciple then asked me: “What does that mean? How am I to take my own life in order to win life? How am I to kill myself, so that as a dead man I may receive a new, even an eternal life, out of death?”, then I shall say to him, “Look, friend, you must understand this in such and such a way. For, see, between the given image and the truth it contains there is this and that spiritual correspondence, and you have to arrange your life in accordance with this correspondence, not with the external picture.

[3] Look, Master, then the disciple will understand it and, as already mentioned, I have then every right to demand of him to become active in the spirit of the truth of my teaching. But can I, without being a fool, expect him to act according to my harsh image? And if I in all earnest did demand that, I would appear to all thinking people as a man who carried water in a sealed up vessel and when a thirsty man came to him requesting a drink, the water carrier promptly passed him the sealed up jar, saying: “There you have the jar – drink.” The thirsty man then tried to drink, but could not find an opening and asked the carrier: “I can I drink from it since the jar is sealed up from all sides?” And the carrier told

him: “If you are blind and cannot find the opening, swallow the whole jar and you will thus also swallow the water with it.”

[4] Tell me, you otherwise dear and wise Master, what the thirsty man would have to say to such a carrier? I think he could in this case justly call such a water carrier a fool.

[5] This does not mean that I want to call you exactly a fool, but if you say that because of our spiritual blind-and-deafness we cannot grasp the spirit of your teaching, your teaching would still be like the water in a sealed up jar with the thirsty man would in fact have to swallow together with the water, a demand which could only come from a prophet who has escaped from an asylum. Regard this matter as you please. As long as you do not add a sufficient explanation to your teaching, which in some of its points holds much that is good and true, I and many clearer thinking people abide by what I have expressed, You will never live to see that, because of your teaching, we shall promptly begin to cut off our hands and feet and tear out our eyes. We shall also continue to work as before and gain our bread by the sweat of our brow, and the one who will deceitfully offend against us, shall not be spared a just punishment.

[6] To the thief who steals a shirt from us we shall not give our coat too, but he shall be seized and thrown into prison, where he will be given sufficient time to repent of his wrong action and live a better life. If you are truly a wise man gone forth from God, you must also be convinced of the sacred need to preserve the Mosaic Law, which God Himself proclaimed under lightning and thunder to the Israelites in the desert. If, however, you want to break the law with your teaching, take care that you can face Jehovah.’

[7] **I said: ‘I am of the opinion that the lawgiver is entitled to either leave the law alone and fulfill it himself according to the spirit and truth or abolish it completely under certain conditions.’**

[8] **Says the High Priest:** ‘This now sounds peculiar from your mouth. This morning I would have revered such a word from your mouth, for then it really seemed to me that you were indeed the

Promised. But after the teaching you give us you have in my eyes become a madman, whom it pleases to present his fixed idea to us as the promised Messiah's wisdom. Therefore, you had now rather explain your harsh teaching, as without sufficient explanation no one could ever grasp it and act according to it.'

[9] **I said:** 'So tell me then what confounds you so much in My teaching, and I shall solve the problem for you.'

[10] **Says the High Priest:** 'I have already mentioned that several times, but to show you that I am very reasonable and moderate, I tell you now that I accept all the other points of your teaching as good and wise, but I cannot possibly accept the tearing out of eyes and the cutting off of hands and feet. Think it over yourself whether it is possible to tear out one's eyes. Also, will not the one who himself cuts off one of his hands or feet soon bleed to death? And once he is dead, what fruits of betterment will he then be able to produce?

[11] Look, that is the impracticable point of your teaching which can never be reasonably complied with and if there ever should be any fools who do comply with such teaching, they will not achieve any betterment thereby. For if someone should survive, who will not praise God because of the misery such a teaching claimed to be from God has caused him.'

[12] **I said:** 'Very well, your request is fair enough and it tell you: Among all the priests since Samuel you are the wisest, for you have an honest heart and do not basically reject My teaching, but only wish to have it explained. Therefore, I will also give you a light. This light will not come from My mouth, but from the mouth of one of My disciples. Do now turn to one of My disciples, which will prove to you that My teaching is already understood by people without My explanation.'

## 42. THE SERMON ON THE MOUNT CLEARLY EXPLAINED BY NATHANAEL



**ERE the High Priest** turns to Nathanael and says to him: ‘Following your Master’s direction, I now happen to turn to you. Will you, therefore, explain to me at least the most difficult point of the teaching of your master? But please do use only clear and pure words, for with a haze over a haze, a room cannot be illuminated. And now do speak.’

[2] **Replies Nathanael:** ‘Are you of such a closed mind that you cannot grasp a clearly given teaching in its true sense? Have not practically all the prophets predicted that Christ would open His mouth to speak to the people only in parables?’

[3] **Says the High Priest:** ‘Yes, you are right, that is how it is written.’

[4] **Continues Nathanael:** ‘Well, since you as one versed in the Scripture know that why then do you call the Lord a fool because according to the Scripture He opens His mouth in parables? You may, of course, implore the Lord for a light to help you understand them, but not call Him a fool if you do not understand His allegorical speech, since you are still ignorant in such divine matters.

[5] See, all things in nature have their order and can exist only in their specific order. Thus have also the things of the spirit their specific order, beyond which they cannot exist nor be imagined or expressed in words. However, between the natural and the spiritual things, since the former have gone forth from the latter, there is and exists an exact correspondence which, of course, only the Lord knows in all detail.

[6] Thus, when the Lord tells us – who are all still within the fixed order of natural existence – of purely spiritual things, He can do so only by using images. To be able to understand these properly, we must strive to awaken our spirit through observing God’s

commandments. Once this awakening has taken place, openly then shall we understand all that the Lord has said and revealed in such a corresponding parable, and that is wherein his divine Word will forever differ from our human word.

[7] But now pay good attention. What the eye is to the natural man, is to the spirit the ability to view the divine and heavenly things, which alone suit the nature of the spirit for its most blessed, everlasting existence.

[8] However, since the spirit, according to the most necessary divine order, has to be for a certain time imprisoned in the matter of the flesh of this world, so that it may become firm in its freedom and almost total independence of God without which it would never be able to see God, let alone exist in, beside and with God (but when the spirit is maturing within matter and becoming firm in freedom and independence of God, it is exposed to the quite unavoidable danger of being swallowed up by matter and perishing together with it, from which death an awakening to life in God is and must be extremely hard and painful) – the Lord said, not to the physical man, of course, but to the spiritual man: “If your eye offends you, tear it out and fling it away, for it is better to enter the Heavens with one eye, than Hell with both,” which is to say as much as: If you find the light of the world too tempting, make an effort and turn away from such a light, which would draw you into the death of matter. Deprive yourself as spirit of the empty gratification that enjoyment of the world can offer and turn with your soul to the purely heavenly things, for it is better for you to enter the realm of eternal life without much worldly knowledge than be swallowed up by the death of matter – too worldly wise on the one hand and too little spiritually wise on the other hand.

[9] If the Lord here spoke of two eyes, hands and feet, He thereby did not mean the two eyes and the two hands and feet of the body, but only the obviously dual ability of the spirit to see, act and progress. He does not warn the flesh, which has no life, but the spirit not to concern itself with the world, when it feels too much attracted to it. In that case it is better to enter eternal life without

knowledge of the world than be in the end swallowed up by the necessary judgment of the world because of too much worldly knowledge.

[10] The spirit shall, of course, also see the world and get to know it, but it shall not take pleasure in it. Once it begins to feel that the world attracts it, it should promptly turn away from the world as danger is already threatening. See, this necessary turning away is expressed by the corresponding picture of the tearing out of an eye and He who is able to give us such an appropriate image must surely be well-versed in all man's spiritual and material circumstances. In my opinion, this could be possible only to Him through whose power, love and wisdom all things spiritual and material have been created. I think you will now have understood me and realize how flagrantly you have sinned against the One who carries yours as well as all our lives in His almighty hand.'

#### 43. FURTHER EXPLANATION OF NATHANAEL



**ERE the High Priest**, as well as many others, is quite startled and says after a while: 'Yes, yes, now I do understand it. But why did not the Lord speak right away as plainly as you have now spoken? Then I would surely not have sinned against Him.'

[2] **Says Nathanael**: 'If a seven year old boy would ask me that, I would not be at all surprised, but I do wonder how you, one of the principal sages of this place, could ask like that.

[3] Would you not also like to ask the Lord why he put into the grain of seed the limitless forming and developing ability of the tree that will be going forth from it? Why the tedious development of a tree from the grain of seed and following that the long wait for the ripe fruit? Just look how foolish you still are.

[4] The Lord's word and teaching is like all His works. He gives us His teaching in seed-pods. These we have first to sow into the soil

of our spirit, which soil is called love. Then the seed will sprout and grow into a tree of true knowledge of God and ourselves, and from this tree we shall then in due course be able to gather fully matured fruit for eternal life.

[5] Love is the principal thing. Without it no fruit of the spirit can thrive. Sow the wheat into the air and see whether it will grow and bear fruit for you, but if you put the grain of wheat into good soil, it will grow and bear multiple fruit. The right love, however, is a proper soil for the spiritual grain of seed which we receive from the Lord's mouth.

[6] This is the reason why the Lord has now for all of you abolished the harsh Mosaic law of punishment, so that you may soon grow richer in good soil in your hearts. For he who punishes according to the law has little or often no love at all and the divine word-seed will, therefore, develop in him only poorly. The one who is being punished is anyway in the judgment in which there is no love, since judgment is the death of love.

[7] Therefore, it is better if you do not immediately see your fellowmen's faults, but are forbearing and patient. And if they in their weakness ask something of you, you shall not withhold it from them, so that love may keep growing in yourselves and also in your weak brothers. Once this is present in abundance in you as well as your brothers, the divine seed will thrive within you and the weak will then in his strength look upon you with good will and reward you many times over for what you did for him when he was weak.

[8] But if you are stingy and hard where your weak brothers are concerned, you yourselves will never attain to a divine fruit within you and the judgment of the weak will in the end drag also you into destruction.

[9] When the Lord said: "Give the one who asks you for your shirt also the coat," He only meant to point out that you who are rich and have many possessions should give abundantly to the poor when they come to you. Thereby you will also gain much soil in



your hearts and thus be blessed with the possession of such true soil, and the poor will truly bless you, for from your hearts they will receive the most effective sermon of God's true Gospel and thereby become strong for your own eternal support. But if you give miserly and calculate when and how much to give, you help neither yourselves nor your poor brothers, and because of it these will never become a support for you.'

#### 44. SYMBOLIC EYES, ARMS AND FEET



**SAYS the High Priest, who has listened to this speech most attentively:** 'Everything is now in order and I think that I understand all this pretty well. There is just one thing I still want to mention: The Master actually speaks only of tearing out the right eye and cutting off the right hand. Only in my searching zeal I added also the feet, but look, you have now also explained to me the cutting off of the feet just as you did the eye and hand about which alone the Lord spoke as far as I know. You said that there existed correspondence only in the Word of the Lord who speaks to man's spirit. How come then that you found also correspondence in my addition?'

[2] **Says Nathanael:** 'You are wrong. The Lord spoke also of the right foot, but He hinted to the scribes to omit that about the foot because those who have directed their inner vision heavenward and have activated their love-will – which corresponds to the left arm as the hand of the heart – in accordance with God's will after getting rid of the right arm or right hand, by which the purely worldly motivation is to be understood, no longer need to rid themselves of the right foot. Once the eye is in the right light and the hand, or rather the will, is acting correctly, the progress into the regions of eternal life is automatically there or the right foot, denoting worldly progress, already automatically severed and a special effort is no longer needed.'

[3] You Samaritans could as well start with the foot, for although

your sight is now directed toward the divine and your hands are engaged in the right action, your foot or your eagerness for progress is directed towards the world. You expect of the Messiah something quite different from what you should expect of Him in accordance with the predictions by all the prophets, and that, spiritually seen, is your right foot which you should sever, so that you can set out on the right road to the Kingdom of God. Only because of you the Lord had spoken also of the right foot, but did not have it recorded because the future followers of the Lord's teaching will know very well where and wherein the kingdom of the Messiah is and consists and what has to be done to enter it. Is there anything else you wish to query?'

[4] **Says the High Priest:** 'Now everything is clear to me as far as I am able to grasp it but, notwithstanding the fact that I now do understand it, I must add that your teaching, the way it is given, is a severe and hard to understand teaching and you will find that many will be taking offence at it.

[5] Not that I wish to make a bad prophet for you, yet I tell you that with the arrogant Jews you will not achieve what you have achieved with us, notwithstanding our stupidity in many points. We do believe now, although still as if in a dream. The prominent Jews, however, will not believe you like this. They will ask of signs and my in the end even persecute you because of the signs. We did not ask you for signs, but you nevertheless worked them voluntarily.

[6] We do not believe you because of the signs, which partly could also be worked by men, but purely because of the teaching since it has now been explained to us. Therefore, you should stay with us, for with the proud Jews and Greeks you will have little success.'

## 45. NOT EVERYONE CAN FOLLOW THE LORD PHYSICALLY



**SAYS Nathanael:** ‘This far I had to instruct you, from here on everything is in the Lord’s hand. What He wills, we also shall will and do, for all of us are spiritually still very poor. Therefore, we must remain with Him, so that we may gain the Kingdom of Heaven. We will bear together with the Lord all suffering and persecution, so that with and in Him we shall have the proper comfort. In His name let us be meek in all our thoughts, opinions, wishes and desires, also in all our actions, so that we may be able to take real possession of the true soil which is the pure love of god in our hearts.

[2] We shall not shun the land where conditions are harsh and unjust either, we shall be hungry and thirsty for true justice, since we have the One with us who can truly satisfy us everlastingly.

[3] And we ourselves will be most merciful towards everyone, be he just or unjust in his dealings with us, so that in the eyes of the Lord we may be considered worthier of God’s great mercy.

[4] We will also everywhere, just as here before you, guard our hearts as much as possible against impurity, so that the Lord may not turn away from us when we face Him. For with an impure heart one cannot approach God and in spirit contemplate in all truth His countenance and the abundant wonders of His works.

[5] If we are of a pure heart, we must be peaceful, patient and gentle toward everyone, for an angry heart can never be pure, since anger always grows out of the ground of pride. But if we are of a peaceful heart, we may confidently approach as children the One who brought us the sonship of god and taught us Himself to pray to God as our Father.

[6] It is of no importance, my friend, if, as you believe, we shall be persecuted in other lands and places on account of our most righteous cause, for we have Him and through Him the Heaven of

Heavens. And thus we are happy already here, supremely happy, whether people love us or scorn and persecute us for His sake, because He is Lord over all and over everything. We serve Him above all, whom all the Heavens obey and are always prepared to serve, as we could convince ourselves yesterday and on earlier occasions, and this alone is our highest reward and greatest honor. Therefore, do not be concerned about us, for we know and recognize what we have to reckon with.

[7] **The High Priest** was quite surprised at this speech so full of determination and said: ‘Truly, if I were not needed here and did not have wife and children and some other responsibilities, I would go with you.’

[8] **Says Nathanael:** ‘We have left wives, children and other things and have followed Him, and our wives and children are nevertheless living. I tell you what I think about this: whoever cannot in this world, for the love of Him, leave whatever it may be, is not worthy of His grace. Whether it offends you or not, this is the position. My heart tells me so, and in the heart everything is truth once the spirit within it has awakened to the living thinking in God. He does not need us, but we do need Him.

[9] Have you ever helped Him to raise the immense sun above the vast horizon and spread its celestial light across the wide Earth? Or have you ever seen, let alone forged, the shackles the Lord puts on the winds, how He constrains the lightning and the mighty thunder and the sea in its depths? Who can claim ever to have helped the Lord in anything? And if this is so, who, when he is called by the Lord to follow Him, can still think of his wife, his children and his things and not follow unconditionally – Him, the Lord of all life, of all the Heavens and all the worlds, for whom we have waited so long to come and who has now come exactly in the way all the prophets and patriarchs had predicted?’

[10] **Says the High Priest:** ‘If I only were not the high priest, I would in truth do what all of you have done. But I am the high priest and since you, as I have heard, will stay here only for one

more day, these people, who are so weak in faith, need me like the eye for seeing. So you will understand that I have to remain here, not so much because of my wife, my children and things, but rather because of these weak believers, who for quite some time yet will be unable to completely relinquish their set idea of old about the nature of the Messiah and the purpose of His coming. It will cost me a great effort, but what can I do?

[11] I now believe firmly that your Master is the promised Messiah, but what about my flock? You have seen how already during the sermon many left. These are of a vexed unbelief which they will now diligently spread and many who still remained and yesterday fully believed have now their doubts, too, and do not know what to believe.

[12] Imagine what a job I, being an oracle to all of them, shall have. But if I do not convert them, they will remain to the end of the world whatever you can imagine, but not what they are supposed to be. And look, that is the main reason why I have to stay here, and I am convinced that the Lord will not deny me His grace because of it. Even if I am not bodily in His company, I shall remain so spiritually forever and endeavor to serve Him as a most faithful servant and shepherd in full accordance with His here proclaimed teaching, and I think that He will agree to this.'

[13] **I said: 'Yes, I would like that and it suits Me very well. You shall be an excellent tool for Me in this community and your reward in Heaven shall once be great. But now evening has come. Let us go home again. So be it.'**

[14] **Following these words we walked down from the mountain and homewards. There was still quite a crowd around, although earlier, when I ended My sermon, many had left full of unbelief and vexation.**

## 46. RETURN TO SYCHAR. HEALING OF A LEPER.



S already mentioned before, we were not actually at the top of the mountain, but lower down on the first rise because of the larger space there which was suitable for the large crowd that had followed Me from the city among which were many old and already rather weak people who in the considerable heat of the day would hardly have reached the peak of the mountain. But we were nevertheless rather high up and the descent was only slow as the twilight made it hard to see the path for some people with weak eyes.

[2] As we thus slowly and carefully descended from the mountain into the plain, **a man**, covered in bad sores, was lying by the roadside. He immediately got to his feet, came to me and said in a plaintive voice: ‘O Lord, if it were only your will, you could make me clean.’ And **I** stretched out My hand over him and said: ‘So it is My will that you shall be clean.’ In a moment the sick man was cleansed of his leprosy, all the swellings, scabs and scales had vanished suddenly. As it had been a particularly bad case of leprosy, beyond help from any doctor, all the people were quite amazed when they saw how this man became so suddenly clean of his leprosy.

[3] Now the cleansed man meant to praise Me loudly, but **I** warned him seriously, saying: ‘I tell you that for the time being you must not tell anybody about this, except the high priest. Go to him; he is walking behind us with My disciples. When he will have confirmed that you are cleansed, then go home and sacrifice on the altar what Moses has ordered.’

[4] The cleansed man did immediately what I bade him. **The High Priest** was also greatly astonished and said: ‘If a doctor had told me: “Look, I am going to cure this man,” I would have only laughed and said: “oh you fool, go to the Euphrates and try to bail it out. Each bucketful drawn will be replaced by a hundred thousand. However, it should still be easier for you to drain the

Euphrates than to restore health to this man whose flesh has already begun to decompose.” And the man, whom we have now recognized as the Messiah, managed to do this with a single word. In truth, this suffices us. He is definitely Christ. We do not need any further proof.

[5] In truth, if today someone should ask me for a shirt, I would not only add the coat, but all my clothes. For this prize I am truly willing to give away everything right to the shirt, and I now realize that His is a purely divine teaching. Yes, He Himself is as Jehovah now bodily with us. What more could we wish for? I will be a herald all night to announce His presence in all the streets and lanes.’

[6] **Following these words he runs to Me, that is, close to the well, falls at My feet and says:** ‘Lord, do stop just for a moment that I may worship You, for You are not only Christ, a Son of God, but God Himself clothed in the flesh, with us.’

[7] **I said:** ‘Friend, let that pass. I have already shown you how to pray. So pray silently, and that is sufficient. Do not do too much today and as a result maybe not enough tomorrow. There should be a right measure observed in everything. If you add the coat to the shirt, that is quite enough to make the poor your very good friend forever, but if you, when he only asks for a shirt, would add all your clothes, this would embarrass him and he will think that you either want to confound him or that you are out of your mind. And look, nothing good would have been achieved thereby.


[8] **However, if someone asks you for one shekel and you give him two, or maybe three, you will make the borrower’s heart glad and your own very happy. But if you give a thousand shekels to the one who came to you to borrow only one, he will be alarmed and think: “What does that mean? I asked him for one shekel only and he wants to give me all he possesses? Does he take me for insatiable, does he want to embarrass me or has he maybe become deranged?” And see, such a man will not become a gain for your heart not will such an attitude on your part be of benefit for his heart. Therefore,**

just a fair, full measure in everything. And that is quite sufficient.’

[9] This instruction has fully satisfied **the High Priest** and he speaks to himself: ‘Yes, yes, He is right in everything. If one does exactly as He said, it is quite in order; what is below or above it, is either bad or stupid. For if I today gave everything away and tomorrow maybe an even poorer man came to my door, what could I give him then? How sad it would make me, for I would no longer be able to help an even poorer man.

[10] The Lord is so absolutely right in all things and knows how to arrange for the best measure to be applied everywhere. Therefore, all honor, praise and glory be to Him alone and the fullest adoration from all hearts.’

## 47. THE LORD’S CELESTIAL SERVANTS

Y this time however we arrive at Irhael’s and Joram’s, where, in the manner of the previous day everything had been readied for supper, only more opulently by far. All the many Sycharites who had been to the mountain begin to take their leave in the corridor, but a great host of youths clad in white step among them and implore them to stay for supper.

[2] **The high priest**, astonished at the vast number of youths and above all at their great affability, kindness and benevolence, immediately steps up to Me and asks in great humility: ‘But Lord, who are these magnificent youths? None of them can be sixteen years of age, yet with every word and movement they exhibit extraordinary learning. Oh tell me from where they came and to which school they belong. Of what beautiful shape and how well-fed they are. How exceedingly pleasant and agreeable to the heart just the sound of their voice. Therefore Lord, tell, tell me who and from where are these youths.’

[3] **I said**: ‘Have you not heard it said of old: he who is a lord has also his servants and attendants? You call Me Lord, and it is



therefore fitting that I too have My servants and attendants. That they are highly educated evinces that their Lord must be a most wise and loving one. The lords of the world are hard and loveless however, and so are their servants; that Lord however who is a Lord in Heaven and has now come to the Earth and the hard world of men has also His servants from where He came, and the servants resemble Him because they not only are His servants but also children of His wisdom and love. Have you truly understood Me?’

[4] **Says the chief priest:** ‘Of a truth, Lord, in so far as one can at all understand your most memorable metaphorical language. There would be a lot of questions of course to clarify this thing, but I leave it there and hope that there shall be ample opportunity yet for that today.’

[5] **I said:** ‘Oh indeed. But let us now go to supper, as all is in readiness.’

[6] **The crowd with faith all went to supper; only the part without faith went home, because they regarded all this as a trap. The reason was that those were mostly emigrated Galileans, among them many from Nazareth, who knew Me and also My disciples, whom they had seen often at the fish market. These said also to the native Samaritans:** ‘We know him and his disciples. He is a carpenter by trade and his disciples are fishermen. He went to school with the Essenes who are well-versed in all sorts of crafts, healing and rare magic. Such he has learnt there and now practices his well-learnt craft in order to gain for the Essenes a great following and much income. Those youths however are well-bred, Caucasian-bought girls in disguise, belonging to the same Essenes; these would be the main attraction. But we shall not be bewitched so easily, because we know there is no fooling around with the God of Abraham, Isaac and Jacob. But for the Essenes, who think that their ancestors created the world, it is easy to fool around with what they regard as non-existent. So, as long as we believe the God of Abraham, Isaac and Jacob we do not need such Essene

deceptions, and if ever we should lose our faith, then the Essenes with their smart errand-boys shall be for us no substitute, but in the end shall make us into Sadducees, who believe in no resurrection or eternal life. But may Jehovah save us from that.' **With these comments they returned home.**

[7] I and a large part comprising mostly Samaritans sit down to the meal and, after a good day's work take it easy and let the angels serve us, because here too I labored in a desert, and it is written: *“And when Satan was forced to depart, angels came and ministered unto Him.”*

#### 48. GLORIOUS PROMISE FOR TRUE FOLLOWERS

**B**UT only few at the table were aware of being served by angels, with food from the Heavens. They believed in all earnest that I had such servants as part of My retinue, having bought these in Asia Minor for money. But they could not comprehend their great cheerfulness, friendliness and erudition, because such slaves normally had a sour expression and attended to their service slavishly and like machines, and there can generally be no talk about their education or philanthropy. In short, the guests were greatly amused, and the high priest who had gradually come to realize that these many servants were supernatural beings grew steadily more discomfited, since he felt embarrassed for the people who, although well-mannered, in his opinion carried on somewhat loosely with these glorious servants.

[2] But what embarrassed him most of all was that these, in spite of all signs from the wide-open Heavens, hurried home unbelieving. He spoke with trepidation: ‘My Lord and my God. What should convert such people ever if such signs are fruitless? You Yourself, oh Lord, and the many angels from the open Heavens were not able to convert this breed; what am I poor rascal to do with them? Would they not spit in my face if I dared teaching them about You?’

[3] I said: ‘Do you not also have a great number of believers around you? Make them your helpers and your task shall be easy. Because if a man is to lift a certain weight but lacks sufficient strength, he engages a helper. If just one does not suffice he engages a second and a third and so becomes master of the burden. Once the number of believers is equal, and here indeed bigger than of the unbelieving, there the work is easy.

[4] Quite different it is in places where no believers are found at all. There indeed one makes an attempt, so that no one should once have the excuse: I never heard a word of it.

[5] If a believer is found, one stays with him and reveals to him the kingdom of God’s grace. If however not even one accepts the Word, one moves on, but also shakes the dust off one’s feet over such a place, because such place is then unworthy of grace other than bestowed also upon the animals of the field and woods. Here then you have your guide lines for your future stance towards all those non-believers.

[6] But I also urge you to remain strong in your faith yourself, or else you shall accomplish very little for My kingdom. Do not let yourself be diverted by all kinds of news you shall hear about Me from Jerusalem in a couple of years. Because there I shall be handed over to the authorities, and these shall kill this My body, but this I shall revive again on the third day and thereupon remain with you till the end of the world. Because that brood in Jerusalem shall believe only when convinced that there is no way of killing Me off.

[7] And then it shall also come that at sundry places on Earth, obstinate men shall be physically killing the bearers of the Gospel. But precisely such death shall then make believers out of the former, when they see that those who live a spiritual life out of My Word cannot be killed. Because those killed shall sporadically return to their pupils and teach them My Ways.

[8] But to the hard of heart, worldly people who have either no faith or, having some nevertheless do not act according to

what faith teaches, neither I nor My disciples shall come to fully remove their night of doubts from their hearts. But when the end of their flesh comes over them they shall taste the evil of their faithlessness and the consequences of not keeping My teaching through deeds, even while those who believe on Me through works shall neither feel nor taste death.

[9] Because when I shall open the door of the flesh to these, they shall step out of their flesh like prisoners from their cells when the leniency of their lord has unlocked them.

[10] Therefore do not be disconcerted when you shall hear one or the other thing about Me. Because he who abides in faith and unshaken in faith and love till the end, as I teach and have taught and shall teach on and on, shall attain to blissfulness in the everlasting kingdom of the Heavens, which you now see open above you, with My angels ascending and descending.'

## 49. EVERY DAY IS THE LORD'S DAY



**SAYS the high priest:** ‘I am sorted out now and hope that this entire district also shall be so in a short time. But allow me just another question, and this consists in: are we to still honor the mountain and your old House, and honor your Sabbaths there, or should we erect a new House here, to meet in Your name? If the latter is Your will then You might want tomorrow to point out the appropriate spot most pleasing to you, and we should then do everything to accommodate Your desire therein too.’

[2] **I said:** ‘Friend, that which is the right thing for you and mankind at large I have already made known to you on the mountain today.

[3] **But for the keeping of same it requires neither the old House on the Mount, and still less a new one in the city, but only your believing hearts and a firm and good will.**

[4] **When I came here yesterday and took a rest at Jacob's well, encountering Irhael, she too when recognizing Me more closely asked Me whether God is to be worshipped on Gerizim or in the temple at Jerusalem. Let her tell you what answer I gave her.’**

[5] **Here the high priest turns to Irhael, and she says:** ‘The Lord spoke to me thus:

[6] “The hour comes, and now is, when the true worshippers shall worship God neither upon Gerizim nor in the temple at Jerusalem. For God is a Spirit, and those who worship Him must worship Him in spirit and in truth.” This the Lord spoke, you are a high priest and shall know what from now on has to be done.

[7] My view is that since the Lord has bestowed such exceeding Grace upon us all and took lodging in this house, which is not mine but is His and shall remain so, this house should remain a memorable one forever, and we want to assemble in it in His name always and honor the Sabbath in His glory.’

[8] Says **the high priest**: ‘Yes, yes, you are quite right, if only we were all believers, but some consideration has to be also given to the weak. These would be offended even more.’

[9] **I** said: ‘Irhael is right. Whoever is offended – well, let him be offended and climb his mountain. Once he no longer finds anything there, he will start thinking of something better.’

[10] Do not in future build houses of prayer for Me but guest houses and refuges for the poor who cannot pay you.

[11] In the love of your poor brothers and sisters shall you be My true worshippers, and in such houses of prayer I shall be frequently among you, without you necessarily becoming aware of it, but in temples built for worshipping Me with the lips, as it has been till now, I shall from now on dwell no more than man's intellect would in his little toe.

[12] If notwithstanding you have to awaken your hearts towards Me and enter upon the right humility in an exalted temple, then move outside into the temple of My Creations, and sun, moon and all the stars and the sea, the mountains and the trees and the birds of the air, as also the fish in the water and the countless flowers of the fields shall proclaim My glory to you.’

[13] Say, is not the tree more glorious than all the splendor of the temple at Jerusalem? A tree is a pure work of God, it has its life and brings forth nourishing fruit. But what does the temple bring forth? I say unto you: nothing but arrogance, anger, envy, the most blatant jealousy and domineering, because it is not God's, but the vain work of man.

[14] Verily, verily I say unto you all: he who shall honor, love and worship Me by doing good to his brothers and sisters in My name shall have his everlasting reward in Heaven, but he who from now on honors Me with all kinds of ceremonies in a temple built especially for this shall also have his temporal reward from the temple. When however after the death of his flesh he shall come to Me and say: ‘Lord, Lord, have mercy on me, your servant’, I shall then say unto him: ‘I do not know you, therefore depart from Me

and seek your reward with him who you served.’ For this reason you too should from now on have nothing more to do with any temple.

[15] But in this present house you may always assemble in My remembrance, whether on a Sabbath or other day, because every day is the Lord’s and not just the Sabbath, on which you can in the future do good just as on any other day.’

## 50. THE HONORING OF THE SABBATH



**HE Lord:** ‘The most appropriate honoring of the Sabbath however is that you should be more actively engaged in doing good than on any other day.

[2] Servile work, by which I mean to work for wages and reward from the world, you should from now on perform neither on a normal week day and even less on a Sabbath, because from now on every day shall be a Sabbath and every Sabbath a full work day. In this, My friend, you now have a complete rule on how you are to serve God in the future. At that let us leave it.’

[3] **Says the high priest:** ‘I now clearly recognize the holy truth of this rule, which I am happy to take as a commandment, but with the entrenched Jews it will take much before this rule, gone forth from the purely divine will, shall become comprehensible to them in its fullest truth. I fear that very many shall not accept this rule before the end of the world, because men already are accustomed to the Sabbath from antiquity and will not have it taken from them. Oh, the effort and work this shall take.’

[4] **I said:** ‘It is not strictly necessary that the Sabbath be completely dropped, but only its follies. God the Lord does not require your services and honoring, for He has created the world and man without anyone’s help and is only asking men to acknowledge and love Him with all their strength, and this not only on the Sabbath but every day ceaselessly.

[5] What kind of divine service is it that makes you remember God only on a Sabbath yet never during the week? Is not God the same, unchanging God every day? Does not He on every day let the sun go up and pour light over the just and unjust, of whom there always are more than the just?

[6] Does not God Himself work the same on every day? If however God Himself takes no holidays, why should men keep, holidays just for idleness? Because nothing do they regard more on a Sabbath than idling. But with this they give God the worst possible service.

[7] For it is God's will that men shall get more and more used to love-activity, so that once in the other life they will be capable of much work and effort and able to seek and find only in such activity true and supreme bliss. Would men ever be able to achieve this within themselves through idleness? I tell you: never.

[8] On working days, although he does work, man only practices selfishness, for then he works for his flesh and calls what he gains his own. Whoever wishes to obtain that from him must buy it through work or with money, or he would not get anything of significance from anyone. Therefore, if on workdays men cultivate only their selfishness and spend the Sabbath, as the only day on which they should practice love-activity, in the most inflexible idleness, the very serious question arises: when should or would people practice the only true divine service, which consists in loving service to the fellowman?

[9] God Himself is not even for a moment idle, but constantly active for mankind and never for Himself. He does not need an Earth for Himself, or a sun, a moon, all the stars or anything contained therein or going forth from same. God does not need all that. But all the created spirits and men do need it, and for their sake the Lord is continually active.

[10] If the Lord, whose work goes on every day and who is continually active for mankind, wishes men as His children to be like Him in everything, how can it ever have been His will that



after six selfishly spent days men should on the seventh serve Him satisfactorily by absolute idleness and honor Him, the eternally active One, through indolence?

[11] **I** tell you, the high priest, this now quite clearly, so that you may in future – well aware who the One is who has told you this – show your flock the Sabbath in a better light than it has been the case from Moses until now. For in the same way as I have now explained the Sabbath to you it had been given also to Moses, but the people only too soon perverted it into a heathen day of idleness, believing to render a good service to God through inaction and the punishing of those who at times dared to perform also on the Sabbath some small task or give some beneficial help to a sick person. Oh what a great blindness, oh what a very gross foolishness.’

[12] **Says the high priest, quite subdued by the truth:** ‘Oh what a holy truth comes out of Your mouth. Yes, now all is clear to me. Only now have You oh Lord taken away Moses’ threefold veil from my eyes. Now Lord there is no need of further signs, because here just Your holy Word suffices. And I maintain from fullest conviction that in future those who believe on You only on account of the signs but not Your eminently true Word shall not possess a true living faith but be instead mere idle, mechanistic followers of Your teaching and holy will, but with us it shall be otherwise. Not the signs which Your presence has provided but only your holy and most true Word shall bring forth and awaken the true, living faith and fullest love for You in our hearts, and out of Yourself and solely on Your account also towards all men in the right measure. And thus Your will be done for evermore, which You oh Lord have now made so abundantly clear to us forever.’

[13] **I** said: ‘Amen. Yes, dear friend and brother, thus it is right and good. Because only in this way shall you become perfect even as the Father in Heaven is perfect. When however you are perfect like that then you are also true children of God, and can at all times call out to Him: ‘Abba, dear Father’. And whatever you shall, as

His true children ask Him, that shall He also give you, because the Father is exceedingly good and gives His children all He has. But eat and drink now, because the food here is not of this Earth, but the Father sends it to you from the Heavens and is now Himself among you.'

## 51. THE GOSPEL OF SYCHAR



**SAYS the High priest:** 'Lord, are we to commence eating again? Did we not already fortify ourselves with food and drink at the start of supper? I for one am fully fortified and can neither eat nor drink more.'

[2] **I** said: 'You have answered rightly, for you are filled with food and precious wine from the Heavens. But there are many here who dared to neither eat nor drink, because they held no regard yet for My name or My Word and were frightened as of witchcraft. But now that they heard our talk and comprehended its lucid truth, their foolish fear left them and hunger and thirst took its place. Now they would like to eat and drink but do not dare for all their reverence. Do you think one should let them go like that? Oh, that be far from us. They shall now eat and drink heartily. Because they shall from now on not eat or drink from this kitchen, except once in My kingdom in the Heavens.'

[3] After this correction **I** again exhorted the crowds to eat and drink, and also said to the youths: 'Don't let them miss out on anything.' And the youths once again brought a good amount of bread and wine and all kinds of precious fruits.

[4] But some worried about whether to eat the unknown fruits. **And the youths spoke:** 'Dear brethren, eat all these fruits without fear, because they are clean and of exquisite flavor. There certainly are on this Earth a number of fruits, grasses and animals in whose formation unclean spirits are at work, because it is written into the Lord's order, because here also the devils have to serve the Lord, even if they won't or cannot do so voluntarily, because just as a

slave has to serve his master in chains, just so the devils also must serve, but the blessing is not in such work.

[5] And so there are upon this Earth, where not infrequently men, animals and devils live under one roof, and active after their kind, all kinds of deeds, works and fruits of a bad and unclean nature and species, of which men should not partake if they desire to avoid all kinds of earthly diseases; and the Lord has through His servant Moses for that reason determined all those things which are clean and good, and has counseled men against using those things upon which unclean spirits are at work, and this is a splendid order. But everything offered here for your enjoyment is most clean because brought here from the Heavens for you supernaturally; therefore you may enjoy everything fearlessly. Because what the Father gives from the Heavens is most clean and advances the life of soul and spirit forever.'

[6] **This instruction on the part of the wise youths cheered every heart, and all praised God for the friendly wisdom of these youths. This teaching also was recorded later, maintaining itself in this city and district for many years.**

[7] **But when afterwards this city and district were ravaged by sundry foes, much perished and this teaching with it, to which Paul once made a mystical allusion in one of his letters where he speaks of all kinds of spirits.**

[8] **The entire company now was in good spirits, and discussed Me and My teaching and this meal from the Heavens among themselves, and the youths discussed many things with the guests.**

[9] **Nathanael** however got up and spoke to the guests: 'Dear friends and brethren, only a few moons (months) ago I was still a fisherman in the district of Bethabara on the river Jordan, not far from its estuary; a most unassuming man came to John and allowed Himself to be baptized, and John, without ever having seen Him physically on Earth, immediately gave Him this testimony: "See, the lamb of God that takes away the sin of the world." And again, John testified and spoke: "He it is of whom I

said: He it is who, coming after me is preferred before me, whose shoe's latch I am not worthy to loosen.”

[10] Such testimony I heard from the preacher in the desert, and I became reflective, made off and related it to my wife and children at home, and these were greatly astonished that the strict preacher gave another human such testimony.

[11] Because it was hard to speak with the preacher, and when he spoke his words were rough and he spared no one, whether it was a Pharisee, priest or Levite, all had to jump for life or death over the sword of his tongue.

[12] When however He who is now a Lord among us came then John became a lamb among lambs and became as tender as a lark singing its song of spring. In short, my family could hardly believe my tale, since they knew how John was wont to speak only too well.

[13] Two days later however I went about my day's work quite early, sat under a tree to repair my fishing gear, when He whom John had given this delicate testimony came to me in company of a few who already followed Him, called me by my name and asked me to follow Him. And when I wondered at how He knew me thus, since I had not met Him previously, He said: ‘Wonder not greatly, for verily I say unto you, hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.’

[14] And see, what the Lord had spoken to me then has now most gloriously fulfilled itself here. All the Heavens stand open and the angels descend and minister unto Him and all of us. What further proof do we need that He alone is the One who is to come in accordance with the promises proclaimed to all children of Israel, starting with Adam? I therefore regard Him as more than just the Messiah. He is ....’

[15] **Here I interrupt Nathanael, saying: ‘My dear friend and brother, for the present only, this far and no further. Only after this flesh shall have been uplifted by the Jews, you can say everything**

that you know about Me, unreservedly, but not before under any circumstances, because men are not ready for this yet.'

[16] Nathanael accepted that, yet could nevertheless not understand what I meant by the uplifting of My flesh, but he was silent and of sad countenance. But I consoled him and reminded him of what I had told him previously in this matter, and he became cheerful and praised Me in his heart.

[17] But the morning of the following day began to dawn. Yet no one felt any trace of tiredness or sleep, because all were fortified as never before even after soundest sleep. All therefore asked Me if they could tarry with Me for the day. And I acceded to such their devout request.

## 52. THE SLANDERING OF THE DAUGHTERS OF JONAEAL



**THE high priest rose and besought Me, saying:** ‘Lord, since You have blessed us with the inestimable grace of staying with us for another day, how would it be if You and Your disciples, together with also those others who believe on You, and with my own presence, would visit the nearby cities, of which we can count only three? Perhaps some people could be found there who would believe on You if they saw and heard You?’

[2] **I said:** ‘On their account, no, but yes on your account. It gives you pleasure and I want to gladly give you that pleasure. But you have a wife and children; do you not want to introduce them to Me? Where are they and how many of them?’

[3] **Says the high priest, somewhat embarrassed:** ‘Lord, I have a pleasant wife who like myself is getting on a bit in years, and also seven children, but unfortunately only maidens between 12 and 21 years. But You know that it is not a great honor for an Israelite to have no male descendants; and so, Lord, please bear a little with my weakness. I lacked the daring to come up with my exclusively female folk.

[4] If it pleased You, oh Lord, then I would nevertheless ask You on this occasion to pass by my house, where I could then introduce my womankind to You. But until now it would have hardly been appropriate. Because notwithstanding that I am not lacking in anything and can get on reasonably with my family here, the clothing situation leaves something to be desired. They are indeed clothed appropriately for domestic errands, but to be seen in company such as this would, for a high priest’s family be much too unseemly. Under the circumstances therefore they would do well to stay at home, where they shall not be exposed to ridicule by the world and to their inborn vanity. And it is good for them to have as little as possible to do with the world, because the latter is and remains bad at all times.’

[5] **I said:** ‘I want to comply with your request, but then let them

all come with us. But a more suitable apparel for them shall in any case be arranged for them, to the extent of their making a favorable impression in our circle. It nevertheless is good and wise of you to keep them away from the world as much as possible, but with our surely non-worldly company they would have fitted in.

[6] See Mary, the mother of My flesh. She simply is fitted out in white linen, overhung with a very ordinary blue apron, yet she is sufficiently dressed up. On her head she wears normally a square sun-hat like all the other women who followed Me from Galilee and Judea, and they nevertheless make out most fittingly in our company. But regardless of that, your wife and daughters shall be found among our company this day.'

[7] **Says one of the Samaritans:** 'That would all be all right. But although I on my part have no proof, I nevertheless tell you what I heard from people in this area and then you can do what you like. This however is what they are saying about the four elder daughters, that whenever the high priest is not home, they are seen in the streets at night and, since they are most beautiful, they are accepting money from lustful laborers and sleep with them. This is going on in secret. I on my part have no proof, but this much I can say: if this teaching is to find general acceptance in these parts, with all those many unbelievers, then for the sake of the foolish masses the four eldest daughters at least should be kept out of our company. Because you brother Jonael know only too well how gossiping and immensely foolish and unbelieving our folk are. If this got around among them then not even Jehovah Himself could do anything about it. But this is only my humble opinion, on account of the evident malice of our people, to forestall any damage to our good cause.'

[8] **The high priest gets very sad and says:** 'Lord, if I had been only slightly remiss in my daughter's upbringing then it would hardly sadden me to listen to this, but I am only too aware that nothing was neglected for the education of their intellects and hearts, and I hazard to swear that each one of my daughters is as

pure as a flower on Jehovah's mountain. So why such shameful slander?'

[9] I said: 'My dear brother Jonael, do not let it grieve you. Let it suffice you that your daughters are pure before Me. Because the world now is purely devilish and thus malicious through and through. Have you ever heard of grapes reaped from briars and figs from thistles? I have known a long time since and therefore also made quite a vivid reference to it on the mountain with the parable of the splinter in your neighbor's eye And see, this quite drove many from the Mount, because they discerned that I meant them.'

[10] But I say unto you: now even more certainly your daughters must come with us, and I shall walk in their midst. Because, let that which is of the devil also remain with the devil, if it will not be converted. But now let us start. I have already made everything known to your wife and daughters. They shall be waiting for us.'

### 53. THE PUNISHMENT OF THE LIAR AND SLANDERER



LONG the way **Peter** speaks again: 'Now I am getting really dizzy with all the wonders upon wonders. No, anyone still doubting that this Jesus of Nazareth is the true Son of Jehovah must be either struck with the tenfold blindness of Pharaoh, or he is fully dead. The sick are suddenly healed just through the Word, the blind see, the deaf and dumb hear and the lame walk. And those with the most obstinate leprosy get as clean as if they had never sinned.

[2] On top of that the Heavens open and hosts of the most magnificent angels hurriedly sail down, serve and carry on with us as if they had not left the Earth since the appearance of the first man. And their beauty is such that at their mere sight one could perish with delight. And when He speaks with His unheard of wisdom, how these beautiful servants of Jehovah are all sweetest reverential attention and holy devotion, yet as cheerful as swallows on the nicest of summer days. Truly, whoever still can say: 'This



Jesus is a magician pure and simple' ought to be slaughtered like an ox. Because such a man cannot be a man but only a talking animal, and should therefore not die like a man but like a domestic animal.'

[3] **While Peter is ruminating thus, not noticing what is going on around him, one unbelieving inhabitant of this city roughly taps him on the shoulder and says:** 'In that case I as an honest man shall dutifully prophesy that you shall die as a barest ox. Because if you haven't reached the stage of realizing what a real magician is capable of then you shouldn't open your big mouth where experienced and knowledgeable people live.'

[4] **Says Peter:** 'Tell me, you coarse, dark spirit. Can those magicians of yours also heal all the sick with one word, and open the high Heavens where no magician's hand or intellect can reach?'

[5] **Says the local:** 'Oh you stupid, blind Galilean. Don't you know that a real magician can make a fish or snake out of a piece of wood? Only recently there was one here from Egypt who threw sticks in the water and they at once turned into fish, but when he threw the sticks on dry land they turned into snakes and vipers. He then breathed into the air and it filled with locusts and other flying insects. Then he took white stones, threw them in the air and they turned into pigeons and flew off. Then he scooped up a handful of dust from the road, flung it in the wind and watch it, the air was instantly filled with mosquitoes to where the sun could hardly get through. But when he blew into these mosquitoes, a wind came, blowing these mosquitoes off like a cloud. Then he took us to the pond behind the creek from where he first drew fish from sticks. He touched the water with his cane and look, it instantly turned into blood, and when he touched it again it again turned into water. In the evening he calls to the stars and they fly into his hands like tame pigeons. Then he commands them and they fly back to the firmament. Yet you say: where is the man whose hands reach up to the Heavens? But that all this took place here I can testify with a

hundred witnesses. What do you say to your Son of God from Nazareth now, of whom I know only too well whose son he is and where he learnt all this?’

[6] **Says Peter:** ‘If you haven’t in fact lied like a crocodile with its baby-cry, after buying yourself your hundred witnesses for a few coppers, then these many recognizing Jesus as the Christ must also know something of this magician of whose wonders you tell me. I will ask Jonael straight away. You’ll be sorry if you lied.’

[7] **Says the local:** ‘These won’t clear you up because they wouldn’t attend such shows in the first place for fear that the magicians did all this with the help of the devil, and he could do them much harm. Only us brave few, not believing in a devil went out, because we are slightly more acquainted with the powers of nature, convincing ourselves with supreme amazement at what man can do.’

[8] **Says Peter:** ‘You should be a fine customer for sure. But I tell you that you are not going to get away with it and not escape your punishment. Just follow me to the high priest of this city now. We shall finalize this matter in front of him.’

[9] **Says the local:** ‘What have I to do with this high priest? I am a Galilean, and more of a Greek than a Jew at that; this high priest however is a stupid fanatic, even while at night-time his four eldest daughters, with their mother’s consent carry on shamefully, so the story goes, surrendering to fornication. What use such idiot to me? I rate art and science above everything and I reserve my highest respect for all true scholars and artists, but they mustn’t make out to be more than they are.

[10] If your truly clever and scholarly master in all kinds of art and science had stuck to what he is, he would have been one of the most highly regarded among the Jews, Greeks and Romans. But he makes a god out of himself and this is very stupid and belongs to dark antiquity.

[11] You people however are honest and upright souls in your own right. Only your knowledge and experience doesn’t seem to go

much over fishing. Therefore we shall leave further argument aside. You can believe what you like, but you won't pull the wool over our eyes so easily, because we are versed in all kinds of knowledge and science and not without a smattering of magic, and know therefore what to think of your master.'

[12] **Says Peter:** 'Friend, you are trying to whitewash yourself in vain. This is not at all about whether you regard my Master as this or that and now with seeming cleverness try to make me forget about telling me a rotten lie before. May the high priest be just a fanatic to you as much as he likes, but as a public person in this small city he is bound to know whether a magician had recently been performing here as described by you. Because on this depends what I am to think of my Master.

[13] I tell you that I and many of us have left everything, indeed even wife and children and unquestioningly follow Him, since we saw Him perform deeds which would not be possible to any human ever, in addition hearing Him speak wisely as no man ever spoke before Him and hardly ever shall after Him.

[14] Yet you introduced another master besides mine who, even though not surpassing Him, nevertheless performs deeds equaling His, which should be respected by every person. Everything now simply depends on whether it can be proven that such magician in fact performed the deeds you mentioned.

[15] If your witness is true then I give you my word of honor that although I fully attribute purely divine power to my Master, I nevertheless shall leave Him at once and go home to my family. Because I don't intend following a questionable magician even one more step, as I am still a true Jew, believing more in Moses than hundreds of thousands of the craftiest magicians. If however, as I fully suspect, from a purely evil will, you lied to me in order to just cast suspicion on my Master, then, as I already warned you, beware. You shall find out that I too out of the grace of My divine Master am quite capable of effecting certain things, without however introducing myself to anyone as a worker of miracles.

[16] Therefore just come with me to the high priest, who right now is conferring with your tax-collector Matthew, who is bound to know something about your magician as well, because he too was here in the city constantly and must know something about it. Therefore come of free will or I shall use force.'

[17] **Says the local:** 'Why force, since I don't feel like it? Just have a look, there are hundreds behind me. Just dare lay hands on me and see what happens.'

[18] **Says Peter:** 'I shall not put my hand on you the way you quite indelicately put yours on me before, yet you shall nevertheless be hauled over. Hosts of angels are traveling with us, whom you don't seem to see. It requires only a hint and they will immediately have you where I want and must have you.'

[19] **Says the local:** 'These boys clad in white are not going to be your angels? Ha, ha, ha! Well, if these are our protective legion then we'll just hand out a few hooks and you and your protection-boys are spread outside the city wall.'

[20] **This remark gets Peter quite beside himself and he straight away calls upon one of the youths to punish him. But the youth says:** 'I am all for it, as long as it is the Lord's will, but the Lord has not given me a hint yet, and so I cannot accede to your request yet. But if He wants it I shall act.'

[21] **Peter moves forward towards Me a little straight away and tells Me his problem. But I said, even while arriving in front of Jonael's house:** 'Go and bring Me this person'.

[22] **Peter was greatly relieved and hurried back and said to the youth:** 'It is His will.'

[23] **Here the youth gazed at the local and the latter began to quake and, driven by the youth, followed Peter over to Me without protest. But I just looked at him, and the local confessed that he had lied and that he had never seen such a magician, but that he had only heard of such and only wanted to see if this disciple was firm in his faith, having otherwise meant no evil at all.**

[24] **I** said: ‘You are one who wants to use a second lie to get out of the first, and therefore of the devil. Go and let him give you your reward, since you are such a good servant of his.’

[25] **Immediately** an evil spirit steps up to the local to agonizingly torment him. **But the local** puts out a tremendous yell: ‘Lord, help me, as I admit loudly that I have sinned.’

[26] **But I** say: ‘So did you hear that Jonael’s four eldest daughters were whores? Confess it loudly or I let you be tormented till the end of the world.’

[27] **Says the local**: ‘Oh Lord, I never heard it from anyone, but I once met the four daughters at night as they were carrying water from Jacob’s well and tried to seduce them. But the daughters told me off in a way that made me glad to leave them, but I swore them revenge, invented this shamefulness out of my evil heart and spread the rumor all over the place. The daughters are perfect virgins. Oh, Lord, I alone am evil, everyone else is good and pure.’

[28] **Here I** command the evil spirit to leave the local. The latter has nevertheless to make up to Jonael. He is a merchant however and goes back and brings the daughters ten times what I commanded him, asking Jonael and the daughters for forgiveness.

[29] **But I** say unto him: ‘The gift alone does not rectify such injustice. Go and recant all evil you spread everywhere, only then shall your sins be forgiven. Let it be so now.’

[30] The local promises to do everything immediately, but asks that I absolve him where in the case of strangers having found out, he doesn’t know how to locate them.

[31] **But I** say unto him: ‘Do what is possible; everything else I shall do and you shall then be without sin.’

[32] The local is happy with that and goes off to undo all the evil he has committed.

## 54. THE LORD WITH JONAEI. THE DISCIPLES CRITICIZE THE LORD.



FTER the local's departure, I call back Jonael's wife and daughters who, when they had seen Me with the local, had fled in fear from the corridor back into the house.

[2] They hurry back in response to My call, hastening towards Me with the friendliest, cheerfully reverent faces, thanking Me with tears in their eyes for giving them back their innocence, smeared through the evil man.

[3] But I lay My hands on their heads, bless them and ask them to walk by My side all this day. But they excuse themselves, saying: 'Oh Lord, we are not worthy of such enormous grace. We are only too happy if we can follow You as the last ones among this great company.'

[4] But I say: 'I am aware of your proper humility, calling upon you to walk in My proximity for that very reason, wherever I shall be taking to the road in this district today.'

[5] The daughters thank Me for such incomprehensible favor. But **Jonael** asks the daughters, saying: 'My dear daughters, where did you get these marvelous dresses, which truly become you in a heavenly fashion?'

[6] Only then do the daughters become aware of wearing dresses of the finest brocade and their heads are adorned with the most precious diadems, giving them the looks of princesses.

[7] As the seven of them become aware of such splendor they are fully beside themselves. Their hearts are aflame with love and wonder, and with sweetest confusion they are unable to work out what had taken place with them. Only after long astonishment do they ask Jonael how this went on, because they were not aware of anyone handing them such regal clothing and diadems.

[8] But **Jonael**, himself quite delighted by the great charm of his daughters, says: 'Thank Him who blessed you. He has bestowed it

on you miraculously.’

[9] Here the children swarm all over Me, crying for love and joy and unable to speak. But **the disciples** behind Me are saying: ‘If this only were happening indoors. But here in front of several thousand onlookers the thing is creating too much of a stir.’

[10] But, perceiving that they spoke thus **I** turned around and said to them: ‘I have been with you for a long time, yet you never gave My heart the joy which these seven daughters have done. I verily say unto you these are already along the right way and have taken the best part. If you don’t take this way you hardly shall find the portals of My kingdom. Because the children who come to Me thus shall also stay, but those coming with only adulation and praise shall have only My reflection but not Me amongst them.

[11] But My true kingdom is only where I am Myself in actual fact. Understand this also. But the Lord is a Lord also over the whole world and does not have to consider what is fitting before a foolish world. Have you understood this?’

[12] **Peter** replies: ‘Lord, have patience with our great foolishness. You are aware of our education not deriving from Heaven but from this world. It is all bound to be set right however, because we also love you above everything, otherwise we would not have followed You.’

[13] **I** said: ‘Do therefore indeed remain within love and take no account of this world, but of Me from the Heavens.’ With this the disciples are happy, praising Me in their hearts.

## 55. ESAU'S CASTLE. THE CLEVER MERCHANT.



UT we continue with our journey, arriving after one hour in a clean, shady grove belonging to a wealthy merchant of Sychar. This grove is provided with lots of ornaments, small gardens, brooklets and ponds with all sorts of fish and birds; and at the end of the extensive grove there stands an immense castle with massive, fortified walls. This castle had been built by Esau, and he lived there when Jacob was abroad. It had of course greatly suffered with the vicissitudes of time, but this merchant spent vast sums on it, completely restoring its habitability, frequently dwelling there with all his, own and on this occasion too. Although he was of a charitable disposition and owned many other properties, he was quite fastidious about this one and uneasy when seeing too many people entering it, for he took great pains to cultivate it.

[2] When therefore he espied a large crowd moving through the grove and towards the fortifications, he quickly dispatched his many servants and workers to get us out of the grove, and to also find out what we were on about.

[3] But I said to the workers: 'Go to your lord and tell him, his and your Lord is letting him know that He and those with Him shall stop off for lunch.'

[4] The workers and servants immediately return to their lord with the message. He asks them whether they were able to work out who I was. But **the workers and servants** replied: 'We have already told you how he said to us that he was your and our lord, why do you ask again? Seven regally adorned daughters accompany him, and there is a measureless crowd in his train. He could turn out to be a prince of Rome, and it would therefore be advisable to rush to the portals and welcome him with all honors.'

[5] On hearing this, **the merchant** says: 'In that case bring me my most expensive festive clothing at once and let everyone look



as festive as possible, for such a prince has to be welcomed gloriously.’

[6] Everything throughout the castle now is a run-to and fro, with all cooks racing to the larder to move masses of edibles into the kitchen, while the gardeners are rushing to the large gardens to collect all kinds of precious fruit.

[7] After some time the castle lord comes out, splendidly attired and surrounded by a hundred of his most distinguished servants, bows down nearly to the ground before Me three times, welcomes Me in the name of all, thanking Me for the inestimable grace, for he still is of the persuasion that I am in all earnest a prince of Rome.

[8] But I gaze at him, asking: ‘Friend, what do you consider to be the highest station a human being can occupy on Earth?’

[9] Replies **the wealthy merchant**: ‘Lord, forgive your most obedient slave, but I was unable to understand your question, of a most lofty wisdom; therefore please come down from your immeasurably exalted wisdom and put the question in a manner comprehensible to my unlimited mental dullness.’ (He nevertheless had understood the question quite well, but it was in those times a silly form of courtesy to not understand even the simplest question, where the questioner was one of exalted rank, so as to highlight the wisdom of the eminent person.)

[10] But I say unto him: ‘Friend, you understood Me quite well, but pretend to not have understood Me, merely on account of the old courtesy rule, which however has already gone out of vogue. Put this old silliness aside therefore and answer My question.’

[11] Replies **the merchant**: ‘Yes, if I may dare to answer your exalted question straight out, then with your permission I deem myself to have understood your exalted question, and my answer therefore would be that I naturally regard the emperor and his office as the highest a human can occupy on Earth.’

[12] I said: ‘But friend, why do you contradict yourself so immensely in your own heart against your own dictum, running

thus: “Truth is highest and holiest on this Earth, and an office-bearer who is a steward of the office of Truth and justice discharges the highest and most exalted office on Earth.” See, this is your maxim. How can you declare as highest the office of an emperor who as commander in chief occupies an office of brute force, which definitely does not always base itself on Truth and justice, thus flatly contradicting your inner convictions?’

[13] Here **the rich merchant** is stunned, saying after a while: ‘Lord, exalted one. Who gave my adage away to you? I have never expressed it aloud, yet of course I thought it thousands upon thousands of times. Because we are only too well aware that with plain truth the best results are not always achieved and one has to often sacrifice it for political considerations, to escape unscathed among men.

[14] But it seems that in yourself too, exalted princely son, I have detected a great friend of truth and justice, and you may deem it appropriate for me to meet you with cherished truth, because high-ranking lords never want to hear truth and therefore highly regard flattery after which alone they strive, all human rights being nothing to them. Whatever they want they take, preferably by force. Whether the poor complain about injustice, now or in times past, this is all one to the great who bask in high esteem. That's why one has to be political and talk with them nicely, otherwise prison and galley follow, multiplying mankind's torment and pain.’

[15] **I said:** ‘You have spoken well and truly. In this case I am of similar opinion, but now tell Me for who you actually take Me?’

[16] **Says the merchant:** ‘Lord, this is a ticklish question. If I say too much I shall obviously be laughed at, but if I say too little I end up in the can. Therefore it shall be better to let the question go begging than, for answering it, to while away one's time with torture and pain in jail.’

[17] **I said:** ‘But if I give you the assurance that you needn't fear either, then you shall surely be able to answer? Therefore say it straight out as to who you think I am.

[18] **Replies the merchant:** ‘Well if I have to say it: a prince of Rome.’

[19] **Says Jonael behind Me:** ‘This might be far too little. You’ll just have to guess higher. The prince won’t do.’

[20] **The merchant is startled and says:** ‘In the end, could it be the emperor himself?’

[21] **Says Jonael:** ‘Still far too little; therefore guess a little higher.’

[22] **Says the merchant:** ‘This I shall leave alone well and truly, because there is nothing higher than an emperor of Rome.’

[23] **Says Jonael:** ‘And yet there is. Verily, something much higher. Just think and say it straight out. Because I see into your heart, and this allocates the lowest place to the emperor of Rome. Why do you speak differently from what you think and feel in your heart? Therefore speak the truth.’

## 56. THE RESULT OF LIES AND TRUTH



**AFTER a little while the merchant replies:** ‘Dear exalted guests, here it is better to put a clamp over one’s mouth and say as little as possible. Because one must never – and least of all in front of prominent people – make it known what one thinks and feels in one’s heart, because these important people have a sensitive skin which will not take the sharp stroke of truth. It is therefore especially dangerous to come out with the truth in front of such exalted people. Because such lords are, as one would say, of a tempting nature, and one must beware of them more than of snakes, vipers and basilisks, since there are precedents, quite curious precedents. Let everyone think what he will, but in his transactions let him be a good patriot, and he shall get along with all men. But only as little speaking as possible, otherwise one may easily make the most unpleasant acquaintance with the henchmen.

[2] I actually have already spoken far too much about truth. Therefore I keep with the emperor now and say again: there is to be found nothing higher on Earth than the emperor. ‘Caesarum cum Jove, unam esse personam’. What an emperor wants God quietly carries out.

[3] Therefore away with the truth from Earth, if any truth exists, it is not good for the human race. How much trouble has not truth caused already, and its teachers have expired their spirit of truth either on the cross or under the sword. But he who has switched over to lying has always managed to save his skin, unless here and there, where his lying was too stupid he had to look to his feet, but other than that not much happened to him, while with few exceptions, all great friends of truth were dispatched from Earth by violent death.

[4] But if such reward follows truth, what donkey or ox wants to still be its friend? Let it be kept under arrest as a detainee under lock and key, in one's breast, and walk freely among men, rather

than through setting free the detainee one becomes such oneself in body and soul, because as long as a body has to languish in prison the soul can't go wandering through meadows.

[5] Neither have I heard of truth ever bringing about anything good. A few examples will shed more light on this:

[6] A thief is arrested as a strong suspect and brought before the strict judges. If he is good at lying he shall be released, due to lack of convincing evidence, but if the ox speaks the truth, he shall be punished with all severity. To the devil the truth.

[7] Or someone pays a clever businessman – and this happens many times – too much money for certain goods. The deceived fellow, as an owner of many other businesses and wealth, does not notice the deception and is quite happy. Thereupon, a friend of truth who became aware of the deception comes and shows the deceived one how and to what extent his merchant deceived him. Only then does the deceived one become sad, goes to court at great expense to have the deceiver punished. Did this truth bring him any advantage? No, it only awakened anger and revenge in him, leading him to still greater expenditure. But the deceiver, skilled in lying, not only suffered no harm through the truth of the informer, since lying got him through, but it placed the traitorous informer behind bars for slander. The question is: what reward, once again, did truth yield to its friend?

[8] Therefore away with truth from this Earth. It alone is accountable for all of men's afflictions, as Moses also says in book one: 'For in the day that thou eat from the tree of truth's diversity thou shall surely die.' And thus it is and remains to this hour. With the lie you rise to the throne and with truth you go to jail. A lovely surprise for friends of truth.

[9] Therefore go and seek truth wherever you will, only leave me out of it. Whatever my larders hold and what grows in my gardens is at your disposal, but the holiest of holies in my heart is mine alone, as a gift from Jehovah. But to you and the whole world I give what I have from the world, and that is the grace of the world.

But God's grace I keep for myself.'

[10] **Says the high priest:** 'I concede openly that so far as the situation in the world is at present, your summation is correct. But since you also mention Moses you will no doubt be aware of Moses also receiving a commandment for his people where the lie or false witness is forbidden, thus making truth obligatory? If all men kept this commandment, then admit it: would it not be wonderful to live on Earth?

[11] I tell you, and you have to acknowledge it: not through truth but through the lie every affliction reaches mankind, and this because man, with rare exceptions encounter one another domineeringly and arrogantly. Everyone wants to be more than his fellow man, and so man reaches out for every means to make him appear superior to fellow man and making the weaker ones believe that he is more excellent than any other man.

[12] This desire then to dominate with time leads men into all kinds of vice, even to murder and killing, if through other ways of lying and deception they can't gain great status and recognition from others.

[13] Since mankind as a whole therefore wants to appear better than they are, nothing remains to them of course other than to constantly lie to one another, rank and file, to the limit, and truth therefore has an exceedingly hard time among them.

[14] If however mankind were to recognize the endless advantage of truth over lies, which ought to be easy if they actively would obey God and His holy will. Then they would flee the lie more than the plague, and God's righteousness would then punish the liar with death. But mankind, one and all are arrogant and domineering, love the lie and promote it.

[15] But, as seen throughout millennia, men do not live on this Earth forever, their bodies dying within a short time, to become the food of worms, but the soul shall then have to submit itself to God's judgment. There I ask how, with its highly praised lie will it fare before God?

[16] But I on my part maintain it is better to be crucified for the truth in the world than to once be brought to shame before God and hear His pronouncement ‘Depart from Me everlastingly’.

[17] If you have now properly understood me and so have realized that we are friends of truth, then speak the truth and do not foolishly fear our punishing you for truth, and tell us openly and truly what you think of us and namely of Him who is now conversing with my daughters.’

## 57. HOW THE MERCHANT EXPECTED THE MESSIAH



**SAYS the merchant:** ‘Friend, you now have conversed with me in the fullness of wisdom, telling me what I have only too often felt within me. But I can’t understand your insistence on my saying what I think of you and in particular Him. What I had thought him to be from the start you said he wasn’t, yet something much more. But how one can be more than a god of the world, I do not understand. Jehovah alone is terrestrially and spiritually more than the worldly emperor-god. Yet surely he is not going to be that?’

[2] **Says Jonael:** ‘I tell you, observe our company more closely; maybe something shall stand out after all. What do you make of the many glorious youths you see in our company? Observe them and then speak.’

[3] **The merchant says:** ‘Up till now I took them to be noble lads of the emperor’s, and sons of Roman Patricians, although, on account of their fine white skins and color, to rather be disguised girls from Caucasian Asia Minor. Because truly, notwithstanding my former dealing in such merchandise, with Egypt and Europe and mostly with Sicily and its big Romans and their penchant for voluptuousness, forms of such inexpressibly glorious kind nevertheless I have not struck before. Will you not tell me from where they are? Your daughters of course also are of glorious shape, but in comparison with these – one could say radiant

figures – they trail behind considerably. Since you are bound to know more about them than I, please tell me how and from where they are.’

[4] **Replies Jonael:** ‘It is not up to me but only to Him who stands here amidst my daughters to tell you that. Therefore turn to Him. He will clear you up.’

[5] **Here at last the merchant turns to Me, saying:** ‘Lord, all these throngs which seem to follow You like sheep their shepherd, will You not please tell me who I have the privilege of speaking with in your person. Because I was asked and settled for the highest earthly status, yet it was indicated to me that I had erred. Now I have nothing further to say. Therefore please regard me worthy of finding out more about your status.’

[6] **I said:** ‘You too are one of those who will not believe without seeing signs. But when seeing them they say: See, this either is a disciple of the Essenes or a magician from Egypt, or even from the land watered by the river Ganges, or he is a servant of Beelzebub.’ What can one do then? But if I tell you straight out who I am you won’t believe Me.

[7] You voiced your opinion and it was wrong. But when Jonael told you that I was more than your worldly god, you said: only Jehovah is greater than an emperor, and secretly guard against the supposition that I am more than an emperor of Rome, to whom you concede highest rank only for fear of his worldly power, but whom in your heart you despise more than the plague, and his power more than swarms of locusts.

[8] Yet it is already the third day of My stay in Sychar, and only an inconsequent walk to the city from here. It would greatly surprise Me if you have not received news of Me from your colleagues in the city.’

[9] **Replies the merchant:** ‘Ah, so it is you of whom I was told already yesterday and today that He is the Messiah, supporting it with marvelous deeds. You are supposed to have restored beautiful Irhael's old house and fitted it out miraculously and regally. And I



was also told of a pungent sermon you delivered from the Mount, with which many were offended because it was completely against the laws of Moses. Well, well, so You are that One?

[10] Now, I am happy You are visiting me and hope to get to know You better. Do You know that I am not averse to this idea and firmly believe that the Messiah will, and must come. The time would according to my estimation be about right, as the pressure from the Romans is barely tolerable. And why could the long-awaited Messiah not be You? Oh, this I would soon and easily accept.

[11] If you are sure of your power, knowing how to properly present yourself thus, then I am at your service with all of my great wealth. These heathen pigs from the West shall soon clear the land of our fathers. Because verily, I have spent all my powers from my youth exclusively on amassing as many fortunes as possible on account of the awaited Messiah, so that a great army of the most martial and boldly cunning warriors can be bought for good wages. I have already established contact with quite a few of the most valiant peoples of the Far East, and it only needs a few messengers and in the space of a few moons a dreadful might shall be massing in these parts. But now no more of this. In my most spacious house we shall be able to resume our mediations.

[12] But lunch should by now be readied for you all; therefore do come, all of you, to eat and drink to your heart's content.'

[13] **I said: 'Right then, let it all stand till then. Then we shall discuss and finalize things. Therefore lead us all to your big hall. But those men at the far back leave here; these don't belong to Mine but only to the world.'**

## 58. HE WHO WORRIES ABOUT THE EARTH AND THE FLESH IS A FOOL



**SAYS the merchant:** ‘I know them, they are tough Sycharites who are pagan rather than children of Israel. But the most miserable among them are those from the region of the Galilean sea. These are sheer servants of matter and no longer have an incline of anything exalted and divine. Pure spectacle heroes. A magician from Persia is more to them than Moses and all the prophets, and a voluptuous whore from central Asia preferable to gold and precious stone. I know them only too well, but to keep them quiet I shall banquet them at the summer house, because not to serve them should be the end.

[2] **I said:** ‘Do what you like and can, because it is more blessed to give than to receive. But in future give only to the needy and poor, and if someone wants to borrow money from you but is rich, and it is obvious to you that he can repay you handsomely, then don't lend. Because once you have loaned to him he shall soon secretly turn into your foe, and you shall find it hard to get back your money and interest.

[3] **But should a destitute come to you and you can see that he won't be able to repay, then lend, and the Father in Heaven shall restore it to you a hundredfold in different ways already on Earth, and then turn the money you loaned to the poor into a great treasure in Heaven, awaiting you high above the grave in the beyond after this earth-life.**

[4] **I say unto you: whatever was done by love on Earth also remains done in Heaven forever, but what mere worldly intellect does shall be swallowed up by the soil of the Earth, leaving nothing for Heaven. But of what use to man all earthly treasure-work if his soul suffers harm?**

[5] **He who worries about the Earth and the flesh is a fool, for just as man's flesh has its end, so will it be with the Earth. When**

however the end of the Earth shall once have come for sure, on which ground shall the poor soul have its dwelling then?

[6] But I say unto you that every man whose body is taken from him also loses the Earth forever. And if he has not created a new Earth in his heart through love, then his soul shall have to expose itself to the mercy of the winds and the clouds and mists and be driven about throughout everlasting infinity without finding pause or rest, other than in the false and insubstantial configurations of its own fantasy, which becomes feebler and darker the longer it lasts, eventually turning into thickest night and darkness, from which the soul shall by itself hardly ever find its way out. Therefore you can in future do as I have just shown you, but for now do as you want to and can do.'

[7] Says **the merchant**: 'You are exceedingly wise and might be right in everything, but I don't quite agree with the money lending. Because if one has earned a lot of money and does not want to see it lying around dead, then one would rather lend it out at reasonable interest than bury it so robbers coming by night can't take it, when breaking closet and chest; one can by all means give to the poor out of the abundance, as appropriate, because if I give everything away at once without managing my wealth properly, then I shall soon be left with nothing and not be able to give to the poor'.

[8] I said: 'Leave the right economizing to God the Lord and give to him whom the Lord will lead to you, and your wealth shall not diminish. Do you not have many large fields and meadows and gardens full of fruit and grapes, and your extensive stables full of oxen, cows, calves and sheep? Trading with these shall always, with God's blessing fully restore what you have distributed to the poor throughout the year, but that which you place in the banks of the rich shall not be restored from above, and you shall be troubling yourself much about whether the banks are managing your money properly. Do therefore as I have shown you earlier and you shall have a good and trouble-free life, and all the poor shall

love you and blessedly serve you where possible, and the Father in Heaven shall constantly bless everything you do; and see, this shall be better than the ever-growing bank-interest worries.'

## 59. GOD IS TO BE LOVED MORE THAN FEARED



**I**n the way to the castle **the merchant** says: 'My Lord and friend, I see that through you speaks pure, devout Godly wisdom, and does so with a gentleness I have not heard from human mouth yet, but to abide by your teaching a strong trust in Jehovah is needed, which I am lacking in spite of my strong faith. I know that it is He who created all and now guides, rules and sustains everything, yet I cannot adequately visualize as to how, as the supremely high Spirit, He could or wanted to get involved in personal affairs. Because for me He is too exaltedly holy, so that I hardly dare to enunciate His holiest name, let alone my expecting Him to offer help with my filthy money affairs through His almighty, holy hand.

[2] Yet I too give to the poor who come to me, without keeping a dog to bark at the destitute so he would not approach my threshold. Only this grove, which is my favorite, I don't like seeing trodden by strangers and the poor, who often wantonly damage the grounds and new plantations, yet being hungry and thirsty, find nothing therein for stilling hunger or quenching thirst. For this reason I have set up a fig and plum plantation some 20 furlongs from here, for the use of strangers and the poor, only they must not damage the trees, wherefore I have placed several keepers there.

[3] From this you can see that I think of the poor, yet be it far from me that I should ask the most exalted spirit to manage my moneys either terrestrially or celestially. If He wants to do something, and really has already done so, which I don't doubt, then that is His holiest free will. But I hold Him in such unlimited reverence that I hardly dare thank Him, as it seems to me that such purely material thanks, through which I would signify Him to have served me as a

mere handyman, would greatly profane Him. I therefore act as a most righteous human, in accordance with the law, out of the powers loaned to me by God, not binding the oxen and donkey's jaws when they tread down my grain. But the great Spirit I honor only on His day. Because it is written: 'You shall not take the name of the Lord thy God in vain'.

[4] **I** said: 'Had I not known you to be a righteous and most reverential man, I would not have come to you. But see, it is not completely right of you to fear Him who you should actually love above all; and therefore I came to you to show you how in future you should love God more than fear Him. In this way God shall then lower Himself down to you and shall then be to you in everything a most sure, powerful and trustworthy Handyman.'

## 60. WITH GOD THE RIGHT WILL IS ALREADY ACCEPTED AS THE DEED ITSELF



**AFTER** these My comments we have reached the courtyard of the castle with measured step, even as his entire domestic force come out to meet the merchant, absolutely astonished and lost for words, with **their governor taking the word and saying:** ‘Lord, lord, this has been some state of affairs. None of our cooking staff can get any food ready: everything goes wrong. We wanted to at least set the tables with fruit, wine and a proper amount of bread, yet all the rooms are so thoroughly locked that we could not open a single door even with all force. What are we going to do?’

[2] **The merchant, half surprised himself and half enraged, says:** ‘This is what it is like when I just set foot outside; nothing but tumult upon tumult. What are the cooks up to? Have I not often hosted ten thousand guests, yet all went well; now there are hardly a thousand of them and there is chaos everywhere. But, what am I seeing? Youths looking out from all the windows, my castle is crowded with people and you and your subordinates say that all the doors of my castle are locked? How now? Are you lying or just beautifying your dawdling, or if the rooms are locked, who locked them?’

[3] **The governor is stuck for a reply for his lord, and this castle-lord’s entire large domestic team is suffering great embarrassment and consternation on account of his visible rage, but all are at wits end.**

[4] **But I said to this merchant:** ‘Dear friend, suffer it to be so for now. See, when earlier on your servants and guards came to Me in the grove, sent by you to inquire about who I am and what I am on about with such big crowd, I as Lord desired of you to give us a good lunch. You were quick to comply, even though you didn’t know who he was who took it upon himself to ask lunch for so many.

[5] At first your servants and you took Me for a prince of Rome, and therefore you were at even greater pains to accommodate My request, but when after much instruction on our part you were finally brought to recognize that I am the Messiah, you were happy in your heart and thought even more to host Me and the whole company to the best of your ability, so that I would be pleased to stay with you pending the gathering of your martial host from central and east Asia, against the Romans, so as to under My command drive from God's land all foes, who are all heathens and do not believe in the One true God.

[6] After you had made up your mind about that, I too secretly decided on something, and that is that although in your own house, you shall be My guest and not I yours. I therefore commanded My splendid servants, and see, everything is in prime readiness and you shall partake of the truest heavenly fare at My side.

[7] The fruit of your gardens however and whatever your kitchen has produced serve to those abusers and big-mouths from Sychar who are still beating about in your grove with uncontrollable rage at not also being counted among the invited. I mean, you should have no problem with that, because see, when I am conscious of someone's right will, then I already accept same as the completed deed. With you I had discerned such will, and so I released you from the costly works, since I am wealthier than you and therefore do not want to be satisfied by you but want you to be satisfied by Me.'

[8] At this **the merchant** became wide-eyed, saying after a while of deep thought: 'Lord, this for a sinner is too much all at once. I cannot grasp the miracle in its full extent and depth. If you were just a man like me this would be impossible to you, because I saw no carriers in your company. From where then in a natural way should you have obtained food, most miraculously? I had earlier on indeed noted, and still do, certain most beautiful male servants in your company – with perhaps female servants among them – but from where did they come? The chambers of my castle are many,

and these mostly exceedingly spacious, 10,000 people being capable of being accommodated therein with ease. But now I am seeing these most beautiful servants looking down from all the windows. Therefore I ask: where did they come from?’

[9] **I** said: ‘Friend, when you are about to travel abroad to buy and sell, you too take servants with you according to need. And see, so do I. I have exceedingly many of them. You could hardly ever contemplate their number. When therefore I take to the road, why should My servants and workers stay home on such occasion?’

[10] **Says the merchant:** ‘Lord, this is completely in order, but I would just like to know where you and your glorious servants came from – this is what intrigues me’.

[11] **I** said: ‘Let us first partake of lunch, and the time for your further instruction shall still present itself. But for now we have said enough, and it is time for rest and sustenance. Let us therefore proceed to the big hall which occupies an easterly position in this castle and is out of our view, because we are right now in the western end, from where the great wing of this castle cannot be seen.’

[12] **Here the merchant** almost faints from admiration and after a while of exceeding astonishment says: ‘Lord, now this thing is getting almost too marvelously thick for me. There had indeed once been an easterly wing to this Esau castle, yet at least two centuries would have lapsed into irrevocable history since the existence of such wing, but I and my predecessors hardly know a thing about it. How then can You speak of the great hall of this castle's easterly wing?’

[13] **I** said: ‘Say this only if you cannot in fact find an easterly wing to your castle, but if you find one then remember that with God all things are possible. But be silent about it with My group, because for such acts My surroundings are not ready yet.’

[14] **Says the merchant:** ‘Truly, now I burn with the desire to see this easterly wing to my castle, of which my distant ancestors



hardly heard a thing. Some of the foundations can indeed still be seen here and there, but that is about all I have inherited from this purportedly gloriously former castle-wing.’ **Only now does the merchant hastily move forward, and we follow.**

## 61. A MIRACLE DOES NOT FREE THE SPIRIT



**I**n reaching the first storey he notices the aforementioned wing and runs delighted through the open door, looks at the great hall and collapses in wonder. But some of the white youths immediately step over, helping him up and fortifying him. Recovering a little, he comes towards Me again and asks Me with a voice tremulous with wonder: ‘Oh Lord, please tell me once and for all whether I am awake or whether I am sleeping and actually dreaming.’

[2] **I** said: ‘The way you ask you seem indeed to be more asleep than awake, but you nevertheless are awake, and what you are seeing is solid reality. Outside in the grove you told Me yourself how you had heard how I had quickly restored Joseph’s old house, currently occupied by Irhael as owner. Now then, if I could re-erect Joseph’s house, then surely I should be able to renew Esau’s old fort?’

[3] **Says the merchant:** ‘Yes, yes, this can now be seen and is true; yet it is nevertheless unbelievable that a man should accomplish such things. Hear me, Lord, if You are not a prophet like Elijah, then You must be either an archangel in human form, or in the end Jehovah Himself. Because such things are possible only to God.’

[4] **I** said: ‘Yes, yes, if you had seen no sign you would not have believed Me. Now you believe Me of course, but in such faith you are not free in spirit. But so that you would nevertheless become freer in spirit I say unto you: not I but these many youths did this; such power they have from God the Father. These you may ask how they went about it.’

[5] **Says the merchant:** ‘That’s right. I had already asked Jonael

outside where these gloriously beautiful young beings came from, but did not get an answer, and was simply referred to You. When I came over to You I strangely enough forgot all about it; I became concerned only with Yourself, and our discourse took quite a different direction. Only now does it come back to mind, and I should like You to give me a proper explanation as to where these fairest youths come from.'

[6] **I said:** 'In order not to put you off any longer I say unto you that these are angels of God, if you will accept that. But if you don't want to accept this then take them for anything you like, except for the devil and his servants.'

[7] **Says the merchant:** Oh Lord, what, what is happening to me? I asked You only earlier on whether I am indeed awake, or whether I sleep and dream, but now I ask you whether I still live. Because such things surely cannot take place on the actual Earth.'

[8] **I said:** 'Oh, indeed you live upon the Earth. I have opened your inner vision, so now you may also see the spirits of Heaven. But now ask no more, because it is time for lunch. All is readied, so let us move over to the tables.'

[9] **Says the merchant:** 'Yes, yes, right so. But I shall not be able to eat much for wonder upon wonder. No, just this morning I would not have been able to suspect anything like it. This came upon me much too fast and unexpected. It is hardly three hours since You entered my grove from Sychar, yet what has not taken place since then? The most incredible. And yet it is.

[10] But who other than the witnesses shall believe what happened, even if a thousand testimonies upheld it? Lord, Lord, You great Master, taught and guided by God Himself, I believe it because I am now seeing it with my own eyes. But tell a thousand others and they will not only disbelieve but be offended and call the testifier an outrageous liar. Therefore do not pass it on anywhere, for this thing is too marvelously great. Who has ever beheld a glory like this hall? The walls like pure precious stones, the ceiling gold, the floor silver, the many tables of Jasper,

hyacinth and emerald, the shelves of gold and silver, the drinking vessels like purest diamond and the platters akin to finest flaming ruby; the benches around the tables again of precious metal and the upholstery of deep red silk, and the aroma of the foods and drinks as if from the Heavens. And all this in, say three hours. No, this is incredible many times over.

[11] Lord, You must be either God Himself or at least definitely God's Son.'

[12] **I said: 'Indeed, indeed. But now to the meal. After the meal you shall find out more, but now I add no more before the meal. Just see the many that are hungering and thirsting, as it is quite warm today. Therefore let them first be refreshed and fortified, then everything spiritual shall come into its own again.'**

## 62. THE LORD OPENS THE WAY TO HEAVEN FOR ALL



ow the merchant is saying no more, thanking the Father with Me and then sitting down at a big table in the centre of the hall. I and all My disciples, Jonael and his wife and daughters, Irhael with her husband Joram, with the mother of My body between them, sit down at the same table.

[2] This makes **the merchant** exceedingly happy, so that he says: ‘Lord, for deeming me worthy with Your sitting at the table I set down at, I want to in future give the poor a tenth of all that my lands produce, and pay their taxation to the Romans for ten years in advance. After this time however I hope to God Your and our Father that He shall rid us of this plague through You oh Lord, to which end I have outside already offered You my fullest help with all my resources.

[3] Oh Lord, only rid us of this plague, and make that the Jews of Jerusalem would once again associate with us; they have distanced themselves sky high from the old Truth. With them reign only selfishness, domination and glitter. They no longer think of God and there is no trace of love for fellow man. They scorn Gerizim even while converting Jehovah’s temple into a den of money-changers and hawkers. And if accused of despoiling God’s holiest of holies they curse and revile him who dares to call them by their proper name. Lord, this must change. It cannot stay like that, and if it does, then another Flood can be expected soon. All around the world nothing but heathens upon heathens, yet in Jerusalem and Judea there are Jews, priests, Levites, scribes and Pharisees and money-changers ten times worse than all heathens. In short, the world is worse now than in the days of Noah. If no help arrives, with the Messiah taking up a flaming sword, then we shall evidently get to build a new ark. Lord, do therefore whatever is in Your power. I shall always support You.’

[4] On this I said: ‘Dear Jairuth, see My youths. I say unto you: I have such numbers of them that they should not have room on a

thousand times a thousand earths. Yet just one of them suffices to destroy the whole Roman Empire in three moments. But although you are better than the Jews, you yet share their total misconception about the Messiah and His kingdom.

[5] The Messiah shall indeed found a new kingdom on this Earth, but – mark it well. Not a material one under crown and scepter but a kingdom of the spirit, the truth, the right liberty by the truth, under the exclusive dominion of love.

[6] The world however shall be called upon to enter upon this kingdom. If it responds then everlasting life shall be its reward. If it does not respond however then, although remaining as it is it nevertheless ultimately shall inherit everlasting death.

[7] The Messiah, a Son of Man right now, has not come to judge this world but to only appoint to the kingdom of love, light and truth all those now walking in darkness and death.

[8] He did not come into this world to win back for you what your fathers and kings lost to the heathens, but to only bring you back that which Adam lost for all men who ever lived or shall live upon this Earth.

[9] Up to the present, no soul leaving the body has yet been removed from the Earth. Countless numbers, starting with Adam right up to this hour are languishing in the night of the Earth. But only from now on shall they be liberated. After I shall have ascended on high I shall open the way from Earth to Heaven to them all, along this way all shall enter upon everlasting life.

[10] See, this is the task to be fulfilled by the Messiah, and nothing other whatsoever. And you do not have to call your Far-Eastern warriors, since I shall never need them. But spiritual laborers for My kingdom I shall need many, and these I shall drill Myself. Some are seated at this table already, but quite a few more of them shall be prepared in all love and truth.

[11] See, to accomplish this it is My task. Consider it now and tell Me what you think of such a Messiah.’

[12] **Says the merchant Jairuth:** ‘Lord, this I must think over thoroughly.

[13] Because no man has yet heard about this sort of Messiah. But I think such Messiah would be of little use to the world. Because for as long as the world is left as it is it shall remain an offensive foe to everything spiritual. But I shall now think it over further.’

### 63. THE GOOD EFFECT OF THE HEAVENLY LOVE WINE



**EVERYONE** is eating and drinking, and even **Jairuth** himself, steeped in thought, eats and quite swills it down. All transformed to love through the glowing heavenly love-wine, he says to Me: ‘Lord, a great thought just struck me. If possible I would like to obtain vines from whose grapes I could press a wine of this nature. Because with wine like that in my cellars I shall fill the world with love over love. I experienced it on myself. I am of course normally a man with a special liking for what is good, right and nice, but I can't say that I ever experienced any special love for mankind.

[2] Up till now I always acted from a kind of self-imposed righteousness, which I prescribed for myself in accordance with my knowledge of the law. It concerned me little whether a law is good or bad. I was never want to brood over such. My motto was, law is law, whether God's or Caesar's. If it can result in punishment, one must comply out of self-interest, so as to avoid evil consequences. But if a law is not sanctioned then it isn't a law anyway, but only some good advice which one can follow, without sanctioned obligation.

[3] There can of course be harm in not following good advice, taking on the sad appearance almost of lawful punishment, yet the non-acceptance of good advice is still not sin of a kind by which numbers of other people could be affected rather than mainly the individual who is not accepting the good advice. But if advice is bad then obviously I sin crudely by accepting it.

[4] But with law it is different. Whether same is good or totally bad, I must abide just for it being the law. Regardless of whether I don't obey it because I think it bad, I sin either against God or ruler, and I shall be punished by both. Therefore it clearly transpires that I am law-abiding not out of love but with inner revulsion at legal compulsion. Now that I have drunk this glorious grape-wine from the Heavens however I see nothing but love over love and could embrace and kiss the whole Earth.

[5] On top of that I see a similar effect on all those who drank from this truly heavenly wine. Therefore I should like to establish a big vineyard from these vines and let all mankind drink from this wine, and they should be transformed to love in quick time, the way I see it. If it were therefore possible to provide myself with such vines I would be the happiest man on God's good and beautiful Earth.'

[6] **I said:** 'Vines which would yield you such wine I can supply you with quite easily. Such supposed effect on mankind however you shall be unable to bring about. Because this wine indeed enlivens man's love, provided it already resides in man, but where there is no love but only evil in man's heart, there the evil in him is animated the same way love was in yours, and he is then only transformed into an accomplished devil, and shall go about doing evil just as enthusiastically as you want to do good.'

[7] Therefore one has to be mindful of whom one wants to serve up this wine for enjoyment. But I intend nevertheless to let you have a vineyard of these vines, but be most mindful about who you want to drink such wine. Of a truth, much good can be done by animated love. Yet it is better for it to be animated by God's Word because this will last whereas with the consumption of this wine it lasts only for a while and then expires like the wine itself. This keep well in mind or you will do much evil instead of good.'

[8] **Says the merchant Jairuth on this:** 'Lord, in that case there would be no point in raising up such vineyard. Because one cannot know whether a person harbors good or evil when handing them

such wine, and in addition be placed in a great predicament when by wishing to animate someone's love one were only to enliven his wickedness. No, no, in that case I would leave the raising of such vineyard well and truly alone.'

[9] I said: 'It is all the same to Me. I shall do for you whatever you wish. But I say unto you: each variety of wine grown on Earth has more or less a similar property. Just let various people drink from your own produce roughly the quantity that you have already drunk from My heavenly wine, and you will see how some will go over into love completely while others will begin to rage and throw fits, to the extent of you having to tie them up with ropes. But if terrestrial wine already calls forth such reactions, how much more the heavenly wine.'



## 64. THE WILL OF THE LORD IS THE POWER OF THE ANGELS



**SAYS Jairuth:** ‘Lord, if so, as I had previously convinced myself on several occasions actually, then I shall give up all vineyard-keeping, and all wine-consumption in my house. Because according to Your assertion, the right degree of love can also be kindled, and that lastingly, through the Word, something I find very true and good, and evil must thereby stay behind as far as possible. If this is so, then I immediately leave all vineyard-keeping alone, and commit myself to after this heavenly wine never drink an earthly one again. What do You say to this my resolution?’

[2] **I said:** ‘I can neither commend nor reproach you for it. Do what seems best to you. Do what best serves your soul in accordance with an informed view. You can in any case obtain everything good from Me if that is your wish, because you are strict and upright in all goodness and because I have promised it to you.’

[3] **Says Jairuth:** ‘Lord, in that case stay with me together with your following, or at least leave me two of these youths behind, who could instruct me in all love and wisdom.’

[4] **I said:** ‘For the present I and My retinue cannot accommodate your good wish, as I have much to do yet in this world, but two of these youths, whom you can select, I want to leave you. But guard against yourself or your family falling into some sin, because then they would become your disciplinarians and leave your house in a hurry. Because, keep in mind that these youths are angels of God and can perpetually see His countenance.’

[5] **Says Jairuth:** ‘Oh Lord, this is again something bitter, because who can vouch for not sinning either through thoughts, words or deeds at least once a year? On top of that a couple of taskmasters before whom nothing can remain hidden, which would hardly be a very nice surprise. That's why I want to refrain also from this request and leave it as is and was.’

[6] **I** said: ‘Very well, let it be as you wish. You are free and shall not be placed under any compulsion, be assured.’

[7] **Says Jairuth:** ‘No, these youths, and actually real angels of God simply look too fair and sweet. It seems an impossibility to commit a sin in their presence. Therefore, come what may, I shall in any case keep two.’

[8] **I** said: ‘All right then, two shall be left you, and visibly dwell in your house, for as long as they are feeling right. My friend Jonael shall faithfully acquaint you with My Ways later. For as long as you and your house shall walk these Ways they shall remain and serve you and protect your house against all adversities, but if you depart from My ways then they also shall depart from your house.’

[9] **Says Jairuth:** ‘Very well, leave it at that. No more wine shall be consumed in my house, and with its stock I shall pay the Romans the 10 years taxation of the poor in this area, as stated; the grapes growing in my vineyard however I shall dry and eat as a pleasant, sweet fruit, selling the surplus. Is it right thus?’

[10] **I** said: ‘Perfectly. Whatever you do out of love for Me and your fellow men, who are your brethren, shall be truly and rightly done.’

[11] **After this I call two of the youths, introduce them to Jairuth and say: ‘Will these two do?’** **Jairuth, delighted celestially by their looks, says:** ‘Lord, if You consider me worthy, then I am satisfied to all the depths of my heart, but I feel only too unworthy of possessing such grace from the Heavens. But I shall from now on strive assiduously to make myself worthy by stages. And as for myself, Your will, getting constantly holier to me, be done.’

[12] **But the two youths said:** ‘The Lord’s will is our being and life. Wherever this is being implemented actively, there we are the most active co-workers, having power and strength for this to excess, because our might extends past all visible creation, the Earth being like a grain of sand to us, and the sun like a pea in a giant’s hand, whereas all the waters of the Earth would not suffice

to wet one hair of our head, and the host of the stars trembles before the breath of our mouth. But we don't possess this power for boasting before men's great feebleness but for serving them in accordance with the Lord's will. Therefore we can and wish to also serve you in accordance with the Lord's will, for as long as you acknowledge and accept same in deed. When however you leave such then you also have left us, since we are nothing but the personalized will of God the Lord. Whoever will leave, him we will leave also. This we tell you in the full presence of the Lord, whose countenance we see at all times and whose gentlest hint we hear calling us and powerfully drawing us to fresh deeds.'

[13] **Says Jairuth on this:** 'Fairest youths, that you possess a great power, incalculable to us mortals, this I understand and grasp quite clearly, but I also am capable of much, some of which perhaps you may not be capable of yourselves, in that I am proud in my weakness, wherein resides neither power nor strength. But there nevertheless lies a strength in this weakness due to which I can recognize, accept and carry out the Lord's will.

[14] Of course not to the same measure as you, yet the Lord is certain not to encumber me with more than I am capable of bearing up to. And in this sense my weakness seems quite honorable to me, since it is of great import that in the end man's weakness still can carry out the same will of God as your immeasurable strength and might.

[15] And if I have understood the Lord correctly so far then it may yet be that the Lord prefers the action of weak children, and that ultimately the power and deeds of the great and mighty spirits of Heaven may yet have to let itself be led by the weak little children of the Earth, for coming to sit at the little ones' table, because if the Lord Himself comes to the weak then it seems to me at least that He shall make strong the weak.'

[16] **Say the youths:** 'Yes, so it certainly is and rightly. Recognize God's will therefore and act accordingly and then you already have our power in you, which is nothing other than purely God the

Lord's will. We of ourselves have neither strength nor power, and all our strength and power is nothing but God's will fulfilled in and through us.'

[17] **I** said: 'Right now, from every side. We have now fortified ourselves, and thus, all you beloved, we shall get up from the table and re-commence our journey.' All get up, give thanks and follow Me into the open.'

## 65. ACCUSED AND DECLARED INNOCENT



**S**AIRUTH nevertheless would rather have Me stay with him for the day, but I show him how there still are sundry sick in this district whom I want to visit along the way. Jairuth therefore asks Me whether he could at least accompany Me back to the city, and I grant this. He immediately gets ready but also asks the youths to accompany him.

[2] **But the youths** say: 'It is better for us to stay here, because the guests in the outhouse have reported you to the Romans as an insurgent, and your house would fare badly without us.'

[3] **This news utterly unsettles Jairuth and he asks with great agitation:** 'What Satanic person could have said such to the Romans, and what could have gotten into them?'

[4] **Says one youth:** 'See, there are merchants in Sychar who are not as fortunate as yourself; they cannot purchase castles and even less acquire large tracts of land, the way you have done in Arabia on the Red Sea. Such merchants therefore envy you your worldly fortune and are filled with the desire to ruin you. They would also succeed this time if we were not with you, but because we guard you in the name of the Lord, not one of your hairs shall be bent. But make sure that you stay away from home for at least three days.'

[5] **This reassures Jairuth and he makes haste to join Me on the journey.**

[6] As we move over the castle courtyard, a detachment of Roman mercenaries and thugs encounter us, making a halt and commanding us to stop. But I Myself step forward, displaying the Nicodemus pass. But **the commander** says: ‘This is nothing in face of suspected treason.’

[7] **I** said: ‘What do you demand of us? You were moved to this step through the shameless lie of a bunch of grudgers, but I tell you there is not a true word in it. If you could lend your ear so willingly to a lie then lend it the more to the open truth, for which you find more witnesses here than for that shameless lie of a few dangerous jealous people in the city.’

[8] **Says the commander:** ‘These are vain excuses and count nothing with me. Only by facing the accusers at court can truth be established; therefore come unhesitatingly to court, or force is applied.’

[9] **I** said: ‘Over there is the castle. Only the master of the castle was reported to you as a rebel. Go there and see if you discover any trace of a revolt. But if you want to force us to follow you to your unjust court then we can counter you with proper force and we shall see who eats the humble pie. Do therefore what you will. My time has not come yet; I have told you that no guilt resides here. But he who is in the right should also defend it by word and deed.’

[10] The commander looks over our large numbers and gives the order to catch and tie us up. The mercenaries and thugs fall upon the youths first, trying to catch them, but the youths dodge them so smartly that not one can be caught. As the soldiers and thugs are exhausting and scattering themselves in trying to catch the youths, since they seem to disappear in all directions, **I** say to the commander: ‘It seems to me that it is getting hard for you to catch us?’ The commander heaves after Me with his sword, but that moment one youth rips away his sword, throwing it beyond visibility and so destroying it.

[11] **I** said to the commander: ‘Now then, with what will you

heave and stab at Me now?’ **The commander** says with raging fury: ‘So this is how Rome’s authority is respected here?! Good, I shall know how to report this to Rome, and then look at your area shortly and tell if it is still the same one. Not a stone shall be left atop another.’

[12] **But I point to how his soldiers and thugs, tied up in ropes are being driven forward by the youths. Seeing this, the commander starts to implore Zeus, Mars and even the furies to save him from such humiliation.**

[13] **But I say to the youths to release the soldiers and thugs again, and these do so at once. Thereupon I say to the Commander:** ‘Now, are you still eager to try your strength on us? The Commander says that these youths would have to be gods, as otherwise it could never be possible to defeat his select warriors with bare hands.

[14] **I said:** ‘Yes, yes, for you and your type they should be gods indeed, therefore leave us to continue our journey and continue your investigation in the castle, or worse shall befall you.’

[15] **Says the Commander:** ‘I herewith declare you innocent and permit you to continue on your journey. You my troops however move to the castle, check out everything and let none leave the castle until you have checked everything. I shall await you here.’

[16] **Says one deputy:** ‘Why not examine them yourself in the castle?’ **Says the Commander:** ‘Don’t you see my sword is gone? Such investigation is not possible without a sword.’ **Says the deputy:** ‘We are no better off by one hair’s breadth. How can this be valid without our investigation without a sword?’ **Says the Commander:** ‘What, you without weapons too?! This is nasty. We can’t do a thing without weapons. Hm, how shall we get on?’

[17] **I said:** ‘Over there, towards noon, lie your weapons, under the tall Cedar. Go and get them, as we fear you just as little with your weapons as without them.’ With this they move towards where their weapons rest.

## 66. HEALING OF THE PALSIED NEAR THE VILLAGE



NE nevertheless press on eastwards and soon reach a tiny village, some twenty furlong distance from the castle. The entire community joyfully rushes out to meet us, asking softly what they can do for us. But **I** say: ‘Do you not have sick among you? They affirm it, saying: ‘Yes, we have one fully suffering the gout.’

[2] **I** said: ‘Bring him here then, so he may be made whole. Says **one of them**: ‘Lord, this will be hard. This sufferer is so paralytic that he has not been able to leave his bed for nearly 3 years, and his bed is hard to move, being fastened to the ground. Would you be prepared to go and see him? **I** said: ‘Since the bed is hard to move, why don’t you wrap the sick in a mat and bring him over here.’ In response several of them hasten to the house where the gout-stricken is lying, wrapping him in a mat and bringing him to Me in the street and saying: ‘Lord, here is the poor sufferer.’

[3] But **I** ask the sick one whether he believes that **I** can heal him. **The sick** looks Me over and says: ‘Dear friend, you look indeed like you could. You sure seem to be a proper healer. Yes, yes, **I** believe it.’

[4] On this **I** said: ‘Now then, get up and walk. Your faith helped you, but beware of a certain sin from now on, so as not to relapse into gout, which would be more acute the second time than now.’

[5] And **the sick** gets up fat once, taking up the mat and walking. Noticing only then that he is completely healed, he falls on his knees before Me, thanking and finally saying: ‘Lord, in you there is more than human power. Praised be God’s power in You. Oh, blessed the body that bore You, and over-blessed the breast that fed You.’

[6] But **I** say unto him: ‘And blessed they who hear My Words, keeping them in their hearts and living accordingly. Says **the sick**: ‘Lord, where can one hear You speak?’

[7] **I** said: ‘You will surely know the high priest Jonael of Sychar, who sacrificed at Gerizim. See, he has My Word; go and learn from him.’ Says **the healed**: ‘Lord, when is he at home?’ **I** said: ‘He is standing here beside Me. Ask him and he will tell you.’

[8] **Here the healed** turns to Jonael, saying: ‘Worthy high priest of Jehovah at Gerizim, when could I enter your house?’

[9] **Says Jonael**: ‘Your work till now consisted in just lying down, and in the patient bearing of your suffering; therefore you would miss nothing at home. Journey with us today and hear. There shall be quite a few more happenings, and tomorrow you shall find out everything.’

[10] **Says the healed**: ‘If considered worthy of traveling in such society, then I follow you with much joy. Because, dear friend, when one had to languish away in a hard bed for 3 years, with often unbearable pain, and now through a divine miracle suddenly be healed from the nasty malady, then one appreciates health. And what joy it is to walk with straight limbs. That’s why I should like to do like a David – dance and leap before you, praising the great goodness of the Lord with exceeding jubilation.’

[11] **Says Jonael**: ‘Go and do thus, that before our eyes it should fulfill itself as written from the Lord: “Then shall the lame man leap as a deer” (Isaiah 35:6).

[12] **With this the healed** throws off the mat, moves quickly ahead of the company and starts leaping and jubilating, not letting anyone hinder him in his joy. Because after only two or three furlongs, those Roman mercenaries and thugs together with their leaders, who were scattered unto a side-track by the two angels at the castle, are disturbing his joyfulness, asking him what he is doing. But not letting himself be disconcerted and not seeming to regard the commander's question, he says while still hopping and leaping: ‘When men get merry, the livestock get sad, because man’s happiness brings death to the cattle. Therefore make merry, make merry.’ **Thus the healed** carries on. **This annoys the commander, and he forbids him such noise.**



[13] **But the healed** says: ‘Why forbid my joy. I was bed-ridden for 3 years with gout. Had you come to me and said “arise and walk”, with me getting well with such pronouncement, as I am now, then I would have divinely worshipped you together with everyone of your holy words from your mouth, but since you are not such, and your power sheer nothing compared to my Lord’s, I obey my mighty Lord, and therefore once again, make merry, make merry.’

[14] **Now the commander forbids him such spectacle in earnest, threatening punishment, but at the same moment two of the youths** come to the merry one, saying: ‘Don’t let yourself be hindered in your joy.’

[15] **Seeing the familiar youths, the commander yells out to his unarmed band:** ‘Retreat! Look, two more servants of Pluto!’

[16] **At this command the band take to their heels in a manner not seen before. But the healed** now leaps and jubilates all the more, **yelling after the retreating:** ‘Make merry, make merry; when men make merry the cattle get sad!’ **Then he keeps quiet a little, and returning to Jonael, he says:** ‘Friend, if you don’t mind us talking while we walk, you could acquaint me with some of this Lord’s new Word, who gave me my health? Because if I am to make such Word into my law then I have to know it first.’

[17] **Says Jonael:** ‘See, we are nearing another village, which according to the new Roman constitution is a small city. Here the Lord is bound to venture into more. You shall be following us into the city anyway, in my house, or that of Irhael. However, you shall find accommodation for as long as it pleases you. There you shall be familiarized with everything. We are not far from the city now. This locality we are coming to already belongs to the city, according to the new Roman order, but since it serves mainly as a Roman stronghold, they severed it from Sychar, encircling it with a rampart and elevating it to a place with a name of its own. The area is not big, and with a thousand paces we shall have it behind us. Then we turn left, with hardly seven furlongs remaining to

Sychar's buildings. Therefore have just a little more patience and your wishes shall be met.'

[18] **Says the healed:** 'Oh by Abraham, Isaac and Jacob. If this area is under Roman occupation then we shall fare badly, since only a few moments ago the Roman centurion had to retreat from us most abysmally.'

[19] **Says Jonael:** 'This we shall leave to the Lord, who is with us now. He shall work out everything extra well. But I already see a detachment of warriors heading our way with a white flag. This seems a good sign to me.'

[20] **Says the healed:** 'Oh yes, as long as it is not the usual Roman battle ruse? Because in this the Roman and Greek legions excel.'

## 67. THE NEW LAW OF LOVE



**SAYS Jonael:** 'Such bluffing may carry some weight with men, but against the might of God such dodging avails nothing. Only pure and true love achieves anything with God. Everything else is but chaff in a hurricane. Therefore be not troubled, as God is with us. Who should then prevail against us?'

[2] **Says the healed:** 'Indeed, indeed, right you are. But God was undoubtedly also with Adam, yet Satan knew how to grab him with artful cunning. And Michael, after a three-day battle still had to cede Moses' body to him. God is without doubt almighty indeed, but Satan is filled with the worst cunning and this has already inflicted much harm to the people of God. Therefore caution is necessary near a tiger, as long as it lives. Only after it is dead can one breathe freely without precautions.'

[3] **Jonael says:** 'You have to keep in mind that in former times the Lord allowed Satan to act in this or that way, for the first-created spirit (*Lucifer*) had to be allowed a long time for his freedom-test, because he was not only the first, but also the greatest of the created spirits.'

[4] However, this time has come to an end and the prince of darkness will now be considerably restrained and no longer be able to move as freely as before.

[5] Therefore, if the right love for God is dwelling within us, we shall find it easier to walk one Earth than was the case formerly under the hard yoke of the law.

[6] From Adam until our time the law of wisdom was reigning and such wisdom and a strong and unconditional will was required to fulfill such a law within oneself.

[7] But God saw that men would never fulfill the law of wisdom and so came into the world himself in order to give them a new law of love which they will easily be able to fulfill. For in the law of wisdom Jehovah let only His light radiate among men. The light was not He Himself, it only flowed from Him to men just as men have gone forth from Him, but nevertheless are not Jehovah Himself. However Jehovah Himself does come to men through and within love, takes spiritual residence in man in the fullness of truth and thereby makes created man similar to Himself in everything. Then Satan is no longer able to harm, by his cunning, a man thus armed, for Jehovah's spirit within man sees always through Satan's ever so concealed tricks and has at all times plenty of power to disperse Satan's total helplessness.

[8] The Prophet Elias described the present situation of mankind, when Jehovah comes to men directly in love, as a gentle rustling passing the cave, but Jehovah was not in the great storm and in the fire.

[9] Thus the gently rustling is people's love for God and their brothers wherein Jehovah Himself is dwelling, whereas He does not dwell in the storm of wisdom and the flaming sword of the law.

[10] And since Jehovah Himself now is with us, for us and among us, we don't need to fear Satan's tricks nearly as much as was the case only too sadly in antiquity and in the past; and you can look the bloodthirsty Roman tiger in the eye quite more bravely and

untroubled. Did you not notice how an entire legion just now took to their heels most ignominiously before the two youths? Yet such youths are accompanying us in great numbers, and should we fear Romans approaching us with white flags? Not even in a dream, I say, never mind in actuality.'

[11] **The healed looks surprised, after a while saying:** 'What did you say? Jehovah now among us? I thought this man who helped me was only the awaited Messiah? How can Jehovah and the Messiah be One to you?

[12] I have no trouble understanding that Jehovah's power shall show in greater fullness through the Messiah than all the prophets combined, but I would not have dared to even think, let alone voice it that the Messiah and Jehovah would be One. Besides that it is written that one should not imagine Jehovah under any likeness, and now this human, who of a truth possesses all the attributes of a Messiah, should be Je-ho-vah Himself? Well, this is all right with me, as long as it is all right with you as the chief priest.

[13] That the Messiah could be some special God I thought straight after my healing, because according to scripture, we all are gods more or less, depending on how Jehovah's law is kept. But that He should be Jehovah Himself? Well, if that be so then we should act differently. He Himself has healed me – this means coming up with quite different thanks.'

[14] **Here he wants to come over to Me at once. But Jonael holds him back, advising him to do so when we get to Sychar, and the healed is happy with that.**

## 68. THE ROMAN COMMANDER AND LIVING ACCORDING TO THE TEACHING



UT now the Roman war-deputation had arrived, and their leader handed Me a written entreaty from the commander-in-chief of this fort, by which he implores Me for the sake of public weal to take no notice of what occurred, and to persuade the company not to divulge what took place, because it would bring him harm while benefiting no one. But, that it would benefit all more than harm them if they made the Roman commander-in-chief into a friend rather than an enemy. Jairuth too ought to keep silence and be assured of being left in peace at home. But would I in any case visit him at his residence, as he has secret and important things to discuss with Me.

[2] My response to the bearer of the writing was: ‘Tell your master that he shall receive in accordance with his request. But I shall nevertheless not come to his residence, but that if he wants to speak to Me about secret and important things, to await Me at the entrance to this area, and I shall tell him what that is which he wants to discuss.’

[3] With this the messenger goes off with his company to convey to his master all he heard of Me, and the latter with his deputies immediately heads for the gate to this place to await Me.

[4] Jairuth however asks Me whether such invitation can be trusted, because he knows this chief commander's great cunning, who is a supreme commander. This one is supposed to already have dispatched many to the other world in this way.

[5] I said: ‘Dear friend, I also know him, both as he was and now is. The youths have instilled lasting respect in him and he regards them as genii, and Me as a son of their god Jupiter, and he now wants to find out how much substance there is to it. But I know what I shall tell him.’

[6] Jairuth is satisfied with this, even as we arrive at the gate where

the commander-in-chief and his officers are waiting for us. He immediately steps forward, greeting Me friendly, and bent on pressing his concerns immediately.

[7] But I was faster and said: ‘Friend, My servants are not protecting spirits, and I in no way a son of your Zeus. And now you know everything you wanted to know of Me and intended asking Me.’

[8] The chief is stunned by My openly telling him at once what he had only thought, yet intimated to no one.

[9] Being intrigued for a while he again asks Me: ‘If you are not such, then tell me who you and your servants actually are. Because you must by all means be more than ordinary men, and it would please me to accord you the proper honors.’

[10] I said: ‘Any man asking sincerely and honestly is worthy of an equal answer. You have now asked Me honestly and sincerely and shall receive a like answer, and therefore listen unto Me. For a start I am that and He standing before you, namely a man. There are of a truth many on Earth who look like Me, yet they nevertheless are not men but merely human shells. But the more accomplished a true man, the more power and strength in his cognition and will, prolific in action, prolific in effects.’

[11] Says **the chief**: ‘Can every man achieve a perfection like yours?’

[12] I said: ‘Indeed, if he does what I teach for his perfection.’

[13] Requests **the chief**: ‘Then let me hear your teaching and I shall try to do thus.’

[14] I said: ‘The teaching I could let you have for sure, but it would serve you little, since you would not live by it. Because so long as you remain that for which you are engaged by Rome, My teaching can be of no use to you, unless you were to leave all and follow Me, or it would be impossible for you to live according to My teaching.’

[15] Says **the chief**: ‘Yes, this would be very hard. You could

nevertheless give me a few basics from your teaching? Because I have already acquired knowledge in many things, being quite conversant with it, then why should I not also receive some grasp of your teaching? Maybe I could still bring it to some application?’

[16] **I** said: ‘My friend, since My teaching consists in following Me, without which the kingdom of My perfection cannot be entered upon, how should you be able to bring it to application?’

[17] **Says the chief**: ‘This sounds strange indeed, yet there could be something in it. Let me think about it a little.’

[18] **The chief** ponders for a while and says: ‘Do you mean by that a physical, or basically a moral following?’

[19] **I** said: ‘The much preferred following, where possible, is of course the bodily one, coupled to the moral one, but where due to a necessary vocation a personal following is not possible, there a conscientious moral one suffices. But I Myself and love towards Me and all men must be the foundation of conscience, otherwise mere moral emulation would be spiritually dead. Do you understand that?’

[20] **Says the chief**: ‘This is vague. But if it is so, then what am I to make of all my nice gods? My ancestors believed on them. Is it right for me to remain true to the faith of such ancestors, or should I start to believe in the God of the Jews?’

## 69. THE INSIGNIFICANCE OF THE GODS. THE MYSTERY OF LOVE.



SAID: ‘Dear friend, your ancestors mean nothing, and still less the gods they honored, because your ancestors have already been dead for a long time, and their gods never had an existence outside of human fantasy. There had never been a reality behind their names and images. Therefore there verily is nothing in leaving a most void belief in your gods, because they can feed your soul no more than can painted foods your body. There is therefore nothing to all this, as stated, but everything in pure truth and the life in and through this one truth.

[2] Because if you live within the lie then life itself is nothing but a lie, and can attain to no reality in all eternity, but if your life goes forth from truth and is itself truth, then whatever your life brings forth is also fact and reality. No man can however see and recognize truth through the lie, because to the lie everything is a lie. Only for him who is born anew from the spirit of truth, becoming truth within himself, and that fully, for such even the lie becomes truth.

[3] Because he who recognizes the lie as a lie is himself truth in everything, because he immediately recognizes the lie for what it is, and this also is truth. Do you grasp this?’

[4] Says **the chief**: ‘Friend, You speak aright, and there is deep wisdom in you. But the great, glorious truth, where is it, and what is it? Are things true the way we see them or does the eye of a black man see it differently from us perhaps? A fruit can taste sweet and pleasant to one, while to another it is bitter and repulsive. Thus sundry human tribes speak different languages; which one among them is true and good? Much can be true for any specific individual, but there can in my view be no general, all-encompassing truth, and if there be one, then show where and what it is and consists in.’

[5] **I said**: ‘Verily, My friend, therein lies the old Gordian knot you



well know about, which so far has not been unraveled by anyone other than the Macedonian hero you heard about.

[6] Whatever you can see and feel by means of the flesh has affinity with the flesh and its tools, and is similarly changeable and transitory; so whatever is changeable and transitory, how could same offer you substance for ever-constant and immortal truth?

[7] There is only one thing in man, and this great and holy One is love, which is a proper fire out of God, dwelling in the heart; within this is love, and nowhere else is truth, because love is itself the arch-foundation of all truth in God, and out of God within every man.

[8] If you want to see and recognize things and yourself in their full truth, then you have to see and recognize them from this solely true arch-foundation of your being; everything else is delusion, and man's head and what is in it belongs to the sphere of your familiar Gordian knot, which no one can unravel with mere deliberation.

[9] Only with the cutting power of the spirit of love in man's own heart can he hew through this knot, and then begin to think, see and recognize in the heart, and only then along such path to get at the truth of his own and every other being and life.'

[10] Your head can create countless gods for you, but what are they? Verily I say unto you, nothing but vain, lifeless patterns produced by the brain with its loose mechanisms. Only in the heart shall you find a God, and this One is true, because the love in which you found the only true God is itself Truth.

[11] This Truth therefore can be sought and found only in Truth, but the head has done its share if it has delivered you the key to Truth. Yet everything that urges and draws you towards love can be a key to truth; therefore follow such attraction and urge and enter upon the love of your heart, and you shall find the truth which shall free you from all deception.

## 70. IF LOVE IS LACKING, THERE IS NO TRUTH



N example should clarify this for you.

[2] See a case where you have subordinates who, having sinned against your laws are to be punished. You are indeed holding the prescribed investigations, and are about to elicit their confessions with all kinds of smart questions, but they flatly deny everything as smartly from their minds, as your questions. In this way, one lie gives vent to another, and not getting anywhere with them, you in the end resort to sentencing them without their confessions, and just on the testimony of often hostile witnesses, in whom there is no truth either, with you having to always assume that not even one out of ten defendants received a fair trial, with the innocent and the guilty sharing the same fate.

[3] Alternatively, rather than appearing as their judge, you encounter your poor brethren with love, and awaken a love-response from their hearts, and these sinners shall meet you with contrition and many tears, and faithfully and truly confess how, when and what sin they committed against you. But then let the punishment also be dropped. Because any punishment is itself not truth but the contrary, because not flowing from love but the wrath of the law and its giver. But the wrath is itself a judgment, within which there is no love. But where there is no love, truth also is lacking.

[4] Therefore abide in pure love and act within its truth and power, and you shall be finding truth everywhere, and quite evidently perceive that there is universal truth indeed which penetrates not only this Earth but all of infinity.

[5] If you were to act towards mankind in that way then you would quite legitimately follow Me, and through such imitation win eternal life. But if you remain as you are now, then nothing but night and a void, lying existence shall accrue to you beyond the grave, which is the death of the spirit of love and truth.

[6] Because verily, this earth-life lasts for only a short time; then comes endless eternity. As you fall so also shall you remain prostrated, where genuine truth has not come alive within you.

[7] Now you know all you need to know for the present. If however you want more, then see the High Priest Jonael at Sychar on occasion; he shall impart to you all that he has learnt, seen and discovered about Me. Act accordingly and you shall gain bliss.'

[8] Says **the commander-in-chief**, fully taken in by My speech: 'Friend, from your talk I adjudge you a wisest of the Earth's wisest, and I shall therefore do everything you have advised me. Only I should like to now find out from yourself as to who you actually are. Because see, notwithstanding the fact of my most shameful defeat by the youths accompanying you, which I cannot put down to anything other than these youths being either gods or genii from the Heavens and therefore able to supernaturally beat me into retreat, I yet recognize that you must obviously be more than an ordinary human only by your exceedingly great wisdom. You probably have already revealed or indicated it to many of your disciples as to who you are, but you can see by now that I am fully earnest about my intent to become a disciple of yours at least in spirit. Therefore also tell me what I am to regard you as. Who and what, and where did you come from, basically?'

[9] **I** said: 'Firstly, I basically have already told you, and that in a way you could easily grasp if you thought about it, and secondly I have referred you to Jonael about it. When you get to him you shall find out all you are still lacking. But now detain us no more, because the day nears its end and I have yet to accomplish much today.'

[10] Says **the chief**: 'Then do let me accompany you to the city.'

[11] **I** said: 'The road is clear, and if your intentions are good then do so. But if there is still some infernal trace in you then stay home, because such escort would then bring you no blessing. You have already sampled My might.'

[12] Says **the chief**: 'This be far from me, notwithstanding that in

these critical times, with the mythical point approaching where the Jews await from their God a mighty savior from the Roman rulers, one's ears being full of Jewish whispers of such savior already being on Earth. Therefore I could quite easily think you to be that savior, yes, I have indeed already secretly thought so. But be it as it may, I regard you as the wisest among the wise and therefore love you as mankind's true friend; therefore such thoughts shall in no way hinder me from following you for the sake of truth, in person to Sychar and spiritually throughout my whole life, notwithstanding my being aware that as a Roman I shall not thereby erect myself a triumphal arch. Now I have completely revealed myself to you, and ask you once more whether I can accompany you. If you say yes I shall do so, and if no, I stay.'

[13] **I said: 'Well then, escort Me, together with those standing by your side, so that you have valid witnesses on hand.'**

## 71. THE LORD WITNESSES OF THE FATHER



**OLLOWING** this counsel I ask the commander whether there are no sick in this place. Says **the chief**: ‘Friend, if you are also conversant with the art of healing, then heal my wife. Because she has suffered some secret malady for a year already, which no doctor could identify. Perhaps the depth of your wisdom could identify this sickness and help my wife out of it?’

[2] **I** said: ‘I say unto you that your wife is well. Send for her.’

[3] **The commander** immediately dispatches one of his servants, whom the cheerful wife already meets at the doorstep, betaking herself with him to **the chief**. The latter is astonished beyond all measure and says to **Me**: ‘Friend, you are a God.’

[4] **I** said: ‘You people then are all the same. When you see no signs, you don’t believe. Yet you are blessed that you believe, although on account of the signs. He who nevertheless does not believe in spite of the signs which I work has sunk into death.’

[5] **But in future** only those men shall attain bliss who believe just on account of the truth of My Word, without signs, living in accordance with it. These shall then discover the only living sign within themselves, called life eternal, and this no one shall be able to take from them.

[6] **You are now joyful** that I have made your wife whole, just through the will of My heart, and ask yourself unceasingly: how is this possible? But I say unto you: if a man were to live in accordance with inner pure love and then came upon such truth, having no more doubt in his truth, he then could say unto one of those surrounding mountains: arise and cast thyself into the sea. And the mountain would rise and cast itself into the sea.

[7] **But since no such truth** resides in you or many others, you not only cannot work such deeds but on top of that have to wonder many times head over heels that I, who am imbued with such truth in all fullness, perform deeds before you which can be

accomplished only through the might of the innermost living truth.

[8] Only within such truth does faith, which in man is the right hand of the spirit, become living in power-action, and the arm of the spirit reaches far and performs great things.

[9] If through such truth you shall have sufficiently strengthened your spiritual arms, then you shall be doing what I have now done before you, and besides that you shall see that this is much easier than to lift a stone off the ground with the hand of your body, and cast it several paces before you.

[10] Therefore live in accordance with such My teaching. Be doers and not just idle hearers and admirers of My Words, teachings and deeds, and you shall receive within yourselves that which now you so highly admire in Me.

[11] However, all that I show you here I do not do by My own power but by the power of Him who taught Me before the existence of the world. And He is the One whom you call your Father, although you do not know Him and have never known Him. He however of whom you say that He is your Father, the same it is of whom all things are, such as angels, sun, moon and stars and this Earth with everything in and on it.

[12] However, as this Father taught Me before the whole world, even so I teach you, so that the Father, who now lives in the world, would dwell and witness in you as in Me of the arch-primordial pure truth, out of the eternal arch-foundation, which is called the love in God, which is actually the very Being of God Himself.

[13] Therefore do not be overly carried away by the signs that I work before your eyes, that you may not beget a dead faith under judgment profiting nothing, but live and act in accordance with what I teach you, and you shall then come by that which now you admire in Me and wonder at beyond measure, because you all are called to be perfect. Now you know all. Do so, and you shall come to discern from within whether I told you the truth or not. Prove My teaching through the deed therefore, with all diligence and remote from half-heartedness, and only then shall you find out

whether this teaching is of man or of God.’

[14] After this important instruction **the commander** says: ‘Now it begins to dawn in me. Notwithstanding the incalculable depths of wisdom in all this, which for us ordinary people is at first hard to grasp, there yet is in the end not that much to it. For if insight can be gained only through the deed, then I leave all further brooding over it, after first getting initiated into the entire teaching by Jonael, then moving earnestly into full action. And this resolution stands.’

[15] **I** said: ‘Good so, My friend; if you attain to the light in this way however, then let this light shine also for your brethren, then you shall prepare a reward in Heaven with this. Now I have to attend to sundries. And so let us move on.’

## 72. THE END OF THE WORLD AND THE JUDGMENT



START is made, with the commander-in-chief, together with his healed wife and two of his senior deputies escorting Me. The chief and his wife take Jonael in their midst, discussing and asking him diversely about the Jewish religion and where it refers to Myself, with the one healed from gout in the first village taking part most keenly. I Myself walk among Jonael’s seven daughters and his wife. These too are questioning Me much, about what shall soon come over the world, Jerusalem and Rome. And I give them proper answers, showing them how shortly the secret prince of this world shall be judged and soon thereafter all his adherents. At the same time I also show them the end of the world and a universal judgment like that of Noah’s time, and they question Me with much astonishment about when and how this will take place.

[2] But **I** say to them: ‘My beloved daughters. It shall be as in the days of Noah. Love shall diminish and go completely cold, faith in a pure life and God recognizing teaching revealed to men from the Heavens shall be converted into darkest, dead superstition full of

lies and deception, and rulers once again shall use men like animals and slaughter them cold-bloodedly and most callously if not submitting to the dazzling powers without protest. The mighty shall be tormenting the poor with all kinds of repression, and persecute and suppress any freer spirit by any means, and so a tribulation will come over mankind such as never was. But then the days shall be shortened on account of the elect, otherwise even the elect, who will be found among the poor, could perish.

[3] But until then another thousand and not quite a second thousand years will elapse. Then I will send the same angels which you see here now unto mankind with rallying trumpets. These shall so to speak awaken the spiritually slain mankind of the Earth from the graves of their night, and like a pillar of fire rolling over the world, these many awoken millions will fall upon the world powers, and none shall be able to resist them.

[4] From then on the Earth shall become a paradise again, and I shall lead My children along the right path for evermore.

[5] But during the course of a thousand years following that, the prince of darkness shall be freed for a very short period of seven years and a few months and days for his own sake, either for his total fall, or possible return.

[6] In the first instance, the Earth in its innermost part shall be converted to an eternal prison, but the outer Earth shall remain a paradise. In the second instance however the Earth would be converted into Heaven, with the death of body and soul disappearing forever. Whether so, and how? That, for the present, not even the foremost angel of the Heavens must know. This only the Father knows. But tell no man at this stage what I have revealed to you, until you will – after a couple of Earth years – hear that I have been raised.’

[7] But the daughters ask wherein such raising shall consist in.

[8] And I say to them: ‘When you shall have heard, then your hearts will be sad. But be comforted, for then I shall 3 days thereafter be in your midst, to bring you testimony Myself of the



New Testament and the keys to My eternal kingdom. But see to it that I then find you pure as you are now, or you shall not be able to become My brides forever.’ They and their mother promise to most diligently keep what I commanded and advised them.

### 73. JOHN, THE HEALED AND JONAEAL



WITH this we reach the city, and namely at Irhael’s house, now also Joram’s. Jairuth and the commander with his wife and the two deputies can't get over its new beauty, and the healed palsied also is astonished beyond all measure, in the end saying loudly: ‘This is possible only to God. As a boy I had often mischievously caught lizards within the dilapidated walls of this castle or dwelling, which Jacob had built for his son Joseph, and now it stands here perfected as Jacob himself was certain to not have built better. Any, no human power accomplishes this overnight. Now I know where I stand and know what I shall do. My name is John. Just remember this name.’

[2] This John is he whom My disciples, after My sending them out in the second year to teach the people, once threatened for healing and casting out devils in My name without My explicit authority.

[3] Says **Jonael**: ‘Friend, your will, mind and words are good, but you still lack one thing, a proper recognition of God’s will. Therefore call on me in the next few days, or even remain here, and I shall acquaint you with God's will more closely. Only then will you be able to put into action in its proper order all you now have a good mind of doing.’

[4] Says **the healed**: ‘May God the Lord inspire you for it. I shall do as you shall advise me, because I can see you are a real friend of this great prophet and are bound to have a proper light from Him. This prophet however is above all and I think it is precisely He of whom David prophesied thus:

[5] *“The Earth is the Lord’s and the fullness thereof, the world,*

*and they who dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord or who shall stand in His holy place? He who hath clean hands, and a pure heart, who hath not lifted up His soul unto vanity, nor sworn deceitfully He shall receive the blessing from the Lord, and righteousness from the God of His salvation. This is the generation of them who seek Him, who seek thy face, O Jacob.*

[6] *Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your head O ye gates. Even lift them up, ye everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord of hosts, He is the king of glory.”* (Psalm 24).

[7] And I, John, who have been healed by Him, here openly testify that it is He in Person of whom David sang and prophesied thus. Therefore all glory to Him forever.’

[8] **Says Jonael:** ‘Friend, you now stand upon solid ground. But between ourselves for the present, the time is not yet for speaking thus. But when, as He said Himself, He shall depart from here, perhaps to Galilee, only then shall we start teaching the people, and when He shall then shortly return to us, He shall find our gates of proper width and the doors of the world of sufficient height for His entry, meaning our hearts as wide and our love for Him raised above the stars, because the gate is our heart, which is to be opened wide, and our pure love for Him the door which shall be raised above everything.’

[9] **Here I step over to them both, laying My hands on their shoulders and saying:** ‘It is right so, My beloved friends. Wherever you shall meet in My name thus, there, even if not visibly, I shall be among you omnipotent and fortifying. But I can hear a racket in the city streets. Let us be quiet. We shall see what spirit fills and leads these people.’

[10] **Jairuth** steps up to Me right away, saying: ‘Lord, this is an

evil racket and bodes no good. If you like I shall order two legions here at once, and peace shall at once be restored.'

[11] **I** said: 'Let be. If need be I verily have proper guards on hand, but you could conceal yourself somewhat in the house, that no one would see and recognize you. Because no good spirit resides in this city among men, and they could later do much damage to your properties.'

[12] **Says Jairuth:** 'But I still have the two youths - these shall protect my properties.'

[13] **I** said: 'Notwithstanding, let it be for the moment, for if I were in need of human help I could ask it of the chief who also is here.'  
Jairuth is satisfied and betakes himself to Irhael's house.

## 74. DO NOT RETURN EVIL WITH EVIL



SOON thereafter a fairly large crowd armed with sticks comes to menace us, with the ten who were made dumb by the doctor on the first day in their midst, and the crowd menacingly demands that the former's tongues be loosed.

[2] **Joram** the doctor however steps forward at once, saying vigorously with manful tone: 'O you children of wickedness! Is this the new way of coming to God to beg for mercy?'

[3] **The crowd** steps back somewhat, yelling: 'Who is God here and where is He?! You are not holding out to be God yourself, or else those magician from Galilee, you wide-shouldered blasphemer?!'

[4] **Joram** replies even more vehemently: 'Who is your magician from Galilee, you miserable wretches? **Screams the crowd**: 'That Nazarene carpenter named Jesus it is, whom we know only too well, and his mother who is here too, together with his brothers and sisters! We know his father too, who is supposed to have died a year ago, from grief we hear, because his wife and children didn't want to obey him and are supposed to have deceived him in every direction!'

[5] **At such disparagement Joram** is filled with rage. He hastily steps up to Me, with Jacob and John joining him, saying: 'Lord, Lord, Lord, will You not let fire fall from Heaven to consume these fellows? The impudent lies these fellows dare yelling screams to Heaven.'

[6] **I** said: 'There now, children of thunder. Let them lie; is there a fire that burns more fiercely than that of the lie? Do them good on top of that and they shall run off with glowing coals over their heads. Remember that. Never return evil for evil and bad with bad.' The three relent, and Joram asks what he should do for these miscreants.

[7] **I** said: 'Do what they ask, in My name, and tell them to depart.'

**And Joram speaks to the crowd:** ‘In the name of the Lord, let all speak who now are dumb among you, and then go their way home, giving God the glory.’

[8] **Upon these words of Joram’s the tongues are loosed of all who were dumb, yet none bar one, who at least exhorted them, praised God. But when the others said:** ‘You fool, did Jehovah make us dumb? An initiate into magic inflicted this harm, and are we to praise the heathen god of magic? If we did this, what shall we expect from the almighty, true God of Abraham, Isaac and Jacob?’ **Thereupon the somewhat better one also left with the other nine, not daring to give Me the due honor.**

[9] **Joram and all My followers were angry about that, and Simon Peter also stepped up to Me full of anger and said:** ‘Lord, it is good that it please You, but if I had but a spark of Your spiritual power and might, I would know what I had done with these stupid and evil blasphemers of Your name, over-holy to me.’

[10] **I said:** ‘Simon, have you already forgotten what I taught on the mountain? What good can you achieve by returning evil for evil? If you were to cook a meal which in itself is tasteless, will you gain anything by adding gall and aloe, instead of seasoning it with salt, milk and honey? If you add something still better to an already good meal, then certainly no one will call you stupid, but if you make an already bad meal worse with still more inferior ingredients, where is the man who will not say to you: ‘Look at what the fool is doing?’

[11] **See, that much more is it with men. If you return them evil for evil, then ask yourself whether their wickedness is improved. If however you return good for evil then you shall soften the evil in your brother and perhaps in the end make a good brother of him.**

[12] **If a master has a servant to whom he entrusts much, while the latter, knowing the master's goodness, commits a sin against him and therefore merits punishment, and being called to account for his faithlessness, meets his master with rage and vituperates against him, will this soften the master towards his servant? I tell**

you no; there the master shall only get angry over the faithless servant, have him bound and thrown in jail.

[13] If however the servant sees that the master is about to treat him harshly, and he falls down before him to confess his transgression remorsefully and gently, and lovingly asks his forgiveness, will not the master treat him as formerly? No, I say. Through the servant's gentle contrition the master shall not only become gentle and pliable but shall do good to his servant besides.

[14] Therefore do not repay evil for evil, if you want all to become good. If however you are going to judge and punish those who have sinned against you, then you shall in the end all turn evil and there shall be no more proper love and goodness in any of you.

[15] The mighty shall take it upon himself to punish those sinning against his laws; the sinners however shall in turn enkindle with revenge and attempt to ruin the mighty. Then I ask: what good shall come of all that?

[16] Therefore judge and condemn no one, that you may not be judged and condemned. Have you all now understood this My most important teaching, without which My kingdom can never have a place in you?'

## 75. DEALING WITH CRIMINALS



**SAYS Simon Peter:** ‘Yes, Lord, we have indeed understood it profoundly; yet this thing has its drawback in that, in my opinion and in line with Your teaching, if all punishment is to be abolished, then the transgressors would soon multiply like the grass on Earth and sand in the sea. Wherever a law is given it has to be sanctioned with a corresponding punishment, or it should be as good as no law at all. Or can a law prevail without sanction?’

[2] **I said:** ‘My dear *Peter*, here you judge like one blind judges the color of light. Go and look at the zoos of the dignitaries; there you shall see all kinds of animals: tigers, lions, panthers, hyenas, wolves and bears. If such beasts were not kept in powerful cages, what life should be safe in the vicinity? But what folly to cage also the gentle lambs and pigeons?’

[3] Hell of course requires most severe laws, coupled with the most painful sanctions, but My kingdom, which is Heaven, requires neither law, let alone any sanction.’

[4] I have not come to educate you for Hell through the sanctioned severity of the law, but for Heaven through love, meekness and truth. If I now liberate you from the law by My new teaching from the Heavens, showing you the new path through the heart to the true, everlasting freest life, who do you want to live always judge and condemned under the law without considering that it is better to die a thousand times bodily in the freedom of love than to walk in the death of the law just for one day?

[5] It goes without saying that thieves, robbers and murderers must be caught and imprisoned, for they are like the wild, ferocious beasts that as images of Hell live in holes of the Earth, day and night on the lurk for prey. To properly hunt for these is even a duty for the angels in Heaven, but no one shall destroy them. They must be kept imprisoned to be calmed and tamed, and only in cases of violent resistance shall they be wounded and, if quite unyielding, their body may also be slain, for then a dead Hell is better than a

live one.

[6] But whoever will go on to judge and put to death an imprisoned thief, robber and murderer will once have to face My wrath, for the more severely men judge and punish their offenders, the more cruel, careful, furtive and hard the still free criminals will become, and when they break into a house at night they will not only take whatever they find, but will also murder and destroy all who could betray them.

[7] If, however, you abolish the severe judgment and wisely suggest to all people to give the one who should ask someone for a shirt also the coat, then thieves would still come to you asking for this and that, but they will not rob or murder.

[8] Once men will out of true love for their brothers and sisters, resulting from their love for Me, cease to amass the transient goods of this Earth and instead imitate Me, then there will soon no longer be any thieves, let alone robbers and murderers.

[9] Whoever thinks that through severe laws and increasingly harsher judgment all offenders will eventually be eliminated is grossly mistaken. Hell has never yet lacked those. What use is it to you to kill a devil if instead of the one killed Hell sends ten, each of whom is worse than ten of the previous kind would have been? If the evil one when he comes finds that he is opposed again by evil, he becomes enraged and turns into a complete Satan, but if he finds nothing but love, meekness and patience, he desists from his evil act and continues on his way.

[10] When a lion sees a tiger or another enemy approaching him, he soon gets enraged, leaps at him with all force and destroys his enemy, but he will allow a weak little dog to play with him and becomes quite gentle. And if a fly comes and settles on his strong paws, he will hardly look at it and let it fly away unhindered, for to catch gnats and flies is beneath a lion. That will also be every powerful enemy's attitude towards you unless you oppose him with force.

[11] Therefore, you should rather bless your enemies than catch,



judge and imprison them, and you will gather live coals over their heads and thus prevent them from harming you.

[12] With love, meekness and patience you will succeed everywhere, but if you judge and condemn people, who notwithstanding their blindness are still your brothers, you will, instead of the blessing of the gospel, sow only curse and discord among men on this Earth.

[13] Therefore you have to be fully My disciples in word, teaching and deed, if you want to be and become My servants in the spreading of My kingdom on Earth. If you don't want this however, or if it seems too much effort or not right to you, then it is better for you to return home; I nevertheless am able to raise disciples from stones for Myself.'

## 76. MAN KNOWS WHAT IS GOOD BUT DOES WHAT IS EVIL



**SAYS Simon Peter:** ‘Lord, who would want to leave You, or not serve You? You alone have Words of life such as never came from human mouth before. We will do anything You ask us, only don't ask us to leave You. But have patience with our great weakness, and strengthen us with grace from the Father in Heaven, which also strengthened You Yourself, to where you stand there fully at one with Your Father in Heaven, teaching and acting.

[2] We intend doing as You taught us on the Mount, always asking the Father in Your name and saying: ‘Father in Heaven. Thy kingdom come, and Thy alone holy will be done. And as we forgive those who trespassed against us, so also forgive us our weaknesses and sins.’

[3] **I said:** ‘Simon, verily, this language is more pleasing to Me than your previous one of defending the law and its sanction. Of what benefit to a nation or kingdom a peace and order through strictest enforcement? It will do for a little while indeed, but when it gets too much for the oppressed devils, they shall burst forth and trample both law and lawgiver with dreadful scorn. Because whoever has to be kept and led by force still is a devil, only he who lets himself be led with love, gentleness and patience is like unto an angel of God, and worthy of being a child of the most High.

[4] With love you achieve everything whereas through force the evil is woken from his sleep. What good can then come over Earth from the awakening of the devils?

[5] It is therefore endlessly better that love and gentleness should grow and remain wakeful among mankind at all times and with that compel the devils to sleep, so that you would not harm the Earth, rather than to awaken the devils through the roaring din of power, that they then ruin the Earth with everything on it. Tell Me

how you can, or want to object to that.'

[6] **Says Simon Peter:** 'Lord, here there can be no objection, because this is all clear and understandable. But how many people living on Earth know anything about this holy truth? Lord, see, here there are legions of angels from the Heavens, send these out to all the people of the Earth, to proclaim such truth. If this could happen then I think it would soon get brighter and better on the sinful ground of the Earth.'

[7] **I said:** 'Here you think the way you understand it, but I must be of a different opinion here. See, there always are a thousand times more angels among mankind than you see here, acting upon the inner feelings and senses of men, so that man is not consciously coerced thereby and can without harm to his free will accept such thought, desires and drives as his own, and follow them. But what happens?'

[8] **Men's secret thoughts indeed are good, they have good desires and make praiseworthy resolutions, but when it comes to action, they look to the world and its goods and the deceptive needs of their flesh, and do and act with commensurate badness and selfishness.**

[9] **Let Me bring thousands of sheer miscreants before you and ask them whether they don't know that they are doing evil, and they shall all tell you that they know that. But if you ask them why they do evil then many shall tell you: "Because it gives us pleasure". And others shall say: "We would do good indeed, but since others do evil we do it too." And still others shall say: "We recognize the good indeed but are not able to carry it out, for our nature resists it, and we have to hate him who offends us."**

[10] **See, such answers and more you shall meet with, and from that you are certain to see only too quickly that even the most notorious miscreants are not without the knowledge of the good and true, yet still do the evil.**

[11] **Yet if men do evil from their innermost convictions, what can you expect from a recognition reaching them from without? Of a**

truth, there shall from now on be given to men cognition of the good and true from the Heavens, and for that they shall kill Me and you and others who will teach them to do good and abandon and avoid evil.’

[12] **Says Simon:** ‘Lord, if so then the whole world may as well become of the devil. What is there to a human world which does not want to recognize and accept good?’

[13] **I said:** ‘Whoever speaks in the heat of the moment like yourself is still far from My kingdom. But after I shall have ascended, you shall speak differently. But now evening has come, and so let us step inside and fortify our tired limbs.’

## 77. THE LORD KNOWS THE RIGHT MEASURE



**U**PON these words, many who earlier had moved to this spot during the talk with Simon Peter now thronged towards Me, clamoring for signs, saying: ‘If you could work signs before the blind, who have no knowledge or understanding and therefore cannot evaluate them, then do them also before us. If they are genuine then we also shall believe on You, but if they are false and bad, then we shall know what it leaves us to do because we are initiated into all things.’

[2] **I said:** ‘Good, if you are initiated into all things, why do you need signs? If you are so wise as to pretend to God’s wisdom in all things, then you shall recognize it anyway whether I teach the truth or not. What for the signs then? But there have already, these last three and a half days, been signs of a most extraordinary nature aplenty, for whose authenticity hundreds of witnesses stand here. If these don’t suffice you then no new ones shall suffice your malicious hearts either. Therefore be gone from here of your own accord, if you don’t wish to be removed by force.’

[3] **Cry those being dismissed:** ‘Who will, who can and is allowed to remove us by force?! Are not we the lords of this place, living and trading and working and ruling here as citizens of Rome. We

can indeed remove and drive you out at once, but not be removed by you simple-minded Galilean, as would please you. And we command you in full authority to leave this city by midnight, as we are fed up with your hanging around.'

[4] **I said:** 'O you blind fools. How much longer do you wish to live by your full authority? It would cost Me only one thought and you and the fullness of your authority are dust. Therefore return to your houses, or the place you stand on shall swallow you.'

[5] At that moment the Earth cleaves open at their feet, with smoke and flames billowing forth. Seeing this, the blasphemers wail: 'Woe unto us. We are lost, having sinned against Elijah.' With such howling they take off and the gap closes. But we quietly move into Joram's house.

[6] As we all enter the chambers of Irhael and Joram's house, everything there is ready for the evening meal. I bless it and all are seated at the tables, close to a thousand in all. All eat and drink, praising the superb flavors of food and wine, being happy and of good cheer. Only the commander, who had escorted us from the previous place with his wife and some deputies, was gloomy and ate and drank little. Jonael came and sat next to him to ask the cause of his somberness.

[7] **The commander** sighed deeply, saying: 'Noble and wise friend, how can one be cheerful if one finds nearly all of mankind a thousand times too bad for even the lowest Hell, if there be one? Where two hungry wolves find a bone and start a furious fight, one understands. Firstly they are wolves, animals without reason, natural machines, driven by powerful natural needs to satiate themselves; and secondly they are devoid of accountability, like a swollen stream unable to prevent destruction of everything nearby on account of its vast water-mass. But here are people who by their own witness command all levels of education and wisdom, yet are more evil than all wolves, tigers, hyenas, lions and bears. They demand all consideration towards themselves but don't want to give the least of it to fellow man. Say friend, are these also

humans? Do they deserve any mercy? **'No' I said 'a thousand times no. Just wait, you coarse people. I shall kindle you a light that you won't know ever again whether you are coming or going.'**

[8] **Says Jonael:** 'But what will you do? If you bump them off, you shall make enemies elsewhere. These shall inform on you in Rome, where you may get into ill-repute and possibly suffer expulsion to Scythia. Therefore leave revenge exclusively to the Lord, and be assured that He shall find the exact measure for this people.'

[9] Read the story of my people, and it will show you to a hair's breadth how the Lord at all times punished their sins most severely and often relentlessly, and I tell you, the Lord of Heaven and Earth is unchangeably the same as He was from eternity. He is long-suffering, full of greatest patience and never leaves the nation without teachers and signs from above, but the people beware once His patience runs thin. Once He swings the rod He does not relent until all the nation's limbs are broken and the bones tenderized like thin mush.

[10] Whatever you would accomplish here with only much dangerous effort, He can do with His most feeble thought. But so long as the Lord Himself is minded of tolerating such people, we shall not lay hands on them.

[11] You surely have seen how easy it was for the Lord to split the Earth in front of the villains, and make smoke and fire to go forth from the gaping cleft? To Him it would have verily been just as easy to convert these blasphemers to dust and ashes. But it pleased Him to just frighten them and beat them to retreat.

[12] If it suffices the Lord, let it suffice us, for He alone knows how to at all times find the right measure. But if the Lord is visibly well-disposed while among us, even showing some joy in us few, why should we be sullen and sad? Be happy and of good cheer, and glad of God's grace, leaving everything else to Him.'

## 78. GENTLENESS AND PATIENCE MORE EFFECTIVE THAN ANGER



**SAYS the commander:** ‘Dear wise friend, you have spoken well and good, but what should I as a stranger say to this? I now believe and am convinced from my deepest recesses that this Jesus of Nazareth is no other than the truest deity in human form. And not so much the great signs that He worked tell me that, but rather His unlimited wisdom, because whoever wishes to create a world has to be as wise as He in every Word.

[2] But these scoundrels most heinously call themselves children of God, to whom God has in all ages spoken either directly or indirectly, and now that He comes to them Himself physically, they scorn Him like common street urchins, and even want to remove Him from the city. Friend, I am a Roman, a crooked pantheist by religion, therefore a blind pagan, yet I will give my life for this new faith.

[3] If it were heathens, in these parts, I would forbear towards them, but since they call themselves children of God, who is supposed to be their eternal Father, and they scorn Him thus, I cannot show them forbearance as a stranger.

[4] God the Lord they had a mind to expel. Now it is they who shall be expelled. The vermin and weeds must go, so that on this field, which the Lord Himself worked, a pure and wholesome fruit should prosper. Because if the weeds remain here they shall destroy everything the Lord has so gloriously sown here. Be absolutely honest - am I right or not? What ought to be more to me, the Lord or this street rubble?’

[5] **Says Jonael:** ‘That you are strictly right in your view, no one shall dispute indeed, but whether this is essential right now is another question. It is quite possible that these blasphemers, frightened beyond measure, may turn inward, feel contrition and then fully reform; and then it would not after all be in order to

expel them. Because sin only remains punishable in man so long as he abides in sin, but once man fully abandons sin and moves within the order established by God, then sin and its punishment has nothing further to do with man.

[6] But to punish a reformed man because formerly he had on one or more occasions sinned out of blind foolishness or weakness, should be the crown of folly, unworthy of a true human and all divine order, and such action would be exactly that of a foolish doctor who, after his patients' recovery, says to them: 'You are indeed fully recovered now, but you also realize that your flesh and in particular this or that limb has committed a sin on you, and has to now be flogged in proportion to the degree it tormented you.' When those who were healed then start to punish their body, which had just been healed, with all kinds of torments or if they are violently tortured, what shall become of their healing? Well, they shall get ten times more sick than they were before. Then the question is: of what use was such wrongly timed paining of the flesh? Is not the healing process an already sufficient punishment of the flesh? Why such after-torment which makes the healthy flesh sick again? But if such treatment is already exceedingly foolish physically, how much more on the spiritual man, mercilessly carried out?

[7] It is our responsibility indeed to in a brotherly fashion remind those men of the dangers of sinning who had sinned and then reformed, but to also at the same time strengthen and support them in their reformed state with every means at our disposal, so that they would not suffer re-bonding to sin, but to call them to account and punish them in their reformed state would be nothing short of dragging the reformed sinners back into tenfold sinfulness.

[8] And here it can be asked whether such dealing would not be a hundred times more punishable by God than the former sin committed by the offender. Believe me, the punishment which every sin carries with it already is a medicine against the soul-ailment called 'sin', but once this ailment is alleviated through the inlaid medicine, why more medicine without more



ailment?’ **Says the chief:** ‘As a preventative against further outbreaks of the illness.’

[9] **Says Jonael:** ‘Yes, preventatives are essential indeed, but they must be of a fortifying and strengthening nature, as stated, and not of a weakening or even killing nature. Anger shall not be assuaged by anger, but only through love, gentleness and patience.

[10] If someone is on fire then water and not boiling pitch or molten ore is to be poured over him. If someone breaks a leg then let him be carried and have his leg set and bound so that his break can mend, but not bludgeon him with truncheons for having walked so clumsily as to break his leg.

[11] I was recently told by a missionary, proclaiming the God of Abraham, Isaac and Jacob to the Scythians, that these wild nomads punish a man for dying. They undress and bind him to a post, flogging him all day naked; and this they do on a corpse even if a victim of a killing, because it is his own fault for allowing himself to be overpowered and killed. The killer on the other hand is praised for triumphing over the other and preserving his own life.

[12] As stupid as this may sound it resembles ourselves if in one way or another we want to make still more dead someone, who through sin – a real sickness of the soul – is already spiritually dead.

[13] A sick verily has need of doctor and medicine, but to punish him for having had the misfortune of getting sick, this, my dear friend, belongs to deepest Scythia. I trust you will now have understood that it is better to follow the Lord of life than to forestall Him with pride and clumsy hands, and to therewith wantonly and either devil-fashion or through sheer stupidity destroy His great, divine plantation.’

## 79. THE TREATMENT OF THE SOUL-SICK



**SAYS the chief commander, completely taken in by Jonael's convincingly true discourse:** 'Yes, now I am fully in the clear, and I shall desist from my design, and shall do it only if prompted by you; and you shall therefore be a God-sent alderman to this community, with priority in all things. I shall from now on do nothing without your counsel.'

[2] **Says Jonael:** 'Good so, and worthy of the Lord's pleasure. Where someone is sick in body, help shall be provided; if however there be anyone sick in soul, psychic help shall be provided in line with the sickness.

[3] The soul-maladies of children can best be cured through a good discipline where the rod should not be missing. The soul-maladies of adults, however, are cured through wise and loving counsel, through thorough teaching and instruction and pure love-motivated admonitions and drawing of the attention to the inevitable bad consequences that must arise in the near future if the soul's weaknesses are retained. If with very stubborn, or with blind and deaf souls, this has no effect, only then would it be time to subject such being to a more severe and strict treatment, at the bottom of which, however, love for the fellowman must be present in abundance, for the blessing of a more sever treatment can result only from that.

[4] If, however, the leaders act only from anger and a hellish vengefulness, then their effort is futile. Instead of healing the ones with sick souls to become true men, they are turned into devils, whose vengefulness in future no power will be able to appease.

[5] For a time Satan can be restrained by might and force from above, but if the Lord, for the sake of arrogant men who think that by their power and wisdom consisting in relentless tyrannical severity they are capable of preserving the order that suits them, withdraws His might and frees Satan from his fetters, then there will be overnight an end to the power of those who imagine

themselves so powerful. For the people who by such wrong treatment have been turned into real devils will like a swollen stream fall upon them and destroy them as if they never existed.

[6] The worst effect has capital punishment. For what is the use to kill a person's body if one cannot keep this soul and spirit captive, wherein dwells the real force for acting and accomplishing?

[7] Whoever believes that he has rid himself of his enemy when he has slain his body is smitten with tenfold blindness. For thereby he made for himself from a weak enemy whom he could see, a thousand invisible ones, who persecute him day and night and harm him in body, soul and spirit.

[8] Look at a war where not seldom many thousands are bodily slain. The victor believes in his blindness that he has rid himself of his enemies whose bodies he has destroyed. But what a mighty error that is. The souls and spirits of the slain, thanks to their direct influence on the Earth's weather, devastate during several years the various crops thereby inevitably calling forth high cost of foods which causes famine and all kinds of fatal epidemics and pestilence. These then within a short time snatch away more people than soldiers of the enemy had been slain. Now weakened in the power his land should give him, he must, in order to exist, hire for a high price mercenaries from foreign lands. Thereby he and his land run into debt, and when after some years he has completely impoverished his land and people and can no longer pay his debts and soldiers, he will soon be persecuted and cursed from all sides. His people, whom he conquered, will, driven by excessive misery, rise against him and the external enemies will not let this opportunity pass and wage war on him. And he, the celebrated victor, will in such a fight never be crowned victor, but despair will seize him with the claws of a tiger and mangle him spiritually to the innermost fiber of his life.

[9] And look, all this is the doings of bodily slain enemies.

[10] Therefore, it is an ancient rule and custom that when a person is physically dying, all those close to him make their peace with

him and have him bless them, for if he dies as somebody's enemy, the one who survives him as his enemy is to be pitied. Firstly, the liberated soul will torment the survivor's mind uninterruptedly through unbearable pangs of conscience and then it will arrange all the survivor's earthly circumstances in such a way that he will hardly be able to get on in the world.

[11] The Lord allows all this so that the offended souls may receive the satisfaction they demand and, besides, it is incalculably better for the survivor to be already in this material world tormented for his actions of pride than if he after the death of his body promptly fell into a hundred thousand hands of hostile spirits who would certainly not treat him kindly, as one completely inexperienced in that world.

[12] That is why it is so extremely important to practice in this world love and true friendship, to do good to any enemy rather than harm him and to bless the one who curses me, for I cannot know when the Lord will call him away from this world. If he was in this world my enemy only in small, insignificant things, afterwards as a spirit he will become that in great things.

[13] Since his childhood David was a man according to Jehovah's own heart, but against the Lord's will he had made an enemy of one man, namely Urias, and what a terrible revenge, with the Lord's permission, Urias' spirit had then taken David. And that is and remains always the certain consequence of a hostile act against a person opposing God's will.

[14] It is, of course, quite a different thing if the Lord Himself bids you do it, as He bade David beat with martial force and physically destroy the Philistines who had already become satanic enemies of God and men. These are in the beyond immediately subjected to a hard judgment and cannot ever rise against God's arm, for they are humiliated by the Lord's might.

[15] However, it is quite different with those enemies you made for yourself against God's will, possibly through your pride or the most imperfect, man-devised justice about which goes the saying

that the greatest right is at the same time the greatest wrong. These will, once they have shed their bodies, become your most irreconcilable enemies.

[16] I would give you a thousand lives, if I had them, if you could show me in the world one happy person who had an enemy precede him into the other world. I have not met such a one. But I do know cases where the revenge of a spirit who had become hostile to a family extended to the tenth generation; also where people in a land or region had been treated very badly, they had then as spirits devastated such a land or region for many years, sometimes even permanently, so that men could no longer live there. Friend, although this my well-meant precept may sound quite unbelievable to you, it is still irrefutably right. If it were not so, how could I ever dare give it to you before the Lord and His angels? But if you should entertain any doubt, do turn to the Lord, the eternal Creator of all things, and He will bear you a fully valid witness to the absolute truth of what I have told you.'

## 80. AVOID SELF-ESTEEM



T this, **the Commander**, as also many of the other guests present, is quite astonished and says: ‘If this is so, life on Earth is a dangerous thing. Who could hold his own?’

[2] **I** said: ‘Everyone who lives according to My teaching, but whoever lives according to his self-esteem, which is usually saturated with self-love and pride, and cannot from all his heart forgive and bless ten times more the one who offended him in some way, will sooner or later have to taste the inevitable consequences of hostility against which he can by no means expect any protection from Me, unless he has paid his debt to his enemy to the last penny. Therefore, do live in peace and unity with everyone. It is better for you to suffer an injustice than to do even an apparent justice to someone. Thus you will not educate avengers for yourselves, and the spirits, who otherwise would have become your enemies, will then be your guardian angels and ward off many a calamity threatening you.

[3] **But why is all this so, and must be? Here I say:** because it has to be so in accordance with My will and unchangeable order.’

[4] **Says the commander:** ‘Yes, Lord. I now recognize only too clearly your endless and unrestricted love and wisdom, and say: if possibly all men shall once be permeated with Your teaching, then the Earth shall be converted into a complete heavenly kingdom. But – and this an immense ‘but’ – when will this occur?’

[5] When I think of the vast Earth to which no explorer has yet found beginning or end, and the numberless humans inhabiting its unmeasured surface, then I become dizzy to my deepest fibers. The leading attribute of all the many inhabitants of the great Earth seems to be crudest malice.

[6] The vast majority are saturated through and through with animalistic selfishness, and the haughtiness of furies.

[7] Wherever on the wide Earth some small peace-loving people

settled, achieving some sort of living-standard through communal action, it was soon sniffed out by the fine snouts of wolf and tiger men and pounced upon; these poor were vanquished and made a thousand times unhappier than in their former, natural state.

[8] But where such peaceful and literate little nations nevertheless through courage, intelligence and energy of spirit asserted themselves as conquerors of their enemies, whom they had to of course largely annihilate by weapon, with the spirits of the conquered dead however becoming their still greater and more harmful foes, then I quite frankly ask, how when and under what circumstances shall Your most salutary teaching ever fully take root on Earth, to determine all mankind in their doings and dealings?

[9] If only a few select societies, most happily, are going to bask in the mild beams of your unsurpassed teaching, then they shall day by day be surrounded by more enemies; if they willingly surrender, they shall be nothing but slaves of their conquerors, having to tolerate every inhuman oppression as well as the proscription in the end of their compliance and practice of Your teaching.

[10] But if by some turn of power they should become the masters of their enemies, then the spirits and souls of those killed in battle shall really become their most invincible foes, and then the heavenly kingdom on Earth shall in my opinion be done for.

[11] Therefore I should leave the question of whether even for the best of the cause, one can simply return good for evil to every enemy, wide open. I should not cast the least doubt on being able to therewith potentially make a seeing friend out of a blind enemy, but whether this rule can also be applied blessedly to great masses of enemies to the benefit of the cause, that, Lord, forgive my weak understanding, I would for stated reasons question somewhat.

[12] This conjures up the hapless Scylla and Charydis where, upon happily avoiding the first, one is swallowed up the more readily by the second. Lord, only a small light upon that, and I shall embrace

all my enemies in a brotherly fashion and liberate all the captives from the prisons, including all thieves, robbers and murderers, regardless of how nasty.'

## 81. THE LORD IS THE BRIDGE TO THE SPIRITUAL WORLD



said: 'Friend, if you interpret and understand My teaching in that way, then you are still very short-sighted. Jonael also already told you that in the case of combat initiated by God, or for unavoidable self-defense, the souls of people killed in those circumstances are immediately placed under severe judgment, preventing them from causing any effects upon either their rightful conquerors, or upon the Earth itself. But if this is incontrovertibly the truth, from which you can clearly see where this matter stands, how can you counter My teaching with such misgivings?

[2] Who told you that real criminals, who often are worse than wild jungle beasts, should not be apprehended and secured? This is already gainsaid by true love of neighbor, because if you are certain to kill a hyena with a sharp weapon if it attacks a human, so also you would leap to the aid of a just person if attacked by a robber-murderer in the open street, or in a house.

[3] Since however such human hyenas, if proliferating, can endanger not only individual wanderers but entire districts, it is even the unavoidable duty for the powers that be to initiate hunts after such dangerous people, and securely imprison them.

[4] Capital punishment shall be inflicted only upon those with whom during a period of ten years every means to achieve any true betterment has failed. If the criminal promises betterment on the scaffold for execution, he shall be allowed another year. But if also then there is no improvement, the execution is to take place, for in that case the betterment on Earth of such a man cannot be expected and it is preferable to remove him from this Earth.



[5] If, however, the lawful authority in power wishes, in agreement with the community, to change such a criminal's well-deserved death-penalty to life-imprisonment and continue their efforts at betterment, they have the right to do so and I will not call them to account for it.

[6] These types of enemies of those men living in accordance with My teaching have no retroactive power after their physical death. This is a recourse open only to spirits who, while striving for higher aims on Earth, nevertheless were killed in a most cruel fashion by tyrannizing, exceedingly arrogant and self-seeking and domineering and therefore illegitimate rulers.

[7] Where such executions, bereft of all finer feelings, make enemies through such judicially most unjust proceedings, then such enemies shall as spirits take revenge on these executioners, because I grant retroaction to such spirits, but never to basically evil spirits. I trust that your doubts are now cleared up?

[8] Says **the chief**: 'Yes, the Scylla together with Charybdis have now been removed, and I am now in the clear on this.

[9] But how Your truly holy teaching is to move along a path free of obstacles, through the night in which mankind now lies buried, is to me as unclear as ever. According to Your own statements, a supernatural passage on the one hand would not be much help to men, because it would only create machines out of a mankind that should and is due for liberation. Along a natural path however it shall cost much blood and require an exceedingly long time. Indeed, I would assert that, although not imbued with the gift of prophesying, the way I know the human race quite extensively in Asia, Africa and Europe, that in two thousand years from now, not even half by far of Earth-dwellers shall bask in the light of Your teaching. Am I right or not?

[10] **I** said: 'There, fundamentally, you are by no means wrong. But there is not as much to this as you think, because it is not so much the most widespread acceptance of My teaching on this Earth but rather the erection, at long last, through My present

advent and My Word and teaching, of a bridge between this material and that spiritual world, whose everlasting realm lies beyond the grave.

[11] Whoever in this world shall accept My teaching in all earnest, shall cross this bridge in the flesh already, but whoever shall receive this teaching either lukewarmly, incompletely or not at all, shall arrive in that other world in great darkness and have much trouble finding this bridge.

[12] But those men who may never be in a position to find out anything about My teaching shall in the beyond be given leaders who will lead them to this bridge. If these spirits, still ignorant of My teaching, shall follow these leaders, they shall also cross this bridge into true eternal life, but if stubbornly clinging to their doctrine they shall be judged as mere creatures and not attain to the childhood of God. See, that's how things stand. Think it over and tell Me how you like it, only soon, because verily, My time in this place is nearing its end.'

[13] Says **the chief commander** after a while: 'Lord, now everything is clear and lucid for me, and for any potential further problems, You have awoken a man for us here who can instruct us all about everything. Therefore let Your name be glorified and praised above all measure by myself and us all, always. Only one more humble request accept, that when You now depart from us, You would return to us soon, as it shall be my main concern here that, should You return here, You will find hearts more worthy of You than is now the case.'

## 82. FAREWELL TO IRHAEL AND JORAM

43. *“Now after two days He departed from there, and went into Galilee”.*



said: ‘I shall come again for sure, but secretly. Not all of the district shall then be finding out about My presence, because more people shall continue to settle down here due to the great oppressive taxation in Judea and Galilee, this land being the least burdened, with My Jairuth paying nearly all the taxes for the poor.

44. *“For Jesus Himself testified that a prophet hath no honor in his own country”.*

[2] But where there are too many fellow countrymen, there a prophet is not very valuable, unless he is an old man. Only that which is said by an old man the fools take as God’s Word, while the wisdom of a young man is the play of fantasy, occasionally mixed with some good sense. But regarding the miraculous signs, these are one and all consigned to the sphere of magic which in these times unfortunately is all too common. People now are too blind to distinguish the false from the true, and therefore dismiss one and all.

[3] It is therefore better for a prophet to travel abroad, because he is bound to still accomplish more where he is unknown. Therefore I and My disciples shall leave you now, yet also visit you again shortly as promised.

[4] But a man, who had been engaged here as a tax-collector, by the name of Matthew, I shall be taking with Me, on account of his fast and good writing, so that he would record My teachings and deeds, to him issue a passport for worldly reasons.’

[5] The chief does so at once, thanking Me fervently for everything. All the remaining guests, inspired by his example, also do so. But quite a few, exhausted from the day’s journey, had fallen asleep at the tables. Those awake were about to waken them,

but **I** say: ‘Let them rest till day break. But it is more expedient for Me to depart quietly, at midnight, so as not to arouse too much of a sensation. Remain here yourselves till day-time too, not escorting Me or anyone traveling with Me, except in your heart.

[6] You My Jonael however, see to it that My teaching takes root here and then bears much fruit, just as a new tree of life bears much and good fruit. But I give you, through My name, also an extrasensory power from the Heavens, but do not allow your zeal to draw you into ill-advised use thereof, because then you would do more harm than good. I shall leave you an angel in your house for a while, from whom you shall learn the wise use of heavenly power. But tell no stranger that an angel from the Heavens dwells at Jonael’s.’

[7] At this point Irhael and Joram also come to Me weeping, unable to speak for love and gratitude. But I bless them and say, ‘Be comforted. Shortly I shall be coming to you again.’

[8] Both of them embrace My feet, covering them with tears, with **Joram** exclaiming: ‘O you holy time, hasten to bring the Lord of glory to us in His house for evermore. O Lord, remember those of us who love You from the fullness of our hearts, and come soon to stay with us for good.’

[9] **I** said: ‘Yes, I shall come again, but, as said, only in secret, because from now on no one must through My presence be coerced into believing in My having been sent from above, and therefore in My Word.

### 83. THE POWER OF THE WORD. DEPARTURE FROM SYCHAR.



HE teaching itself must justify the truth. Whoever will from now on fail to live according to the Word will die in the judgment of the same Word that was spoken to him and which he had not believed and trusted.

[2] For just as I, out of Myself, have received the power from the Father whether or not to give eternal life to everyone who has the will, the same can be done also by My Word. For My Word is invariably the almighty and everlasting expression of My will.

[3] He who fully absorbs My Word and unfailingly acts and lives according to it, thereby absorbs Me with all My love, wisdom, might and power and has thus become a true child of God from whom the Father in Heaven will not withhold anything He has.

[4] The Holy Father cannot do any more than reveal Himself in person in Me, His Son, making of you, created beings under judgment, absolutely free gods and calling you His friends and brothers.

[5] Do consider at all times who He is who is now revealing this to you and what you are receiving with this revelation, then the material world will no longer tempt you and you will easily overcome it. This is all the more necessary since you cannot become children of the Father in Heaven unless you have completely conquered the world within yourselves.

[6] I do not intend thereby to make of you low-spirited condemners of the world, but only wise users of it.

[7] Would you not call him a fool who became so attached to some well serviceable tool he needs for his trade, that he does not want to use it for the purpose for which it is intended, but only keeps gaping at it with intense pleasure, keeping it in a cabinet to prevent it from rusting and thereby becoming less beautiful which would lessen his empty pleasure in it?

[8] The world is also a tool for you with which, if appropriately used, you could produce much that is good and magnificent. But being My disciples now you must use this tool in the way I, as your sole and truest Master, have taught you during three and a half days.

[9] Used and applied thus, this tool will prepare and secure for you eternal life, but if you use it in a different way, this tool will become like a very sharp knife in the hands of small children who could only too easily deal themselves a deadly wound with it which hardly any doctor will be able to heal.

[10] Receive also My full blessing with these words and do pass them on to all those who have not been able to hear them, so that in the end no one will be able to plead ignorance of My teaching.

[11] And now, those few disciples of Mine, and also those of you who followed Me here from Galilee and Jerusalem, make ready for the journey and namely Galilee, where you can once again attend to the tilling of your fields.'

[12] With this exhortation I arise, giving also the remaining angels a sign which only they can understand, whereupon all but the one assigned to Jonael disappear. The visible portals of Heaven also close, but Irhael and Joram's house remains with all its heavenly outfit, as does Jairuth's castle. All the awoken ones see us out to the gate. The chief commander however would not miss out on escorting Me to the town's precincts, then turning back to Sychar.

## 84. AN ECLIPSE



E continue our journey however, reaching the borders of the Samaritan's land by sunrise, entering the land of Galilee and finding a necessary rest on a hill without trees, on a beautiful grassy field.

[2] The glorious view could not be praised highly enough by all, and the scribe **Matthew** says: 'Lord, if all men were suffused with your teaching in all things then such country should be sufficiently beautiful to be a Heaven to men. But when I think of how mankind at large is more evil than the most bloodthirsty predators, then I would almost reproach God the Lord for creating this Earth so gloriously for such evil rabble.'

[3] **I** said: 'In that case your reproach is directed at Me, because the Father and I are One. Because the eternal Son's wisdom, which actually is the Father's, brought forth the great plan of Creation, while the Father's love added the 'let there be', and thus the Earth, sun, moon, and the stars came into being.

[4] The people dwelling upon this Earth however also were created by Me, and shall and now will be recreated.

[5] If however things stand thus, how will you reproach Me? And besides, this Earth is not quite as beautiful as it seems to you. All these areas you view from here appear so pleasant only from a certain distance. Go over and you shall find little or nothing beautiful or charming to these areas, other than perhaps an occasional tree or garden, containing maybe a rich man's palace. Will you also call these things beautiful?

[6] Look towards the sun – there are quite different districts there. There a desert is more glorious than a paradise here. Because if it is exclusively the sun's light that makes the Earth-region appear beautiful and friendly, since without sunlight the Earth would be a valley of wretchedness and fear, how much more glorious must be the regions of the great sun itself, from which this Earth borrows

its pale shimmer.'

[7] **Says Matthew:** 'Lord, what are you saying? The sun also a whole big world, with unspeakably more beautiful deserts than here a paradise? See the great Earth compared to the tiny sparking disc of the sun. How many times over surely would it fit into the spot we can see, which surely is one of the smallest on the Earth, and therefore how many times over unto the entire Earth?'

[8] **I said:** 'Listen, the thing is, not comprehending even the earthly things I tell you about, how shall you understand Me if I begin to speak of heavenly things? See and comprehend.'

[9] Look, in the south there, a cedar at the furthest edge of the mountain-chain. Compare its seeming height with a blade of grass here a span in height, and you will see that if held to your face it shall rise many times the height of that distant cedar, which latter is actually the higher by a hundred times a hundredfold. And this is affected by the distance. If you are fast of leg you would reach that cedar in ten hours. How great an effect upon the eye therefore just 10 hours of distance?

[10] But now think of the distance between sun and Earth. See, if a bird had left the Earth in its fastest flight at the creation of Adam, it would still have years to reach the sun. If you can grasp this then you will realize why the sun, thousand times thousandfold bigger than the Earth, can appear so small from here.'

[11] **Matthew,** quite beside himself about such distance and size, says: 'O Lord, if so then how are you able to guide and maintain such a world from the Earth?'

[12] **I said:** 'Yes, what may appear to you ever so impossible is, between you and I, exceedingly easy for Me. This you cannot of course grasp yet, but there shall come a time when you will comprehend all this.'

[13] But so that you may see that through the might of the Father in Me I can instantly reach up to the sun, watch. I shall now cover up the sun for two moments, so that no eye upon the Earth shall see it, from which it shall be clear to you that I can reach the sun



even from this Earth.'

[14] Says **Matthew**: 'O Lord, do not do so, or men shall perish for grief.' **I** said: 'Be not troubled. Men will think it an ordinary eclipse, which at times occurs in the ordinary course of things, and in a few moments they have their sun back. Watch now. **Matthew** says with some trepidation: 'Lord, should not all those present here be made aware of it?' **I** said: 'Let them sleep and rest; it is enough that you should experience it, because a scribe has to know more than those not yet called for such. And see, I now say, Sun, hide your face from the entire Earth for 7 moments. At that moment it gets pitch-dark. Only some of the brighter stars feebly appear.

[15] **Matthew** trembles for fear and says: 'Lord, you almighty. Who may abide beside you if your divine arm can reach such endless distance in a moment? **Matthew** hardly finishing those few words, the sun already is shining in its full brilliance again, and My **Matthew** breathes more freely again, but cannot utter a word for amazement. Only after a good while he gathers up courage to say: 'No, Lord, this I cannot take in. Your might must be limitless. But in future please spare us such terrible proof of Your might, O Lord, because the whole Earth could shortly die and perish therewith.'

[16] **I** said: 'Be not troubled. Has anyone died so far? But a little fear does no harm to sensual man. But now awaken those asleep, because we shall shortly move on. But tell no man anything about this sight and sign.' Thereupon **Matthew** awakens those asleep and we get ready to continue our journey, which from here on is of a fairly deep descent and therefore faster than the former ascent.

## 85. THE NEW EVERLASTING KINGDOM. FURTHER JOURNEY TO CANA IN GALILEE.

45. *“Then, when He was come into Galilee, the Galileans received Him, having seen all the things He did at Jerusalem at the feast, for they also went unto the feast.”*



HAVING arrived in the valley we soon reached a Galilean village, where many of those Galileans dwelt who had attended the feast at Jerusalem, when I had cleansed the temple. Neither had it been a long time since that occasion in Jerusalem, and therefore everything still was fresh in their minds.

[2] Seeing Me pass through the streets of their village, they soon came out of their dwellings into the street, greeting Me very amicably and not being able to praise Me too highly for what was to them a daring deed in the Temple. And their joy at seeing Me was heightened in that they had nearly all thought that the Pharisees at Jerusalem may have secretly dispatched Me from this world. For these Galileans hardly knew more of Me than that I was the son of the pious Joseph and that God was with Me the way He was with Joseph. I and My company had to stay with them all of the day and finally the entire night. They hosted us to the limits of their ability and there were many questions and much consultation, and the subject of the Messiah also came up, and many saw and recognized Same in Me.

[3] **Because they said:** ‘He who can demonstrate such courage in front of thousands in the Temple must be conscious of a great power, which is given Him from above. Because if an ordinary human being tried this he would fare badly. Neither would he have accomplished anything against the rusty old practices prevailing in the Temple. But it was different with You. They ran out of the Temple as if hit by a mighty storm, and no market has been held in the Temple since then.’ **And I said:** ‘**And none shall be held there**

from now on, because its end is near.’

[4] Here **the Galileans** were astounded and answered: ‘If so then it shall fare badly with us. What then is to become of the everlasting dominion of David’s descendants as promised by the prophets and which the Messiah is to re-establish?’

[5] **I** said: ‘He shall indeed found a new, everlasting kingdom for the true children and descendants of David, and therewith for all men of the Earth, but not on this Earth but above it – in Heaven. Whoever interprets the prophets otherwise shall walk in darkness’.

[6] With these Words several leave, since they believe in an earthly Messiah, but many ask for a more detailed explanation.

[7] But **I** say: ‘You too have to see signs, otherwise you believe nothing. Therefore follow Me to Cana and then thereabouts, and you shall receive doctrine and signs.’

[8] But there were many among My company from Cana who had most devoutly accompanied Me throughout this entire educational tour since that feast. These wanted to start telling about all the doctrines they had heard and seen from Me.

[9] But **I** say: ‘For these it is not time yet. But let them follow us, there we shall mention some of it, and they themselves shall see and find out more. And so let us continue our journey. But let there be no talking along the way, as there are encampments of Pharisees.’

[10] The Galileans confirmed this, saying how there are now pharisaic spies lurking everywhere, stopping travelers along the road to question them in all sorts of ways and now and then also about the whereabouts of a certain Jesus of Nazareth, and whether He teaches among them. And **I** said: ‘For this very reason we shall move to Cana in silence; they shall very wisely not put questions to our numerous company.’

## 86. THE LORD BACK IN CANA OF GALILEE. SATAN'S TRICK.

46. *'So Jesus came again into Cana, of Galilee, where He made the water wine.'*



**A**FTER these Words the journey continues and we reach the little city of Cana without trouble. Arriving there, we at once move over to the house where I had worked the first public miracle. An hour hardly passes when nearly all of the place knows that I and all who journeyed with Me arrived happily and in good shape; and all rush over to see, greet and welcome the arrivals. And seeing me they cannot find sufficient words of praise and glorying at the decisive way I cleansed the Temple at Jerusalem. Because many had come to the feast from Cana and had seen what I had affected in Jerusalem, and had also heard how I had healed many sick there, praising Me tremendously.

[2] I asked them if there were no sick here. But they said that strangely enough there was not one sick at this place.

[3] Then I said that they were indeed healthy as far as their body was concerned, but not in their soul: 'For whoever practices harlotry and fornication is very sick in his soul. Through this sin a person's heart hardens from day to day, becomes ever more unfeeling and merciless towards its fellowmen and in the end loves nothing but itself and the object of its lust, not for the sake of the object though, but only for the sake of satisfying its lust. Such a heart then flees God's Word which admonishes it against its evil desire and in the end even becomes hostile to those who carry the Word of God in their heart and live accordingly. Many of you suffer from this sickness and that is why I returned to you to heal you from this very bad and fatal disease. Those of you who know that they suffer from this deadly disease should entrust themselves to Me and I shall heal them.'

[4] At this My announcement many promptly leave the house, for the offenders fear that I may divulge their secret and so they take to their heels. Among them were some adulterers, some guilty of incest and many of both sexes who defile themselves, and they were relieved to be out of My sight.

[5] Not that there were not many who would have liked to be healed of this vice, but it was the disgrace. Because they counted as honorable, well-regarded people, and it would have been embarrassing to have their neighbors find out about their infirmity of flesh. Yet they did not consider that they gave themselves away by taking to their heels in response to My offer.

[6] **Many who remained behind said:** ‘No, I could never have thought that about this or that one.’ **Others however could not resist laughing, saying:** ‘Quite smart of You. These would have given no answer even if asked for ten years straight, yet You only offered most kindly to heal them of this affair, and look how they all shot through. They probably thought that He who could convert water into wine could also call them by their name, You there sinned this way and so many times, and you there this way and this often. And this they could not bear of course and thus made off. But they did not consider that this way they gave themselves away most of all. We don't wish to judge them, since we know our own weaknesses, and know it is better to first sweep before your own house, but it is funny how they thought that by running off they would not be recognized the way you described the sins. No, these are sillier than Persian rhinos’.

[7] **I said:** ‘Let them go, the blind fools. Before men they feel ashamed, but before God who at all times sees and tries the hearts and kidneys of men they are not ashamed. I tell all of you: This worldly sense of shame is idle. How long will it last in this world anyway? Soon the body will be taken from them whose flesh gave them so many sweet hours. Then they will arrive naked in the other world where everything they did ever so secretly in this world will be revealed in all detail. Only there a true and lasting shame will

be theirs of which they will not be able to rid themselves as easily as here.

[8] In truth, I tell all of you: Those who are lascivious, unchaste and fornicators shall not enter the Kingdom of God unless they have drastically changed their most wicked way of life. For see, all other sins man commits outside his body and can, therefore, rid himself of them more easily, for what takes place externally does not cause as much damage to a person as that which takes place within him. Fornication takes place within man, damages his soul and spirit and is thus the most dangerous of all evils. Therefore, shun it above all and flee it like the plague, for the appetite for sensual pleasure is Satan's trick. Woe betide him who has allowed Satan thus to take hold of him. He will find it extremely difficult to free himself from Satan's claws. Unspeakable suffering and pains will be his share. Do heed all this, or else the time and the days will come which you will not like at all. But now let us retire.'

[9] Several who had travelled with Me moved over to their dwellings. My disciples however and mother Mary and My brethren, i.e. Joseph's five sons, remained with Me.

## 87. THE JEWISH SKEPTICS



AFTER all the others had left, **the young host**, at whose wedding I had converted the water into wine, came to Me saying: 'Lord, those who had followed us from Judea and Jerusalem and fortified themselves with food and drink in the larger guest-room, would like a word with You, because from what I can make out, several are ready to depart to their homeland and look after their businesses. If you will allow me I shall go and tell them.'

[2] I said: 'I do not think that is necessary. Whoever is and remains with Me is in his true homeland, and whoever does not earn himself this one and only true and lasting homeland shall wander about like a fugitive beast searching the desert for fare and shelter,

finding neither, finally to languish from hunger, thirst and cold, becoming a prey to predators from such barren desert.

[3] Has anyone around Me gone without? Were not all sated daily from the Heavens physically and spiritually? Did anyone suffer hunger or thirst traveling with Me? I say unto you: he who wants to leave, let him leave, but whoever wants to remain, let him. He who leaves Me shall also be left by Me, and whoever does not seek Me, him I shall in no way seek over zealously. Go and tell them this.'

[4] Says **the host**: 'Lord, I am troubled, You shall no doubt also be displeased with these citizens of Cana who have gone home to rest?'

[5] I said: 'You did not understand Me. See, these folk have already fully received Me into their hearts, and My teaching has become sacred to them, but to those Jews the teaching that I gave at Sychar is not fully agreeable, and they yearn even more for their leaven than their households, and therefore to leave for home. But they want to give Me the honor, so as not to be regarded as churls here. Therefore go out and openly tell them everything I said to you.'

[6] Directed thus, the host goes and acquaints them verbatim with what I said to him. All are startled and feel personally pilloried by turns. Some are offended, but others take it to heart, turning it over in their minds and saying: 'He has got us, and it unfortunately is so. Hopefully He will forgive us, let us stay.'

[7] **But the offended ones** say: 'Yet we are going. Although we lacked nothing with Him we are fed up with this Scythian indigence, and besides one has to always watch one's words very carefully, for the verdict is not long-a-coming, and then one can see how to get back into favor, for leniency there is none with him. Whatever He has pronounced accommodates no compromise. Therefore we shall stay with Him no more.'

[8] **But the remorseful** say: 'This might be true, and the priests are certainly accommodating in Jerusalem, particularly where the

offerings are liberal. But He will not compromise by a hair's breadth even if offered the entire Earth. Therefore it is somewhat hard to get on with Him, yet He is bound to be one of the greatest prophets at the very least, full of power and life, and even mute nature responds to His nod. What is left us other than to remain for as long as he Himself does not remove us? Because the signs He worked before our eyes no man has done before him, and we therefore are staying with Him, come what may.'

[9] **The offended ones however say:** 'Do what you will, but we go. If we owe the host anything, let him give us the bill.'

[10] **But the host says:** 'I keep no accommodation for strangers, but only for native children of Jacob, and these are free just as elsewhere in Canaan, where the brooks are flowing with milk and honey.'

[11] **Hearing this they arise, take to the road and are gone. But after several hours journey from Cana, they are too exhausted to lift their feet, sinking down on the road, some hundred in number, to take their night's rest.**

[12] **But a strong detachment of Roman mercenaries coming the other way from Jerusalem bumps into this caravan. Not being capable of being shaken awake however, the exhausted are guarded till morning. Awakening in the morning however they find themselves bound by the hands, and being without travel passes they are arrested one and all and brought before the court at Jerusalem, being examined there for seven days and then released, after paying the necessary fines, having been identified as Jews.**

[13] **A segment of these soldiers also arrives at Cana the same morning. After searching our house, and after our clearing ourselves with our travel passes from Jerusalem, they raise no further obstacles and depart for Capernaum, their chief commander having recognized Me and discussed several matters with Me and acquainting Me of his projected extended stay at Capernaum, his family already having moved there two days earlier, where he is meeting them. Therewith he invites Me to drop in on him at**



Capernaum, which I agree to in a few days time.

[14] He also asks Me about the large caravan he came across sleeping on the road.

[15] I tell him what kind of caravan it is, and he replies with a smile: ‘Did I not guess that I bumped into such breed, who basically are pharisaical spies, and it would greatly surprise me if You did not identify them so at first glance.’

[16] Whereto I replied: ‘You are not altogether wrong in suspecting them to be so. But they were not yet so when following Me from Jerusalem and Judea, but now some of them shall be so, to their own great detriment. Because the Temple-breed covets betrayal indeed, but actually fears the informer more than the betrayed enemy, and therefore does not let informers go. Nearly all get to drink of the accursed water and hardly one in ten survives this, but the burst ones then are usually branded false accusers and buried at Jehoshaphat in the accursed soil. And this shall also be the fate of some of those turning informers on Me, because My time is not yet come.’

## 88. THE CHIEF COMMANDER CORNELIUS. THE LORD’S CLEANSING OF THE TEMPLE.



SAYS the chief commander, by the name of **Cornelius**, who was also a brother of the emperor Augustus: ‘Well, serves them right. Because I cannot tell you how I abhor this Temple brood. I tell You, dearest and most exalted friend, the most evil of all evils on the entire Earth is a Jewish temple cleric. Our quasi-Egyptian priests are bad, but occasionally they still display hallmarks of humanity; not much is heard there about atrocities, while their business with very few exceptions is to exhort mankind to humanness and to martial chivalry.

[2] But these fellows are hypocrites through and through. Outwardly they act as strictly and piously as if carrying bagfuls of

living gods. Inwardly however they are too evil even for our lowermost mythical Hell. Verily, if our three main mythical furies, before whose heinousness everything is supposed to turn to stone in terror, were to catch sight of such Jerusalemite Temple-churl, then they would themselves have to turn to diamond from trepidation. I tell You, for the ultimate unfurling of this most supremely malevolent, depraved Temple and priest knot, same must soon be put to the sharpest sword of the Macedonian king, or the entire Earth should shortly be entangled in it. O friend, I could tell you things about these churls that through this alone the entire Earth would turn feverish. But let this suffice You for now, after you come over we shall have much to discuss.'

[3] **I said:** 'O let be. I know this brood from the lowest root fibers. But I have already selected a 'Macedonian king' from your Roman race; to him shall be granted the hewing in twain with red-hot sword of this most solid knot. I nevertheless shall prior to this be doing everything possible towards the reformation of some of them.'

[4] **Says the chief:** 'Do not do it. Because they shall know how to kill You, for as long as there is human mortality-potential in You, even if You are a true Son of God. For I tell You, not even a God is safe with them. Believe Me, dearest young friend.

[5] **I said:** 'Let's leave that. What the Father wants shall be. It would take only one breath from My mouth and they should be no more. But this is not the Father's will, and so we shall let them be for a while.'

[6] **Says the chief:** 'If these churls should carry on for another ten years, not many people should survive in Judea. If it was not for one moderate at their top then soon after Your most courageous cleansing of the Temple of its vermin, there would already have been immense trouble. But a truly upright man by the name of Nicodemus knew how to make these churls, who are now nearly as numerous as the grass of the Earth, keep their distance. It was really funny how with great cunning he was able to make it clear

that this Temple-cleansing was permitted by God only so that His servants should acquire much gold, as it was precisely those merchants, money-changers and sellers of pigeons who never, apart from their small stall's fees, ever laid offerings into the Temple offertories, even while being considered the wealthiest in all of Jerusalem.' **With this most of them agreed, and some said:** 'Well, let's hope this one comes also to the next feast with his magic power – he comes in handy.' **But some, who secretly, through confidential agents, had also participated in the money-changing, were of course not so happy.** 'But notwithstanding this I guarantee You that, upon a repeated cleansing at the next feast, not a hair shall be bent upon Your head, since you had helped them to a considerable sum at the last one. But should You again go to Jerusalem for a similar affair then sneak in most secretly, or You should find the Temple cleansed by itself, as these hawkers, money-changers and livestock traders have sent out spies after You everywhere, who are to watch all Your paths, similarly to those notorious Temple-servants. Most of those I had arrested belonged to these chaps, and there would hardly have been two honest ones among them.'

[7] **I said:** 'Well, this favor I could of course do them again, but be assured that no such money-changers or vendors shall set up business in the Temple after that. Upon My final move into Jerusalem I shall get to cleanse the Temple again the way I did recently.'

[8] **Following this assurance a troop-commander came to report the troop's readiness for march-off to the chief. The chief takes leave of Me, reminding Me to be sure to drop in on him at Capernaum. Thereafter the host serves up a good morning meal, at which all take part.**

## 89. TWO DAYS OF REST IN CANA



AFTER the morning meal I say to all those present: ‘If there is anyone who has domestic affairs to attend to, he is welcome to take a couple of days leave for the purpose, but you need to attend again on the third day because I intend to spend a couple of days here in Cana and also take a little rest. But those too far from home can stay here, as also those not wishing to leave Me. But I propose during these two days to neither teach nor work things but, as said, just to rest and to pray to the Father for you all.’

[2] Mary and My 5 brethren however also come over to Me and ask whether it would be all right for them to go to Nazareth for a couple of days, to put domestic affairs in order.

[3] And I say: ‘Yes, go and do so, because My disciples need to also have their worldly affairs in order. But organize your domestic affairs for a couple of years, and let out to someone poor, but mark well, without rent. Because as My brothers and disciples you should in future never seek rent or wages from anyone, but only accept what is handed to you voluntarily.’ The brethren together with Mary promise to do so, and leave for Nazareth.

[4] But of My disciples it was only Thomas who went home, with the resolve to seek out disciples for Me, which he also did. There was however among them a certain Jew, not an actual Galilean, by the name of Iscariot, who subsequently betrayed Me. Up to a certain time he was the most industrious of My disciples, he played the purser, paying everything everywhere, and acting as it were as forerunner and stage-manager wherever I went. Yet he also knew how to secretly make money out of My deeds and teaching, and this money-greed in the end made him what he eventually became My betrayer. But Peter and the other disciples who had followed Me from Bethabara remained.

[5] To My asking him whether he was not inclined to go home for a couple of days, **Peter** replied: ‘Lord, only death can part me from

You, or a commandment from Your mouth. I arranged with Thomas for my son Mark to come here, he could be of use, because with writing he is almost as good as Matthew. But that's about all that I have to attend to domestically, everything else You my Lord and my God are taking care of anyway.' **I said:** 'Not so loud, My Simon Peter, because here we are not at Sychar. There are also some here who are not at your stage yet – these could be offended. Therefore it is enough if in future you call Me 'Lord', the rest for the time being keep in your heart, which I know quite well.'

[6] Peter is satisfied with that, asking Me whether we are to undertake nothing at all during the two days in Cana. But **I say:** 'This be far from us. But we shall not strain ourselves as we did at Sychar. In a worldly sense we are here in our homeland, and you know how much a prophet is worth in his homeland. Therefore we shall be doing and teaching very little here in our actual sphere. Because where faith is lacking there is little work for us. Therefore we shall, as they would say, take it easy for a couple of days, and prepare a little for the time ahead.'

[7] After these words Matthew comes asking Me whether or perhaps now record some of the things he has seen and heard at Sychar.

[8] But **I say:** 'If you are intent on doing something, then you could twice copy the Sermon on the Mount, and a copy can then be left with the host here in Cana, and one at Capernaum, because there too we shall not get to do much.'

[9] But now the host comes to ask what I should like for lunch. And **I say to him:** 'Friend, why such an idle question? Not having asked Me before the morning meal, I still quite enjoyed it. Therefore I shall also find lunch excellent. Verily I say unto you, every meal seasoned with the noble and loving heart of the giver is the tastiest – better than the most sumptuous and resplendent things upon the tables of selfish gluttons, filling the halls with their Ambrosian scent. With this advice the young host was fully

satisfied, and with the most joyful heart then did everything to serve us with lunch as well as possible.

[10] Thus, the two days passed with many a good discussion and visits by citizens of this small city.

[11] Some sick people were also healed merely by the laying on of hands, and to an honest doctor there, who understood nothing about the healing power of the laying on of hands, I pointed out quite a number of healing herbs with which he then achieved the best cures and by which he received a good reputation.

[12] On the third day however all but mother Mary and the four eldest brethren returned from home, bringing new disciples on all sides. Thomas in particular in this respect had made a big catch of fish, and brought a great many fried fish with him, for he knew how I liked eating such fish.

[13] The young Mark thus also brought his father Simon many greetings from home, and many fried fish as well, and Iscariot brought much money and much life into the company, since he was very lively and active, organizing everything and being exceptionally pleased with Me, and had much to relate about diverse happenings occurring all over the great Roman empire.

[14] After we were all gathered up thus I was bent on re-commencing the journey. But the host asked Me to remain till evening, since it was very hot. And I remained till evening. But when the sun came close to setting I reminded the company to be ready for travel, as I was intent on re-commencing the journey at sunset.

## 90. HEALING OF THE SON OF A ROYAL NOBLEMAN

47. *There was a royal nobleman whose son was lying ill at Capernaum. When he (the sick son's father) heard that Jesus had come from Judaea into Galilee, he came to Him (to Cana) and begged Him to go down (to Capernaum) and help his son who was dangerously ill.*



**S** as we were on the point of setting forth on our way a man of royal descent and a close relative of the commander, who a few days ago had gone to Capernaum, came hurrying towards Me almost out of breath for he had learnt from the commander that I had again returned to Galilee from Judaea. This royal nobleman had an only son who suddenly had been attacked by a bad fever and the doctor in Capernaum had realized as soon as he saw the patient that he was quite beyond help. The father was in despair and did not know what to do in his grief. Then **Cornelius**, the commander, came to him and said: 'Brother, there is a way. It is less than an hour's brisk walk from here to Cana, where the famous healer Jesus of Nazareth is staying. I myself met Him there and spoke to Him on my journey here. He will surely still be there for He promised me to come from there directly to Capernaum and visit me. What He promises He also keeps without fail, and since He has not yet come to me He is definitely still in Cana. Therefore, hurry to Him personally and beg Him to come to your son and help him. And I can assure you that He will come immediately and help your son.'

[2] Having heard this from his brother Cornelius, the royal nobleman hurries to Cana and, as already mentioned, arrives there quite out of breath as I was just setting forth on My way. On reaching Me, he falls at My feet begging Me to hurry with him to Capernaum as his only son who is everything to him was dying and no doctor in Capernaum was able to help him. If I did not come quickly to Capernaum, his son would die before I got there if

he had not died already.

48. *And Jesus said to him: “Unless you see signs and miracles, you will not believe.”*

[3] **I said:** ‘See, My friend, it is not easy with you people, for unless you see signs and miracles already in advance, you do not believe. I help only those who believe even if they have not seen any signs and miracles beforehand. For where I am approached with unconditional faith, I also heal surely and certainly.’

49. *The nobleman said to Him: “Sir, come down before my son dies.”*

[4] **Here the royal man exclaims:** ‘O Sir, do not discuss this at such length with me poor man; you can see that I do believe or I would not have come to you. I beg you, O Sir, just to enter my house and my son will live. But if you delay, he will die before you arrive. Look, I have many servants, and if I say to one or the other: do this or do that, he will do it. If I did not believe in you, O Lord, completely, I would have sent one or the other of my servants to you. But since I am filled with the firmest faith, I came myself. For my heart told me: “If only I find and see you, my son will become well. Lord, I also confess that I am not worthy to have you under my roof, but if you would only say one word, my son will become well and live.’

50. *Jesus says to him: “Go home, you son will live.” The man believed what Jesus said and went home.*

[5] **I said:** ‘Friend, such a faith I have not found anywhere in Israel. Go home confidently; you will receive according to your faith. You son will live.’ And the nobleman went home in tears of gratitude and joy, for he believed My word without any doubt, but I still spent the night and the following day in Cana to the great joy of the host.

51. *When he was on the way down (towards Capernaum) his servant met him with the news: “Your child lives.”*

[6] **As the nobleman – who was much respected in Capernaum, on**



the one hand because he, like the commander Cornelius, was related to the ruling house in Rome and, besides, was a high-ranking officer appointed by Rome – approached the city his numerous servants were coming towards him announcing loudly: ‘Master, your son lives and is perfectly well.’

52. *He asked them what time it was when he (the son) began to recover. They said: “Yesterday at the seventh hour the fever left him.”*

[7] Then the man almost fainted with joy and asked at what time he had recovered. And the servants told him unanimously, ‘Yesterday at the seventh hour the bad fever left him.’

53. *The Father noted that this was the exact time when Jesus had said to him: “Your son will live.” And he and all his household became believers.*

[8] **Hearing this from his servants he began to work out the time and found that it must have been the exact time when I had said to him “Your son will live.” So he walked home at ease, and when he arrived the commander Cornelius already led the completely healthy and happy son towards him, saying: ‘Well, brother, did I send you to the proper healer or not?’**

[9] **And the royal man said:** ‘Yes, brother, through your advice you have restored my life tenfold. But this healer Jesus of Nazareth is obviously more than an ordinary healer who ever so skillfully knows how to cure diseases by means of medicinal herbs. Just imagine. Without ever having seen my son, He simply said “Your son will live”, and the boy recovered at once. Listen, this is of great significance. I tell you: this is not possible to any man, but only to a god. And from now on I believe, and so does no doubt my whole household, that this Jesus is beyond any doubt a true God and for the salvation of all men walks among them in a human form and heals and teaches them. When he comes here he must be shown divine veneration.’

[10] **Says Cornelius:** ‘I know Him already as that and am fully convinced, but He does not allow people to approach Him

like that.’

[11] **Says the father of the healed boy:** ‘Brother, where one has such evidence in hand, I think, one cannot do too much.’

[12] **Says Cornelius:** ‘I fully agree with you, but as I have already told you it is a fact that He is a declared enemy of public and external marks of respect. As far as I know from His earliest childhood, only the silent, innermost mark of respect expressing itself in the love of the heart is acceptable to Him. All that is only external He even regards as irksome and if He came here, as he promised me, you might by a public worship drive Him away from this place forever. Therefore, do whatever you wish within your heart, but avoid all public ceremonies, for I know Him already since His birth in Bethlehem and have heard and seen much of Him since that time.’

[13] **Says the royal man:** ‘All right, I followed your advice yesterday by day and will, therefore, listen to you and follow it also now at night.’

[14] (In order to avoid giving cause to hair-splitting, there should here be added a brief explanation regarding the word “yesterday”. A day – in particular in Galilee – lasted only until the respective sunset and after the sun had set actually the next day already began a few minutes after sunset the previous day was already described as “yesterday”. With the sunset began the first night watch for the coming day. A night watch, however, was a period of three hours and an hour of day was in summer equivalent to almost two of today’s hours and in winter to not quite one, for the daylight time had to have always 12 hours whether the day was short or long. If here it says that the nobleman walked from Capernaum to Cana in one hour, it would nowadays amount to almost two hours. This brief explanation is all the more necessary as some things in this gospel could hardly be correctly understood, since the respective time references were only according to those times and not according to the present chronology.)

## 91. 2,000 YEARS OF GOSPEL

54. *This was now the second sign which Jesus performed after coming from Judaea into Galilee.*



HE following day in Cana I told John, who had recorded the first sign at the wedding, to record also this second sign performed in the same place. And this John also did with few words in eight verses as it is written.

[2] Also Matthew asked Me whether he too was to record this event, but I say to him: ‘Leave it. When tomorrow we come to Capernaum where I shall again teach and perform signs, those you shall then record. But add to My Sermon on the Mount also the healing of the leper at Sychar, whom I healed as I was descending from the mountain.’

[3] **Says Matthew:** ‘Lord, as far as I know two lepers were healed by You at Sychar. Which one should I record?’

[4] **I said:** ‘Actually more than two were healed, but it is sufficient to mention the one I healed at the foot of the mountain and whom I bade show himself to the priest Jonael, whose name you need not give, and offer the sacrifice Moses has laid down for a witness. For who does not believe Me because of the one sign will not believe if I worked a hundred signs. Therefore, record from the many signs only the one I now told you about.’

[5] **Says Matthew:** ‘Oh yes, Lord, now I know which sign You mean. I did make a note of it, but did not write it down in detail. This I will now do and start a new chapter with it. For I divided the Sermon on the Mount into three chapters and this will now be the fourth.’

[6] **I said:** ‘For the time being this arrangement of yours is good, but after I shall have been lifted up from this Earth into My eternal Kingdom, you will have to write another 4 chapters preceding these. Therefore, you can already now give the 3 chapters on the

Sermon on the Mount the numbers 5 till 7 instead of 1 to 3, and the new one will then become number 8.’

[7] So Matthew immediately arranged his notes in this way, and thus nowadays the Sermon on the Mount, although the first thing recorded by Matthew, is not contained in the first chapter, but only in the fifth, sixth and seventh chapters.

[8] To be acquainted with this fact is also needed for the better understanding of the Gospels of John and Matthew, for both of them were written under My personal supervision. The object here is mainly to bring the two outwardly apparently so different records into proper harmony, because it has almost always been the case that even good interpreters of the Scripture have regarded the miracles which appear similar in Matthew and John as the same, but have nevertheless been wondering “How come that Matthew says this and John that although the fact seems to be one and the same?”

[9] Many errors resulted from this and not seldom a complete turning away from My teaching as it is written in the Gospels.

[10] Here once could say indeed: “But why, O Lord, did You allow this to happen through so many centuries without enlightening anyone?” There I say:

[11] Not a century passed in which I did not, wherever My teaching is more or less accepted, choose and awaken men to give people the facts and necessary interpretation of the Gospels. The chosen have always done that and also historically supplemented in the records what had got lost, partly through human negligence, partly through the obstinacy and not seldom evil intent of the various sectarian churchwardens and priests of the Gospel where My teaching was concerned, and only very few accepted that.

[12] The churches, which in the course of time had systematically developed naturally, rejected it declaring it to be “heresy” and “devilry” because it did not suit their greedy and tyrannical purpose.

[13] Scientists and artists on the other hand described such

phenomena as “fantasy” and “dreamy nonsense” of a poor wretch who wants to be something too, but without having acquired the necessary qualities through effort, diligence, and profound study.

[14] In the place, however, where the chosen and awakened prophet lived and was known he was accepted least of all and, therefore, did not have much success. For according to people’s notions, as they generally are, a prophet should actually not live on Earth at all, should not have a human shape, eat and drink and wear clothes, but should at least drive around in the air in a fiery chariot like Elias and from there announce to each person only what he in his self-love likes to hear and what flatters him. That would then be a proper prophet at whom all eyes and ears would be directed, particularly if during his air travels he would miraculously throw great quantities of gold and silver coins to the rich, but small copper coins to the proletarians, at the same time praising the great, rich and mighty, but frequently severely disciplining the poor devils (proletarians), especially if they dared to grumble at the rich, great and mighty. Such a prophet would, of course, not be very popular with the poor, and they would not praise him.

[15] However, if the prophet is a man like any other man, if he eats and drinks, has even a home and besides maybe follows some worldly trade, oh, that is already the end where his prophesying is concerned. He is pronounced either a simpleton or a hypocrite and has not much chance of achieving anything in his homeland.

[16] Thus I have during the almost 2,000 years always made up what was missing. But who accepted it? I tell you: always only very few and these seldom actively enough. Notice of it was taken, but that someone should have changed his way of life accordingly and then in his spirit convinced himself that the otherwise natural man was really chosen by Me to bring a new light from the Heavens to men in the world that had gradually become so dark, that was never done for all kinds of idle reasons.

[17] One has bought himself a team of new oxen which he has

now to break in for plowing, so he has, of course, no time. Another must cultivate a new field and cannot come because of that. A third has taken a wife and, therefore, has no longer any time or opportunity. A fourth must build a large house and has so many worries now, he cannot possibly have time. And thus everyone has some excuse and a new light from the Heavens then again burns in vain during a whole century in some hidden corner of the Earth. And if in the next century I again send a new light for illuminating the ancient records, it will have the same fate.

[18] If this is certainly so, judging by the experience at all times, the question arises whether I can be blamed if the ancient records show to this day the same deficiencies that were already a 1,000 years ago discovered by idle rationalistic researchers and over-subtle reasoners as a result of which always many doubters and, finally, rejecters of My teaching and its – and My – fullest divinity have gone forth like mushrooms from the ground.

[19] The reason why I am now giving a full light in this matter is so that in the end no one may be able to excuse himself as if since My bodily presence on Earth I had bothered neither about the purity and completeness of My teaching nor the people who accepted it.

[20] When I shall come again to Earth I shall undertake a thorough sifting and not accept anyone who will come to Me with whatever excuses, for everyone who seeks in all earnest can and must find what he seeks. However, the sick sheep and asses feeding at the crib shall be administered medicine after which they are sure to become greedy for the feed from the Heavens, but then they will as convalescents be fed homeopathically for a long time. But now once more to the Gospel.’

## 92. GOD'S OMNISCIENCE AND HIS GUIDANCE



WHEN Matthew had finished his several verses the day after I had healed the nobleman's son from Capernaum, he showed Me his work, which I commended, as it was concise and to the point. But after packing his writing utensils he comes to Me asking how much writing material he shall need at Capernaum. If he is to keep more tablets unpacked then it should be easier to remove them from the main pack now rather than at Capernaum.

[2] I said: 'The 4 shall suffice, but I nevertheless have to make you aware of a small error in the ordering of your things. Basically there is not much to it, but since with Me everything has to have its proper order, it is unwise of you to first tie up your pack and ask Me only afterwards how many tablets you shall need. Had I now said "You shall need 5 at Capernaum", then you would now have had to untie the entire pack for just one tablet, which would have caused you unnecessary effort. But, prompted by My secret inspiration, you had to keep the exact number out and thereby save yourself the effort of re-opening the pack. But as I remarked already, there is not much to it, but often the advantage of the right order in all things, even if seeming ever so trivial, can be of great benefit.

[3] See, if someone washes in the morning, at midday and evening, starting with his face and only then the hands, then he won't get his face clean so soon, because going over same with dirty hands, but washing the hands first he shall be finished with his face more quickly, by rubbing it with clean hands.

[4] A man with a stony field cleared same with much effort, but he kept the following good order. First he gathered the largest stones, stacking them out of the field in a rectangular pile. This he did with the smaller stones also and so on down to 10 different piles holding stones of similar size.

[5] **Neighbors** who saw him do it and who had cleared their fields by just tossing all their stones into one ordinary heap remarked: 'Look at the fool fussing with his stones.'

[6] **But a builder** passed by the road adjacent to his field. Seeing the 10 regular heaps he went to the man whom his neighbors called a fool and bought the stones off him for 40 silver groshen, because in this order he was able to use them straight away. When the neighbors saw it they came up and said: 'Sir, why didn't you come to us? See, we have similar stones and would have given them to you for just a few groshen, whereas here you paid 40 silver groshen for the same stones.' **But the builder** said: 'Your stones I would have to first sort out, which would take much work, time and effort, but these here are already sorted, just as I need them now, and so I rather overpay for these than accept yours free.' Thereupon the neighbors of course started sorting their stones, but it was too late. Because the builder had enough with those he bought from the first, and these neighbors went to much effort for nothing.

[7] Therefore always keep the best order in all things. When someone then comes with an offer he is sure to always go for the best order. A later effort is often and many a time in vain. Do you follow this picture?'

[8] **Says Matthew:** 'O Lord, how should I not understand it? Is it not as bright and clear as the midday sun?'

[9] But only one thing I would still like to find out from You, how was it possible for You to know that I shall require four tablets at Capernaum? Because divine omniscience still is the greatest puzzle to me. Sometimes You know everything and arrange Your ways without asking anyone, yet at other times You ask and act like one of us, as if You did not know what happened or will happen. How come? Lord, please give me a little light on this.'

[10] **I** said: 'Friend, I would very much like to reveal this thing to you, but you could not grasp it; therefore let us leave it. But a time shall soon come when you shall easily grasp and comprehend such



secrets.

[11] But this much I can say to you for now, that although God can know anything He likes in spite of man's freedom of will, yet when He chooses not to know, so that man would act freely, then He will also not know. Do you understand that?'

[12] Says **Matthew**: 'Lord, if so then man's life on Earth is most dangerous indeed. Which moderately knowledgeable person does not know the many enemies which confront poor mankind everywhere with all sorts of adversities, causing man's demise therewith? If without knowing so You permit this to go on just like that, then the health of the soul should fare badly.'

[13] I said: 'Not quite as badly as you think. Because firstly everyone shall be living in accordance with his beliefs and loves; and secondly man is free to at any moment call upon God for protection, and God shall turn His countenance towards him who pleads and help him in every adversity.

[14] Besides, everyone has been assigned a guardian angel anyway who has to guide him from his birth to his grave. Such a guardian angel always influences a person's conscience and only begins to keep further and further away from his ward when the latter, guided by his self-love, has voluntarily relinquished all faith and all love for his neighbor.

[15] Thus man on this Earth is by far not as forsaken as you think, for everything depends on his free will and actions whether he wishes to be supervised and guided by God or not. If he wishes it, God will wish it too, but if he does not wish it, he is absolutely free as far as God is concerned and God does not take any further notice of him, except that he receives what according to universal order every natural man is destined to have as the natural life and what is needed to support it. But that is as far as God will and can go with such a person because of his inviolable freedom. Only when a man with his heart's free will seeks and implores Him, God will always come to meet such a man on the shortest possible way, provided he seeks and prays in downright earnest.

[16] But if a person only seeks and prays tentatively in order to convince himself whether where God and His promises are concerned there is anything to it, he will not be considered by God or his prayer granted. For God is in himself the purest love and looks only upon those who come to Him in their heart's pure love and seek Him for His own sake, wish to learn to know Him with gratitude as their Creator and have the fervent wish to be guarded and guided by Him personally.

[17] Oh, as concerns those who come to God in this way, He knows every moment only too well how things are with them, and He teaches and guides them personally in everything. However, of those who will have nothing to do with God He certainly does not take any notice.

[18] And when once in the beyond they will be standing before God, calling fervently and saying: "Lord, Lord", God will answer them: "Out of My sight, you strangers, for I have never known you". And such souls will then have to suffer and struggle considerably until they will be able to approach God as recognized by Him. Do you now understand this?'

[19] Says **Matthew**: 'Yes Lord, this I understand now quite well, plainly and clearly. But should I not at once record this great teaching, which ought to and must greatly encourage men to constantly search for and pray to God, that He would guide and lead them along the right paths?'

[20] **I** said: 'No, My dear friend and brother, because man would never grasp such teaching in its right and living fullness. Therefore you need not record it, except perhaps at a later stage, for yourself or a few brethren.

[21] But now, if you all are ready to continue our journey to Capernaum, then let's be on our way. Whoever will, let him follow us, but whoever prefers to stay, let him stay. I must go there, as there is much misery there, as well as in the small cities around the lake, which is a Galilean sea.'

### 93. THE LORD FORCES NO ONE



WE are ready to go, but the young host once again comes to ask Me to stay with him for the evening.

[2] But **I** say: ‘I shall come again soon, because before going to the next feast at Jerusalem, I have to visit Nazareth, and shall stop off on the way there and back.’

[3] **Replies the host:** ‘Lord, this shall be my greatest pleasure. But as You intend not staying any longer today, be so good and allow me to accompany You again.’

[4] **I** said: ‘This is up to you, because no one shall on My part be coerced into anything. Whoever receives Me, let him do so, and whoever wants to follow Me and My teaching, let him do likewise, because I and My kingdom are voluntary and therefore need to be gained in all freedom.

[5] Only the freest self-determination counts with Me. Whatever is over or under that is without worth before Me and My Father, who is in Me, as I am within Him.

[6] Every compulsion other than from the very own heart is foreign and cannot possibly be of any value for a person’s very own life according to My eternal and, thus, freest order.

[7] Of what use would it actually be to you if you claimed some work of art, which was created by another hand, to be your work? If then someone came and asked you to reproduce this work for a high reward, you would be ruined and have to put up with being called before the whole world by the one who ordered the work, a liar, cheat and boaster with another person’s success.

[8] Thus also the full cultivation of his own life has been put into every person’s very own hands.

[9] That which before God’s eyes will once at every individual person’s great life-trial be recognized as foreign to him, will be of no value to him and will be taken away. Then it will be said: “Who has, will keep what he has and will be given even much more, but

who does not have his own, will forfeit what he has, since it is not his own, but only something foreign.”

[10] I tell you that it is now not even necessary that you go with Me, but if following an inner prompting you want to do so out of love for Me, you will thereby not only lose nothing, but gain tenfold in everything. For whoever does something out of true love for Me will here be rewarded tenfold, but one in My Kingdom a hundredfold, also a thousandfold and endlessly.’

[11] Says **the innkeeper**: ‘Lord, if this is so I shall definitely go with You, for my own heart prompts me to do so and, therefore, I will strictly follow my heart.’


[12] **I** said: ‘Very well, do that and you will be living according to your heart which is the sole proper life, for every other kind of life that does not stem from the heart is not life, but a death of every man’s own life. I as the sole Lord over all life, am telling you this.’

[13] The innkeeper is very happy with this, takes immediately his knapsack and some money and is getting ready for the journey.

[14] But **I** say to him: ‘Free yourself from everything and you will travel much lighter, for thieves fall only upon those whom they know to be carrying something with them. If you do not have anything, they can also not take anything away.’

[15] Thereupon the innkeeper hands his knapsack and money to his wife and follows Me without money and knapsack.

## 94. THE CURSE AND THE DANGERS OF MONEY

 **UT Judas Iscariot**, standing next to him says: ‘But I maintain that a small amount of money on a journey surely can harm no one?’

[2] **But I** say:, ‘He who knows Me the way this host does, having been with Me also at Sychar, knows that one can do quite well at My side also without money. See, I have neither pockets in My coat, and even less any trace of money, yet I led many hundreds through Judea and Samaria to here. Ask them how much this journey cost everyone.

[3] **On top of that I** tell you that shortly I shall be feeding many thousands while not having more money than now.

[4] **I** tell you, a proper trust in God is worth more than all the treasures of the world, with which you can help your flesh indeed for a short time, but not your soul. But if you have ruined and therefore lost your soul, what can you give later to ransom your soul?’

[5] **Says Judas**: ‘Yes, yes, You are right indeed, but man has to have money for some things.’

[6] **I** reply: ‘How much money did Moses have when he led the Israelites out?’

[7] **Judas** says: ‘He was in possession of gold, silver and precious stones aplenty.’

[8] **I** said: ‘That he had indeed. But this also held him back from entering the promised land. Can you actually grasp this?’

[9] **Says Judas**: ‘Here I should think that with Moses, the prophet of all Jehovah’s prophets, not the gold and silver which he had to bring from Egypt on Jehovah’s prompting was responsible, but that in a weak moment he failed to build upon Jehovah’s faithfulness sufficiently.’

[10] **I** said: ‘And what was the reason for his weakening one day?’

He who caused Moses to weaken due to his thought about the gold and silver now stands before you telling you this. It is indeed written allegorically, but in reality it is as I now explained it to you.'

[11] **Says Judas:** 'All right, I believe You that it was once so. But now, half way around the world, through the Roman empire money has been introduced as a lawful means of exchange for the expedient intercourse among mankind, and we are obliged to make use of same, and thus I think that if it is not a sin to drop money in God's offertory, it neither is a sin to give such money to some poor person, that he may provide for himself for a few days, and therefore even for the benefit of the poor it is already proper to carry money, once lawfully introduced by the state, and so the host Roban could have hung unto his few silver groshen.'

[12] **I said:** 'You do indeed carry with you a well-stocked purse, yet you refused to give any alms to the three poor who begged you for alms yesterday, and therefore I don't think you make that commendable use of money for which you are praising its virtues to Me.'

[13] **But regarding the money in God's offertory, I tell you plainly, this is a ravaging abomination, not so much on account of some spiritually deprived who think to have secured Heaven therewith, but for those who remove the money from the chest for squandering on harlots at night time. So long as there was no money, there were no public whores, as it is now. But since there is money now in all sorts of word to come there also are now at Jerusalem as in all other cities whores without number, with the men sinning with them day and night. And after those who possess much money lose taste for the local ones, they let them be brought from the uplands, buying them in Greece, to then carry on in Judea the most ignominious harlotry with them. And this adds a thousandfold more is the blessing of your highly praised money.**

[14] **But this is only the start of the curse hanging over money.**

[15] **But there shall come worse times than when Noah built his**

ark, and they shall have to attribute their misery to gold and silver, and nothing short of a fire from the Heavens which shall consume all that excrement from Hell shall save mankind from that tribulation of all tribulations.’

[16] **Says Judas:** ‘Yes, yes, You are a prophet without equal and are capable of knowing that, but if money is used correctly then surely it can do no harm?’

[17] **I said:** ‘I say unto you, indeed, if applied correctly, just as one can use everything else on Earth the right or wrong way. But the big difference consists in, when you go to a city, you have to carry all sorts of things on your back, either tools or foods, and you shall obtain other things or foods therewith, in accordance with your requirements. This of course is a bit inconvenient, yet at the same time hard or being seduced into sin. Because if you arrive with junk and bundle, or pulling a cart, and come to a whore to sin, in exchange for a few pots and pans, she will deride and laugh at you, and you shall be saved from sin. Coming to her with gold and silver however, she shall neither deride nor laugh at you, but guide you to her brothel and seduce you to sin, with all sorts of attractions, in order the more to relieve you of your gold and silver. Therefore money is a most convenient object, yet also seductive and convenient for sinning.

[18] **And for this reason Satan introduced it into the world, so it is easier to sin in the world. Are you not aware of how opportunity breeds thieves?’**

[19] **Says Judas:** ‘Sure, sure, this is true. But if all this is just to discourage thieves from finding anything around men for arousing their fancy, then immense changes would have to be introduced among mankind. Firstly, all men should have to be equally poor in worldly goods, secondly resemble each other like male and female sparrows, and thirdly not be wiser than anyone else. So long as this is not the case however all talking, teaching and working of signs is in vain. Many shall of course reform, but ten times that many shall remain the same in spite of all teaching and signs, if not

worse, and quite easily ten times so, because surely, every man has self-love and likes to be reasonably well-provided. Therefore, quite naturally, every man first thinks of himself and only then of others. And this surely cannot be held against him. House and land not everyone can have, otherwise God would have to bring house and land into the world with every new-born, to grow up with him. Since this is not the case however, with all the previously born already taking possession of every spot of land, making it impossible for newly-born to possess even a foot-wide piece of land, then nothing remains for them to do in the end but to either make themselves indispensable to the lazy owners through all sorts of education and service, or turn to thievery in order not to be reduced to beggary. If then the more advantaged part of those without land and home receive nothing but money, and then save as much as possible for the old days, then I find nothing wrong therewith, and discover a new creation therein of land and soil, for all those born unto this Earth through procreation and birth without the least landed hope. And I must openly maintain that God, being either unable or unwilling to create land for every new-born, has given the rulers the idea of coinage, whereby children of the landless can acquire a necessary living, often better than that consisting in land ownership. And surely it cannot be God's will that children of the landless should perish? For surely it is not their fault to be born into the world with the same needs as those landed gentry.


[20] Even if You may be the greatest prophet that ever walked this Earth and I concede everything You have taught and are still to teach, this Your appraisal of me regarding the harmfulness of money I cannot concede. Because however harmful money can be in Your view, so can everything else be harmful. If I possessed all the sheep, oxen, cows, calves, donkeys, poultry and pigeons, and all the fruit and bread, stolen in our country just since David, then I would be the wealthiest man in all Israel. And fornication was carried on as badly and worse than today when there was no money, such as in Sodom and Gomorrah and Babylon.



[21] I do not want to say that You are altogether wrong in what you said about money, but where, on this poor Earth, is there an object with which thousandfold wickedness has not already been committed? But if God does not altogether condemn such misuse, why should He suddenly be so angry and cursing about money?’

[22] **I said:** ‘Whatever someone loves, that he also has the intellect to commend. You love money excessively and therefore well know how to praise it. Therefore I shall say no more about it to you, because what one loves, one also knows how to praise. But you nevertheless shall in the not too distant future learn about the curse of money. But now no more about it. The road to Capernaum is long and we must get there before dark and look for an inn.’

## 95. THE NATURE OF JUDAS

 **HERE** Thomas stepped over to Judas Iscariot, reproaching him for daring to come to Me with his foolish money-ideas, since I am Jehovah Himself in Spirit and work deeds possible only to God.

[2] **Says Judas to him:** ‘You still are as stupid as you have always been. Because you believe either every old wives’ tale, or, when you feel like it, nothing at all. Not seldom when taking fish to the market you sell the small like the big, the buyers laughing in your face. But you still are as you always were, neither thinking nor speculating, living foolishly into the day by habit.

[3] I have been here only a few hours in the company of this great prophet and it is my sacred duty to probe Him as much as possible in His attitude and the thrust of His mandate. You have been around Him already for about a half year and would have to therefore know Him better than I. Ought I however, just because you know Him already, make no effort to get to know Him at least as well as you know Him by now?’

[4] **Says Thomas:** ‘Surely you are not thinking of going back

home again tomorrow, since you are trying to find out everything today? Just as well the Lord has started at last to move again, otherwise you would not have been in the clear about your foolish money even by tomorrow. The Lord is right. Cursed money will be the death of you, since you see such glory in it. The Lord surely has made it clear to you what there is to money and how much it can be to the detriment of man's spiritual life, but you have long been wiser than God Himself and therefore put on your crown of wisdom right in front of God. But be careful not to suffocate in wisdom once.

[5] But what have you to say about my fish sales. Was I not always the first to sell all my fish, whereas you with all your clever talk had to still carry half of yours home. I sold the ten big as well as the ten little ones for two pence each and could have always sold five times that many, had I brought that many to market. And here my reckoning was evidently better than yours, thinking yourself wiser than God, yet a miser seeking your salvation in money. I pay no penny for such wisdom.'

[6] **Judas says, somewhat bewildered:** 'All speak the way they understand it. **Says Thomas:** 'That's right. You understand this with your foolishness and therefore speak accordingly. But, take a look over where that destitute is squatting. Give him your purse and for once in your life you shall have acted wisely.'

[7] **Says Judas:** 'That I shall leave well alone, no one having ever actually given me anything in the real sense of the word; and therefore I shall give no one a thing.'

[8] **Says Thomas:** 'This is a most commendable code, fit to be cursed on the dot. You'll get really far with our Savior and Master with these principles, I can vouch for you. He in Himself is the highest generosity and you a miser without equal. A good match.'

[9] **Says Judas:** 'Once I shall have worked Him over and He sees how one has to live in the world, He shall come down from His generosity somewhat. Besides it is not all that hard to live generously at the expense of those who have something and

prepare good meals for one's disciples. Listen, if I come across fools like this young host, then I too shall be as generous at his expense as anyone shall ever be. But let this Jesus, who was penniless from birth, sustain and maintain His many disciples from His own means, then we shall see how generous He is going to be and whether He won't soon be getting rid of all these followers.'

[10] **Says Thomas:** 'I say to you nothing other than that you are of the devil, because only the devil can talk the way you just did. It may sound as though it had some sense in it, but it isn't so and quite otherwise and your talk is the most shameless in the world. It grieves me to have shown you the way over here. At Sychar there were so many hundreds, yet all were fed from the Heavens. And in a few moments He rebuilt Irhael's house to the most luxurious in the city. And you immense, shameless, very dumb fool, want to as it were demonstrate to me, who have with my physical eyes seen the Heavens open, with countless myriads of angels of God ascending and descending, that Jesus is a poor devil who is enjoying Himself at the expense of others? Oh you poor beggar, you. He to whom belong Heaven and Earth, because He has founded them with His all might, should have need of your or my treasures, to enable Him to live on this world, on which He makes the fruit to grow and ripen? Oh you blind fool. Go to Sychar to convince yourself and we shall see whether you will still blubber that way.'

[11] **Here Judas with a cunning smile says sarcastically:** 'You actually saw this with your eyes? Or did you by chance borrow some oxen and donkey eyes, giving you such extraordinary sights and overviews? I am glad, by the way, that the Nazarene-wise also got to know beautiful Irhael, who, I heard just recently, is supposed to be living with her sixth man already, because the other five died, of her body as it were. There, with that fair one, Heaven standing nicely open for you. Sure, sure, Irhael has transferred quite a few to Heaven. Why should she make an exception with you? But I shall nevertheless not be going to Sychar for her, because I keep Moses' statutes and shall have nothing to do with such sinful stuff.'

## IN CAPERNAUM

### 96. THE LORD'S HINTS ABOUT JUDAS



**THOMAS** gets quite beside himself with rage at these Judas' caustic remarks and is about to heave into Judas with all energy. But, nearly half-way towards Capernaum, I step up to Thomas and say: 'Brother, so long as you still see Me calm and collected, remain the way you can see Me, if only you will keep looking My way. Certainly if you once see Me start hitting out, then you can by all means jump in and hit with all you've got. But now there is no need of it by a long shot. Come what may, right stays right and Judas stays Judas. He is by no means condemned to this the way night is, being the Earth's natural shadow, but if he wants to remain Judas, let him, but we remain what we are. Yet time will tell how far he shall get with his Judas spirit.'

[4] **Says Thomas:** 'But this much You could do, Lord, that You get him away from Yourself, otherwise he shall be a lot of trouble to us, because he has a swinish and evil mouth.'

[3] **I said:** 'I did not tell him to come and therefore will not tell him to go, but if he wants to go whither he came, we shall not be weeping for him. But keep away from him, because you two shall not be getting along. But forgive him as I forgive him and your heart shall be free.'

[4] **Says Thomas:** 'When it comes to forgiveness on my part there is no problem, for I never bore him a grudge, even though I have always known him as one human not easy to get along with, not even the prophet John, with whom he frequently quarreled. But I would honestly be much happier if he didn't belong to our company.'

[5] When I was home recently I related quite a few of Your deeds to my acquaintances, who could not have been more amazed. This came to Judas' ears and who could have made up their minds more

quickly to become Your disciple than Judas? For John's teaching did not satisfy him, because the former preached nothing but the most profound repentance, proclaiming God's strictest judgment to all who did not truly repent – the cause of the repeated quarrelling between him and John.

[6] John was all repentance and Judas the extremist opposite. He kept telling John to his face that so-called repentance in sackcloth and ashes was the greatest silliness in human life and man should reform in deed and not sackcloth and ashes.

[7] John did not really make true repentance dependent on sackcloth and ashes, presenting it only so metaphorically in his sermons, so to say, but the seemingly more understanding Judas would have none of this, saying that teachings of such grave import to humanity should be in clear, understandable words.

[8] According to him, the prophets all were donkeys talking in images which could be interpreted in any old way; none other than they had ruined the priests, kings and entire nations therewith. In short, all were donkeys high or low if not thinking and acting as did he; that's why I think he won't fit in with us'.

[9] **I said: 'My dear Thomas, what you told Me I have known for a long time; yet I say to you, if he wants to go, let him and if he wants to stay, let him. I know much more about him yet and even what he shall shortly do to Me; nevertheless, if he wants to, let him stay. Because his soul is a devil desiring to learn wisdom from God, but this bent shall yield this soul a wretched gain. But now no more about it. Only too soon we shall have occasion to get unto him. With this we have also arrived at Capernaum's walls and I see a Roman centurion rush towards us through the gates, accompanied by the chief commander Cornelius and the nobleman; here there is another sick to heal.'**

## 97. THE SICK SERVANT OF THE CENTURION.



ATTHEW Chapter 8. It is here that Matthew begins to record a condensed version, writing to where I go to another feast at Capernaum.

[2] We quietly proceed the remaining hundred paces or so and entering the city precincts, **the centurion** steps up to Me, beseeching Me: ‘Lord, my servant lies at home sick with palsy, grievously tormented, unable to do a thing.’

[3] Say **I** to the centurion: ‘I will come and heal him.’

[4] **But the centurion** replies: ‘Lord, I am not worthy of Your coming under my roof, but say only a word and my servant shall be well. For see, I am a mere human, subject like many to higher authority, notwithstanding that I have many soldiers under me who obey me. If I say to the one, do thus, he does it, or if I tell him to go, he goes. And I tell another to come and he comes. And if I tell my servant to do this or that, he does it immediately.

[5] But to Yourself all spirits are subject and You are a Lord in all fullness over all in Heaven, on and in the Earth. You have therefore only to intimate it to Your powers, invisible to us humans and they carry out Your will instantly.’

[6] The reason for this centurion’s so trustful request on behalf of his servant is his having convinced himself, both through the quick healing of the noble official’s son, as well as the chief commanders many a tale of how I could just through the word heal from afar; and this led him to approach Me in the manner of the noble official, when hearing of My nearing his city.

[7] **Hearing such trustful talk from the centurion, I marveled aloud. Not for Myself of course but the disciples, saying not so much to the centurion as to those who were with Me: ‘Verily, I have not found so great a faith in Israel yet. But I say unto you that many shall come from the East and West and shall sit down with Abraham, Isaac and Jacob in the kingdom of Heaven (i.e. those**

possessing the glory of the father). But the sons of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.'

[8] Many were startled by this prelude, saying: 'Lord, are You going to actually cast out the children and put the heathen in their place?'

[9] And I said: 'Neither the children, nor the heathen. He who believes and has the love in him, whether Jew, Greek or Roman, shall be accepted.'

[10] Thereafter I turn to the centurion and say: 'Go your way, be it done to you in accordance with your faith.'

[11] The centurion thanks Me from the fullness of his heart, betaking himself to his house, finding fulfillment there of everything he had asked in faith, the which was undoubting before, as well as afterwards, because his servant was made whole in the same hour I said to the centurion, be it done to you in accordance with your faith.

[12] This sign in Capernaum itself, together with the former with the noble official, who was a councilor of Capernaum, aroused great sensation in this city, mostly among the Romans and Greeks who were domiciled there, but among the Jews and the priests and scribes placed there by Jerusalem so to speak, permanently, it only provoked annoyance, wrath and rage.

## 98. THE PEOPLE CHALLENGE THE PRIESTS



BECAUSE the ordinary people who had seen the signs, too fearful of the priests and scribes to convert to My teaching and follow Me, devised a clever trick, they soon brought several sick to the priests, saying: ‘Hear us, you exalted priests and scribes, who according to your own testimony are initiated into all God's mysteries. The man Jesus of Nazareth is working wonders such as no man has done before him and his speech and teaching are like a torrent of fire which almightily consumes or carries away everything that would oppose it. Without medicine and only through the word, akin to a god, he heals every sickness and is supposed to even bring alive the dead through just the naked word.

[2] After convincing ourselves of the truth of all this, a good thought struck us and being mindful of you we spoke among ourselves. Why are we wondering so mightily at this? Do we not have priests and scribes initiated into all God's mysteries, who are sure to be capable of just like this Jesus heal the sick through the mere word, if only they want to. We were already on our way to take our sick to the Nazarene, but we thought of our circumcision and the covenant and of not straying from same as long as it can in all truth give us all we have need of, physically and spiritually. But since this Jesus is working such immense signs we are imperiled unless we can confront him with equal signs-power.

[3] Therefore we brought several sick with us and would ask you, for your own as well as our good that you would, through your spiritual power, which according to your testimony you are given directly from God, to just through your word heal these sick, who are not actually counted among the most serious cases.

[4] We shall criss-cross the whole city with these, healed by yourselves, and glorify God before each house and proclaim your fame with strong voice. Then the Nazarene shall not find much of a reception here and in the end be forced to so to speak make off shamed and ridiculed.’



[5] **The priests and scribes, only too conscious of their total impotence, to hide same speak with gravity:** ‘You fools. How are you asking of us what befits only God? When did a priest or scribe ever work miracles? This only God and the high priest in the Jerusalem Temple can do, when the latter enters the Holy of Holies. Therefore take your sick to Jerusalem. If you will make the right offerings, they are bound to find healing, God willing of course. Should God not will it however, then you will just have to put up with taking your sick home again, sick.

[6] We indeed have been initiated into the most diverse mysteries of God, but not into His might, which is holy and which He bestows upon no mortal.

[7] But whoever like this Jesus still performs deeds, as we have heard, either through magic or with the help of Beelzebub, is a monster of Hell, which is the most cursed dwelling-place of God’s adversary. And whoever is converted by his teaching and signs, is also then in relation to God and His servants that which such servant of the devil is himself. This is the fullest truth. Woe betide you if you go over to Jesus, accepting his teaching and help.’

[8] **Say those who brought the sick to the priests and scribes:** ‘You are liars all when you talk like that. How can he be of the devil and a servant of Beelzebub who only does exceeding good to mankind, preaching only love and gentleness and patience to his disciples, fully practicing what he preaches?’

[9] You yourselves are indeed of the devil when you give him testimony like that; he however is of God, in that he does the will of God as he teaches.

[10] You have called us fools for sure, for having for your own good asked of you something which after all you had a thousand times claimed to be capable of doing through prayer and the word of God, but now, when as never before it comes to demonstrating your old doctrine, you call us fools for taking you at your word. Oh you wicked servants of Beelzebub. We shall kindle you a light, from whose glitter you shall all die.’

## IN BETHABARA

### 99. THE TEMPLE SERVANTS' ANGER. PETER'S DAUGHTER-IN-LAW.



IN hearing such speech from their co-religionists, the priests and scribes quickly withdraw. Because the number of those who had come to them was about a hundred, and deadly earnest was flashing from their eyes, for these had long since seen who was behind the Jewish priests and scribes, hating them more than pestilence.

[2] But since the priests, Pharisees and scribes were only too well aware of how the Jews were just subtly challenging them, to have a stronger case against them for the purpose of then following Me more determinedly (because in those days it was even harder to leave the Jewish church for another than it is today to leave the Roman Catholic for the Reformed), the former now watched Me closely, secretly plotting My ruin.

[3] But the centurion with whom I had now been staying in Capernaum for two days had confided in Me what went on and how the Jewish clergy was outraged with Me and even secretly strove after My life.

[4] I said: 'They shall indeed be achieving their evil aims with Me, but time is not yet. But to avoid giving them too much opportunity for their vengeance, I shall move to another city for a short while, but come here again at a later stage, when these infidels shall have somewhat cooled down in their rage.'

[5] Although he would have endlessly preferred to have Me stay, the centurion commended My plans, since his fear of these priests, scribes and Pharisees was not inconsiderable, in that he was well aware of the artful, secret denunciations in Rome, which this brood of vipers was capable of.

[6] I then, with My entire company of followers, the following

morning left the exceedingly hospitable centurion's house, moving to Simon Peter's house in the vicinity of Bethabara, where John had formerly been at work. On entering Peter's simple but quite spacious house, Peter's daughter-in-law, a good and normally hard-working and chaste maiden of some 20 years, lay bed-ridden with heavy fever and in exceeding fear and pain. Peter stepped over to Me, asking Me to help her.

[7] And I immediately went to her bed, taking her by the hand and saying: 'Arise, little daughter and prepare us a meal, rather than suffer here in bed.'

[8] Instantly the fever left her and the girl got up, serving us with much diligence and attentiveness.

## 100. THE MIRACULOUS CATCH



ERE Matthew comes to Me and asks Me whether he should record also this sign and many an instruction and speeches I had given during the few days at the house of the chief of a synagogue.

[2] I said: 'The sign with the centurion outside Capernaum and what I said there, and this present sign at the house of Peter, too, but omit the words spoken which do not belong to the open teaching. However, the discussions at the house of the synagogue chief and the fact that I stayed with him for two days, do not mention at all.

[3] We shall soon be once more at the house of this man at the time when his favorite daughter will die whom I will then awaken and restore to him. Then you may write about him and the sign in such a way that you give no details regarding him or the place, otherwise we would prejudice him in a worldly sense as the priesthood is already watching him, and this we will and shall not do.

[4] Until the next feast in Jerusalem I shall work many more signs

and teach a good deal in this region of the sea, which I like best, and you will have to record all the precepts in full.'

[5] **Matthew** now prepares for writing, but John is quite sad and says: 'But Lord, You my supreme love. Shall I not get any more to write?'

[6] **I** said: 'Do not be sad, My beloved brother. You will still get many things to write down. But I have destined you for the most important and most profound things.'

[7] **Says John**: 'But the sign You worked at Cana on the son of the royal officer does not seem to be greater and more important than what You did for the centurion outside Capernaum?'

[8] **I** said: 'If you think this, you are quite wrong, for the son of the royal officer represents the entire, extremely depraved world and how it is now given help from a distance through My teaching and My spiritual influence. The servant of the centurion, however, represents for the present just the palsied servant whom I healed and only then also some community or society in My name which because of all kinds of political considerations completely lacks activity according to My teaching in one or the other point and thereby gradually becomes inactive also in the other points. That is then also a palsy of the souls which can be helped only by a firm belief in My word.'

[9] See, My dear brother John, this constitutes a considerable difference between the two signs. The first one represents the entire world's condition of spiritual sickness, and I tell you, in an even more profound sense also of all infinity. The second sign, however, represents only that which I have just explained to you. Thus you now know what you have to describe and what Matthew.'

[10] But now the girl with Peter's other servants have prepared lunch and we therefore shall tuck into same and then in the afternoon help Peter to catch some good fish. But towards evening we shall have plenty to do.'

[11] We now partook of an ample meal, sufficiently plenteous for

the large company and then betook ourselves to sea, named also the sea of Galilee, catching in a few hours an enormous lot of the most choice fish, to the extent that these could hardly be accommodated in the fish tanks.

[12] This scared **Peter**, making him exclaim in a kind of pious daze: 'I beg You to depart from me O Lord, for I perceive myself too much a sinful man. You had already once scared me when, still unknown to me, You turned up from nowhere to find me fishing with my helpers. Already then I had recognized Your deity, but now I am getting even more scared, seeing only too clearly What and who basically You are. Then, as now, there was fishing all night without gain, so to speak, but upon Your Word and presence the nets were overstraining with the vast catch. This now truly scares me, for You are ...'

[13] **I** said: 'Be still and do not give Me away, because you know that 'one' among us. This one is and remains a betrayer.'

[14] Now Peter is quiet, getting on with stocking the fish. And it being evening, we betake ourselves home, where through Peter's healed daughter-in-law, an abundant dinner awaits us. All now are happy and in good spirits, and Peter starts up a song of praise, with the others responding in accord.

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