

Book 14

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 14 is translated from the German book VI chapters 30 to 129.*

1. THE POWER OF LIGHT



SAYS Philopold: “Lord, it so to speak begins to dawn on me, but my mind boggles when I realize Your immense wisdom! Nevertheless I ask You to continue.”

[2] I said: “This I shall do; but take care to comprehend it and imprint it on your soul.

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

[4] Now visualize the whole firmament bathed in sunlight. Could any mortal bear such a tremendous light even for a moment without being instantly destroyed and vaporized, like a drop of water on glowing metal? I tell you: The effect of the light and its indescribable heat would already be so great that even this whole earth would not fare better within a few moments, nor would hundreds of thousands more of such earths.

[5] Can you see the vast difference between the light of this lamp and a so widely expanded sunlight?

[6] Yet there are in the vast space of creation primordial central suns which are myriads of times greater than this sun of our day, although our sun is a million times greater than the whole earth. Such primordial central suns have a proportionately greater and stronger light, in whose closer proximity suns like ours would

also evaporate instantly, just like the drop of water on glowing metal.

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

[8] Since the divine light cannot ever be equaled in space and time, it clearly follows that the pure spiritual light of God, as well as the immeasurable living warmth of the love issuing from the light, cannot be contained within time and space but only outside of these two.

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

2. DIVINE AND HUMAN BEING OF THE LORD

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

this matter.”

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

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

[4] I am, therefore, always the sole precedent and archetype, hence the eternal object, and can never and nowhere put Myself into a subjective relationship to the created being.

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

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

[7] This is worked through My immeasurable love for the object and its equally immeasurable love for Me and, therefore, I and the Father are one love, one wisdom, one will, one life and one might, besides which there is and can be none other in the whole

eternal infinity.

[8] Therefore, I am present here both within time and space and outside of time and space.

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

3. THE DIVINE IN WHAT IS HUMAN

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

[2]] Let us examine this grain of wheat here only as a seed and therefrom see that the divine-spiritual, although it seems as if were subjective, is yet fundamentally present in this very same grain objectively and outside of time and space.

[3] Behold, this is a grain of wheat usually producing on one stalk 3 ears with some 30 grains each! If you place this grain into good soil, it must at the next harvest yield you 100 grains of the same kind and species as a reward for your effort. If you take these newly harvested 100 grains and again place them into a good soil, at the following harvest you will obviously obtain already 10,000 grains of the same kind. And again in a following year you will harvest 100 times 10,000 grains, meaning 1,000 times 1,000 grains which is already a respectable quantity of this cereal.

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

[5] You can extend this endless grain multiplication yourself for another 100,000 and more years and you will find that after only a few hundred years more than a thousand times thousand earths would by far not be enough to provide space for the immense quantity of grains. And see, this reproduction can be continued ad infinitum. Could that be possible unless in this one grain, as well as in all the other grains, there were already present this endless number through the indwelling divine-spiritual that is outside of time and space? Certainly not!

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

[7] This, then, as the pure spiritual in man and as godlikeness, is also outside of time and space; for if it were something temporal

and spatial, man could never recognize himself or God and would be completely incapable of any development, never attain to reason and intellect, never get an ever so hazy notion about God and, besides, could never recognize and love Him and subordinate his will to Him. He would then be merely the outer, dead shell of an egg, without a life within and, least of all, an eternal life outside of time and space.

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

4. HEAVEN AND HELL

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

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

[3] Says the Lord: “Look, on this chair on which you are sitting, heaven and hell can be firmly side by side here on earth. Yet in the realm of spirit they are separated by an immense chasm. –

And furthermore:

[4] Here, where I am now with you, is the uppermost heaven, meaning 'above', and here also the deepest and worst hell, meaning 'below'.

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

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

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

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

[9] Therefore, as man's innermost is constituted, so will be the

world in the beyond which he has created for himself out of himself and in and on which he will then live in either a good or a bad way.

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

[11] Look at those men whose pride fills them more and more with a burning lust for power. After they have miserably enslaved many millions of people through their tyranny, they gather still greater hordes of warriors, invade the realms of other kings and conquer them, taking their land, people and treasures. Once they have in this way conquered half a world and brought it great misery, they fancy in their pride to be equal with God, indeed even raise themselves above Him, let themselves be venerated and threaten anyone with the most dire punishment who would dare to worship another god only as a czar and bring sacrifices to him alone. We have a striking example of this in the Babylonian King *Ne bouch kadne zcar* ('There is no other God but I, the king') and now in the high priests, Pharisees and scribes who also fancy being the only gods, persecute Me and will one day even be allowed to kill this My body, but only for 3 days. For then I shall rise again out of My very own power, and only then will their judgment and their end come over them.

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

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

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

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

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

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

5. A GREAT CATCH OF FISH

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

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

[3] Kisjonah asked how many they had caught.

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

[5] I said to both the fishermen: "Just go out again one more time, and cast your nets; for the best time to fish is at the rising sun!"

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

[7] I said: "Just do what I said to you, and you will make a great catch!"

[8] They then rowed out and told this to the other fishermen. They shrugged their shoulders; but since they heard that Kisjonah wanted this to be so, they nonetheless threw their nets out and caught such a large number of the best and noblest fish that the nets almost began to tear, and it was quite a job for them to bring the great number of fish into the large fish containers.

Naturally the fishermen began to wonder about this greatly, since they never had such a huge catch before. Later it was well explained to them by Kisjonah who was the wonderful cause of this generous catch. And they all believed in My name, although several of the fishermen recognized Me as the son of the carpenter Joseph.

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

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

[11] And so the Passover festival came in sight, and many began to make preparations to go to Jerusalem for the celebrations.

[12] Kisjonah also asked Me whether I Myself would go up to Jerusalem.

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

[14] The Greek Jews said: "If You, oh Lord, nonetheless let Yourself be seen in the Temple and give a similar speech again, perhaps several clerics would once again be taken aback and believe in You like we do?"

[15] I said: "Oh, do not worry about that, for I will often enough teach in the Temple; but none of those present Pharisees, elders and scribes will be taken aback and repent so that he can be saved, but instead they will all only strive to lay hands on Me

and kill Me! And in addition it is not yet My time; therefore I know very well what I have to do.”

[16] Everyone was happy with this decision and had no further questions for Me in this respect.

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

6. JUDAS ISCARIOT IN THE HOUSE OF KISJONAH

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

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

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

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

more prosperous through your hard work?”

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

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

[7] Judas Iscariot said: “How can you then prove to me that I have lied?”

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

the presence of the Lord, in whom you, like all of us, claim to believe and hope!”

[9] Here our disciple became very embarrassed and did not know what he should say to Peter, since he felt very stung.

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

[11] Kisjonah however asked them who they were and from where they came from, who their father was and what he was called.

[12] But the children told him everything and gave no particularly good report about their father.

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

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

[15] At this Kisjonah said: “How long is it now since your father left you?”

[16] And the children said that it was already eight days since

they had seen their father.

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

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

[19] Thereupon the children became extremely glad and stayed in their rooms very calmly.

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

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

[22] Then I said: "Not yet! Eat and drink now, and in future do not lie any longer, otherwise something even worse will befall you!"

[23] Then Judas Iscariot remained and began to eat and drink again and everyone spoke with him in a very friendly manner

again, and Kisjonah promised him to care for the poor children, because they were quite innocent of his misfortune. However, he as their father was in some way responsible for theirs.

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

7. LEAVING KIS AND GOING TO THE INNKEEPER OF LAZARUS

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

[2] These words were taken deeply to heart by all the disciples.

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

[4] On the next day, a Thursday, still a good three weeks before the Passover, we took our leave from Kisjonah with the promise to visit him again soon. He immediately had one of his best ships prepared, which we boarded right after the morning meal and then left with a good wind. Kisjonah, Philopold and Mary, however, accompanied us over the sea to the shore of the Sea of Galilee at the place where the Jordan leaves it and then turns left towards the Dead Sea through a long valley bending sharply to

the east. From there one goes up a good and well-laid path to Jerusalem, of which path, of course, nothing more remains today, just like all the places at the Sea of Galilee, which has become a good third smaller nowadays.

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

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

[7] (The innkeeper) – “The Templers came here immediately and made every effort to get Lazarus’ workers over to their side; only the workers responded to the Templers with threats, if they would give them no rest. At this the Templers were taken aback and accused Lazarus of secretly inciting his workers against them, and thus made a proper complaint with the local Roman official. He called Lazarus to him and asked him about the true course of events and then listened to all the workers as well, and indeed each worker separately. But then it turned out that Lazarus along with all his workers were found innocent of any blame and the Templers were secretly warned to leave Lazarus, who was now a noble citizen of Rome, in peace with his servants, or else he would be forced to put a good number of soldiers at Lazarus’ disposal for his protection. This worked, and Lazarus was left in peace by the clerics for six full weeks

now. But whether they are inwardly particularly well inclined towards him, I doubt very much, although they are very friendly to his face and assure him that they had only brought the threatening case before the governor against his workers and not against him. And so Lazarus lives at least in appearance on good footing with the Templers.”

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

8. THE SAGES FROM PERSIA

[1] The innkeeper hurried into the kitchen and everything was already well prepared. It was served straight away, and we ate and drank very cheerfully.

[2] But the other guests, who had come as travelers partly from Galilee, Greece, Samaria, partly from other countries, to seek accommodation here for the night – because the innkeeper was known as a very reasonably priced man and also possessed a large accommodation building – learned that I, about whom they already heard so much, also resided in this inn. They therefore asked the innkeeper’s servants whether they could see

Me. Hence one of the servants came to us and passed this on to the innkeeper, who was discussing many a thing with us.

[3] But the innkeeper said to the servant: "I can say neither yes or no; for this Lord is the only Lord, and only what He desires can happen!"

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

[5] The innkeeper went into the room where the magicians were and told them that I allowed them to come to Me.

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

[7] I said to them straight away: "I am He, whom you all would like to get to know better; but now sit down with us and we will converse a little closer!"

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

[9] At this the magicians bowed and one magician said: "Master, this is our oldest and wisest, his name is Hahasvar (later Caspar = Protector of the stars), he will speak for us! He is already three times thirty years old. I, the speaker, am now only eighty and him beside me is seventy full years old, and in the stars it is written that each of us must live another thirty years

from now. My name is Meilizechiori (later Melchior = I have the vision or the knowledge to measure time), and the name of this my neighbor is Ou Li Tesar (later Balthasar = invoker or coercer of wills). The fourth among us is young and has no particular name, since he is still a scholar. Let our elder speak now.”

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

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

[12] We heard from old people that a child massacre had been ordered by the old, cruel Herod in Jerusalem because of that new-born king, whereby all boys of 1-12 years (should read 1 – 2 years) were killed with the sword; but the parents had taken flight to Egypt with the wonder boy at the right time and had thus escaped the cruelty of the wild prince. We however searched for several years in Egypt for the same child and king but could not find out the slightest.

[13] Only quite recently did we learn in Memphis, Egypt that a great miracle-worker had risen in Galilee, who had performed

signs and deeds that had never been heard of on this earth, and at the same time giving such extremely wise speeches, against which all the greatest wise men of the earth simply had to fade away into the dust. Many believed and therefore considered him to be apparently God Himself, because otherwise his deeds and actions would be quite inexplicable.

[14] Upon such news we came either here to Canaan or to the whole of the Jewish lands in order to meet such a most extraordinary person, and indeed for two reasons: firstly, to personally convince ourselves about all this, and secondly, in order to find out whether this man is not the same child born in Bethlehem.

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

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

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

9. ABILITIES OF THE THREE PERSIANS

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

[2] The oldest said: “Noble friend, in our land you can die five or seven times and as newly revived continue living. That is because of the air, the earth and its spirits there, the wonderful herbs and our powers, created from the secret forces of nature.

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

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

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

[6] But I also asked you all what sorts of arts and deeds you performed on your long travels, and what sort of use they were for you. You must also tell Me something about that, so that at least these disciples of Mine can gain something from you.

I then will tell you some details about Myself.”

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

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

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

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

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

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

[13] The second part is a purely mechanical one, whereby we also achieve certain effects through previously unknown machines, which likewise must put every lay man into the greatest amazement, because the cause of the effect is foreign and cannot be explained by anyone but us.

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

[15] But we are actually doctors as well and can heal many illnesses with certain secret means with the best conscience in the world, can drive out evil pests of all sorts, and all types of evil animals must flee before us or be controlled by us – with which ability of ours we have also served the people well. And now, great master, we have revealed all our arts before you. But now we ask you to also tell us some more details about yourself.”

10. THE GOOD PURPOSE DOES NOT JUSTIFY THE BAD MEANS

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

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

[3] And behold, this is how it is with all such false miracles! And even if they are accompanied by good, moral teaching for the good of mankind and declared to be divine effects, nonetheless they basically do not achieve anything good; for they awake in the minds of the people a coerced gullibility, from which arise all kinds of evil superstition and finally a fanatic hatred towards everyone believing something else. And if they finally get to the bottom of the deception by someone’s clear spirit however, and learn how the miracle that they

believed to be divine was actually a very natural one, they also let go of all the actually good lessons based on it, start to believe in nothing anymore and become tigers and hyenas towards their teachers and miracle-workers.

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

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

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

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

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

[9] And now I say to you all seriously that I am the same person whom you are seeking, and whom you honored even as a new-born child.

[10] But I also say to you all now, that I do not take any honor from man now or in the future, but instead there is One who is One with Me, who is the only One who honors Me, and His name is called: Love, Light, Truth and Life. He is the primordial

reason of all things and the eternal being and existence Himself, and everything that there is and exists, is and comes from Him. Do you now understand what is going on?"

11. THE INFLUENCE OF THE LIGHT SPIRITS AT THE SEA OF GALILEE

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

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

[3] The eldest said: "Also this we and our disciples will observe faithfully as well; for we see that you are right in everything and are truthful through and through. But now we would like to learn from you what the circumstances were with the spirits guiding us at the time of your wonderful birth; for we perceived quite well that they were not us and we were not them. But

when they controlled us we could not do what we wanted, but instead only what they wanted, and it seemed to us as if they were our own better self. Because at that time also we were very wise and only then got to know the inner natural forces and their uses; but when they left us, we were quite stupid again and could not understand at all how we had learnt the great secrets of the forces of nature. The better things we now know were given to us by those spirits which we also saw in visions. Well, what may be behind all this according to your wisdom?"

12. FEEDING THE 5,000

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

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

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

[4] I said: "I could indeed; but this is not the will of the Father, but instead they should act until their measure has become full. Only then will the great judgment come upon them; for they will thrust the sword into their bodies themselves through all their rising imperiousness which knows no bounds. In their

arrogance they will rise against the Romans, who will give them a complete death. I tell you: No stone will remain on another, and the descendants will no longer find the place where Jerusalem stood, and if they should find something, they will nonetheless not be able to orient themselves accordingly and will not be in a position to determine any place for certain. That will happen by the world because of the world. But it is not yet the time and I have not come to destroy anything, but instead only to erect what has been broken and to seek and to find what has been lost. And it is now better that I should go away from here for a time, so that both, I and you, have some rest; for they will soon search for Me here, but not find Me – and this will be good.”

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

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

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

[8] We then immediately went up the mountain to the place I indicated, where it was very peaceful and there was a lot of grass, which was very comfortable for our rest. There I sat down

with the disciples. But also the many people who had accompanied us came after us with the bread baskets that they had taken with them and camped around us. For it was already almost the Passover, the main festival of the Jews, and it was the tradition to take new, unsalted fish with them in their baskets, also fried fish, some eggs and lamb.

[9] I, however, stayed here for 5 days and we all had enough to eat and drink for 4 days, since there was also a good and fresh spring at our resting place. But when the supplies had been consumed by the fifth day, Peter drew My attention to the number of people which was growing almost by the day, and that they had nothing more to eat.

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

[11] And our disciple (Philip) sat up straight and answered Me: “Our whole cash now consists of 200 coins, and there will not be sufficient bread for this value for everyone to receive just a little for himself.”

[12] Another disciples, also not exactly the very strongest in faith, although he was a brother of Simon Peter, said: “Lord, there is a lad here who has 5 barley loaves and 2 fish in his basket, but what are they for so many?”

[13] I said: “Bring Me the boy and see that the people sit down in an ordered fashion!”

[14] Since there was much grass in this place, the men sat down, in number about 5,000, not counting wives and children. I then took the loaves, gave thanks to the Father and blessed them. Thereupon I gave the bread and fish to be distributed among those who had sat down, and remarked to all the disciples that they should give to everyone as much of the loaves as well as of

the fish as each wanted to be satiated. Then everyone ate and all were satiated.

[15] But since they could not eat everything, I again said to the disciples: “Go and gather up the leftover pieces so that nothing gets lost and spoiled!”

[16] Then the disciples took the largest baskets, went and gathered the leftover pieces of everything which had not been eaten, and filled 12 large baskets full from – let’s say – the 5 small barley loaves.

[17] Then the disciples said: “Truly, this time feeding the people exceeds the two previous times! But what should now be done with the 12 filled baskets?”

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

[19] Then the disciples gave the full baskets to the people and everyone took a portion and no one could complain that he had gone away short.

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

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

13. THE DISCIPLES SAIL OVER THE SEA TOWARDS CAPERNAUM

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

[2] And I told him: "You are meant above all to grasp the secret of the Kingdom of God particularly deeply, and so quickly pay attention: These people are the world, which has eaten up its whole supply of spiritual food. Only in one simple boy there was still a pure, unspoilt heart and some childlike faith, wherefore he had a supply of 5 loaves of barley bread and 2 fishes.

[3] The 5 loaves of bread signify that his 5 senses are still pure and unspoilt and, therefore, also his heart and his soul, which became instantly obvious by the fact that he very gladly did My bidding. Yet the 2 fishes, like the goodness of love and the truth of faith, or like the living warmth of love, like a fire and a living wisdom-light, indicated his childlike faith, his trust and his love. At the same time his singleness and personal insignificance demonstrated how weakly and how little the good and true out of the heavens is currently present among the worldly people.

[4] The 5 loaves still signify My teaching to men. It seems to be far from sufficient for all the people of the earth, but it will multiply like these loaves. Nevertheless, even the wisest who are taught and satiated by Me in spirit will have endless scope left to keep finding out more and ever deeper truths for the whole of eternity. For the 12 baskets correspond to the 12 tribes of Israel and they, in turn, to the unattainable divine perfection in everything, taken collectively.

[5] This, My dear John, is the corresponding significance of this sign, and the intention of these people to proclaim Me a worldly king is their evil and very corrupt worldly inclination, because they want to be a very mighty and feared nation and knock all

their imagined enemies over the head, and this would be diametrically opposed to the spirit of My teaching. And so I will quickly disappear. Yet you do what I told you to do.”

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

[7] Then John stepped forward and said: “You are indeed more than we are! Why then could you not stop Him yourselves? Stop the storm and the lightning! Command the waves of the sea when they threaten to swallow you up! And I, only a disciple, can tell you: It is easier and more effective for you to command stillness to the raging elements than to change the will of the Man of God! Let this be a lesson to you, and do not be of such a foolish mind! How did you want to make Him a vain worldly king over the Jews, He, whose spirit is an eternal lord over everything in heaven and on earth! You were able to clearly see that from the many signs that He performed before your eyes. He only needs to want, and it will be just as He desires. But He sees everything and His will reaches also this place, as well as endlessly further; therefore do not be foolish and be calm, so that nothing unpleasant will happen to you!”

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

whether he would come back again.

[9] But the disciples said: “What should we do other than to go back to our homeland towards Capernaum! There He indeed will come to us again, however and whenever He wants to.”

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

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

[12] As they were thinking this, a strong wind suddenly picked up and the sea began to throw up great waves.

[13] The sailors then said: “Pull down the sails completely and let everyone seize the oars strongly, otherwise we will have an accident if we do not reach the harbor soon!”

[14] Then everyone grabbed the oars. And when they had rowed

about 25 to 30 field-lengths, they saw Me coming on the very rough sea to their ship; but despite the fact that they had seen such a thing from Me once before in a similar situation, they were nonetheless seized by a great fear.

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

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

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

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

14. THE BREAD OF LIFE

[1] But the next day, when we went out into the open after breakfast in order to look around at what was there, we met a great number of people at the shore who had followed us in the night from Tiberias with great difficulties. But they were the same people who had stood yesterday evening on the other side of the sea on the banks and indeed observed that the disciples had sailed away alone over the sea without Me. And these

people now also saw that no other ship was there apart from their own recognizable ships and the one in which the disciples had sailed away alone, as well as that I did not enter the ship at its departure at all, and that My disciples had sailed away alone.

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

[3] And when they found Me after a long search, namely in a school in Capernaum, as will be later shown later, and now saw clearly that I must obviously have come across the sea from Tiberias to Capernaum, since I would have needed a good few days to make the long trip by land over the many mountains and valleys to get to Capernaum, they (those who had followed) asked Me and said: “Oh Rabbi, (Master) how did you get across the sea?”

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

[5] And so I said to the inquirers: “Truly, truly, I say to you all: You seek Me not because you saw the many signs which I have performed but because as hungry people on the mountain you ate of the loaves and were satiated. You therefore have called Me a great prophet out of thanks and finally wanted to even make Me your king, because you thought to yourselves: ‘Behold, he has sufficient power over our enemies, for whom

we have to work and in addition he can also always provide us with bread and we will then no longer have to work!’

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

[7] Then the inquirers said to Me: “Then tell us what we should do that we may effectuate the works of God? We are only people and not prophets and can only live according to the laws of Moses.”

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

[9] But I now want to tell you what the work of God is from now on. This is the work of God from now on, which can be effectuated by you thereby, that you believe in Me as in Him whom God prophesied through the prophets and now has sent to you all into this world!”

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

[11] At this I said to them: “Truly, truly! It is not Moses who has given you bread from true heaven, but only from the visible, earthly sky out of the air; but it is My Father in the true, spiritual heaven who now gives you the true bread out of Heaven through Me. For the bread of God is which comes down out of heaven in Me and gives life to the world!”

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

[13] Therefore, because they understood this only to be the bread that they had eaten on the mountain, they also said: “Lord and master, give us then this bread to eat evermore, and we will demand nothing further!”

[14] I then said: “What are you saying and what are you demanding? Have you then not understood what I was saying? I am the true bread of life! He who comes to Me shall not hunger and he who believes shall never thirst!”

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

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

15. THE FLESH AND THE BLOOD OF THE LORD

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

[2] Remember what I say to you: I am not like you of this world. For I have come down from heaven not to do My own will but the will of Him who sent Me.

[3] Then they asked and said: “What is then the will of he who sent you from heaven to us into this world?”

[4] I said: “For deaf ears it is hard to preach and for the blind it is difficult to write. And this is the will of Him who sent Me, that of all He has given Me, I lose nothing, but I bring it back and awaken it to life again on the youngest day.

[5] Then many said: “The man speaks strangely; it seems to us that he is crazy.”

[6] But others said: “Speak plainly and explain yourself clearly! What is it about the youngest day?”

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

[8] The people said once again: “So tell us then clearly what the will is of the Father!”

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

[10] At this the Jews began to grumble, particularly since I had said: ‘I am the bread of life that came down out of heaven.’

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

[12] I said to them: “Do not grumble among yourselves. I tell you all once again: No one can come to Me (recognize Me) unless the Father (the love from God and for God) who sent Me draws him; and I (My word and My teaching) will awaken him on the youngest day.

[13] It is even written in the prophets: ‘At that time which will come – and which is here now – they all will be taught by God!’ And therefore I say to you now: Who has learned it from the Father (God’s love), comes to Me (he will also recognize Me indeed).

[14] But I do not say that to you now as if any one of you has ever seen the Father except for Me, the One who is from God I have seen the Father. Therefore I say to you all despite your grumbling: Truly, truly, who believes in Me already has eternal life (thus My full resurrection on the youngest day) in himself. I Myself am truly the bread of life!

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

[16] Truly, I have come down from heaven as the living bread! Whoever eats from this bread (accepts the teaching in practice) will live in eternity! And behold, the bread which I will give is My flesh, which I will give for the human lives of this world!” (By this is to be understood the external, material clothing of

My word, within which the living, spiritual word is found like the living seed in its dead shell.)

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

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

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

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

[21] Now some of the Jews were even more incensed.

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

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

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

16. WHAT THE PEOPLE THINK ABOUT THE LORD'S WORDS

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

[2] Some said: "He cannot have meant the flesh and blood of his body."

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

[4] But the more moderate said again: "That is indeed true to begin with, but nonetheless we believe that something quite different is behind it all, and that he has perhaps only spoken so

intentionally in order to force our souls to think more actively and more deeply – and if we ask him for a closer explanation, perhaps he will give it to us?!”

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

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

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

[8] But since I noticed it by Myself that many disciples were also annoyed and grumbling among one another, I said to them: “How can that cause you to stumble?! Did I not say to one of My disciples that these people are not mature enough by far for the inner acceptance of the Kingdom of God?! But I have dealt them all a good blow now which will occupy them quite a lot and make them more mature in future. For I must first prepare

the people so that in the future they will be all the more capable of understanding the deeper secrets of the Kingdom of God all the easier.”

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

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

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

17. A TEST FOR THE LORD'S DISCIPLES

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

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

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

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

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

[6] As a result of this many then withdrew and no longer walked with Me, although later they thought quite hard about these My words. But since I did not say a word to any of those leaving, that he should stay and have patience, also those who stayed began to make very troubled faces and did not know what to do, – whether also they should leave or stay.

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

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

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

18. JUDAS ISCARIOT

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

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

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

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

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

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

[7] And because of his persuasive ability he was able to find a so-called legal angel everywhere, and it was difficult to argue

with him. But he went so far with his legal opinions that he even claimed that theft was justified in an emergency, like the Spartans and Cretans did, and blamed Moses for feeble-mindedness because he declared every theft to be a clear sin. But he did not consider that even the permitted, most necessary theft in time leads man to the greatest laziness and no one would work and save any longer, if he knew that, if he had any reserves, it would soon be betrayed and taken away by those in need. But if such a custom was allowed to the people, what would happen then to love for one's neighbor or the recognition of God?!

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

[9] That is now the character of this disciple, given here in order to thoroughly see the reason why this time I called him a devil; for secretly it annoyed him the most that I was giving such a speech in the synagogue, because of which so many were becoming annoyed and thus withdrawing from Me; since secretly he already made all kinds of speculations with them by himself and was thus secretly also the most annoyed. Yes, he even made a comment to Nathanael that I expressed Myself

quite sharply against the evil of annoyance in the house of Peter, but was now annoying thousands Myself until blue in the face, and how this could be connected to My teaching.

[10] Nathanael of course pointed out that I then had spoken mainly about the evil nuisance of small children.

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

19. THE INNKEEPER OF CAPERNAUM

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

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

[3] There were several with me who were very annoyed at this and also said that they had placed great hopes on You, but they were now disappointed in a very unpleasant way, and they also said that You would find very little inroads with the people in

this way with such Your teachings, despite Your highly miraculous signs. I allowed them to speak and said nothing to it. They then paid for their food, got into their ships and sailed away.

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

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

[6] I did the same when You began to speak very tangibly about Your flesh and blood, because they asked me how I understood it all. Well, I said: This is even clearer than the previous points and explains and confirms my previous opinion! Earthly speaking, is the earth not in a certain way a true body of God and all the nourishing waters its blood?! Where else does all this earthly daily bread come from then? And in a spiritual connection is God’s love to us unworthy people not the truest

earthly ground for us which carries us physically and spiritually, tolerates us and feeds us, and is the gift of reason and understanding and now His teaching not the truest and most living blood of God, which animates, strengthens and truly makes our souls, thirsting for truth, more alive?!

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

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

[9] They then became angry and left. Lord, have I done anything wrong in this?"

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

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

20. THE PATIENCE OF THE LORD WITH JUDAS ISCARIOT

[1] We now drank the wine and ate the bread with it; since we were about thirty two people and were in need of such an after strengthener.

[2] While still be cheerfully enjoying the after meal, one of the Greek Jews said: “Lord and Master! It would be indeed very suitable for this most extremely friendly innkeeper of ours to take the place of that disciple who constantly annoys You and to give the other, if he should come back again, the Roman Consilium abeundi. For as far as we have noticed, he seeks money worse than any templer, and all his senses are world and luxury. Besides this he possesses a very evil passion, and this consists of empty boasting and lies, and You and humanity are little served by such a disciple. But this innkeeper is truly gifted with a bright spirit of his own and understands even Your most secret speeches truly better than Your old disciples; therefore he would be a very eminent representative for him not present.”

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

[4] But as far as he who is absent is concerned, he may come whenever he wants – but he also can stay away if he wants to; for every man, good or evil, behaves towards Me in the spirit as towards the sun in the body. If he wants to be illuminated and warmed by the rays of the sun, he can do it – whether he is a good or an evil man, it will not be forbidden to him, but if he does not want to, he will not be forced to do so by God, which is

why it is also said: God allows His sun to shine on good and evil. And behold, thus it is also with Me in the living spiritual respect! Whoever wants to follow Me can do so, and I will not turn him away, even if he is the greatest sinner! For I came into this world only for the sake of the lost and poor in spirit; since the healthy do not need a doctor.

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

[6] The Greek Jews said: “Yes, Lord, we have understood that very well! Whatever You, oh Master, say and tell, is truly all truth, power and life! Oh, if only all people would see it like that!”

[7] I said: “That will probably never be completely the case in this world; but nonetheless there will be many who will see, act accordingly and reap eternal life.”

21. THE GOOD TASTING NOBLE FISH

[1] (The Lord) – “But now it will be about the time that we get ourselves ready to go fishing; for right now is the best time for this.”

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

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

[4] At this we left the room, took the tackle, which consisted of several large fishing nets, untied the boats, got into them and sailed about three lengths from the shore.

[5] Then I said: “Now throw out your nets, spread them out well, and the rowers should steer straight to the shore, and on the shore we will see whether the setting sun was an obstacle to our work!”

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

[7] “No,” said the innkeeper: “such a catch at this time of day belongs in the realms of the most unheard-of things! Oh Master, if You lived and ate in my house with ten times as many disciples for a full ten years, I could never repay You for this gain that You have given me today with this catch! Behold, my great and well-built house along with the many and purposeful farm buildings and everything that is within – even with all the fields, pastures, forests, ranges and vineyards – does not have

the same value by far as this almost countless many and great noble fish, which otherwise are caught here only in the winter season and only rarely here and there. If one can catch ten in the very best case, then one is in any case a rich man; for fish of this sort are greedily bought up by the Romans and Greeks at a hundred silver shillings a piece, salted and sold at the courts of kings certainly for around three hundred silver shillings. If it pleases You, oh Master, I would send my servants into the city with some pieces to the Greeks and Romans and you will all be convinced of how much money they will come back with!”

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

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

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

[11] But the servants said that they had obtained a secret from a foreign fisherman of how to catch such fish even outside the winter season, and the fish were the truest witnesses that the secret was working. They then were not questioned any further

and soon brought the innkeeper a large quantity of money as payment for the fish, so that he hardly found enough containers to hold all the money and keep it safe.

[12] In the meantime our evening meal was also ready and we sat down at the large table.

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

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

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

[16] At this they all dived in eagerly and ate and drank with great desire and became full of good and cheerful things.

[17] A Greek Jew said while enjoying the fish: “In Kis at Kisjonah’s house we also ate noble fish which were very good; but they cannot be compared with these fish at all, although it is the same sea and water here, isn’t it?!”

[18] I said: “Certainly yes – but not the same reason! This type of fish is rare and only are found in this area. But they are mostly at home only in the deep areas where they find their

food, which consists of a sort of deep-sea plants. But the plants are only found here, namely over a stretch of a thousand acres of land; beyond the bottom of the sea is barren and these fish do not live there. – But now let us eat and drink!”

22. ABOUT FASTING AND DOING PENANCE

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

[2] When I became aware of this, I said: “The body has its requirements, and likewise the spirit; we now owe it to our limbs to give them a proper strengthening, and then we will not forget about the spirit.

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

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

[5] Similar also all those hypocrites who fast and repent in sackcloth and make considerable sacrifices to the temple for their sins, so that the people might consider them justified and

praise them, however, they scorn everybody else, despise him as an alleged sinner and avoid him already from a distance because they did not see him fast, repent in sackcloth and have sacrifice to the temple.

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

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

[8] But I will give you here a parable of how human self-righteousness should be created in its purity and as the only valid way before God. And thus listen!

[9] Two people went up into the Temple, one is a rich but otherwise strictly law abiding Jew and the other a tax-collector. When the Jew came into the temple, he stood in front of the altar and said loudly: ‘O God, I thank You in front of Your altar that I am not like many others! Since You, o Lord, has given me a good and firm will and also all the other earthly goods, by which means it was possible for me to fully fulfill Your commandments, and how good does my soul feel now, to stand fully righteous before you at the end of my days!’ After still presenting many of his righteous and lawfully good action to God, he placed a rich offering on the altar and left the temple, in the highest degree content with himself and the best conscience of the world. When coming home his family was not exactly happy to see him because of his strict house rules, since his pure conscience, his strict sense of order and his legal justness spotted nothing but numerous sins and mistakes in them.

[10] But our sinning tax-collector went to the Temple quite penitent in himself, remained standing at the back, and did not

even dare to raise his eyes to the altar, in that he said to himself: ‘Oh Lord, You all-just, all-holy and almighty God, I am too great a sinner and thus not even worthy to raise up my eyes to Your sanctuary; but nonetheless be merciful and compassionate to me!

[11] Well, what do you think, which of the two people went home from the Temple justified?”

[12] The Greek Jews looked at one another and did not really know what answer they should give to Me; for in their eyes no one could be more justified than the Jew who fulfilled the law down to the last dot. The sinning tax-collector could not, according to their judgment, leave the Temple more justified than this particular Jew!

[13] But I said to them: “You are mistaken in your judgment! The Jew did not leave the Temple justified by any means; for he praised himself loudly before all the people, attracted all eyes, ears, praise and wonder to himself and thus in this way rewarded himself. But is such pride not also an even quite evil type of arrogance?! Its fruits are in the end hate and contempt and a constant persecution of all those who are not recognized or judged by him to be of equals. Is such a person then justified before God? Oh, not at all! He still has a long way to go before getting there!

[14] But the tax-gatherer is justified before God; for he is full of humility and considers himself to be much worse than other people. He hates and despises no one and is glad that he is not even more despised than is already the case. Well, what do you all say? Have I judged correctly?”

[15] Now all of them said: “Oh Lord, You alone are right in all things, and we all are dark and sinful people! Our judgments are thus no different to what we are ourselves. Oh, that was a perfectly truest parable; for we often had the opportunity to observe such righteousness who knew how to present themselves as purely as the sun, and one could also not say that they had canted in the Temple, since they just too conscientiously observed all the laws. But because of this they

were nonetheless quite unbearable people; for they did not observe the law because they had recognized the will and the ordinance of God in it, but instead only as if the law was their own work and that they as strict law abiding people could criticize even more abundantly and successfully the mistakes and vices of their family members and servants and admonish them. Since we have been able to make many such observations, we now see all the more the fullest truth of Your parable and thank You, oh Lord, for this very most truthful lesson.”

[16] I said: “Well then, do not be fainthearted, and eat and drink if you have the desire to do it! I Myself will take some more of this fish.”

[17] At this they all took of the fish and also allowed themselves to enjoy the wine.

23. TEMPTATIONS AND WEAKNESSES

[1] When we all had eaten and drunk sufficiently, the innkeeper asked Me whether we wanted to take some rest, since it was already quite late in the night.

[2] But I said: “Whoever is compelled to rest should go and rest; but I am not compelled to do it, and thus I will not take any rest now. In addition it is not at all good for the body to go to sleep immediately after a meal; therefore we will remain awake for another couple of hours. But whoever is compelled to rest may also do so!”

[3] Everyone said: “No, no, oh Lord, we will remain awake with You until morning if You so desire! For we know only too well that with You everything has an innermost inexplicable significance, and so there is certainly something behind it, and so we will remain awake!”

[4] I said: “You are right; stay awake and ensure that none of you fall into temptation!”

[5] My old disciples asked Me: “Lord, at Your side what should be capable of leading us into temptation?! For indeed we have

experienced many a thing at Your side, and it has led us very little into any sudden temptation.”

[6] I said: “Oh, do not pride yourself in that; for the spirit of temptation goes about like a hungry roaring lion and seeks to consume people! You cannot be awake enough and pay enough attention to every gust of wind of incitement, however gentle! If such an incitement brings a man even a hair’s breadth to the side in his mind, he already will have to use great force of will to get back to his original standpoint. All of you, remember this well; for as long as a person lives in this world, thinks, desires and acts, his flesh weighs more heavily than his soul.”

[7] Philip said: “That is indeed very true, and I have perceived that all quite well in myself; but in these advanced years of mine no temptation has any effect on me any longer. I have only one mistake, and that consists of a sort of weakness of faith that appears from time to time, that is, basically I believe everything of course that come from Your mouth, oh Lord – but when now and then my mind does not immediately understands everything, then my faith also becomes weak, and I immediately fall into all sorts of dubious questions, at which no bright answer sinks into my soul from somewhere and soon after I begin to have small doubts. That is the only temptation that still creeps over me from time to time. You, oh Lord, could indeed free me from that however, and thereby would make me into the happiest person!”

[8] “If I did that through My inner power, you would no longer be a free man, you would fall into great lethargy and would thereby soon be at the end of practicing the ever-higher gain of the true life force of your soul.

[9] Therefore everyone should carry his burden willingly and practice himself continuously in all good things of inner life! At the right time his measure of life will become full and only then will he have a true and indestructible joy about the very bread which he has attained through the sweat of his brow.

[10] Imagine a very effete person who from the cradle on has never been forced to take part in any activity. He ate and drank

the best meals, out of necessity learnt only to speak and never carried apart from his clothes any burden. If such a person then has to carry a load of only a few pounds for any distance, he will hardly be in a position to do that, because he never practiced his physical strength in the least. But if he then nonetheless begins to practice his bodily strength through a gradually increasing activity, within a few years he will be able to lift greater loads with ease and carry them along. But would he achieve a higher bodily strength if he always allowed other people to lift and carry loads for him?!

[11] And behold, it is just the same with you and your think strength! You have exercised it too little since your childhood, but only now in your later years you began to exercise a little more, and therefore you should not be surprised if you do not understand and perceive some matters as fast as some others.

[12] But I am a just teacher and leader and do not carry My disciples over still so craggy and rugged roads and footpaths in My arms, but instead I allow them to walk themselves, so that in future they will become strong to walk without injury any still so difficult path.

[13] However if a too great obstacle gets into someone's way, I indeed will give him a light and the strength to safely master even such a great obstacle. But above all every person should do as much as lies within his powers; whatever is beyond, will be given to him at the right time. – Have you now understood that well?"

[14] Philip said: "Yes Lord, I have understood that very well, and I will make every conceivable effort to become as strong as ever possible in my thinking and belief!"

24. THE DESTINY OF THE CREATURES

[1] At this the innkeeper said: “I also know in myself such a person and now I know also what I have to do. I do not want to speak of all the prophets and about Solomon’s Song of Songs – all of which I have until now understood very little or none at all; but I have often thought while reading through such wise men of antiquity that they train people very much in thought by their mystical language and thus positively force them into an ever deeper soul-searching, and I find that very good. Once one has then gone right into himself, then one little light comes after the other, and one then becomes clear about quite a few things which previously seemed an unraveled mystery. But as I said, I am not speaking here about the incomprehensibility of the Scriptures of the old wise men and seers, but instead about quite natural things.

[2] So for example, the true destination of any creature on this earth, and that brings us immediately to these noble fish. They are rare and even quite lively and lively animals of the water. It was man who first thought to catch them, driven by his hunger, and to eat them. Well, is this their true destination, to be caught by man, killed and then eaten as quite a delicacy?! If this is their true determination, I then do not know what their determination was when man had not yet thought to catch, kill and then eat them cooked.

[3] I have thousands of similar questions, and the more I think about them, the more confused I become and distance myself from the light only ever more, instead of coming nearer to it, and with such investigations and pondering I can never really become clear about the certainly very wise intention of the Creator with this and countless many other creatures. Such would not really be necessary for man; for the creatures are already here, and the good and highly wise Creator will surely know why He created them.

[4] But man is and remains a thinker and cannot reach any peace once he has become awake in his thoughts. And it is the

same with me! Even if I know that all such vain thinking is useless for nothing, nonetheless I continue to keep thinking on and on and so I would like to receive true healing from You for this; for such thinking is becoming very annoying to me, and I would give anything if I could be freed forever from it.”

[5] I said: “Yes, My dear friend, with this it is indeed quite hard to help you; for I would have to speak with you for a long time in order to reveal to you the true purpose of the existence of all the many types of creatures. Only in general I can say to you this much, that everything that is visible and tangible for man is spirit under judgment and has the determination to finally cross over into a free and independent life after a long row of all sorts of forms.

[6] But the forms already begin right from stone through all the mineral kingdom going up to the plant kingdom, through the whole plant kingdom to the animal kingdom and through this to man and are containers to take in life from God.

[7] Every form corresponds to a certain intelligence. The simpler the form, the simpler and lesser is its indwelling intelligence. But the more developed and complex a form, the more intelligence you will find in it.

[8] Take for instance a naked earthworm and you will easily see from its activity that its very limited life intelligence is quite in conformity with its form; whereas, if you look at the already quite complicated form of a bee, and by that you will find the much higher intelligence in the life form of this little animal. And so it increases up to man.

[9] Since these forms are only temporary receptacles and bearers of a more and more consolidating and constantly increasing intelligent life, and since this continually ascending life also according to measure and relation of greater unification of earlier simpler life-intelligences, leaves the earlier forms, it is certainly unimportant what happens in future to the lifeless form, which has been nothing else but an organic-mechanical, properly furnished shell for the purpose of the indwelling life intelligence. It does not make any difference to the great plan of

the Creator whether these fishes are eaten by us or by other animals, and the ultimate purpose of life will nevertheless be unavoidably attained.

[10] It is well known that the lifeless shells still contain some nutriment, and by the mutual devouring of the lifeless forms also what is nobler passes into another life, and so you see here on this earth through the whole large chain of created beings a continuous struggle and an interchange of life up to man.

[11] Even man's outer form, meaning his body, is of value only as long as it is occupied by the soul which alone is alive. Once the soul has matured, it leaves this body forever and the body is consumed. It then does not matter by whom or by what. Whatever substantial the body still possesses which belongs to the soul, is given back to the soul. Everything else passes as nourishment into a thousand other created life forms. There you have in a nutshell a thorough description of everything that worried you so much in vain. – Do you now understand this?"

25. RESURRECTION OF THE BODY

[1] Said the innkeeper: "Yes, I now pretty much understand it, although I must admit that this subject is something new to me and in a way unheard of. So one can forget about the final rise of the flesh in which all Jews firmly believe. That is why they bury the corpses at certain cemeteries and are of belief that they will be awakened by the angels on Judgment Day and will be reunified with their souls. What You are teaching will hardly be believed by the Jews. I do believe it because you, o Lord, told us so and explained it thoroughly. But if somebody else had explained it to me I would scarcely believe him because that diverts too mightily from the current belief. And still I have to openly admit that, according to experience things cannot be otherwise. What are you old and new disciples saying to this?"

[2] Said one of the Greek Jews: "As far as we are concerned, we are entirely of your opinion. We, too, do see the truth of what has been said, but also the difficulty of presenting this new

teaching as comprehensible and true to the people of our time.”

[3] I said: "I did not give you this teaching so that you should pass it on to the Jews. If you want to teach it to somebody else, you may do so anyway, but it does not matter at present whether or not he believes it. Later on My true followers will in any case be led into all truth and wisdom by My Spirit which will be poured out over them.

[4] It can be easily comprehended that the physical body, once it is dead, cannot ever rise and be revived in all its parts. Should this be the case, on the said Judgment Day, all the parts cast off by the body during the whole, sometimes rather long, life would also have to be raised and revived, such as the hair, the nails, the lost teeth and all the coarser skin particles lost through washing, likewise the drops of blood and sweat shed under sad circumstances and many another thing the body has shed in the course of time. Now imagine a human form revived with all this on Judgment Day, how ridiculous it would look!

[5] Man at different times has a different body. For instance, the body of an infant is different from the body of a boy; that of a youth is again different; that of a man is different and again, that of an old man is completely different. Well, assuming that the human bodies will be completely revived on some Judgment Day, the question must arise whether all the physical forms from childhood to old age collectively, or one after another, or even one only, shall be revived.

[6] Another important question arises, namely: with the Romans and Greeks, the Egyptians and many other nations of this earth the corpses are burnt until they are reduced to ashes. In other places they are cast into the sea, devoured by sea monsters and so become part of their bodies. Once such a sea monster dies, it is in turn eaten by other animals of the sea. What is supposed to be revived of these bodies on Judgment Day? Through burning the greatest part of the body has been reduced to smoke and vapor and has been united with the air, and the flesh of the bodies cast into the sea has, with everything else, become part of the sea creature and has, therefore, passed into a wholly

different being. Who, then, is supposed to sort out and reassemble the formerly human body-constituents from the innumerable animal bodies, from the water, the air, the minerals and the plants and worms?

[7] Even granted God could do this, the question still remains how this would benefit a free soul. Truly, every soul once relieved of its heavy body would be extremely unhappy if it had again to enter a heavy body – and this for all eternity!

[8] Besides, this would be forever irreconcilable with the eternal order of God, because God Himself is a pure Spirit and men are also exclusively destined to finally become godlike pure spirits forever. What shall the bodies then benefit them?

[9] Yes, men will also have bodies there, yet not physical, coarse, material ones but completely new, spiritual bodies arising from the good works they have done here on earth in compliance with My teaching now given you.

[10] If this is so, how can anyone think that by the resurrection of the flesh the future restoration to life of these material bodies is to be understood? The resurrection of the flesh are only the soul's good works for the benefit of the fellowmen while in this flesh, which alone give the soul true, eternal life.

[11] Therefore, whoever listens to My teaching, believes in Me and acts accordingly, him I shall Myself raise on his Judgment Day, which occurs immediately after the soul's exit from this body. The time of transformation will be so short that no one will notice it, for the transformation will take place swiftly and instantly.

[12] I now think that also this matter should be quite clear to you. If anybody still has a question or has some doubt, he should speak!"

26. SICKNESS AND EARLY DEATH

[1] Says a Greek Jew: “Lord and Master, this is now quite clear to us, but there is still something for which I have no true explanation. Why do so many children have to die at the most tender age while still undeveloped, and why must physical death almost always be preceded by a bad illness which weakens and kills the body? Once a man is mature, he could as a soul leave the body easily and painlessly, and children should never die before reaching a certain maturity. However, what happens all the time is this: Children die at any age, and the bad diseases are always there and are a continual plague for men. O Lord and Master, why must that be so on this earth?”

[2] I said: “This need not be so at all and was not the case in the deep past, for do you ever read in a chronicle of bad illnesses amongst the men who were devoted to God and living according to His commandments!? They all lived to a ripe old age and their passing was a gentle, painless going to sleep. Also, no child ever died, for it was begotten by very healthy parents and nourished and raised according to sound and simple natural principles.

[3] Only later, when arrogance and with it a whole legion of the grossest sins against God's commandments and laws of nature gained entrance among people, did all sorts of bad ailments occur among them through their own fault. The thus weakened people could then no longer beget healthy children. Such children, already crippled from the womb, gradually became prone to more and more attacks from all kinds of diseases and began to die at all ages.

[4] Because this is now happening you must not think that God had ordained this for men for some inexplicable, secret reason. He allowed it, firstly, so that the people be prevented from too much sinning through their ailments and, secondly, that they through their painful suffering distance themselves from the world, go into themselves, recognize their sins, detest them and in patient submission to God's will attain eternal bliss.

[5] This is also the case with children. What is on this earth to become of a child that is physically completely stunted, particularly if the parents have already been born in sin? Who will educate them and who heal them from their ailments? Is it not better to take them away from this world so that they can be raised by the angels in the specially created realm of children?

[6] I tell you: God knows about everything and He cares for everything! However, since most men nowadays no longer know about God and His existence, how can they be expected to know what God does and what He ordains for their possible redemption?

[7] If God had not allowed the corresponding ailments to follow the sins of men, more than half of mankind would totally perish and the earth would turn into a complete hell and had to be destroyed, its dead wreckage wandering about in endless space, as this visible space of stars and worlds can testify with similar examples, about which My disciples can tell you more. – And now I ask you how you have understood this?”

[8] Say the Greek Jews: “Yes, Lord and Master, now also this matter is clear to us, and we can no longer be upset at all, although we have been very ill quite a few times and probably in the end will be dispatched from this world into the next through some bad illness, for throughout our lives we have very often and badly sinned. But now we would like to hear from You one more thing, namely, what sins cause the most and worst diseases to come into this world, for there must be differences also in this.”

27. THE GREATEST CAUSE OF DISEASE

[1] I said: “Of all vices the most evil is prostitution, fornication and all kinds and variations of lewdness. It is, however, idleness, disdainfulness and haughtiness which induce the people to this vice. Because haughtiness does not respect anything; but looks for all available means to satisfy its carnal passions.

[2] If then such a man begets children, what miserable and with many ailments afflicted people thereby enter this world! This sin is, therefore, a main source of the worst afflictions in this world.

[3] However, there are also gluttony and revelry, anger and various resentments, vices through which all sorts of ailments develop in men, tormenting them in the most miserable manner.

[4] Did I not say, after I had healed him, to the sick man in Jerusalem who had waited a full 38 years at the pool Bethesda to be healed: ‘Go and sin no more, lest you suffer something worse?’ His bad gout was, therefore, also an outcome of his many previous sins. And this applies to nearly all those who were healed by Me. Had they never fallen ill through their many sins, their souls would have perished. Only a rather serious and painful illness sobered them up and showed them how the world rewards those who worship it. Through their illness they lost their love for the world and longed to be soon set free from it. Thereby their soul became freer and the healing of their body occurred also at the right time.

[5] Apart from these main causes responsible for most illnesses of men, who are anyway weakened from birth, there are still others, through which man in his weakness can fall quite severely ill, but I emphasize it again: This can happen only to the one already weakened from birth. I will briefly summarize the reasons for you.

[6] There is, firstly, the ingestion of bad, impure and poorly, not freshly prepared food and also of bad drinks, then the eating of all sorts of unripe fruit. Also, many have the bad habit of

cooling themselves down too quickly when hot. Again others, unaware of their inherited weakness, expose themselves to all kinds of dangers, thereby either perishing or suffering lifelong damage.

[7] Well, this is not God's fault, so much the less since He gave man intelligence, free will and the best laws of life.

[8] Against man's indolence there is no means other than all sorts of allowed calamities, which must necessarily follow the non-compliance with the divine will. These will wake up man's soul which is fast asleep in its flesh and show it the unfortunate outcome of its indolence, and it will then become more careful, wiser, more active and resigned to the recognized divine will. Thus, the various ailments now afflicting men are also of decisive advantage.

[9] Of course, they are also a kind of judgment coercing the soul towards the good. Yet the soul does thereby not lose its free will entirely, and it can better itself considerably during or after an illness, although it will have to accomplish its further perfection in the beyond.

[10] There are also sick people who have entered this world sick from the womb because of the sins of their parents or ancestors. The souls of these sick people are mostly from above and merely undergo a temporary life-trial on this earth. These are anyway well cared for in the beyond in the realm of spirits, and whoever cares for them in love and patience, will be invited by them with the same love and patience into their heavenly abodes in the beyond.

[11] I have thereby given you a full light also on this. Yet once the spirit will be fully awoken within you, it will lead you into all wisdom also in this. – Do you also understand this now?"

[12] They all said: "Lord and Master, we now understand that perfectly and thank You once again for this great light! For because we as future teachers have a lot to do with all sorts of ill people, it is thus very necessary to be able to give them faith, courage and all patience through such pictures, in order to cause an alleviation of their suffering, where necessary and possible;

for whoever suffers patiently, obviously suffers less than he who suffers with all impatience. And therefore we call this present teaching of Yours a very appropriate one; for no one needs a true comfort more than someone who is suffering, and we consider it to be a very particularly good deed if one helps a suffering man spiritually and physically. Are we right or not?"

[13] I said: "Of course; for love for one's neighbor must only grab him under the arms who needs it, and this has value before God. Therefore I say to you all as well: If anyone gives a meal and invites his rich neighbors and friends, he did not sin by this at all, but in heaven he will not have to expect a reward either, because he can be rewarded by his friends for it here. Therefore invite the poor as guests, and it will be rewarded in heaven; for the poor cannot reward you for it here!

[14] It is the same with those who lend a lot of money for interest and after a certain time receive the capital back again. They do not commit a sin as long they do no extortion, but in heaven they will have no interest to collect, but blessed is he who lends money to the poor in their need without any interest and without any repayment of the capital. Therefore helping the poor of all types in every good way possible is the true work of love for one's neighbor.

[15] For this evening we have done enough, and so we will now go to rest. The morrow will bring us something else."

[16] Upon these My words everybody retired, and they all thanked Me again for the teachings given.

28. THE FLOOD

[1] In the morning of the after-Sabbath we rose early and I went outdoors with some disciples, as I used to almost everywhere. It was a serene and fine spring morning and it was surprising that the sea carried such high waves in the calm.

[2] The innkeeper, who soon joined us, asked Me in great amazement about the cause of this mighty movement of the water, since no trace of a wind could be detected anywhere.

[3] I said to him: "Believe that I have been given all power in heaven and on earth and that, therefore, the water is moving so mightily because I want it this way. However, for this I have a reason, of which you can convince yourself later."

[4] Said the innkeeper: "Lord, I know quite well and clearly that all the forces and powers of nature are under Your control; but it is new to me that there is a secret reason of Yours for the agitation of the sea, particularly at this fair morning hour. The waves keep increasing in strength and height! It might be necessary for me to secure both the ships and the fish containers better, lest a real damage occur."

[5] I said: "Leave it as it is, for neither your ships nor your fish will meet with any calamity. But those who are now at sea and carry evil intentions will not feel very comfortable. Although they shall not be destroyed by the waves, their evil wantonness will be dampened down as soon as they reach the shore under enormous difficulties."

[6] Asked the innkeeper: "Who might be the evil men, and what is their intention?"

[7] I said: "You know that last year I was in Jerusalem during the feast of tabernacles teaching the people in the temple about My mission, after first healing the man at the pool Bethesda who had been sick for 38 years, and later many more around Jerusalem and Bethlehem. The Templers must have heard that many people began to believe and that many followed Me around. So they have again decided in their wrath to persecute Me, seize Me and instantly kill Me. Therefore, they are making

an attempt on My life. However, since My time has not yet come, I am preparing an obstacle so that they cannot reach Me and seize and kill Me instantly. And therein lies the reason for the great and strong movement of the sea. – Do you now understand?"

[8] Said the innkeeper: "Oh yes, if that is so, the sea can rage even more! A mighty gale should be added, so that the villains may feel how God can reward their evil effort."

[9] I said: "Oh, since their ship is built to withstand a storm, a gale is all they need because it would soon land them safely ashore. But this windless spring tide drives them completely to despair, for no amount of rowing will move them because each wave throws the ship back to where it was, similar to a climber who wants to reach the top of a mountain over pebbles. At each step they give way and the climber slides back to where he was before. Therefore, this kind of water movement is for My pursuers the best and most expedient. However, let us now forget this and see what our morning meal is doing."

[10] Said the innkeeper: "Lord, it should be ready by now, but I told the servants to call us as soon as everything is ready, and look, there is one coming from the house to summon us to the morning meal, and thus let us go."

[11] I said: "You are mistaken, he only wants to tell us that the disciples asked about Me and wanted to know where I went. For a minor dispute has arisen amongst them and they want Me to act immediately as an arbitrator. But we will let them do some discussing; later there will be plenty of time to guide them all on the right path."

[12] Said the innkeeper: "What might the dispute be about?"

[13] I said: "My few old disciples remaining in the house were asked by the 20 new disciples about the possible cause of this strong agitation of the sea, and the old disciples declared that this agitation unaided by a wind could only have been miraculously caused by Me for some secret reason. However, the new disciples did not accept this and said: 'We know that all happening and coming into being depends solely on God the

Lord. Notwithstanding this fact He has ordained in nature secret forces out of His order, justice and wisdom working according to His will. Of course, He first stirs up the forces through His will. Then the ordained forces act directly and God only indirectly through them. God has originally ordained all heavy objects to fall, but the thus ordained force drives its own body weight to fall by itself. Thus, God originally made water heavy and liquid. This quality imparted by Him is that very same secret force of the water that impels it to flow incessantly down from the height, without the need for God to actively and bodily move the water along in the creeks, rivers and streams. So it will be with this agitation of the sea which is not caused by a wind; only it is more peculiar on account of the complete calm than one caused by a strong and mighty gale.’ This is why they asked the much more experienced disciples through what secret force God might have created this agitation of the sea.

[14] Yet the old disciples maintain adamantly that this agitation is not caused indirectly, but quite directly through the power of My will. Now, since both the new and the old disciples are right in their own way, they need Me as an arbiter to decide. Therefore, we will go to them and unite them in justice and truth.”

[15] Thereupon we went without delay into the house which was anyway only about a thousand paces distant.

[16] When we entered the house, all the disciples greeted Me and immediately voiced their problem.

[17] But I looked at them all in a friendly manner and said: “You quarrel about the value of a flock of lamb’s wool. The new disciples are right, but so are also the old disciples; because, in general the new disciples are right, but in this particular instance the old disciples. For this agitation of the sea which appears so strange to you is not worked by an indirect force, but directly by My will.

[18] So that you may understand this even better, look out onto the sea which is now throughout in a strong agitation. I shall now command a small section close to the shore here to be

completely calm, and you will then have to admit that the divine will is capable of working also directly.”

[19] I then calmed through the force of My will a section of the sea measuring 200 acres, so much so that it became as smooth as a mirror, whereas outside of this mirror the sea was raging even worse than before. When the new disciples beheld this, they fell down before Me and wanted to worship Me.

[20] However, I told them: "Just don't do this! For I did not come into this world for the people to honor and worship Me, but only that I may show them the roads of truth and life and help all those who suffer and are troubled and are carrying all kinds of heavy burdens.

[21] If you want to truly worship God, Who is in Himself a most pure spirit, you must worship Him through love in your hearts also in spirit and in truth, namely, by actually carrying out good works. For truly, what you do to the poor out of love for God you do to God. The true worship of God consists only in that you believe in Me, namely, that I have come to you sent by God. All empty lip-prayer is an abomination before God and completely worthless. Whoever worships God with his mouth while his heart is cold and uninvolved turns God into an idol and thereby commits true spiritual harlotry. This was said by a prophet: ‘Behold, these people worship Me with the mouth, but their hearts are far from Me.’

[22] Verily, I tell you: Unless the heart worships God actively through true and pure, selfless love, all prayer becomes an empty, idle sound that fades away in the air and dies completely. I am now your Master, and you are My disciples. Believe what I tell you and do what I bid you to do and follow Me. We do not need anything more between us.”

[23] Following this the new disciples no longer worshipped Me, and we went to our well-prepared morning meal, which tasted quite well.

29. PETER AND THE RICH CITIZEN OF CAPERNAUM

[1] Little was said during the meal, but all the more so after the meal; for soon a number of guests came from the city, partly to see the angry sea, but partly also to partake of a good breakfast of fish; for our innkeeper had namely a good reputation in the whole city in this respect. It was not easy to avoid coming into contact with these guests, and so many asked whether I was not also present; for they saw several of My disciples who were well known to them and thus came to the conclusion that I would also not be far away from them.

[2] A very eminent man from Capernaum whom Simon Peter knew well called him over and said: “Dear friend! You know that I have always taken fish from you and have supported your house as far as I could; however, it has been more than a year since you and several very good and solid people traveled around with the Nazarene prophet for nothing at all and thereby have drawn a number of enemies among the Jews onto you. At the same time you are all neglecting your households and your families, and according to the Law of Moses that cannot be pleasing to God! It is indeed true that the Nazarene has in the meantime performed very extraordinary signs and one is almost tempted to consider him to be a prophet anointed by God; but when one hears him speaking, then one does not know whether he is lacking something in the brain or whether he is not intentionally speaking nonsense so that no man can listen to, like for example yesterday in the synagogue. We were generally keen to see what he would say, since otherwise one has experienced many a thing already from his truly extraordinary capabilities and had heard several things from very trustworthy eye-witnesses; in itself his speech yesterday was indeed such a brainless thing that everyone had to become annoyed at it! Truly, if you all do not learn anything better from him, then you are very much to be regretted for your own sakes and the sakes of your families! Am I right or not?”

[3] Somewhat annoyed, Peter said: “Friend, if you want to make a valid judgment about our Master, you must get to know Him better like I do! I have now been around him constantly for over a year and know significantly more than you could ever know. I also have not been falling on my head, I know the Scriptures and can therefore judge many a thing very thoroughly; but I have never heard a word from His mouth in which the deepest, divine wisdom did not shine through as bright as the sun. Even yesterday’s speech was full of the innermost divine life and spirit. He can truly do nothing to help the fact that it was understood by only few! If He reveals Himself clearly and finally says who He actually is, and no one believes Him, how can His speech from yesterday ever possibly be understood by such hard disbelief?!

[4] Just look out! The sea, how it swells and rages like never before! And look also at this significant stretch of near-shore area, how it is as calm as a mirror, and no wave crashing against it with all force can shake it out of its rest! And look, it is the Nazarene’s will that this is and happens so! Hardly half an hour ago the stormy waves were also just as powerful here at the bank as there on the open sea; but He commanded calm to this stretch and it calmed in a moment, as it is still calm now. But who indeed may He be, that even the dumb elements obey in an instant?!

[5] But yesterday He told you all freely and candidly who He is. Why did you not believe Him then and bend your knees and your hearts before Him?! Was it cleverer indeed of you to declare Him to be a fool than to step up before Him and say: ‘Oh Lord, You, as life and all power from God Himself, who gives us the word of life, be merciful and compassionate to us poor blind sinners!’ You see, I know and see who He is, and remain therefore with Him and will reap eternal life from Him alone, of which I am now much surer than that I am now alive and speaking! And if it were not so, then believe me, I would cease being His disciple a long time ago; for my mind is clear as of many a citizen in this city!

[6] But I have recognized, along with all the prophets of the Scriptures, that only He alone can be and is the promised Messiah, the great anointed of God in eternity, and so I remain with Him and consider it to be the highest glory in all the world to have been called to be a disciple by Himself. Go to my family and ask them whether they have ever missed anything in my absence! Who but He cares for them?! And they have bread and wine in abundance! He does not go over and work the fields and does not catch the fish for them; His all-powerful will does all this, through which alone the whole surface of the earth is tilled! And you say that it is not right to leave one's house and family for the sake of this Nazarene! Oh you blind friend!

[7] You see, I truly do not need a lesson from you or from any other man; for I have enough for eternity in the lesson from the One! But if you were not so foolish as you are in all truth, you would ask us what your Nazarene teaches and does, and you would do much wiser than with your worldly-wise speeches of selfishness! I know what I know and the other disciples know it too and are witnesses along with me of the great love and truth of the Father, which now has come to us into this world in our Lord Jesus, the anointed of God, for the salvation of all who believe in Him, and for the judgment for those who do not want to accept Him and are always against Him with advice and deed and make every effort to bear witness against Him.

[8] But we nonetheless do not supposed to call any of you foolish or blind or frivolous; but you do that to us and consider us to be work-shy lazybones and airy adventurers, without us giving you all the slightest reason for this! Tell me openly whether that is correct before God and before any eminent man!"

[9] The rich citizen said: "Well, well, my dear Simon Judas, I did not mean to offend to such a degree for you to get so excited about me! If you know the miraculous Nazarene better than I, that is not my fault; for I have not had the opportunity to be with him as you have, and to see all his works and to hear all his words. I only judged him according to what I have indeed seen

myself and what I have heard about him from other people. As a pure human I cannot do anything other than judge humanly about another man to the best of my will; and because I as your old friend now do such a thing to you, you, as a much more experienced and wiser person should not have found it difficult to speak out against my mistake with somewhat more temperate words! I am not angry towards you for it, however, because I have always loved you.

[10] But even the most divine wisdom must agree with me that no one can demand anything more from a person than he is capable of giving. I would like to know the God who would like to say to me commandingly and at the same time threateningly: ‘Yes, you miserable worm of the earth, lift this mountain and carry it from here to the end of the world, otherwise I will curse you to eternal misery!’ Would you consider such a divine demand to be wise?! Could a wise God, who must know my powers, demand such a deed from me?! I ask you whether it was so totally wise of you to demand from me recognition, understanding and faith beyond my spiritual powers, and to also ensure me immediately of a judgment because of my shaky faith and recognition.

[11] But spiritual power obviously stands higher than every natural one. Whoever does not have this, does not have it, and one can just as little understand deeper and more secret truths without the possession of the greater and higher spiritual power and recognize it as such faithfully, as little as one can lift a mountain with too little physical strength and carry it away. But I believe however that one achieves more everywhere with love and patience with man than with such seriousness as you now have developed without necessity towards me. Am I right or not?”

[12] Somewhat embarrassed, Peter said: “Yes, yes, you can indeed be right in your own way, and I cannot say anything against this opinion of yours; but you must also see that it was not at all nice on your part to consider me to be a gullible person because I left my house, my trade and my family and followed

the Holy God from Nazareth!

[13] I know well that you are lacking in spiritual strength, as many others, to understand the deep secrets of God at first glance; but there is still a very good middle path, and this according to me goes approximately so: If I hear or even see for myself extraordinary things, I remain modest and consider my judgment inside until I possibly receive a clearer light about it from somewhere else; and if I have not understood it at all, then I investigate it further, and if no higher and stronger light comes over me, only then am I justified in saying: 'I do not understand that and I leave it to others who are more capable than I of making a judgment about it!' But to go overboard about an issue that is not understood, is certainly less wise than my enthusiasm against you!

[14] You have certainly read Solomon's High Song and also certainly understood no syllable of it, like me! Would it be clever to throw it away because we do not understand it?! We nonetheless have a great respect for this song, although we do not understand it and will probably never understand it fully in this world. If we had lived during the lifetime of that king who was so talented with high wisdom, with our present very limited understanding, then we would probably not have made any better judgment about the High Song than you made yesterday about the speech given by the Lord and Master; but because the king's song is already very old one respects it because of its age, even if one does not understand it at all.

[15] Our Lord and Master performs deeds that Solomon never dreamed about, and His wisdom and respective fullest omniscience is to the wisdom of Solomon as infinity is to the smallest point in it; but because it is not almost a thousand years old and is here before your eyes and ears, performs and shines, it is foolishness for you all. Just think yourself a little about it maturely and tell me whether that was clever for men of some understanding!

[16] Indeed I met you with enthusiasm, but a justified one, since I had to show you that I and the other brothers are no work-shy

fools if we have left everything and followed Him; but it is all of you who do not see, recognize and do the same as we do. For now is the time before our eyes in which everyone who wants it can be taught and drawn directly by God; for truly, I tell you as your old friend: In this prophet of Nazareth as He is called by you, lives not only the animated spirit of a prophet but instead the whole fullness of the divinity physically and thus all the more so in spirit! But you are all blind and can never see that and all the less believe it to your own great harm, and it is therefore difficult to talk to you all.”

[17] The rich citizen said: “But – dear, old friend, you are saying all the time one and the same thing! Think just once with a sober mind that firstly no one has ever yet come down to our earth from heaven as a full wise man – and namely as a man like us all the less! How could we have learned that we should know that behind the son of the carpenter whom we know ourselves only too well, who worked for us with his father Joseph and his brothers several times, should now all of a sudden be the whole fullness of the divinity?!

[18] Yes, if he had come to us from Egypt or Persia with his miraculous deeds, his whole being would obviously have more for itself and would certainly attract us short-sighted people more easily and strongly; but as it is he is known to us since his childhood and previously, as long as his father was alive, he never let us see even in the slightest that he was something more than a very usual, quiet, industrious and highly well-bred person! Now all of a sudden he has risen to teacher and extraordinary Savior for the sick and even seemingly dead people, which is all the more striking and must be so because previously he never let us see any of this and we know very well that he never attended a school and was never in a foreign land in which he could have made such his own.

[19] All of a sudden he stands before us equipped with such extraordinary abilities, about which every man must with justification be amazed! What remains for us with our natural mind to judge but this: one night he was awakened as a prophet

by the spirit of God as a pious man, and thus we are doing nothing unholy if we declare him to be a prophet from Nazareth, which even the Nazarenes do themselves. Only from you I am now hearing quite different things, which certainly must seem still somewhat strange to me; but that does not matter either because every man must indeed hear something about an issue before he can judge, check and only then accept in faith as the whole truth.

[20] I have now heard from you for the first time about what is actually behind our Nazarene, and behold, as great as your statement is about him, nonetheless I find it not at all damnable, but instead rather serious, to think about it, to assess it and also to accept it, if one has found all the conditions which are necessary to be in the best order! I do not find anything impossible in that and the circumstances now speak very much for this fact, since we all know only too well that the Nazarene could never have learned such extraordinary capabilities in any secret school of prophets, because he has never attended one. According to his father's statement, he is supposed to have never learnt to read or write enough so that one could say he is fully aware of these things. And so his sudden ability is all the more striking and the incomprehensible power of his will all the more amazing, which, as far as I have heard, literally the hardest stones obey. I consider that all to be true, because last year I was witness myself of such a deed which he performed obviously only through his own will. But you, my old friend, should not become angry with me if I as only a simple and straightforward man speak to you humanly!"

[21] Peter said: "There can be no talk of me getting angry by a long shot; but telling the truth to an old friend, I will not shy away from. But for now enjoy yourself in the name of My Lord and purely divine Master! I must now go to Him in the adjacent room; since I have heard His call in me."

[22] At this Peter left his friend and came back to us in our room.

30. THE NATURE OF A WORLDLY PERSON

[1] When he (Peter) came to Me, he said: “Lord, I have heard Your call in me! What is Your will that is constantly holier to me than anything?”

[2] I said: “Nothing other than that you have said quite enough to the rich old codger! If that does not bring him to a brighter realization, nothing else will bring him any further. But that was enough of speech. In your homeland it is indeed difficult to lead people to the pure truth! For immediately one hears the same old question: Where does this come from then? We have known him since his childhood! And then that is already the end of any further instruction. For whoever is confused by the teacher will also be confused more or less by his teaching. And to force such people who are basically not evil, into a faith with miracles and extraordinary signs is the same as robbing them of all freedom of their soul and their will at one fell swoop; therefore it is better to let them go until they in the end come themselves and ask for a further explanation.

[3] But if during the several days of our stay here some should nonetheless come, who demand further information about Me, then tell them very little about My signs and particularly about those that should be kept secret, but instead just give them hints; but above all tell them exactly what they should do in order to achieve eternal life. If they are not satisfied with that, then let them go; for it is not correct to throw pearls before swine. Whoever does not respect a small gift truly does not deserve a greater one!

[4] There are people here who enjoy chatting from time to time about spiritual things and relationships for hours and hours, but at the same time are quite edified and full of good things and intentions; but as soon as they then go home again to their familiar worldly business, everything is as if forgotten! If something just gets in their way, they become full of the most oppressive worldly cares despite all their previous spiritual comfort they received and do not even want to remember the

pure spiritual comforts they had. What are they good for then?!

[5] And so, you see, My Simon Juda, your good conversations with your old friend were just like this! You see, he now no longer is thinking about it, because a trader from Canaan has come to him and both have now to make a very profitable sale of various trading goods! He very well knows it that I am here Myself, and he would have been able to come to Me in order to discuss with Me My capabilities which are so extraordinary to him. I truly would not have shown him the door! But no, the merchant from Canaan stands much higher in his estimation, and you now do not have to fear that he will discuss anything else with you about Me!

[6] Therefore such people are not suitable by far or apt for the Kingdom of God. They are like those farmers who when plowing do not direct their eyes forward, but backwards and thus cannot see forwards how the ox pulls the plough and whether it is cutting the correct furrow and throws up the soil. Such people are therefore not suitable for the Kingdom of God by far. It is also better to leave such people standing, where they may stand, because they are not to be turned away from their worldly cares with light-filled words.

[7] I say to you all as well: If you ever start to preach My teachings to the people in My name as complete disciples, then be attentive to the following: If you are received warmly in an area or in a house, remain there and teach the people well and good, and baptize them in My name with water, as John did, and I will then baptize them with My spirit from above!

[8] But wherever you are not welcomed or in the same manner like your old friend has now accepted your words, then even shake off the dust from your feet that remains stuck to them, so that nothing worldly should remain with you from such a place or house! For you know that My kingdom is not of this world, but instead must be created through realization and through the observance of My word in the inside of man. But the creation of this inner spiritual world of life and heaven is always a difficult thing as long as something worldly is stuck on a person.

[9] I mean by the mentioned dust on your feet however not the natural dust of a room or on the streets, but by dust I mean those worldly clever speeches of such people who are very like your old friend. They sound very polite, friendly and very suitable for worldly understanding, but they are nonetheless nothing but sheer dust, because they stand for only worldly things and there is no trace of any true seriousness. But just like the empty void dust of the street cannot be of any use to a hiker, such worldly dusty speeches of such rich and clever citizens are the same.

[10] Although such dust can be of no use to anyone, nonetheless it can be more or less harmful to the hiker. If a wind comes and lifts the dust into the air, then the eyes must be closed and the mouth kept shut, otherwise one can be blinded or suffocated. One must also remain standing or even lie on the ground with the face to the earth until the wind has carried the annoying dust away. And that will certainly have cost the hiker time, as a consequence of which he will reach his destination later than if the dust spreading had not occurred.

[11] But whatever the dust or the streets and alleys is to the hiker, the vain worldly dust of words is to a pilgrim of life on the path of life that I have shown you all. It easily dulls the inner eye and can even have a quite suffocating effect on the true, inner, spiritual eye of the soul. Even with all care being taken, it still impedes the spiritual progress! Therefore I say that you all should shake off even the dust that remains stuck to your feet so that nothing worldly at all should be in you; for truly I say unto you: As long as some worldly atom sticks to a soul, it cannot fully enter My kingdom; for everything worldly is to the soul what poison is to the body. A smallest hardly visible drop of a strong poison can give death to the body, and likewise an atom of worldliness can quite destroy the soul of a person or at least bring such damage that it then will have to take a long time to be fully healed to bear eternal life. Experience will give you the fullest confirmation of this.”

[12] Peter said: “Lord, it will be no easy thing for us, to teach Your word to other people! For how will we know whether a

person is suitable to accept Your gospel? The old fellow out there would have been quite a suitable person for me, since he otherwise has a quite good mindset and enjoys discussing higher and more spiritual things in his hours when leisure, and, as far as I know, also does good to poor people. Well, if such people also belong to the doubtful, with whom one should have nothing to do, then I truly do not know whom one should consider suitable for the messenger of Your gospel.”

[13] I said: “Are you all still blind and do not notice what I say to you? Last year did you not see the rich youth? He asked Me what he should do in order to achieve eternal life. And I said to him that he should keep the commandments and love God above all things and his neighbor as himself. Then the young man said and insisted that he had done all that since his childhood. But I said to him: Well, good then – if you want more, sell all your goods, distribute the money among the poor and then come and follow Me, and in that way you will prepare a great treasure for yourself in heaven! Immediately the young man became sad, turned his back on us and went his way. But I then made the remark that it is easier for a camel to pass through the eye of a needle than for a rich man to go to heaven. Then you were surprised about it and thought that very few will reach the Kingdom of Heaven. And I said to you all that many things seem impossible to man which are very possible to God indeed.

[14] At that stage you did not fully see things; but now they should be much more comprehensible to you. What would we have won, for example, if we had begun to intensively trying to persuade the young man so that he should nonetheless do what I advised him to do? Nothing at all! He would have produced his worldly reasons for us for several days, that with even the best will he could not follow My advice for the moment, and we would have stood on the same spot with him after several days like at the first moment of our meeting. But we preferred to move on quickly and soon found an opportunity where we could perform a lot of good. You see, there we shook off the dust that the young man obviously had spread and moved on unhindered

along our way!

[15] Those out there in the forecourt are all such people who in themselves are very just and very clever people, characteristics which have made them also very rich; but they are not yet mature enough for My gospel by far and will also find it difficult to get that far in this life. Thus you should in future not preach My word to such people; for it will cause no roots to grow in them and even less mature to any sort of fruit.

[16] You, Peter, have truly said very appropriate truths to the rich citizen, just as if you had spoken with My mouth! What effect did it have on him however? You see, none at all! He now speaks as freely and unhindered with his fellow merchants as if you had never spoken a word about Me to him! He knows that I am here; at least curiosity should lead him to Me, so that he could discuss with Myself what you told him about Me! In itself, this is as indifferent to the rich man as a fly which is squashed by his foot along the way. He does not think much of us and our help which seems too little to him, since he is a very rich and clever man – and there are many who are just like him.

[17] You see, those are the true world-wallow-swine, to whom you should not throw My pearls; for they do not care about anything other than whether and what can be materially gained in a matter. That is why the rich man admonished you for having left your profitable business and followed Me in a way for nothing at all.

[18] These people are otherwise very well behaved and observe fine customs in front of everyone; but that is all like the fine and dainty whitewash of a grave which externally is seen as quite edifying, but inside it is nonetheless full of the rot of death and the disgusting smell of pestilence. As long as a man can very calmly put away his profit and no mishap in business befalls him, he will always be in the best and also even the most generous mood; but if we allow him to really heavily loose when speculating, then just look at your friendly man and begin to speak to him about inner, spiritual truths, and I guarantee you that you will be chased out before you even open your mouth!

And see, this is mainly the reason why I have called you away from your otherwise very praise-worthy enthusiasm; for with such people every inner spiritual word is almost fully in vain!

[19] You have indeed revealed to him that this great movement of the sea is caused by My all-powerful will alone, and that in general I only need to will it and all elements obey Me. This is certainly no little matter! But just look outside and you will immediately convince yourself what a trifle impression such news of yours has made on him! He has not even gone to look whether the sea is still in great motion and whether a part of it is quite calm!

[20] You also let him taste the fact that the unbelievers will have to face My judgment. That only cost him at most a little smile, and he thought by himself: ‘Oh you poor hungry man, just make sure that the judgment of an empty stomach and bare skin does not come upon you soon! Tell Me now whether such people should be preached My word!’”

[21] Said quite angrily Peter: “Ah, if so, then I would much rather be a Greek’s swineherd than a preacher to such people! Now I understand for the first time Your zeal last year in the Temple! One must preach to them a different word with whips and ropes as You did in the Temple! This brood is in the end even worse than the most enthusiastic Pharisees in the Temple; for those at least have the semblance of being spiritual – which of course is also good for nothing – but this brood has nothing but the purest and very most material world! Oh it is good that You, oh Lord, have drawn our attention to all this! Truly, with this dust of the alleys our feet shall nevermore be dirtied! But what shall we do now?”

[22] I said: “We will now go a little outside, so that you can all be convinced of the indifference of these people; then we will come back here again. I soon will then have a very heavy rain coming, however, and soon we will soon be rid of these annoying guests. Thus let us go outside as I have said! But pay particular attention to everyone we meet! Here we will then speak further about it and then our make our decisions.”

31. THE INDIFFERENCE OF THE TRADERS IN SPIRITUAL MATTERS

[1] There were still almost three hours before the middle of the day when we left our room on My request and went outside passing many guests. The innkeeper, who had a lot to do and speak with the guests, asked Me for forgiveness for paying so little attention to Me because of the many guests.

[2] But I said to him: “Do not worry about that at all! Whoever is with Me in his heart can do his necessary daily work with his limbs unhindered as he wants and as he can and as his trade demands it, and he nonetheless devotes Me the fullest and truest attention; any other attention has anyway no value before Me.

[3] We will now go outside until midday and will take a look at the activity of the sea from along the shore. But before we come back again a very heavy rain will come, arranged by Myself, which will drive these annoying traders home before us, as I have already mentioned; for these people of the world have the greatest fear of a storm. If they see a storm approaching, they will immediately and most quickly head back to the city. Just see to it that none of them leaves without paying!”

[4] The innkeeper said: “Oh Lord, I thank You for this advice and particularly for the promised storm; for these guests are the most annoying for me!”

[5] Thereupon we left, because the innkeeper was called by a guest, which caused the innkeeper to feel quite uncomfortable.

[6] When we were outside, I asked Peter: “Well, have you noticed your old friend?! How did you like him?”

[7] Peter said quite annoyed: “Ah, that is the end of everything! If these people had granted us even one glance or at least one had asked the other who we were! But no, they did not even give us a glance, although they know You and have heard already many things about You! Truly, I have never met such very dumb and most indifferent people before! If we meet a swineherd today, these animals will certainly look at us and begin to grunt at us; but we are as good as nothing to these

people, as if we were not there at all. Oh you bad, deaf and very blind world! Oh Lord, just let a very heftiest storm break out over them with countless many flashes of lightning so that their overly stoic indifference will leave them! Yes truly, they are the real pigs to whom one should not throw Your pearls of life!”

[8] I said: “I have said to you before that this is the way things are with these traders! They know only their stock and their money. Whoever has no stock and no money in comparison with them is likewise as good as no man at all to them. What they deign to think about a person of our moneyless kind consists simply of the fact that they calculate by themselves and say: ‘Look, what could this poor devil be worth as a slave?’ Only as bad stock could we thus have any value for them; for there are many among them who secretly run the slave trade, and your old friend is one of the strongest among the others and has his business annually in Egypt, in Rome, in Greece and also in Persia. What do you say to that when a Jew does such a thing?”

[9] Peter said: “He should be stoned! But I and actually all of us still do not fully understand it, how You, oh Lord, can look at such terrible people with so much patience and forbearance; for this is even more than Sodom and Gomorrah. If the heathens do this, they are to be excused, but never ever a Jew!”

32. REINCARNATION

[1] I said: “Do not become too quick-tempered; since by far you do not know what guests are walking around on this earth, and what it takes to guide them in time into the sphere to become children of God! However, once you have been fully strengthened by My spirit which I will send to you after My ascension, you will clearly see and give Me the honors for being so patient and forbearing.

[2] Who from you is able to comprehend something, should know, that souls also from other worlds have entered the flesh of this world and so are the children of the snake of this earth.

They indeed have died once, and some even several times, but for their completion took on flesh again.

[3] You often already have heard about a migration of souls. The faraway Orient still today believes very firmly in it. However, such believe has become very tainted with them, because they let the human souls return to the animal flesh. Alone, this is far from true.

[4] That a human soul of this world collects itself out of the mineral-, plant- and animal kingdom and pushes upwards to become a human soul, has been shown to you to the biggest part and also how this takes place in a well arranged order. However, no even still so incomplete human soul can ever migrate backwards anymore, except in the spiritual middle kingdom according to the outer appearance, for the purpose of its humiliation and possible emerging betterment. If such has occurred to a certain degree, above which it cannot go any further due to a lack of higher abilities, such a soul can then in a simply creaturely bliss on any other world body, this means going over in its spiritual sphere, or, if she wants to, once again enter the flesh of this earth, a path along which she can attain higher abilities with which help she even can attain the childship of God.

[5] Thus also from other worlds souls migrate into the flesh of people on this earth, in order to attain those countless many spiritual properties, which are necessary to attain the true childship of God.

[6] Since this earth is such a schoolhouse, it is treated by Me with so much patience, leniency and forbearance. Who from you can comprehend this, comprehend it; however, he should keep it to himself since it is not given to all to understand all the secrets of the Kingdom of God. If you nevertheless find someone who is possibly a person with the right spirit, you can reveal to him from time to time the one or other secret, but only for himself; because I want it that a real person should acquire all such by his own diligence from My teaching.

[7] Once a person knows what he has to do to attain the

everlasting life and its treasures, he should do and live accordingly, and he will in himself see, hear and livingly feel the full fulfillment of My promises progressing.

[8] To reveal to people too much about such extraordinary secrets via the mouth, has either no value at all or just very little; since firstly he cannot grasp it and secondly such for him incomprehensible information can quite easily disturb his faith which at least he has acquired so far. Since to comprehend this in the true, inner, spiritual life depth, takes obviously more than just the dead letter of the law and the prophets.”

33. THE BIG SEA SNAKE

[1] (The Lord) – “But now we have walked along the shore of the sea so far, that we can hardly see the town anymore, and the waves mightily pound the rocky shore. There in front of us is a fisher’s hut! In it we want to await the foretold storm. Look there towards midday! From there it will come most mightily and there will be no lack of lightening. It shall start to build up and quickly move towards Capernaum!”

[2] When I hardly had finished such words, all of a sudden quite frightful storm clouds started to rise out of the sea and above all the mountains, which the guests at our innkeeper in Capernaum soon noticed. However, when the evil looking storm was beginning to move ever more quickly towards the city with great din and mighty thunder, the guests speedily paid their bill, and all ran away as fast as they were able to. All trade conversations came to a sudden stop and our innkeeper got rid of his tiresome guests all at once. However, when the storm also moved towards us, even our Jew-Greeks became afraid, since also they as earlier Jews had an innate fear about such storms.

[3] However I admonished them to keep their courage and be fearless and said: “Can’t you see that the spirits of this storm are also subservient to My will?! Do not fear, nobody will suffer any harm! I did not call the storm primarily for the citizens of

Capernaum, but rather more for the sake of the envoys from Jerusalem, so that they can feel all the more how God rewards and protects the loyal servants of Mammon.”

[4] Just when I had said this, a lightning bolt struck right in front of us the earth with a most powerful din.

[5] The Jew-Greeks rebounded from fear and one said to Me: “O Lord, drive this monster away from here, otherwise we are all going to perish!”

[6] And I commanded the storm and it moved away and we stood under a free blue sky, about which the Jew-Greeks were very happy and started to praised Me a lot for it.

[7] When we left the hut and walked closer to the sea, one of the Jews noticed that in a distance of about 200 steps a monster curled mightily in the water and many sea birds attacked it from the air. He asked Me what this monster was.

[8] And I said: “This is a large sea snake which, like usually, goes out to hunt during a storm; otherwise it always stays at the bottom of the sea. Once it satiated itself, it sinks again to the bottom and lies there often for several weeks. If it gets hungry again, it rises to the surface and hunts for prey. If it does not find enough food in the water to become fully satiated, it creeps onto shore areas and hunts for lambs, goats, also pigs, calves and donkey colts. If it gets close to ships, it causes them a great deal of troubles, because if hungry it also devours people. And with that you also know what rare animal you have seen.”

[9] Asked Peter: “Lord, such a monster I have seen once as a fisherman and thought: ‘See, this is a giant eel; it should be caught with a good bait!’ With an assistant I prepared a bait and placed it; but the animal avoided the bait and suddenly disappeared and until now was not seen again. What would it take to possibly catch such an animal?”

[10] I said: “For people as they are now, this would be totally impossible! Since firstly such a snake is quite clever and knows to avoid all threatening dangers, secondly it is very quick with its movements so that even the best sail ship could not catch up with it, and thirdly it is for you unbelievably strong. If driven

into a corner that is threatening for her, it would attack the enemy and crush him in an instant. It would therefore not be advisable to seriously pursue it. In this sea there are only two such animals and once extinct, these waters will be completely free of such monsters. These two existing ones are already very old and belong to the prehistoric animal epoch, although only having the age of Noah, this means from his birth until now.

[11] These animals actually belong to the large oceans; but at the time of the great flood of Noah, they ended up here in this inland sea and since then exist here and will still continue to exist for another couple of hundred years.

[12] In such large animals the most raw world soul life substance is collected and is ripened for a better transition. Once the animal finally dies, it collected life goes over into many thousand times thousand higher life forms, where it already in a shorter period obtains a higher life ripeness, either still in the water, in the air or on land, and this continues through all life forms up to humans. But the human souls who have developed along such roads, nevertheless are standing on a very low level and were called by the ancient wise 'children of the snake and dragons'; because the ancient wise knew in their simplicity more about the origins of souls than the wise nowadays.

[13] Those are thus the children of this world; in their own way they are clever and earthly rich and powerful, but by far not suitable for the acceptance of a higher, spiritual life.

[14] Our traders from Capernaum are of the very same soul origin. They are still committing commercial robbery and are really extremely happy if they have made a rather enormous profit. They therefore still contain a lot of the voracious nature of the snake and collect ongoing treasures over treasures, just like this animal collects all kinds of life substances by its insatiable gluttony.

[15] But just as everything is taken away from this animal when dying, and distributed to higher life forms, also after the death of the body, everything is taken away from such rich and selfish fogeys, and in the beyond they must be purified from their old

snake-like nature by great poverty and by hunger and thirst. It is indeed bitter and terrible that it is like that; but for those kinds of lowest level life forms, it cannot be otherwise.”

34. THE REASON FOR THE INCARNATION OF GOD

[1] (The Lord) – “To create is easy; but to guide the creatures, that were placed outside of oneself, to become free, not judged and independent beings, is even for the divine almightiness no small matter. Nevertheless, with patience and forbearance one can in the end achieve everything, and once a matter with regard to the best purpose has been achieved, one does not think of the time anymore required to achieve it.

[2] It compares to a pregnant woman, who also during her pregnancy has to endure a lot of fear and labor pains; however, once the child is born out of the woman into the world after a certain time, then all fears of the woman have subsided, and she does not think any more about the labor pains, since she sees in front of her the living fruit, which has gone forth from her into a free and independent life.

[3] If the making of an independent being would be a matter to achieve more easily, the Creator of all things and all beings would truly not regard it as necessary, to come into this world as a man Himself, to accomplish the possible most perfect free creation of man through teachings and deeds.

[4] If somebody else would have told you this, you would say to him: ‘Man, what are you driveling about and what nonsense are you talking!’ But I Myself tell you here such, and thus you can believe Me that it is so; since for a trifle matter I would never have taken up the flesh of this world and even its death, and walk with you, My creatures, like a real father with his children.

[5] You now say to yourselves that this is highly true, but why does it happens precisely now, and what about the past time eternities, in which God existed just as endlessly perfect like now, what happened to those creatures, who could not attain this present life perfection, since I never before have taken up a

physical body like a created person.

[6] Yes, My dear children, this is quite a weighty question! However, partly I already have explained this to you, My old disciples, when we were with old Marcus at Caesarea Philippi, and you still know some of it about this; but you still do not know fully, why out of the infinite time periods in particular this period has been chosen, to give to the human creatures from now on the full godlikeness forever.

[7] See, with the whole, endless large creation, God observes with regard to time and space always one and the same most wise order! Would it be impossible for God to create a person equipped with all wisdom and strength without procreation and a mother's womb, just as it is possible for Him, to call in an instance a lightning strike from the air?! Certainly not, and I Myself have given you sufficient proofs for this!

[8] However, if this is possible for God, why then does He allows it that man is first fathered into a woman's womb, and then develops and grows in same from period to period and part by part? If fully ripened in the mother's womb over a considerable period of time, he reaches laborious birth, when still lacking the full development of many body parts. In time these become more fully developed; the tongue becomes more flexible and begins to babble words, the organs become increasingly more orderly, and the stronger and the more mature becoming soul can make more and more use of them, and so it continues from step to step up- and forward for as long until man after about thirty to forty years, exists as a strong, experience rich and intelligent person. All knowledge and experiences he had to acquire through own troubles and work, so that he can become a useful and honorable fellow citizen to his fellow-men. Yes, why then all this with every person, if God is almighty and can produce a fully wise and strong human being without birth and education out of the air or even from nothing?

[9] Indeed, God can do this; but what would such people be? I say to you: nothing than machines who never could have an

own free will, never could have an own self-consciousness and never could have an independent free activity, neither in thinking nor in feeling and actions, but God's almighty will would have to animate them anew every moment out of Himself; He Himself had to think and will in them and had to stimulate and draw their limbs into action. If God would not do this, such a person would then be apparently completely dead and had to disappear from existence instantly.

[10] So that the once created person can freely exist like out of himself, develops and consolidates himself, then like out of his own strength becomes free in thinking, will and action, God already from eternity established an order, according to which the once released ideas of God had to isolate themselves more and more from God, finally had to so to speak find and feel themselves as a separated being and life and become freely active according to their own thoughts and free will, so that they thereby as fully life-consolidated can be guided by God through external teachings to become self-growing Gods and be brought to life completion as if by their own means.

[11] For that it takes a very long time, which is well calculated by God and which is divided into many periods, in which this and that progress can be carried out.

[12] Just like with every quite properly developing person the moment must arrive, in which he is equipped for the acceptance of a higher wisdom, this moment has come before your eyes for the whole of creation, precisely calculated by God, whereby for all ripened creatures the opportunity is given, to go over from their old judged graves to the full resemblance of God, and therefore it says in the scriptures that now all who were and still are in their graves, will hear the voice of the Son of Man, if they have become ripe out of themselves and out of their own strength have gone forth to the everlasting, true and fully God resembling life.

[13] And because this from God already from eternity clear and well calculated moment has arrived now, in which all creatures who have attained a certain absolutely independent ripeness,

which truly and clearly can be recognized thereby, that the most people nearly doesn't know anything about God anymore and are completely isolated from God, I as God am here, to not guide the people by My almightiness anymore, but only through the teaching which I give to them, as if I Myself am not more and nothing else than they themselves.

[14] I can now as a person communicate with them like a foreigner with another foreigner, and the old reason has now come to a complete end, whereby nobody can see God and at the same time keep his life. You can now look at Me as you like and still keep your life unharmed!"

35. THE SPIRITUAL CONDITION OF MAN

[1] (The Lord) – "I now see a quite odd question in you the new disciples, which consist therein that you say: 'Yes, if the nearly total lack of faith in a true God is the actual reason of ripeness towards God, we do not understand why God during the times of Noah, when the faith of man in a true God was also totally absent, had not come to them and gave them a teaching for the free attainment of the everlasting life by their own means! Why then did God rather allowed the evil Great Flood to exterminate God-forgotten mankind?'

[2] I say to you, that also this question is not completely mindless, and its answer must bring a great light to the relationship between God and His creatures. Thus pay attention!

[3] The people during the times of Noah were not really that godless as you might think; they just became quite haughty and ignorant towards their well-known God and quite seriously wanted to rebel against Him and rob Him of His power. They did what they wanted; and irrespective of the still so wise laws given to them from heaven, they treaded them with the feet and did exactly the opposite.

[4] These people hated the to them only too well-known God and were enemies of everything which belonged to the almightiness and wisdom of God. They cursed everything that

came from God, even the visible creation, finally even the earth itself, and in all seriousness took the decision, to destroy the whole earth with their explosive grains. At various occasions they were warned by the people of the heights and also been punished for their daringness.

[5] Whole nations were separated from them and guided to faraway lands, whose successors are still living today and still contain old teachings, unfortunately of course not as pure anymore. But all this was in vain. They again became powerful, namely the Hanochites, whose city finally became a lot bigger than the whole, great, Promised Land. Finally they subjugated the children of the heights, except the family of Noah, the only ones who stayed loyal to God.

[6] During the times of Noah, out of pure devilment, they began to destroy the mountains, although being warned by the wise of the mountain dwellers, that beneath the mountains are the biggest water reservoirs, and if they in their foolhardiness would continue to level only one of the mountains to its base and its mass is sunk into the depth of the sea, it would cause several underground water sluices to be opened, through which in a very short time would stream so much water onto the surface, that it would rise above the high mountains and drown them all. Alas, all such warnings were not only in vain, but encouraged them even more to work on the destruction of the mountains with a nearly indescribable energy.

[7] Noah now realized that all admonitions and instructions were fruitless, and asked God for a means to save at least a few good people and animals and food; for he saw only too clearly the sad results of the evil-foolish work of the world people of that time. Only then was he taught by God to build a container, for which he was given a plan and measurements from heaven.

[8] When the evil fools with the hardest work demolished only the foot of one of the more significant mountains, the reward for their work already showed. The huge weightiness of the actual high mountain, whose support were demolished, started to sink into the depth, and drove the most terrible water masses in

mighty streams to the surface of the earth. Naturally also the air, namely by the many hot water streams, was filled with very thick vapors and clouds, and the rain started to fall down in streams, contributing to the rise of the water above the mountains. More than a third of the whole continent of Asia was flooded, and all Hanochites, who already regarded themselves as all mankind of the earth, perished, and their city also sank into the depth of the earth.

[9] From this My quite short, but most true representation of the pre-Noah people, it is clear, that they were not at all unfamiliar with God, but they wanted to rise above Him, and this fact very much proves, that they were not unfamiliar about Him.

[10] Their hate against God simply originated from the fact that they had to die, and this quite often already after thirty to 40 years, while under the impression that the mountain dwellers, who reached a very high age, were immortal. For that reason they became very angry with God and quite seriously planned, since they had to die, to also destroy everything else, in defiance of God.

[11] If so and not otherwise, could you state in yourself, that the people at that stage were also ripe like now?! Look at the people of the earth! How many are there even among the Jews, who truly believe in a God and livingly truly put their trust in Him? Almost all of them only have a habitual faith, but in their hearts they are totally godless, and it does not occur to them, that truly a God could exist, and if there exist one, He is not at all concerned about the mortal people, there prayers and sacrifices. He only created man, so that they could work and cultivate His earth. This is the actual believe even of the better Jews, the worse does not believe in nothing anymore anyhow.

[12] Again others who still belong to the older Jews, as there are some in Samaria, say: 'The statues of Moses are good and one should keep them, irrespective if they originate from God or just from Moses. Who keeps the statues does not do wrong, irrespective if there is a God or not. One should do good for the sake its being good, and avoid evil because it is evil.

[13] From such wisdom it again becomes clear, that the living faith in God is not present at all. And the way faith in God is applied in the temple, you yourself know just too well, and it is not necessary to waste another word about it. Since where there is no conscience anymore to abolish the commandments of God and put in its place worldly statues as holy and as if given by God, all faith in a true God has fully come to an end! Before Me, you were still searching for something divine in the temple and kept its statues as far as possible, but the existence of a true God even you doubted, and your faith was a habit already from the cradle, which would be quite difficult for you to abandon, since you had nothing better to replace it with and your old habitual faith became part of your life's nature. Therefore also your faith was good as none whatsoever.

[14] Also with the Jews, as the chosen nation of God, no faith exist anymore; if however, there cannot be searched and found any faith with them anymore, how can it be searched and found among the heathens?! During earlier times they still believed in their idols and oracles; now they believe in nothing anymore. They still practice the external ceremonies and customs, but faith has vanished a long time ago.

[15] Only in Egypt does there exist a few scholars of Plato, Socrates and Aristotle, who still accept the possibility of a highest God, but not any known God-being; but they also think that a person through an extremely austere life can get to the point, to feel the divine spirit in certain holy moments and during such feeling be able to cast some bright glances into the future. No mortal however, can get any further than that. What happens to man after his bodily death, was a Gordian knot which nobody could disentangle. There exist many sagas and opinions about it, which activate a little hope in man, but nowhere any certainty can be found.

[16] This is how the best part of the heathens think about it. If so, as you now easily can see and understand, it is also clear, that precisely now a ripeness between Creator and creatures has emerged, by which man has reached a state, to be taught by God

without harming their life independence and be guided and brought to their God-resembling life's completion. – Do you understand this well?"

36. THE GUIDANCE OF PEOPLE IN THE BEYOND WHO LIVED BEFORE JESUS

[1] Said Peter: "Lord, we understand this quite well; but the only question remains: What will happen to those who have lived prior to Your descend, and this from Adam onwards? Can they still attain the true life completion, and how?"

[2] I said: "This is of course quite obvious! I have not opened the gates to life for only those currently living on earth, but also for all who have gone to the beyond long ago. And many of the old sinners will have to undergo somewhere another short flesh life trial anew, as I have shown it to you already.

[3] However, in the beyond there are endless many schools, in which the souls can be instructed in the most practical manner. But of course in the beyond it is not that easily achieved as here, because there a soul has no other world and surrounding as the one, which originates out of her thinking, feeling and will and provides everything to the soul what she loves and want.

[4] Now, it then apparently is more difficult, to guide a soul favorably, if she is full erroneous perceptions, than here where she is standing on foreign and firm soil and is surrounded by a large mass of likewise totally foreign surroundings. However, nevertheless also in the beyond there exist sufficient means, through which a soul can be influenced fruitfully. But this will be explained to you more closely at another opportunity.

[5] This however, should serve nobody as a particular consolation; since if in the beyond a soul in herself and thus in her world, becomes more bad and evil rather than better, it goes without saying that in the same measure also her pseudo-world and her society and surrounding becomes equally bad. As truth and light are decreasing in the soul, so does also her world and her surrounding, which starts to press and torture her. With the

increase in torture also her rage and thirst for revenge increases, and this is already the entrance to hell, and is truly a second death of the soul, from which it is very difficult to save her.

[6] These are of course only pure means whereby a soul over a great length of time can be saved; but they truly look very sad! Since it can cost some arch-evil soul billions of earth years, until she through such agonizing means comes to some betterment out of herself. Therefore, one day here on earth is worth more than a hundred years in the beyond, calculated in earth years. – Do you understand this?”

[7] Said now all again: “Yes, Lord, we understand this; but in the background still another question rises, and it consist more or less of the following: If a soul has passed away from here but is not yet completed and lives in a pure pseudo-world which originates from her thinking, feeling and will – what also could be called a phantasy-world – of what then does the world of completed souls comprises? How does the Kingdom of Heaven look like, and to what can it be good and truthfully compared?”

[8] I said: “It is already time to return to the innkeeper, but since this is not an unimportant question, I will answer it along the way. Thus let’s go and listen to Me!

[9] See, with the actual Kingdom of Heaven, which is a kingdom of truth, light and love, as I have shown to you already at various opportunities, it has the most truest circumstances: This kingdom is not an external ostentation and does not enter a person with external signs and attributes, but it develops entirely inside you, is then in you, grows in you, penetrates you and becomes your dwelling and your most blissful world.

[10] But here the Kingdom of Heaven equals a sower who sowed the good seed. Some of it fell onto the road; of this a part was eaten by the birds of the air and another part was treaded on by travelers. The seed thus did not come up and also did not yield any fruit. Some fell on a rocky surface. Initially some sprouted for as long the stones had some moisture in it, but the seed could not drive any feeding roots into the rock; the moisture was also not enough for the greater feeding of the

stalk, and thus it dried out and did not yield any fruit. Another part however, fell underneath the thorns and shrubs. Initially it sprouted quite well, but when it had to develop fully, it was overgrown by the thorns and the wild shrubs, it thus perished and also yielded no fruit. Only one part fell onto a good earth, came up and yielded multiple fruit.

[11] And see, it is the same with the Kingdom of Heaven on this earth! I Myself am the Sower, and My word is the good seed, from which for everyone the Kingdom of Heaven should grow as fruit. Where it will fall on good soil, it will yield hundredfold fruit; but if it falls onto the roads of this world, or onto the rocks or between thorns and wild shrubs, it will not yield any fruit. Among the people however, which I compare to the roads, must be understood the actual world people, as we had many at our innkeeper today. The travelers on the road, who tread the seed, are their trade- and profit efforts, and their trade thoughts flying in all direction, are the birds which eat the seed not yet treaded on, so that no fruit could grow. Those types of people are, as already said, the actual pigs, to whom My pearls should not be thrown as food.

[12] Under stones is meant those world wise who accept everything with a certain greediness, but because they are founded inside on all kinds of worldly falsities, their disposition has so to speak become hardened, and as such the new seed in them has too little animating moisture and too little soft and pliable soil for the acceptance of feeding roots. If a wind and drought comes, the little stalk soon dries out and since it has no roots it will be blown away by the wind. Or, if this person is confronted with any temptation, he says: 'I have known it from the beginning that there is nothing to this matter! Where is the promise which should become fulfilled, and instead of the fulfillment I have to suffer! Therefore away with all such new teachings!' This is thus the stone.

[13] Who are then the thorns and the wild shrubs? These are those rather good-natured world citizens, who accept My word with quite a lot of joy and even maintain it for some time. But in

time all kinds of worries emerge and together with it all kinds of concerns and fears. They suffocate the living word in their hearts so that it also cannot yield any fruit.

[14] And as such we are left with only a small part of people, who can be compared to a truly good soil. They accept the word and immediately put it faithfully to work. And then the seed yields plentiful fruit, and this fruit is then the actual Kingdom of Heaven in man and does not have external pomp. But this kingdom which man has created in himself out of My word, will expand and provide him with all bliss, light, truth, all wisdom and power over all creatures.

[15] But you also should recognize from this, where to sow My word; since where you sow it, it also should bear fruit! Above all it must fall into a good soil. If there it yields richly interest, then the traders, world wise and the concerned world citizens will come by themselves and will buy from you the seed for their fields. – Have you comprehended this quite well?”

[16] Said all: “Lord, also this we have understood quite well and surely will follow Your advice; since we certainly will not sow this most noble life seed on roads, on rocks and under thorns. However, now the innkeeper meets us in quite a hurry! What is it that he is in such a hurry?”

37. THE GREEDY CHIEF OF CAPERNAUM

[1] I said: “Not much of particular importance! However, let him come and tell you himself!”

[2] The innkeeper then came to us and said: “The chief of the synagogue of Capernaum send someone to collect the tenth of the fish, of which he heard that I have made a rich catch and did not inform him about it, and as a well-earned punishment I should give him three times the tenth of the noble fish. The good thing is that he doesn’t know that the fish was caught in the evening of a Sabbath; if someone would tell him this, he would certainly take all the fish away! Pity that earlier chief has left, he was quite a good man; but the current one is a real

plague for us and treats the people as if all of them were his slaves! O Lord, could this evil not be mitigated?"

[3] I said: "O yes, and this in a quite peculiar manner! Send a messenger to the chief who should tell him that he first has to send someone who should count the fish in your container, so that you are not giving him too much or too little of the prescribed threefold penalty tenth. He then soon will arrive with his officials and start to count the fish, but he will find none! Since the fish were created by Me, I can make them disappear again and then create them again. If he gets agitated by it and accuses you of taking the fish away when informed about his instructions, then ask him for witnesses for it, or you are going to place yourself under Roman protection. If he hears this, he will leave and not insist on the penalty tenth any longer. Do this and everything will work out quite well!"

[4] Said the innkeeper: "But now also the midday meal is ready! Should we not first consume it, so that we are not disturbed by the chief?"

[5] I said: "We will consume the meal totally undisturbed, even if hundred chiefs are busy outside with counting fish! He even can come to us if he wants to, and he will be glad to be leaving with a healthy skin for home."

[6] When the innkeeper heard such from Me, he was very glad, send immediately a messenger to the chief and we went to our meal and were quite cheerful, especially about the escape of the many morning guests because of the storm.

[7] But after the meal I said to the innkeeper: "He is arriving now; but have a prior look at the container and you will see what fish the chief will find in it!"

[8] The innkeeper quickly went outside and was horrified when discovering the giant snake, which was seen earlier on during the storm, swimming around instead of the large noble fish.

[9] The chief also did not want to hear anything about any fish counting anymore, when he saw the monster. It is thus understandable that our innkeeper, given the mentioned circumstances, was soon and easily finished with the chief;

since from the monster he did not wanted to have the normal tenth and even less so any triple penalty tenth.

[10] When seeing the monster, he hastily rebounded and said: “It looks like if the monster has already taken the tenth instead of me! I would have loved to have seen some of these noble fish on my table, but since nothing is there anymore, it of course must be good as it is. Where there is nothing, there also is no law or right, and thus we are good friends again; however, if you again make such a catch of noble fish, let me buy some from you for money! For if you not catch more than ten fish, the tenth falls away anyway. But now let us make sure to get away from the sea as far as possible; because the monster could move onto the land and consume us all like a fly! For it has a pharynx to devour houses!”

[11] Thereupon he hastily went home and was not seen at the sea for quite a long time, since he became a mighty respect for the monster.

[12] As soon as the chief had left, also the monster of a giant water snake swam in large bends out to sea while being watched by the innkeeper, until it could not be seen anymore because of the high waves.

[13] Thereupon the innkeeper looked again into the large fish container and it was as full as before with the most beautiful noble fishes. He then came full of joy back to us, ate and drank at our table and told us what he has seen and how he got along with the chief quite well. At the same time he also asked in which part of the sea such monsters are primarily living, so that one could avoid them; because it would not be pleasant to somewhere collide with them.

[14] Thereupon I said: “Don’t worry about that! This monster lives at the greatest possible depth of the sea and comes about every hundred years during severe great storms to the surface, which originates under the water, but is a very rare occurrence on the inland seas. Now and then, when these monsters are driven by hunger, if they are getting too little food at the bottom, they come on land and hunt for sheep, lambs and

calves, also donkey colts and pigs; people and larger animals are very seldom or not at all attacked. But from now on it will not be seen ever again; for its life time has come to an end; therefore you do not need to be afraid about it anymore. Only after a couple of days, send one of the noble fish to the chief, and he will be very content. But now anybody can ask a question again if there is anything unclear to him; since from tomorrow we will rest for a couple of days here and will not speak a lot about spiritual matters!”

[15] Said all: “Lord, there is hardly anything we still could ask You about; for we already have received from You the most wise teachings anyway!”

[16] I said: “Thus rest, and think about the received teachings!”

38. THE IMMORTAL SOUL

[1] Said the innkeeper: “I also have received many teachings out of Your divine mouth already, but I nevertheless have some important questions in the background. One of them appears to me of the biggest importance for life, and if it pleases You, I really would like to have the question answered by You!”

[2] I said: “How does your question thus sounds?”

[3] Said the innkeeper: “Thus, Lord and Master: See, man knows it pretty well, this means through teachings, that his soul, of which, one also have only a vague idea, is immortal; but with all still so firm believe, the bitter feeling of an absolute death and finally full disappearance from the rows of the living and its self-conscience beings, is always present.

[4] With the thought about an existence beyond the grave, even with the best will, one does not easily get used to so that the heart can experience joy about it, but one always shudders about it anew, because in this most important point, man, despite all still so vigorous efforts, cannot obtain any light from anywhere.

[5] But because death and grave are the most bitter thoughts of man, and since there is no durable light about it which can be obtained from somewhere, some people cannot really be blamed

that they plunge themselves into the whirlwind of the world, to stun this black thought in themselves. Thus about this highly important point a real light from Your mouth, o Lord, would be truly highly necessary! Since to what use would be even the most wise teachings to man, if he does not possess absolute clarity in his life's consciousness about the life of the soul after death?! One does follow the laws and the teachings, but more for the sake of the external, civil order rather than for any certain obtainment of the everlasting life.

[6] As far as possible I'm still one of the loyal followers of the laws of Moses and always have loved to communicate about spiritual matters with the most knowledgeable wise of all nations, and in the end they could not say anything more about this questionable point than I myself. The Romans say and also the Greek: 'This is the very fateful veil of the Isis which until now no mortal was able to lift!' Yes, this is said quite nicely and there is also a lot of truth to it; but it is unfortunately not of any use to us! For the dead does not feel, hear and see nothing anymore, and we, who still gnaw on this life like worms on a rotten piece of wood, see, hear and feel about the dead nothing else than their dead and stinking body, which within a few years turns to dust and ash. Thus, Lord and Master, since You are life itself according to your teaching, give me and actually all of us a doubtless light about it! Since truly, I really do not want to live another year together with this gloomy thought of death, the grave and destruction!"

[7] I said: "Yes, My dear friend, your question has been put quite well, and from it shines a human need of the highest order; but to give you such a teaching about it, in order for you to feel the everlasting life of your soul by a decisive clearest consciousness in you, is an exceedingly difficult matter! Since see, I actually have come into this world to thereby give to man the full inner realization of the everlasting life if he completely lives and acts according to My teaching, or, even if he is familiar with it but does not live accordingly, he cannot attain this inner life consciousness, since I am alone the only way and

door for it.

[8] You see a blossom on a tree; but you do not see much or even nothing about the future fruit during the time of blossoming. Only when the blossom has fallen off, a very small fruit bud becomes visible. But inside the fruit also the seed with the life germ must grow; but where is it to be seen in the first small fruit bud?! There it seems to be all still the same. The ability is already there but for some time you will not be able to discern it from the other lifeless parts, wherein no life germ grows. But when the fruit reaches full ripeness, you will easily and effortlessly discover the seed.

[9] And see, it is nearly the same with the full and clear soul life consciousness in man! For as long man does not have this in himself, for as long the soul in its body is not life ripe. She is still too closely connected to its flesh and thus cannot perceive itself and feel much differently than the very lot of its flesh, and even the best explanations cannot give to the still life unripe soul the inner, totally ripe life consciousness.

[10] However, once a soul has attained the said life ripeness through its own actions according to My teaching, then every further proof for it is completely unnecessary. Or do you require proof that you are now living in your body? Surely not, and you had to laugh everybody into the face, who would try to prove to you, that you are now living in your body, are moving and be active in all directions. But if you lay down in a deep sleep, could even the most convincing proof that you are still alive, be of any use to you, since you are not in the position to understand it?!

[11] See, also every animal has a soul whose being is also a spiritual-substantial entity and thus must be of an indestructible nature, otherwise it could not give to the animal limbs any movement! But go and explain it to an animal what is its soul and how it lives through only its soul! Would an animal understand what you have told it? Surely just as little as if you had explained it to a rock! But why does the animal not understand it, and why does it not have the words, to share its

feelings with another creature?

[12] See, the soul of an animal is necessarily still too deeply buried in its flesh and feels, except for the need of its body, nearly nothing! If someone wants to train an animal for a very simple task, he must give it a lot of effort to awaken the animal soul out of its flesh to such an extent, that it can understand what the person wants from it.

[13] Do you however believe that there are exist people, whose souls do not stand too far above the animal souls, yes sometimes seemingly even been surpassed? Now, to bring such souls through words to an inner life consciousness already here on earth, would be a totally futile exercise! For these people a blind and dumb believe is sufficient here on earth, so that their souls after the death of the body can continue to live and in the beyond and either have to await a reward or penalty, so that thereby they submit to some lawful order, like the ox in his yoke. Everything else must be kept for another state of life.

[14] An animal can only be brought to any useful activity intelligence by all kinds of pain-producing discipline, equally so with a totally simple worldly person, whose soul strives only for the satisfaction of body needs, and except for the ability to speak, cannot show anything substantial above the soul of an animal.”

39. THE REASON OF THE FEAR OF DEATH

[1] I said: “That people like you until now could not have attained the certain consciousness of life of the soul after the death of the body, I already have shown to you the reason and you will have understood it; but the fear for the bodily death does actually not lies so much in the uncertain consciousness of the life of the soul after the loss of the body, but a great deal more in the love for the world and in self-love. Through these two types of love, the soul is more and more mixed into its flesh and the result of this is, that thereby the feeling of dying, vanishing and ceasing to exist becomes increasingly strong in

her and must express itself in all kinds of fear.

[2] See, the primordial fathers of the people of the earth, did not have any fear for the death of the body, but often only a longing for it, to become free from the body becoming frail. Because of their God pleasing way of live, from time to time they had bright glances and visions into the beyond and thereby attained a clear and true consciousness about life of the soul after the loss of the body.

[3] But in current times almost all faith of man in God has extinguished! From where should the bright consciousness of a life of the soul after the bodily death, originate?!

[4] I say to you: If nearly in general man already doubts the foundation of all life, it is no wonder anymore, if one strongly doubts the life of the own soul after the death of the body.

[5] Go to the Sadducees and you will find that they are people who firstly are very material and love the world and themselves above all, secondly do not at all believe in a God and thirdly totally denying the immortality of the human soul and scold everyone a fool who believes in any which way in the immortality of the human soul, which is nothing else than a crazy phantasy picture of an insane person, who wants to prove it by empty speeches.

[6] Look further at the true cynics, scholars of the world wise Greek Diogenes! They are even true enemies of life and they curse any force, which gave them life without their permission. Indeed, they live extremely well-behaved and sober and despise all luxuriousness, yes even the slightest comfort of life. For them the biggest relief is death, after which they do not expect life, but extremely desirable non-existence.

[7] Therefore you still can today find people in India who interact with souls of deceased people just like with still living people and talk to them about thousands of secret matters. These people do not have the slightest trace of fear for the bodily death, to the contrary, the day when a person dies is for them a true cheerful day and the birth of a child into this world a real sad day.

[8] See, as such regarding your question, people are very different! What is highly feared by one nation is not feared at all by another nation with different teachings and expectations. But the people who fear death of the body the most are the Jews, and the reason for it is their great love for the world and sensuous desires. Who maintains them with so much care like the Jews, must loose in time all higher light; since nothing is more harmful for the right and living light of faith than sexual misconduct, all kinds of lecherousness and real carnal whoring, which for a long time already is a worse common practice with the Jews than even the most darkest heathens. This sin really suffocates the soul in the mud of the flesh and even kills the flesh itself. If however so, from where should such a soul take the bright light of life consciousness?!

[9] You are now a person who pleases Me a lot and at the right time I will place again the life consciousness in your soul; but during your younger days you also have quite keenly submitted to fleshly pleasures, and see, this is with you the main reason why you despite your questioning studies could not have come to a fully true and infallible light! In your present more chaste life, you will also attain more of the inner life light and not ask like you have asked just now. – Did you now have understood Me quite well?”

[10] Said the innkeeper: “O yes, I have understood You only too well and say together with the Romans: *Hinc ergo illae lacrimae* (“Thus those tears”, which means: This is thus the reason). Yes, yes, Lord, You omniscient, my youth follies have consumed a lot of the life strength of my soul and now in my older days I quite well notice the loss. The only question remains, how can one replace it to at least some extend.”

[11] I said: “For as long a person lives on this earth and has a complete living serious will, everything is still possible, about which David provides for you a living and tangible example; since also he has at a certain time, which is not unfamiliar to you, sinned a lot in the sphere of the desires of the flesh. But at the right time he changed, out of love for God did not sin

anymore and therefore became a man according to the heart of God. Since truly, I say to you, in heaven there is more joy about a sinner, who as such acknowledges his sins, abhors them, has true regret, exercises a right and reasonable penitence and betters himself from the foundation and does not sin anymore, than about ninety-nine righteous people who never needed penitence! Or is it not the case among people that a person has more joy about what was lost and found again, even if it was of a very insignificant nature, than about his great treasures that never got lost?! See, it is the same with God, and if it was not like that, truly, you would not have Me as a guest in your inn!

[12] It is true that your youth sins have caused you some harm, for your flesh and also for your soul; but since you have recognized this and has completely turned away from sin, I have come to you in your house to fully heal you from your maladies.

[13] But where I have entered once, there also is the fullest forgiveness of all sins and the light and the everlasting life has entered itself. I can therefore tell you that a great salvation has come over your house and yourself, and the results of that will make you more closely familiar with it than I Myself now; for I now only given you the teaching and the promise, but only in the fulfillment will you discover the fullness of truth in you.”

40. DIVINE LOVE, CARE AND WISDOM

[1] (The Lord) – “Truly, I say to you: Who hears My word, accepts it as the truth and faithfully lives and acts accordingly, will henceforth not feel nor taste death! But who only wants to drag Me along next to the world as a good prey, will until his end on this earth feel very little about life’s consolation, and in the beyond it will show clearly what was weighing heavier in him. Since who has more of the world in him, will have a lot to do to reestablish the balance again, and he still has to wait for a long time until I will be sitting in his house as a guest and take My rest with him.

[2] But you, who knows this now, have good courage, and think

for yourself, that one does not cut down a tree with one blow, and you will find rest in your soul! From now on you only have to act according to My word, and the other what you are searching for, will be given to you at the right time.

[3] Do not worry too much about your house and what your family members will eat and drink; since this is only done by the world people and the heathens, who does not know anything about God and respectively about Me! According to My word search only for the Kingdom of God and its most lightful justice, which above all consists in the love for God and for the fellowman, and everything else will be given to you for free!

[4] Look at the flowers of the field who do not work and harvest nothing, and the Father in heaven still provides for them, that they are fed and finally are a lot more delightfully dressed than Salomon was ever dressed in his highest king's splendor.

[5] If God already provides for the grass, which grows today and gets mowed tomorrow and according to an old custom is dried in bundles and burned in the oven to ashes, how much more will God provide for those people, who love Him and keep His commandments!

[6] If already people, who are now mostly bad and evil, love their children and do as much as possible good for them, how much more will the all-good Father in heaven do to them, who He regarded as worthy to become His children! Or did you ever heard of a person who was talented with a lot of true wisdom, that he became cruel and relentless towards his neighbors or even towards his children?!

[7] Since human memory it is known that a wise person is also a good person and wants to do good to all people. Only wisdom gave people laws, through which, when easily observed, they all could become fully happy; wisdom only had to sanction the laws for the sake of evil and willfully disobedient people, so that the good people had a means in their hands, to force the evil fools with force to do good, if the gentle admonitions are not honored. Hence, also the sanctions of the orderly laws are an act of love and mercy out of wisdom.

[8] If already the full wisdom of people only effectuates good, and guides the unwise people towards true happiness of life, how much more the most high and deepest wisdom of God!

[9] That the deepest wisdom of God cannot and forever will not work against its own order, on which the existence of all creatures depend, must any only somewhat wise person fully understand, because thereby the existence and happiness of all good and blest beings would be endangered. But the highest wisdom wants also to bring the recalcitrant spirits and beings to the good and true and for this purpose has provided the most suitable means, which of course does not tastes for the stubborn sinner like milk and honey, but it nevertheless will always depend on his will, to change whenever he wants to.

[10] And the same is also applicable already here. Everything depends on the serious will of man; if he seriously betters himself and in full trust asks God for something right and good in My name, it will be given to him in the measure of his true betterment and his faith and trust. And you can now with such My most truest promise be fully content.

[11] Who thinks about all this and acts accordingly, will become happy in everything and will not be afraid anymore about the death of the body, even if he previously was a coarse sinner. Since God, the Father in heaven, has send Me into this world for the sake of the sinners and not for the sake of the righteous, and as the Father has send Me, likewise I will also send you to the sinners; since only the sick require the doctor and not the healthy. – Are you now completely clear about this?”

[12] Said the innkeeper: “O, who could be still unclear about it?! But now the day is beginning to come to an end. What shall we do now?”

[13] I said: “This now depends on you; since for today, tomorrow and the day after tomorrow I will determine nothing. If you have something, say it, and I will see what can be done about it!”

41. THE SUNKEN LAND

[1] Said the innkeeper: "There would be something; but it appears to me as almost too trifle, to bother You, o Lord, with it!"

[2] I said: "Then speak; since there is nothing too unimportant for Me in this world!"

[3] Said the innkeeper: "Then mercifully listen to me! See, together with this property I also own a sizable farm not far from here, where I keep my best cattle and sheep, and also have quite loyal servants and maidens there! In the large animal garden which is covered all over with the best pasture, a few month ago a piece of land the size of a quarter of an acre sank away, that now there exist a hole which depth cannot be measured and one cannot know whether even more land will sink away.

[4] An old quite knowledgeable man about these matters asked me, if the animals get close to the hole. And I told him as it is, the full truth. I brought some cattle and sheep to the hole, but the closer they came to the hole, the more they resisted, and when only about ten steps away, they tore loose and ran away. Even the goats could not be brought close to the hole, although otherwise climbing comfortably and without fear the highest rocks. Thereupon the knowledgeable man said that this was a sure sign for more land to sink away. And as property owner in this awkward situation I now also ask You, what this means, what still can be expected and if this evil can perhaps be remedied by something.

[5] I said: "Let us go out and have a look at the wantonness of the raw earth spirits, who caused this through the influence of other spirits of those deceased people, who walked over there as your enemies, because you bought the farm as a result of a judicial garnishment in relation to an unpaid large debt! Thus let us walk over there and investigate the matter!"

[6] We now got up from our seats and went to the fateful farm which was about half an hour away from where we were. We

thus soon came to the uncanny hole. Except for Me and the innkeeper did nobody dared to come close to the edge of the hole. The twenty new disciples shuddered backwards already from far away; since the hole was really dreadful to look at. The innkeeper said that he himself has never come so close to the hole and only now saw its unpredictable depth.

[7] But I said to him: “Go and bring me a rather proper stone, and I shall see if the hole cannot be filled up!”

[8] The innkeeper went and brought Me an at least ten pound heavy rock. But I took the rock and threw it with great strength into the hole. Soon an immense pillar of smoke rose from the hole and spread a strongly sulfuric smell.

[9] But I threatened the smoke mass and said: “All you evil spirits. I, the Lord, order you to immediately fill this hole for now and all times!”

[10] One then could hear voices from the smoke masses which called: “Jesus from Nazareth, Son of the living God, we know You! Why did You come to torment us prematurely? Why don’t You grant us this freedom? A large injustice happened here to us which killed our bodies. We have lost everything. Why should the buyer not also lose something? We need this piece of land in our terrible depth. Why should we not own it?”

[11] I said: “Do what I have ordered you to do, or something worse will happen to you!”

[12] The smoke then sagged and inside the hole it began to immensely rave and to roar. This however, only lasted quite briefly and one already saw how the sunken soil was building up again and after a little hour the hole was completely unrecognizably filled, so that no one could notice that this section had sunk.

[13] I now called upon all the old and new disciples and said: “O you faint-hearted! Thus go and walk on the sunken ground raised from the depth, and recognize that nothing can oppose the power of the divine will!”

[14] Then all disciples went and convinced themselves that nothing could oppose the power of My will.

42. THE NATURE OF THE EVIL SPIRITS

[1] But the innkeeper asked Me what the spirits inside the visible smoke mass wanted to say, that I should not torment them prematurely.

[2] I said: “See, all unfaithful spirits regard it as a torture, if admonished to obedience towards God; since all haughtiness does not by itself know any obedience, since it alone wants to rule and order. They however thought that they were still for a too short a time in the spirit world, that they should show obedience towards My divine will. See, they would have loved it most, if they could prevail in their evil and revengeful joys for a whole eternity, and every spirit who admonishes them to obedience and order or even forces them to it, is their enemy and torturer!

[3] Therefore I immediately threatened them and they had to submit and in fact submitted, although with the greatest resistance. However, this does not matter for such type of spirits which are stuck in judgment and death, because their willful freedom is not freedom, but only a jail and a severest judgment, from which they in time can only be freed, if a more powerful will than theirs seizes them and forces them to do a good deed.

[4] They resemble those sleepers who sway in all kinds of sweet dreams as princes and kings, speak all kinds of foolish stuff in their dreams and often labor quite a lot. But now everyone knows that such dreams are not really conducive for the human natural health and that it is good to wake up such morning sweet dreamers. If such a sleeper is waked up by someone already awake, he is full of annoyance and rage! But if he fully wakes up, he is nevertheless quite glad that he has been waked up from his dazing sleep. By waking up he of course has lost all his beautiful kingdoms and has sunken from a king to a totally normal person; but as such he also came to the clear realization that his kingdom was nothing more than a vainly morbid fever dream.

[5] And see, the same happens also to such spirits with the only

difference, that they for a very long time live in such dreams and are very difficult to wake up!

[6] All worldly and present day treasure hunters are also living in similar dreams, and are in exceeding abundance represented in all types of human spheres of existence. They are feeling quite cheerful about it and woe him, who would dare to wake them up for the seriousness of life through words and deeds! However, if one is able to wake one or the other from the many, the awakened will then be very glad, because only in the spiritual awakened state will he in time begin to recognize more and more the danger where he was in his blind sensory sleep.

[7] Therefore you can try, if such sensory intoxicated person can still be made sober and awake! If it is possible, then wake him up, and it will be of great use to you because he then can more easily than I influence fruitfully his sensory relatives; but if he cannot be awakened then let the lazy and sluggish donkey sleep! For then other means of wakening need to be applied for such sleepers. Such means are then illnesses of all kinds and types, war, famine and pestilence. – Did you understand this?”

[8] Said the innkeeper: “O yes, Lord and Master, it is precisely so and it has to be like this! But it is always a sad thing with these sleepers, because, if God at one stage is releasing all the great evils over the people, often the innocent must suffer together with the ill-behaved.”

[9] I said: “But he also suffers as a wake among so many sleepers and thus he loses only a little or nothing. Or is it quite pleasing to be in a room full of sleeping people and to be silent all the time?!”

[10] Said the innkeeper: “Yes, yes, this is quite true, it had to be a true pain for a wise person to live among fools and among mutes and blinds, with whom he never can exchange a reasonable word! And then a suffering which leads to betterment is better in itself than a suffering which apparently does not leads to betterment. O, Lord, I really don't know how indescribable lucky I am in this Your fullest divine presence! I will not let You leave my house without me following You;

since without You everything would appear to me as quite foreign and exceedingly eerie. But I now would like to know how deep this hole was according to earthly measurements.”

[11] I said: “It was very deep; the depth measured 1,000 ell (1 ell = 2 feet).”

43. THE INFLUENCE OF SPIRITS

[1] Said the innkeeper further: “But did the raw and evil spirits have such power to push such a considerable piece of land which on top is quite solid, to such great depth?”

[2] I said: “They actually have just as little power as a sleeping giant; but it is allowed for their own wakening, that something according to the will of a higher, fully awakened, spiritual power occurs in reality, what such evil spirits want to carry out in their trifle dream phantasy and for what they always make vainly attempts. If something like this takes place, they suddenly become awake and see their wretchedness. Thereupon some are placed by their own will out of their evil dream life into a more awakened state and afterwards are more careful not to fall back into such evil phantasies anymore, so that not again something comes crushing down and mangle them up in their perceived free being.

[3] But this was a culmination of circumstances well calculated long ago for reaching a good purpose. Underneath this piece of land, since for you unthinkable primordial times of the earth, a large cave formed an underground extension of the sea. But in time the already somewhat narrow connection between the open sea and the underground sea, through which it was fed, was blocked by accumulated sea bottom mud. When this connection over time became completely sealed off, the underground water started to sink away and left a large hollow cave. Through the many earthquakes loose pieces of rock material, underneath this land, one by one fell into the depth of the hollow cave. Thereby this collapsed piece of land became of course thinner and weaker in its durability.

[4] When during recent times the raw earth spirits, as a result of a muted excitement from the evil souls who, because of their material nature dwell largely in underground earth caves, caused a small tremor of the earth, this whole piece of land subsided because of its weakened support and crushed into the depth. This was the actual quite natural reason; but it is nevertheless not only natural, but also spiritual for it has been planned and allowed by God since inconceivable times for the awakening of the evil sleep spirits.

[5] And as such nothing takes place on earth as only natural events by itself, but always in full connection with the spiritual for a spiritual purpose; since in all the world the spiritual is in strict connection with the physical and in an always reciprocal subsequent effect, what you only will fully understand when you through actions according to My teaching have become reborn in your spirit. However, after completion of this work we can leave for home again; for also there we will encounter something new.”

[6] Said the innkeeper: “Lord, should I not first call my servants and maidens that also they can learn what unheard miracle has taken place here?”

[7] I said: “Let it be for toady; since for this there will be still plenty of time tomorrow! That your servants will be quite astonished about this, is certain; but for their still quite sensuous souls they will not draw a lot of use from it, because they are mainly Greeks and thus still dark and quite superstitious people and will ascribe such phenomena immediately to some half-god. They will start to teach you about the reason for these phenomena even before you can teach them; and if you say to them that I, the carpenter from Nazareth, have done this, they will either laugh about it or say that I Myself have a connection with a half-god and therefore be able to effectuate such.

[8] Those people are not able for the acceptance of the Kingdom of God for a long time to come; they first have to be prepared in a skillful manner and placed into a state, where they think and judge more brightly about appearances in the natural world.

However, these people guide everything back to the will of the invisible gods, whose presence they seem to actually smell, and under such circumstances they still have a long way to go regarding the full truth out of the heavens of God. Therefore let them be and we can go back home!”

[9] Hereupon we left the place and went back home to our inn.

44. RESURRECTION OF THE DROWNED DAUGHTER

[1] When we arrived at the inn by sundown, the innkeeper noticed that the sea was in a state of strongest excitement and that he in a distance of about 100 field lanes could see a ship, which at this terrible high swell would certainly sink. Should one try to assist such a ship in distress?

[2] I said: “Another yes, but not this one! The pre-midday wind has pushed it forward to where it is now; but another will drive it back again. This is the ship with those evils ones from Jerusalem, who are supposed to catch and kill Me. But now they are My prisoners and will remain so for another few days and nights, after which a wind will drive them to the coast behind Tiberias and release them from their torture. Thereupon they will leave for home quite sober and will not pursue Me any longer and try to take My life. See, the wind has already reached them and drives the ship away from these waters! But leave it at that; something completely different awaits us in the house! Let us thus go into our inn!”

[3] The innkeeper and all the others were full of curiosity about the new event awaiting us, and therefore we quickly entered the house. And see, the oldest daughter of the innkeeper was lying as good as dead on a bed and was wet all over. She had been going alone to the large fish container to collect some of the large noble fish for dinner; but she could not master the large and strong animals and was thrown into the deep water by one of the twitching fish. Upon her screams many rescuers immediately came to help her; but with all the best efforts possible they were not able to get her quickly enough out of the

water and the result was that she was lifted out of the water without any signs of life. That this caused a great dismay in the whole house and that immediately a doctor from the city was called who also came immediately and did everything to call the drowned back to life, does hardly requires to be mentioned. But despite all the crying of the mother and the other siblings and despite all the endeavors of the doctor, the drowned nevertheless did not showed any sign of life.

[4] Then also our innkeeper became worried and turned imploringly to Me and said: “Lord, I know now that all things are possible to You!”

[5] Here I interrupted him and said: “Be quiet about everything; I do not want to cause an excitement here! The doctor who also is a Pharisee will soon realize and say: ‘My efforts with this drowned girl are totally in vain; since she is irrecoverably dead.’ Then quickly pay him for his troubles whereupon he will leave quickly; I will then do My work under four eyes. But if I put My hands onto the drowned, then nobody except us are allowed in the room, also not your wife and your other children.”

[6] Soon thereafter the doctor declared the daughter as completely dead. But they should nevertheless put her in warmed cloths; perhaps she might wake up in a few hours. But this he only said to leave a few sparks of hope with the parents. The innkeeper paid the doctor who immediately left with a cheerful expression and promised that he himself will order the lamenting women. The innkeeper however told him that he should wait with this until morning; if necessary he himself will come to him. Thereafter the doctor went his ways.

[7] When the room was cleared from all superfluous people, I went to the drowned, placed My hand on her and said: “Daughter, get up from your sleep!”

[8] And in the same moment the daughter sat upright in the bed and immediately asked what has happened to her. She knew that she had fallen into the water but how she then came into this bed she doesn’t know.

[9] But I said to her: “See, regarding your body you were

absolutely dead; but I, who am the life out of Myself, have given you back your life. But in future be clever and only perform such work, for which you have the sufficient strength otherwise something similar could happen to you. The diligence of a person is always called praiseworthy; but if he exceeds his strength, he is not praiseworthy anymore but quite foolish. Remember this and tell this also to your mother and to your otherwise very well-behaved siblings! But now stand up and show yourself to your mother and your still immensely grieving siblings, and provide us with a good evening meal!”

[10] Hereupon the daughter quickly got up from the bed, thanked Me for such great mercy and immediately went outside to her mother and siblings, who all could not get hold of themselves for too much joy.

[11] But the daughter confessed loudly and said: “The great Master from Nazareth did this to me; but he also said that we immediately should prepare a good evening meal for him, and therefore let’s do this above all!”

[12] Then all worked together and soon we had a rich evening meal in front of us. The innkeeper could hardly speak a word because of all the gratitude.

[13] The new disciples also could not be amazed enough about this sign and said: “This would convert the whole temple!”

[14] But I said: “An even greater sign of a similar nature will anger the clerics to such an extent, that they will muster everything to kill Me. I surely do not have to tell you more! However, nothing further about that, but let us all be cheerful again and eat and drink what is set before us!”

[15] Thereupon the disciples ate and drank and hardly could keep up with all kinds of stories from their field of experiences.

45. THE SHIP OF THE PHARISEES ON THE STORMY SEA

[1] The newly animated daughter, her mother and her siblings also came to us and listened to the speeches of the disciples, who at this stage talked a lot about the evil spooking spirits and devils and also asserted that some people were not in the position to protect themselves from the pursuit of such invisible, evil beings. It was difficult to understand such admission by God; those who are possessed by the devils should be properly considered, especially those where the possession already occurs with tender children.

[2] Then also our innkeeper said: “Yes, this is actually a quite strange and completely incomprehensible matter! I myself have quite often seen such appearances of this kind with children of 5 years, who have been seized in a pitiful manner by those spirits who possessed them. The strange thing with this is only that nearly nobody can cure such evil.

[3] I said: “My old disciples are already initiated and can inform you about it, especially Simon Juda – now Peter – and Jacob and John; they can cure such evils immediately just like Me. But I Myself will not say anything further about this; for I have said earlier that I will rest for a few days regarding teachings and deeds. But you all can now speak and do what you like; just refrain from making Me known in this area and even less so in the city!”

[4] The disciples then continued with their stories and John explained to the new disciples the phenomena of being possessed, and when he finished his explanation around midnight, we all went to take our rest.

[5] In the morning we got up quite early and before the morning meal I went with the above mentioned disciples outside. The innkeeper soon followed us; but the other disciples stayed in the house and made notes of several things. But we talked about the fate of the Pharisee ship, which still battled the high waves somewhere at sea. The innkeeper was asking if the ship has

already been driven by the wind beyond the city of Tiberias.

[6] But I said: “Not yet, this will only take place in a few days, this means, once they have changed their disposition somewhat, otherwise I will let them stay near the center of the sea for another few days and let them row in vain!”

[7] The innkeeper now understood that I was certainly not to be joked with, and agreed with Me that I torment the evil pursuers of My person. The innkeeper was a great enemy of the clerics and therefore was quite joyful when they experienced any kind of distress.

[8] We now did not speak anything else about this anymore and watched the strong waves of the sea and the many crowds of water birds, which are always present during such strong wave movements looking for food. The innkeeper asked where these birds live when the sea was calm.

[9] And Peter, a fisherman quite familiar with the sea, said: “See, these are actually some kind of water predators who only can be seen in such large numbers if they can hunt for something; otherwise they are sitting at places along the shore which are not accessible neither from land nor from the sea side. At such localities there are a lot of insects and worms which serve these animals as food. During heavy storms such insects and worms are going into hiding and the birds then hunt for little fish elsewhere and if the storm has died down again, they return home where they have their well protected nests. Now you have what you did not have before; there is not much to it but it is nevertheless good to know such kind of things.”

[10] With that our innkeeper was content and mentioned that we now could return for our morning meal.

46. THE RIGHT VIEW UPON NATURE

[1] But I said: “For that we still have an hour time, and it is quite pleasant to be on this hill and to watch how the thoughts of God embody themselves before our eyes.”

[2] The innkeeper said: “Lord, how is this to be understood?”

[3] I said: “All around us what you see with your eyes, hear with your ears and perceive with your senses, are all embodied thoughts of God. You see the mighty movement of the waves. Who drives the waters so high and doesn’t allow it to come to rest? See, this is God’s thought, animated through His will! Look at the many birds that play with the waves! What are they else than embodied thoughts of God?! The whole sea, all the mountains, all the animals, all grass, herbs and trees, all the people, the sun, the moon and all the countless many stars are nothing else. There being solely depends on the for you still incomprehensible permanence of the will of God.

[4] I postulate the possible case, which can be explained quite well by the most endless freedom of the divine will that God would withdraw His will from one of these embodied thoughts before us, and the embodiment would cease to exist in the same moment. The spiritual thought in God would still exist, but the body would so to speak dissolve into pure nothingness. But here we have for the true friend of God the highly important existence, being, becoming and also perishing of the thoughts of God! Isn’t it truly a delight to watch this and day by day learn from it more closely the love, wisdom and almightiness of Jehovah?!

[5] See there in the east the little clouds how they get bigger and then become small again and soon disappear altogether! These are also thoughts of God which are only very softly pulled together from the air by the will and in passing briefly take on an embodiment, and presented to us in continues changing forms. These forms are obviously closer to the original spiritual elements than the solid mountains and all the other forms which surround us to all sides; but their existence is nevertheless more

imperfect and they first must by a repeated appearance change into another form, like for example a drop of rain, and then as nutrient in one or other plant take on a more decisive and permanent shape, and this continues up to humans, where they become totally free and independent and self freely thinking and free willing beings forever unchangeable and durable, and where they can and also will go over to the pure spiritual and God resembling.

[6] See, who looks at the creatures of God in this manner, finds a lot of joy and happiness in it! And I say it to you, that such an observation is more strengthening to man than a too early taken morning meal. – Don't you think so too?"

[7] The innkeeper said: "O yes, Lord and Master! But for such animating observation also Your wisdom is required; I could observe for a century and would still not have recognized what You just revealed to us! From now on it will become better with me; since I am a friend of nature and find a lot of pleasure in its shapes and forms. Only when so now and then it gets out of control, I stay away from it. If great storms are coming and the clouds threaten us with lightning and thunder, my nature friendliness comes to an end; but nature in its quiet workings and being I love a great deal. Despite this sea storm not being a quiet activity of nature, it is not really dangerous to us land dwellers and therefore can be looked at with a peaceful mind; but if an immense hurricane would stir up the sea to such movement, it would not be too cozy sitting here and watch the actions of nature and to recognize the great thoughts of God, animated by His will."

[8] I said: "This is surely the case; but what I have told you now is not a command but only good advice, since otherwise man had to climb down to the depth of the sea and also there observe in all directions the embodiment of the great thoughts of God. However, where man can do it without danger and harm to his life, he should do so from time to time and he will find it quite useful for soul and body and also more and more awaken in himself the spirit of true love for God and also for his neighbor.

[9] Since to really love God, one must try to understand God more and more. Who does not make this his primary objective, in the end must ascribe it to himself, when with him the inner feeling and consciousness about the everlasting life of the soul after the death of the body is only very weak and stays weak; for this true feeling of life is the very result of the true, living love for God and therefrom for the fellow-men.

[10] God in Himself as Father is in His primordial being love and thereby life itself, because this love and life are one and the same. Who thus has the love for God in himself, which is the only element of life, also has the true, divine, everlasting life in him. But who does not have such love, is dead in himself; his life is only a seeming life and therefore remains in judgment for as long until he not voluntarily has awoken and by his own actions enlivened the love for God. And see, it is therefore good for a true person, if he from time to time conducts such observations, of what presents itself to his senses for observation! – Do you now understand what I have told you?”

[11] The innkeeper said: “Yes, Lord and Master, now also this is clear to me; it is just to be deplored in this world that most people do not have any knowledge about such most important teachings of life! But I will not lack the right zeal, to at least what I know, teach the receptive person at any good opportunities. But what might be the main cause for the people in this time becoming so dreadfully pointless?”

47. THE REASON OF HUMAN DECLINE. END-TIME AND JUDGMENT.

[1] I said: “Think about what I already have told you about it; but the main causes for the deterioration of people are arrogance, sluggishness, self-love and born from it imperiousness.

[2] Already during times of Samuel did the people started to become work shy. They started to become ashamed of certain types of work and hired servants and maidens to perform such.

The rich property owners laid their hands in their laps and let the others work for them. Who performed the most work for them, were rewarded higher what was quite right; but at this opportunity the property owners developed into a kind of small rulers, who refused to even take the smallest of servant's work into their hands, but they just ordered the servants and maidens to work, they themselves however did not moved one finger.

[3] The children became like the parents, namely lazy, self-centered and power hungry. They learned to rule over the serving people, but they did not want to dirty their own hands with any menial, common work. This bad habit grew among the people from year to year and only too soon reached that level, where the anyway overfed haughtiness could not find sufficient satiation anymore. He, the Jew, looked wistfully at the splendor and at the great and high standing dignitaries of the heathen nations, and among those kings he saw one of the topmost human honors and highest dignity. In short, they also wanted a worldly king and were not content anymore with the purest rule of God through the seers and judges!

[4] When the people, ignoring all good admonitions from the seers, still demanded a king from Samuel, the devout servant of God placed the foolish desire of the people before God, since out of himself he did not know what to do.

[5] Then Jehovah said to him: 'Look, to all the sins this nation has already committed before My face, they now commit this biggest sin: that they demand a king! Go and anoint the biggest man of the nation! He will punish them for the committed sins against Me.'

[6] See, these are in summary the words of Jehovah in response to the demands of the people! The consequences of the thereby more and more fed haughtiness of the people, you can partly read in the book of kings and in chronic, where briefly the nice stories are recorded, but for the biggest part you now have them before your eyes.

[7] Friend, only in true humility lies the road to the inner life of the soul! But who possess it currently? See, not even the servant

of his master; since he measures himself against the servants of another lord in comparison to the honor and reputation of his own lord! If this is just one degree higher than the lord of another servant, the servant of a lesser lord is looked upon with disdain, and between the two only a few words are spoken.

[8] I say to you: For as long not true, pure love and its corresponding humility will order and guide the nations, for as long it will be dark on earth in general. That there always will be some, who are in the light, is certain indeed, but those will always be few. Since for as long there exist worldly large and beyond all measure proud and glory searching rulers in the world, for as long in all layers of mankind the seed of haughtiness and rule-addiction will continue to proliferate, and night, darkness, selfishness, jealousy, stinginess, pursuit and betrayal as the true elements of hell will not give way from the ground of this earth until the time of the great judgment, when again I will purify the earth by fire. After such time no king will rule over any nation of this earth, but only the light of God. You will not experience that time in the flesh, but brightly and most clearly in the spirit in My Kingdom.”

[9] Said the innkeeper: “Lord, when, counted in years, this joyful time will arrive?”

[10] I said: “This is only known by the Father and after Him it is only known by him to whom the Father wants to reveal it. Until now the Father has not yet revealed it to Me, except that it will happen. But this you all can take as the full truth, that nearly every two-thousand years a large change takes place on earth. And as such it will also take place as calculated from now on. However, nothing further about that!”

[11] Said the innkeeper: “Lord, if You agree, then the morning meal could by now be fully prepared!”

[12] I said: “Now, let’s go and consume it!”

[13] Thereupon we all returned home, where the morning meal was waiting for us. The disciples who stood behind were asking us where we were, because they couldn’t find us.

[14] But I said: “We were precisely there, where we were, and

you have looked for us where we not were, and this is the simple reason why you haven't found us. But now let's eat and drink!"

[15] Thereupon the morning meal was consumed and during the meal one of the Jew-Greeks mentioned, that My answer to their question, sounded a little strange and they did not know what they should make of it.

[16] I then said to them: "Precisely the way I have given it to you! If you want to think about it more deeply, you also will find a great spiritual truth in it."

[17] Said the disciples: "This will be somewhat difficult; since it appears if it was quite a good word punishment for our cheeky question!"

[18] I said: "Oh, not at all! But I am going to tell you what I wanted to tell you with it. And thus listen to Me!

[19] Truly, those who will not look for Me there where I am, are not going to find Me and also will not find Me. In time many will look for Me and are not going to find Me! There will be times in which many false prophets and Messiahs will rise and say to you: 'See, here is the Anointed!' or 'There He is!' However, all those do not believe, for where they say I could be found, I will be found in the least and actually will never be found. Who will look for Me in anything which just in the slightest manner smells worldly, will not find Me, but only he, who searches for Me in true love, humility and self-abnegation, will surly always and everywhere find Me.

[20] But you have gone out with a little annoyed disposition, to look for Me, while earlier on I did not tell you where I would be going to this morning before the morning meal. And see, this was not the right place, firstly spiritually in your disposition to look for Me, and secondly it therefore was also not the right place externally where I could be found!

[21] This does not bears any relation to you towards Me, but I only showed you this in a picture, how things will be in future. Therefore, just like Me, every real teacher should at every opportunity place his words in such a way, also with regard to

the most trifling matters, that they may serve as a basis for a new, important teaching. Since truly I say to you: In the kingdom of the spirits, who are pure before God, you will be held accountable for every vainly empty word and become wrecked before the pure light of truth out of God!”

[22] These words did not taste too well for the disciples; but they nevertheless recorded them deeply into their souls.

48. ON A MOUNTAIN NEAR CAPERNAUM

[1] After the morning meal was consumed, we all climbed a considerable high mountain nearby Capernaum. Also the innkeeper and the daughter awakened from death came along and the innkeeper instructed a servant to carry some bread and wine with him, since beforehand I told him quietly that we will stay on the mountain until evening. He also ordered another servant to take two of the largest noble fish as a present to the head priest. This also took place and we immediately started our journey and within a couple of hours quite easily climbed the mountain. From this quite favorable position high on the mountain one could overlook a large part of the Galilean Sea and one could even see the ship which was still battling with the waves of the sea.

[2] Then the innkeeper said: “The foolish people on the ship most probably do not have food anymore and will thus severely be tormented by hunger!”

[3] I said: “They still have some soaked bread and this is sufficient for their evilness! But they already have let go of their evil plans and will now try a return journey, for which a wind will help them. But they nevertheless will have to endure a lot of fear before reaching the coast; since it should not be made too easy for them to get from the water onto firm and dry land!”

[4] Said the innkeeper: “You know Lord, I do not feel any pity for the evil clerics, but the poor shipmates will not be rewarded for their hard work and fear but on top will be punished, because the Pharisees will accuse them for not being able to

get the ship to shore!”

[5] I said: “O, don’t worry about that! These are solid Greeks from the area of Tiberias; they will not lose anything! They also still have sufficient food as smoked fish, smoked pork and double baked wheat bread. They also have a few tubes of wine in the back of the ship and since the clerics do not really want to eat their soaked, unleavened bread, they buy the food from the shipmates for a lot of money, and apart from the fear of a possible sinking of the ship they do not suffer any need otherwise. Therefore do not worry about them anymore; since with a lot of troubles and effort they will have reached the shore towards evening!”

[6] With that all were content and nobody wanted to think about the ship any longer.

[7] But the innkeeper came now with a new question and said: “Lord, since You know everything whatever is happening, you will also know what the disciple Judas Iscariot, who left You the day before yesterday, is doing and where he is right now!”

[8] I said: “Also him we will let go! The day after tomorrow he will be coming back to us; since I will not prevent him doing so. But now we will enjoy the very nice view and you should pay attention to the teaching I have given you this morning, and someone should instruct the unknowledgeable, and you will find true joy in it!”

[9] This was also carried out and all kept themselves busy with that until evening. They even would have forgotten about the bread and wine which was carried along, if the daughter of the innkeeper would not have reminded them about it, because she herself was reminded by it through her own little hunger and thirst.

49. DISCUSSION ABOUT THE LORD

[1] In the evening we went back again and when entering the house, a copious evening meal was prepared for us, and from the head priest who received the two noble fishes as a present, a messenger waited for the innkeeper, to convey the head priest's thanks together with a basket full of fresh eggs, laid by the large chickens of the head priest.

[2] The innkeeper thanked for it and said: "If I catch such fish again I will not forget the head priest."

[3] Then the messenger said: "This will make the head priest quite happy; but he heard that the infamous prophet from Nazareth is currently staying in this area. The head priest want to talk to you personally about it, and he therefore would appreciate it a great deal if you could come to him and provide him with the right information about it. When can you come to him? Determine the time yourself!"

[4] Said the innkeeper: "My dear friend, just be patient for a few seconds! If first will consult a friend because from tomorrow I have business with him for several days until we have finished, I then will come and give the head priest the right information about the rare, miraculous person from Nazareth, whom at least I believe to know quite well."

[5] Hereupon the innkeeper came to Me in the dining room and asked what he should do.

[6] But I said: "Go to him still today, although it is already evening and say to him: I am here and will stay here for as long it pleases Me. But who has something against Me should come and sort out his case with Me personally. Since I am accountable for Myself and nobody else in the whole world. Go and tell him this and he will be quite content with this message! But otherwise do not talk much with him about Me!"

[7] With this answer the innkeeper quickly went outside to the messenger and together they went to the head priest, who had his house not too far away from the innkeeper, but of course still inside the city walls.

[8] When our innkeeper came to the head priest, he was very glad since the avarice already got hold of him, to know what it was all about Me. After a mutual friendly greeting the head priest immediately asked what it was, that it was said that the infamous prophet would stay at the inn of the innkeeper and conducts his uncanny business there.

[9] Thereupon the innkeeper said what I had placed in his mouth before.

[10] About this the head priest made a dark face and said: “But how can you as a well-known man and innkeeper give accommodation in your house to such a in general wanted person?”

[11] Said the innkeeper: “As innkeeper and provider of accommodation it is my duty; since I am not allowed to lock my doors for anybody, irrespective of what he is and from where he is coming. I do not even have the right to dismiss a thief and robber and to ask him what he is doing there, because a real inn is also respected by him. In addition my inn is absolutely free, in which for a full seven days not even a criminal can be arrested and placed before a court according to the laws of Rome. But when all this is a fact, why should I not give accommodation to the most famous Man which the world ever carried, since firstly he never ever left anybody in any way indebted and secondly is he the most friendly and best person I ever have met anywhere?!

[12] But he preached anyway on the Sabbath in the school. If you have something against him, it would be the right place to arrest him and hold him accountable! I as innkeeper do not have a right thereto. But he is still with me; if you have something against him, you, like any other person, is free to go there and talk to him. Since he specifically told me that nobody in the whole world can be held accountable for him; since he stands completely by himself and what I know from experience, he does not shy away from anybody and does not fear anyone. Instead all people should fear him, since the power of his will reaches into infinity. Whatever he wants, just happens

and is there.

[13] Didn't he awaken your predecessor Jairus' daughter from dead to life last year, what you certainly will know?! And thus he is a most true but also mysterious benefactor of the people. Why should I not accommodate such a person for as long he wants to stay in my inn?!"

[14] Said the head priest: "You are in your right, this I know quite well, and nobody can accuse you of anything. Just don't be misled to believe in him, that he is the promised Messiah of the Jews! Since he spreads such sacrilegious teaching among the people, and I know it just too well, that now already many people believe in him because he supports his teachings with all kinds of magic works, which he effectuates mainly with the help of Beelzebub. This is all I wanted to tell you and it was very pleasing to me that you still have come to me today."

[15] Said the innkeeper: "Truly, it would not have been necessary to call me for this to your home! Since for this I am myself in all the world experienced person and possess the necessary judgment to distinguish between something false and real! We all know the miraculous person from birth and know his parents who were people who always strictly lived and acted according to the laws and thus are a true example regarding the obedience towards God and towards all of His institutions. However, if so, why should this one, namely according to the witness of Joseph, the devout carpenter, the most devout, most well behaved and most obedient son stand in connection with Beelzebub and effectuate his truly divine miracles with the help of him?!"

[16] Who wants to state a full valid judgment about him, must go through the trouble to familiarize himself with him from all sides and relations; only then can he say with a full right: 'This and that are the facts about this person!' This is my opinion. But to immediately condemn a person without get to him know better, I do not regard as worthy of a judge and much less so of a priest. I am quite surprised about you, to judge someone simply based on hearsay and without ever having spoken nor

seen him, just like the old, evil women do. Go to him and speak to him yourself, and only then judge him!”

[17] Hereupon the head priest did not know what to say and thought by himself what to do.

[18] After a while the head priest said: “You are right and if I would not have been the head priest, I most probably would also think like you; but I am the head priest here and must do my duty. If I have someone in front of me like you, I also do not think and act like a head priest, but as a person. If I would have been more of a cleric than I am, I had to arrest the man and deliver him to Jerusalem according to the instructions of the temple. But since I am more a person than a head priest, I even allowed him to preach in the school and did not go there myself in order to pretend that I did not know about it. But the Nazarene who otherwise is supposed to be very wise and clever, has delivered a highly mystical speech which nobody could understand and finally was nearly left all alone in the school. Now, if I can get away, I will come tomorrow or the day after tomorrow to the inn; because at least I want to see him!”

[19] About this the innkeeper said: “Do this. I stand in for it that you never will regret it!”

[20] Hereupon the innkeeper left and soon returned to us and told Me everything what he has spoken with the head priest.

[21] But I said to him: “You have spoken this quite well, since I Myself have placed the words into your mouth; however, nevertheless the head priest still stays a cleric and if he got new instruction from Jerusalem to pursue Me, he would do so with all zeal. But without some encouragement he is too much a friend of the dear comfort and let us go and do what we want. But whether he will come here for the sake of Me, is a difficult question on which most probably no answer will follow; for if the head priest will wake up tomorrow morning, he will hardly remember what you have spoken with him. But let us rest now; since the mountain has made the limbs tired!”

[22] Thereupon all got up from their seats and went to their dedicated bedrooms, which our innkeeper had furnished

quite well.

[23] From now on I still stayed two full days here, during which time however nothing of any significance had happened. Only on the third day in the morning I went with the disciples and the innkeeper outside and commanded the sea to be calm. And immediately the waves calmed down and soon afterwards the fishermen hurried to conduct their business, since they already had to rest for five days, which however did not caused them any harm.

50. THE INNER WORD IN THE HEART OF MAN

[1] On this morning also Judas Iscariot came back to us and wanted to begin to tell all the things which he has spoken and accomplished in My name.

[2] But I said to him: “Leave it, since nothing is unknown to Me! See to it, that you are not lying! So that this does not happen, do not speak; because if you speak, half of it is untrue!”

[3] Thereupon he was quiet and looked around if he could get something to eat.

[4] But I now said to the innkeeper: “Listen, friend, there is nothing further to do here and after the midday meal I will leave here! Since towards evening a lot of foreigners will arrive here, among them also many Jews from Jerusalem and with them I want to avoid any meeting because of very wise reasons. But prepare a good midday meal for us; it then is up to you to prepare a bill for us, perhaps not for Me and My old disciples, but for the twenty new disciples who carry quite a lot of gold and silver with them!”

[5] Said the innkeeper: “No, Lord and Master, and even if Your disciples would be many more and stayed for ten years in this my inn, no one would be allowed to pay me only one bad stater! I am so deeply indebted to You, o Lord, that I could never repay You, not even with a mountain size gold lump. Just think of the fish catch, then the miraculous filling of the large hole and finally the reawakening of my dearest child! With what

treasures of the world can such be repaid according to value?!”

[6] I said: “Now then go, and let them prepare a good midday meal for us!”

[7] And the innkeeper went and arranged everything.

[8] But now also the disciples came to Me and said: “Lord, to where will You go now? In Galilee we have visited every place and went from house to house. Only Judea, Samaria and Little Mesopotamia and also Syria and the area towards Damascus has been visited by us scarcely or not at all. How about it if we would go there?”

[9] I said: “That the countries named by yourself are in need of light, above all the most severely degenerated Judea, I know; but I nevertheless will not go there, because there they are endeavor the most to kill Me. Although it is so that nobody can cause Me any harm before a predetermined time, of which I have given you many proofs already, but I do not want to make the Judea people even more worse by My presence, as it is the case anyway. But the other countries are not ripe enough for Me, and therefore we will stay in Galilee and fan the light even more.”

[10] The disciples agreed to this, since also they did not wanted to have too much to do with the actual Jews. For the Jews despised nearly everything that came from Galilee. The new disciples thought that Little Mesopotamia, Syria and Zole-Syria were still the most suitable countries where the light from heaven could be spread with a lot of usefulness.

[11] I said: “Do not teach Me recognizing those countries. There, for every, say, one bad Jew, there are at least ten Greeks and Romans who are pure heathens stuck in the darkest superstition. How would they understand the true, spiritual light of life?! In Samaria we already poured out the light and it grows there quite considerable. Damascus is a large trade city. The people there only think about how to sell their produce in the best manner, and for the time being there is very little to do with the light; but later the light will also get there, and thus we now have to stay in Galilee, visit our light friends and build them up

even more!

[12] If a ruler wants to rule a nation, it requires that he first has to build for himself a solid castle, which cannot be conquered by his enemies. And if the people see that the ruler cannot be defeated, they submit to him and follow his commandments. And as such also Galilee should become a solid castle for us, which the enemy of the light should not that easily bring to a fall. I Myself as a Galilean am the foundation stone, and your faith is the rock on which I build the castle of God. Now the innkeeper has arrived to invite us to the meal. Thus let's go!"

[13] The innkeeper came and invited us to the meal, although it was not yet the middle of the day, and we went and consumed the well prepared meal, at which opportunity some aspects of our forthcoming travels had been discussed.

[14] After the meal we quickly got up and went our way. The innkeeper asked Me if he could accompany us up to the next little town.

[15] But I said to him: "You also have become one of My disciples now; since you have recognized Me well. Stay for now at home and you will be of more use to Me, than accompanying us! Today still many people will stay in your inn and you will find an opportunity to represent Me and this will repeat itself quite often in the coming days. Within a few weeks however, I will again come to you and stay with you for a few days; you then will find another opportunity to learn more about My new teaching. If however you speak from now on in My name, you will not need to think what you shall speak, since I will place the words in your mouth, which you have to speak!"

[16] Said the innkeeper: "Lord, how should, how will I feel and perceive it?"

[17] I said: "Thoughts, so clear like pronounced words, you will feel in your heart and will pronounce them very easily with the mouth. Therein lies the secret of God in a person's heart. And finally I still say something else to you:

[18] If you find anyone who is ill, lay on him your hands in My name and he will be better! If you have healed someone in this

manner, do not ask for any payment, but say to the healed: ‘Thank God the Almighty in His Son Jesus! Go and do not sin anymore! Keep the commandments and do good!’ Thereby you will awaken many believers for Me.”

[19] Hereupon I laid My hands on him and gave him thereby the power to act in My name.

51. HEALING OF A SICK CHILD

[1] We then moved quickly away from this place and arrived towards evening in Cana, Galilee, where I turned the water to wine. We stayed in the same house because it was also a considerable inn. That we were received with the greatest friendliness needs hardly mentioning.

[2] The young married couple already had a child, namely a boy; but the hardly several weeks old baby suffered from bad cramps, which was the result of a shock suffered by the young mother when still in the maternity bed and a fire broke out in the neighborly house, which however was quickly extinguished. The young parents, like their still living parents, tried everything to heal the child from this illness; but everything was in vain.

[3] When I entered the house and they immediately recognized Me, they fell on their knees before Me and said (the young parents): “O Master, truly God has send You to us, to heal our only child! O, we most fervently ask You for it! That everything is possible for You, we know from long ago.”

[4] I said: “Stand up; since it is not befitting if people go on their knees before people!”

[5] Said the young couple: “O Master, we know it that you are more than just a man, and thus it is quite befitting to go on one’s knees before you! O help our child!”

[6] I said: “Now, now, stand up and bring Me the sick child!”

[7] The parents then quickly got up from the floor and brought the child to Me. But I laid My hands on it and blessed it and in the same moment the child was cheerful and healthy, as if there

never was anything wrong with it.

[8] I thereupon said to the young mother: “Be careful in future! If something strongly excites your disposition and you still have a child to breastfeed, then do not breastfeed the child until your disposition has calmed down completely! For with mother’s milk all kinds of malignance can develop in the body or even in the soul. Remember this well! – But now see to it that we all can have an evening meal!”

[9] The parents thanked Me beyond measure for this benefaction and went to prepare an evening meal for us.

[10] Within one hour everything was ready and we were taken to a newly build dining hall where we consumed the well prepared evening meal. But after the meal I asked the young landlord, when and how and by who was this very beautiful and quite spacious dining hall build.

[11] And the landlord said: “Yes, Lord, this truly was also something of a miracle! The building masters were Joses and Joet, respective sons of Joseph and thus Your stepbrothers. But it happened quite strangely. They only had two assistants and when they started to work the cedars, this work which otherwise would require ten days to complete, did not last longer than one day, and the joining of the trees (beams), setting up the roof, the laying of the floor and the construction of everything inside the hall took just as many days as God the Lord required to create the world according to Moses.

[12] Short and sweet, the construction of such a hall according to the opinion of every expert, would nearly take 6 months to complete and this with more and very diligent workers, and this hall was built with only four builders within six days, like it is here, and this surely is a miracle!

[13] The two brothers said it themselves: “Here the invisible spirit of our divine Brother has helped us!” And it certainly was like that, since even Your dear mother Maria, who quite often visits us, also confirmed it as something true. Isn’t it so, Lord and Master of all life and being?”

[14] I said: “Yes, then it should be so! But now prepare for us

beds; since we all have become limb tired! Tomorrow we will find some more time to speak about it.”

[15] This was quickly done and we all went to rest.

52. THE LORD IN THE NORTH OF GALILEE

[1] I stayed in Cana, Galilee for seven days and My disciples preached the gospel to the people. After 7 days we moved on, after having done many good things. From Cana many people accompanied us for a considerable distance and returned home full of consolation.

[2] From there we traveled to the most northern borders of Galilee, where we have not been before. There we met many heathens who were quite superstitious and regarded all kinds of amulets as very important. They looked at us with very surprising eyes and did not really comprehend, how we could dare to travel without such means of protection. When we began to give them other proofs of our inner powers, they fell onto their faces and regarded us as gods of the Olympus and did not dare to look at us. Only after lengthy talking and proofs, they again began to regard us as humans, and only from then on was it possible to reveal ourselves more and more to them.

[3] There we stayed for three weeks and converted a large number of heathens to pure Judaism. These however were otherwise quite good people and they served us generously with whatever they possessed. When we left them, many wept; but I strengthened them and they let us go quietly.

[4] However, so that the reader of these writings can orientate himself more easily, where these amulet heathens actually lived, he should look at an old map and he will find a country in Little Asia by name of Cappadocia (Cai pa dou ceio? = What do they want here?). There, towards the southern border, there was a town called Melite (Mei liete = Have or count the years). The town received this name from a young king, who nevertheless was quite wise and courageous, but when the old king died, the young prince immediately wanted to take over the throne. But

the council of the elders decided that the son was not yet old enough, and it was said to him: 'Mei liete' = 'Have the years'. This enraged the son, and he moved with some tough fighters to the east, conquered the above mentioned country Cappadocia for the previously owned country Cilicia (Ci lei cia = if only she wants), and build a large city there and gave it the triumphant name Mei liete nei (Greek: Melitene = Did not have the years), whereby he wanted to tell the council of the elder: 'Look here and tell me if I do not have the years!'"

[5] Now, this does not really belong to our gospel; but it hurts nobody, to know something like this, because he then can orientate himself a lot easier in many ways.

[6] Thus, to the west of this ancient city, was located a considerable mountain range on the border with Syria, where our amulet Greeks lived. How I agreed and arranged things with them, was already briefly mentioned, and it does not require anything further.

[7] From these cozy people we moved southwestward and came to a little town by name of Chotinodora (Choti no dora = One does not plough in the corner). In this little town lived many Jews from Bethlehem and traded there with all kind of things, and also pursued with a particular zeal the exchange business. At the same time there were also Greeks from Armenia and conducted a wood trade along the stream Euphrates up to India, since this little town, just like an equally seized neighborly town by name of Samosata, was located next to the previously mentioned stream.

[8] "Now, they are all merchants! We will make only little progress with our case", the disciples spoke among themselves, and an elderly new disciple said to Me, when we watched the active hustle and bustle of the people from the shore: "Lord, but these places do not belong to Galilee anymore, but You still have visited them, although You wanted to travel in Galilee only! How did this happen and how should we understand this?"

[9] I said: "This happened quite naturally, because according to

the division of land by the Romans, all this up to the border of Little Asia belongs to Galilee, and therefore we are still in Galilee and does not look at the old names anymore, but only how they exist today! This land which during the times of Jacob and later under the judges was the land of sadness, namely a land for exiles, has now become a land of joy, and although small in earlier times, it nevertheless has become larger than all the countries of the whole of the large Promised Land. We are now in the old Syria, but we are in the new Galilee ('G' pronounced like 'sch', it sounds like 'Schalilia' = place of grief), which however did not become a land of grief, but a land of joy and spiritual resurrection – do you understand this?"

[10] Said all: "Lord, this we understand quite well, because it is so in all truth! However, the only question remains: what are we going to do here? Today is already at an end and we still have no inn. Also our food supply is completely used up. We therefore asked You, o Lord, to give us advice! Or should we spend the night here in the open, or go into town and see if we could buy some bread?"

[11] I said: "O you chicken-hearted! Go and do the latter! But you do not have to look for an inn: since it will come by itself. If it doesn't come, we stay here and nobody will come to any harm. Tomorrow we will see, what can be done."

53. THE DISCIPLES AND THE STRICT TAX COLLECTOR

[1] Thereupon some of the old disciples got up, went into town and soon found a bakery and bought bread for 10 coins and roasted fish for 4 coins. When they left the town with their purchases, they met a tax collector who stopped them and asked them who does require so much bread and fish.

[2] And they said to him (the old disciples): "Our Lord and Master want it, and thus we do accordingly!"

[3] Asked the tax collector: "Now, who is your Lord and Master and what is his trade?"

[4] The disciples said: "Go, and ask Him yourself. He will tell

you if He wants to! But He does not respond immediately to everyone! There, a few hundred steps at the shore of the river, He rests together with the other disciples. Go and speak to Him yourself!”

[5] The tax collector said: “Why don’t you take an inn here? There are several in our not too small town!”

[6] The disciples said again: “Go to Him and He will tell you; since we don’t know ourselves what He intends doing here!”

[7] Here the tax collector said: “Yes, I then have to go myself and find out from him what this is all about with you! Since with us we keep a strict order, and we must know who the foreigners are that are coming to our town.”

[8] Hereupon the tax collector walked with the disciples to Me and when he arrived he immediately asked with a strict and serious voice of a judge: “Who of you is here the master and lord?”

[9] I said: “I am! What do you want from Me and My disciples?”

[10] The tax collector said: “You are foreigners, and such we cannot tolerate in the close vicinity of our rich town if they do not tell us who they are and from where they are coming!”

[11] I said: “I know your laws and rights better than you are, who, as just a simple tax collector, do not have the right to asked us from where we are coming! See, we are still more than 700 steps away from the gate of the town, and this place where we are staying now, is according to your community laws from ancient times already destined for foreigners, and therefore we are according to your own laws are free on this place and thus are not indebted to anyone to provide him any answers! But you yourself should rather rush back home, otherwise your eldest son, who is already sick for seven years, is going to die before you are going to arrive back home!”

[12] By this the tax collector was quite surprised. His eyes widened and he asked Me how I could know this. And if I know this so precisely, I also would know how the son could be helped.

[13] I said: “O yes, this I would know and even could help him, even if he already had died; but then you had to have a stronger faith in the only, true God, than you have together with your whole house!”

[14] The tax collector then looked at Me wistfully and friendly and said: “Master and Lord, which is the way they call you who are with you! See, I myself have a large inn, come to me with all your followers and stay in my house! Nobody of you will lack anything, even if you want to stay a full year with me -, and if you can heal my son, I want to give you gold and silver, as much as you ever want; since I am very rich with all kinds of earthly goods and would be prepared to give away more than half of it for healing my son. Do you want to go with me to my house?”

[15] I said: “If you believe then you also could observe something of the great might and glory of God! But now go back home and I will follow you with My disciples! Since we first want to consume our spare meal, since we did not eat for the whole day on our difficult journey.”

[16] The tax collector said: “But Lord and Master! In my house you all will be served much better than with these few breads and fishes; and what you have paid for these few loafs of bread and fishes, I will compensate you a thousand times!”

[17] I said: “Just go to your house because I want it this way, and your son will live! But we will follow you within one hour.”

54. THE LORD RESURRECTS THE DEATH SON OF THE TAX COLLECTOR

[1] Hereupon the tax collector hastily went home and immediately asked about the condition of his so much beloved son.

[2] But the three doctors said to him: “Lord, the state of your son is very bad! He cannot be helped anymore! We have tried everything whatever our science and experience has given us, but everything was in vain. If we could have prolonged his life

with only one hour, we would have performed a miracle!”

[3] The tax collector then went to the son who already was lying on the death bed; but he said to him: “My son, these three doctors will not help you, but soon another doctor will come who will help you; since in him I now place my fullest faith.”

[4] The sick then raised his head and said with a broken, weak voice: “Yes, death will help me, but no doctor can!”

[5] Here the father got tears in his eyes and he said to his son: “No, no, not death, but life will help you! For the foreign doctor to whom I spoke but never have seen before, knew that you were ill for already a full seven years and he also said that he could help you even if you have died already, and thus I firmly believe his words.”

[6] Thereupon the son did not respond anymore and the doctors said: “Let him rest; since the slightest effort will kill him! Look, his face has already the marks of death!”

[7] It took another half an hour and the sick son sighed for the last time and died.

[8] And the doctor said: “Where is your doctor now who could help your son, even if he had died already?!”

[9] In that moment I stepped into the room and said with a loud voice: “Here I stand and am not a loudmouth like you are, but what I say is the fullest and never deceiving truth out of the heavens of God!”

[10] Then the three enraged doctors said: “There lies the dead before you, you foreign braggart! Help him now if it is possible to you, and we will bow to the earth before you and acknowledge ourselves that we are nothing than pure boasters!”

[11] I said: “I neither need your bow and even less so your confession, but I do what I do and because I can do it and because I also want to do it! But if I say that I can do it, I do not arrogate, since I do it out of My very own power which is in Me and I do not need any other means than My very own and freest will; but you loudly tell all the world that you are the first masters of your art, and what is the result of your boasting?”

[12] There he lies before you! The young man had a light fever

– one spoon full of burned salt with seven spoons full of wine would have cured this person forever! You knew quite well about this remedy; but you thought and said: ‘O, this is the son of a rich man; he can carry the light fever for years and will earn us a lot of money! When the son gets old enough, the fever will leave him anyway.’ But I say to you, you evil doctors: The fever would have left the son a long time ago, but you maintained it for the sake of your income and you turned it into sap fever, which you were not able to heal anymore, and therefore you became true murderers of this young person for the sake of your contemptible greed!

[13] You called Me a loudmouth and never have seen and recognized Me before; but I know you from long ago and as your ‘loudmouth’ tell you now the fullest truth and thereby saved you from making your own confession! But that I now have spoken the truth about you, the reanimation of this deceased person will provide the clearest testimony for you!”

[14] Said the three doctors disdainfully smiling: “Now, then we are freed from every charge!”

[15] I said: “This we will see straight away!”

[16] Here I stepped to the deceased and said: “Jorabe, stand up from your sleep and give testimony over the falseness of these three, who earlier called Me a loudmouth!”

[17] In that moment the dead rose from his bed and was so fresh and healthy as if he never was ill. The father was overwhelmed with so much joy that he did not know whether he should first hug My or the chest of the son out of love and gratitude for the reawakening of his son.

[18] But I said to him: “Leave it for now; but make sure that the son Jorabe gets something to eat and afterwards some wine!”

[19] Everything was quickly arranged and likewise a great meal was prepared for us.

55. SENDING AWAY THE THREE DOCTORS

[1] The three doctors were standing there like petrified and no one could get one word over his lips.

[2] Then the tax collector asked the quite cheerful son what testimony he wants to give to the three.

[3] Said the son: "The very same as this foreign, miracle Savior has given them! They are not worried in the least to heal a sick person, but only that he swallows as much of their remedial potions as possible, so that they could earn a lot of money. But that they never have truly helped anybody, the whole town and surrounding knows. But how they helped me, they already helped many others before, namely from this world to the next! I think that I have said enough.

[4] This is however truly worth mentioning: They are Jews, like they said from Jerusalem, and boast a lot about their Jehovah, and that they only can help him who believes in their God and bring Him a large sacrifice in gold, silver and gemstones which must be placed in their hands so that they could send it to Jerusalem, where a certain high priest in a most holy chamber prays to Jehovah for the sick, after which he certainly will become better. However, what should we Greeks say about this who already have too many Gods? Should we accept another God so that he also cannot help us, just like all the others have never helped anyone, except their clever priests, who collected the copious sacrifices with for the gods consecrated faces and secretly squander it on all kinds of bad things and deeds?!

[5] But I hereby make now an open confession and say: This wonderful foreigner is from now on for all times to come the only true God for me! He is a Jehovah for the Jews and a Zeus for the Greeks, Romans and Egyptians. In him all the gods must be united. We quite often have heard fairy tales how this or that god in ancient times has effectuated something just by his almighty will; but we Greeks as also people never had the luck to see something like that with our own eyes. But here stands a person who can do this, and for me he is a true God, what I now

firmly believe and this faith I will keep for the rest of my life. – What are you saying to this?”

[6] Said the tax collector: “Yes, my son, also I and all people of this house will loyally join your new faith! Since a totally dead person can only be called back to life by a God. But now, determine you, adoration worthy, foreign master and, I say, God, what I should do with the three doctors! For their manner to help the suffering is apparently too bad, that one can let them go unpunished!”

[7] I said: “Let them go; since they still will find a just punishment in abundance! Firstly, if this becomes known, no one will ask for their services again, and secondly they will by themselves have to flee from here. But now they should go and repay you every silver coin that you have paid them for their trifle healing!”

[8] Here all three made dreadfully sour faces; since the repayment of several hundred silver coins that they received from the tax collector in advanced, they certainly could not agree with.

[9] But the tax collector insisted on it and said: “Truly, I do not need this money in the slightest way; but I will give it to the poor of this place, of which there are many, and this will be better than leaving it with you for nothing and again nothing! Thus go and bring me the money in still this hour, otherwise I will hand you, you wretched scoundrels, to the courts!”

[10] The three doctors then got up and prepared to go.

[11] But I said: “It is sufficient if only one of you goes and fetches the money – the other two can stay behind as collateral; since if all three would go, it would be the last time we have seen them! The youngest of them should go, because he is still the most honest one; for if one of the two older ones would go, he would leave the other two waiting here, and would take the money and never return. Thus it should be done!”

[12] Then the youngest of the three doctors got up and soon brought back the money.

[13] When the tax collector received the money and put it in

save keeping, he said to the bearer: “Listen, since you according to the testimony of this truly divine Master are still the most honest one, you can stay here; but the other two should leave immediately! If you want to go with them, you will not be prevented in the slightest of doing so.”

[14] But the younger doctor said: “If I may, I will stay, and I know what I will do. I will not stay and work in community with the other two; since they were the lords and I just their servant and according to their will had to go hand in hand with them but against my will and my better judgment. O lord, this has caused me many sad hours and days! But what should I, what could I have done? Since to get in conflict with the two, would mean to make the whole temple in Jerusalem your enemy, and as it is known, this animosity is the worst in the world. But if I am standing alone, namely instructed by you as the chairman of the board of this town, I then laugh about the hostility of the temple.”

[15] Said the tax collector: Good, then stay – and the other two must go!”

[16] But the other two were already gone and left this place with hurried steps; since they recognized that they could not stay any longer in this town, if I would possibly settle their.

56. THE ART OF LIVING

[1] After the agreement we were invited for a meal and stepped into a dining hall which did not have its equal in Jerusalem. In the center of the hall stood a large table made from cedar wood, covered with all kinds of food and the noblest of wines. We sat down and ate and drank. Since the earlier bought bread loafs were not good and also quite small, just like the poorly prepared fish, we only ate very little of it.

[2] During the meal not much was said; but when the good wine loosened the tongue of the guests, it began lively around the table. I however did not speak since I was sitting between the awakened son and his father; they had a too big reverence

for Me and did not dared to bother Me while I Myself was eating and drinking.

[3] However, when I said that I had sufficiently ate and drank, only then did the tax collector asked Me, how it was possible for Me, to even give back live to a dead person; since something like that was never heard before on this earth.

[4] But I said to him: “Friend, the spirit of man, once awakened in a proper manner, discovers many secrets, and if fully awakened in the full light, he also discovers the great secret of life and recognizes, that he is the originator of all life. But it is the greatest art of life, to find and recognize oneself as such!

[5] You also live and think and want and become active according to your thinking and will; but you do not know what life is, how it thinks and how it wills and how it makes the limbs correspondingly active. But who in himself has found all this and recognized it, is also a true master of his life, and also of the life of his fellow-man and can then do what I have done to your son. Yes, he can do even more: See, he can make himself absolutely immortal!

[6] If by the current blindness, selfishness, greed, jealousy and power-greed of the people one would arrest and even kill Me, it will not be of any use to the evil people; since before three days have passed, I will awaken Myself from death again, and continue to live forever and do even greater things than now. This what I now have told you, is so true and so certain, as it is true that your son Jorabe was dead and is now totally alive again. Do you believe this?”

[7] Said the tax collector: “That you do not tell me any untruthfulness, I am fully convinced of; since firstly my son lives through the power of your secret life art, which is the result of your science, and secondly also the old, wise Greeks have set up such teachings. However, if they ever have penetrated with their spirit to the great secret of life, I do not know and also can’t recall ever having read or heard something about it.

[8] The fables about our gods and half-gods do of course tell us

about some miracle which they were supposed to have performed; but who of only a little reason, can believe something like that?! Also in the mystic writings a lot is said about an almighty God who is surrounded by a countless number of all kinds of very powerful spirits, who most punctual carry out his orders in the whole of the universe. They are not visible to man, just like God, but still have the most perfect mind and an almightiest will. It is said that many hundred years ago they have showed themselves to devout people, like to the old Greeks their gods and especially the half-gods.

[9] If thinking calmly and impartially about it, one can conclude that finally the gods- and life teachings of the Greek and Jews are culminating in one and the same. Everything is shrouded into an impenetrable darkness, and irrespective through how much trouble the greatest wise of all times and all nations went, they nevertheless were not able to lift the extremely fateful veil of Isis, and we mortals are still standing on the same disentangled Gordian knot, where our ancestors have stood many thousands of years ago.

[10] You would now be the sole and only who truly has disentangled this knot, and as such I want to ask you, as a true master of life, to show me and actually all of us, the great art, how one most certainly understands the secret of life, recognizes it and finally can become a master of life himself. You have apparently brought it so far and thus also must know the means and ways quite well. Since you must know them, it would be a great mercy from you to us, if you would show such to us.

[11] This request from me to such a great artist is quite exceptionally audacious, since every true artist regards his art as his most valuable property and also must regard it as such and also I quite well know, that even the greatest art loses its value, if it becomes generally known and practiced among the people; but since such your art at least for the better part of mankind would be foremost a main life question and by its certain solution would bring man the greatest and incalculable life's

fortune, I truly would like to give you three quarters of my biggest treasures, if you only could reveal to me a few hints, how to certainly attain this secret for the benefit of the people. You would surely not lose anything by it and we would profit from it infinitively! – What do you think, great master, to such my proposal?”

57. THE LORD AS TEACHER OF THE ART OF LIVING

[1] I said: “I say to this nothing else, than that I specifically have come into this world to the people as a person Myself, to teach them this most greatest and most important art without any compensation, and I also will teach you without compensation. But that I do this to the people of many countries and towns and confirm My teaching as fully true with the right signs, those who came with me are witnesses through word and deed, since they are My disciples. They have already been quite deeply initiated in this secret and can show you the way and the means for it.

[2] Who accepts this, believes and decisively lives, does and acts accordingly, will infallibly attain the secret of life and will after the attained real rebirth of his own life’s spirit in himself, become a master of his life and thereby also a master of the life of his fellow-men, because he will be able to show them the way to it and through mastering his own life he will be able to show them the great life’s advantages of such mastering.

[3] But this I also say to you, that nobody will become a master overnight and that the pure, even most solid knowledge about the means and ways for attaining this greatest art, are absolutely of no use to any person, if he does not applies it fully practical to his life. The theory on its own is there of no use at all, but only the praxis.

[4] It is similar with the learning of other arts. For example you wanted to learn how to play a music instrument masterly, like the perfect lyre of the Greek or the even better sounding harp of the Jews, you apparently had to engage a master of this

instrument. He would teach you very precisely the rules which are absolutely necessary to play the music instrument, so that you precisely would know what you had to do and to practise to become in time a master musician yourself. Would you be already a harp- or lyre player with only the so precise knowledge of all rules, means and ways? O, surly not! You first had to troublesome learn the ability by diligently exercising the fingers and ears according to the rules known to you to become a master. And it is precisely the same with the attainment of the art of life.

[5] Only by practicing one becomes a master, and the higher or lesser degree of the attained mastership depends directly on the greater or lesser practicing of the recognized rules. The more practice, the more the mastership! Therefore you should not think that by the knowledge of the rules of life's art alone, you already are able to achieve something, or that thereby the veil of your Isis is already lifted! I say it to you: through pure recognition alone, you will not even nearly understand the possibilities that by the practicing of such rules the veil of the Isis could be lifted! Only by continuous and diligent practicing you will come to the increasingly brighter realization, that the rules are right and true and will lead to the set goal. And once you have reached mastership through practicing, only then you will have the totally lifted veil of Isis in front of you. See, this were the pre-instructions to the subsequent rules which had to be practiced and executed for man can attain the true mastership of life! What does your judgment say to this?"

[6] Said the tax collector: "I find all this in the most perfect order. That one cannot become a master by the knowledge of the rules alone, or hardly even a disciple, is a truth which finds its confirmation in countless experiences; but endlessly much is already achieved if one, for reaching such goal, has learned the certain and infallible means and ways. The rest of course depends completely on ourselves. That also the potential disciple cannot even clearly realize in himself that he can become a master, but only then when through a lot of practicing

he himself has achieved mastership, is also sun clear; but that without you and prior to you, no person could not even nearly have found these most important rules, is something which my mind in no way can understand. Neither old-Egypt nor Canaan, nor Greece and Rome, nor Persia and India could produce any wise man who could find the right rules for this art. You are thus the first one who did not learn this art, but apparently have produced it out of himself! – Tell me, how was this possible to you as a person?!

[7] Since that you own the mastership of life in the fullest measure, the most tangible and truest proof is sitting next to us. You also could have attained this only by practicing the necessary rules for it, which you yourself however had to invent first. Now, this is what I cannot understand in the least; since also I in my younger years have traveled all over the world and informed myself about everything. The activities of the Essenes with their false miracles is only too well known to me, just like all the magic arts and fortune-telling, which schools I often have attended myself; but here we do not have any consent, no magic wand, no mystic magic words, no magic potion and no invocation of demons, but just the most simple truth without any pomp or means of help. You speak and want and the effectuation of the word and will is there! Yes, this is something which surpasses sky high all horizons of knowledge! To effectuate something is most likely very easy, once one has become a master; but to have attained mastership and especially the necessary rules without master or guide is a completely different matter! Tell me then, how you have achieved this! Who has shown and given you the rules?”

58. THE INNER SPIRITUAL DEVELOPMENT OF MAN

[1] I said: “Friend, this is for the time being not important at all! It is sufficient that the rules had been found, of which the authenticity and fullest truth you cannot deny. Who will know it and live accordingly, will awaken life’s strength in himself and be able to effectuate out of this strength and I will awaken him through the power of the spirit of My words on the youngest day of his inner, spiritual new birth.

[2] Truly, truly, I say to you: I Myself am – there like everywhere – the truth and the life. Who believes in Me and acts according to My teaching, will by himself and in himself in eternity not see death!”

[3] Says the tax collector: “Master, these your words sound strange! It somehow appears to me as if you were some kind of higher, divine being, although in flesh and blood for the sake of appearance, but nevertheless basically a pure spirit, who can wrap himself in matter as he pleases, how and whenever he wants. – Did I judge this correctly or not?”

[4] I said: “So and so, there is something to it! But what there is to it, you cannot grasp. But what you think you can understand, it is not! For I just as little can leave this body than you; if I want to exit as a spirit, this body has to be killed first. However, the spirit which now fully awakened lives and effectuates in Me, can forever not be killed, but will live and effectuate forever.

[5] You certainly quite often already have observed the creation in its being and effectuating, and you couldn’t have missed that a certain order exists therein and that the forms have a consistency in themselves in all directions, from which you very easily can recognize, what this or that stands for. You also can recognize what this and that effectuates, and for what it is good and can be used according to its recognized effectuation.

[6] If however the whole creation according to your new world wisdom would only be a work of blind coincidence, would the things of nature also keep their current permanence of being in all directions? O, certainly not! See, the wind is such a rather

more blind force, although only partly! Did you ever see that it produced any certain shape which would have permanence? It scoops up the dust and carries it in loose cloud formations through the air, where the forms change every moment and the same form never reappears again. Can you memorize the form of a cloud that after a few days you could say: 'See, this is precisely the same cloud which I have seen a few days ago'? Or can you along the sea maintain the same about a wave?!

[7] From this you can quite easily recognize that a blind force never could have produced only one tiny moss plant which in the very same form reappears for many thousand years.

[8] But if so, does it not appear to a better human mind by itself, that all becoming, being and existence wherein firstly a certain, unchangeable form, state, property, usefulness and final purpose can be quite well recognized separately and specifically, had to be produced by such a force which possess an unlimited and unalterable, even though comprehensive insight and wisdom, without it you never ever be able to see a definitely formed object, be it a stone, a metal, a plant or an animal?! Such a force must certainly be consistently and surely quite aware of itself, because without it nothing could have a specific and in itself consistent from.

[9] And secondly: Since you necessarily have to assume such a force, which as a primordial being forms the basis of all being, such fundamental primordial force must have a corresponding name, through which it originally can be kept in recollection and memory of the people, who are there to recognize this force. Who will ever ask about a closer recognition of a matter, of which he never ever heard the name of it?! For starters we are going to call this primordial force 'God'. If we now have a God, we will ask further and say: 'Where is this God, and how does He look like? How does He create the things and as a pure spirit, how does He brings forth the coarse matter out of Himself?'

[10] And once a person is starting to ask about it, he already is on a better way! He will dedicate a higher attention to all

creatures and search in them, for how much of the divine primordial wisdom is left in them. And the longer he will search, the more of the divine wisdom and order he will easily and soon find therein.

[11] If he has found it, he will soon notice in his heart a stimulant of love towards God and out of such love he will more and more realize that God in Himself must be filled with the most powerful love, for Him to have such great desire and joy to wonderfully wise create so countless many things and beings, which does not only testify of His being, but rather a lot more bear witness of His wisdom, power and love.

[12] If a person grows and increases such considerations and realizations, he apparently also increases his love for God and gets closer to Him more and more; but the greater and more firmer such approaches of a person towards God are getting, the more of the spirit of God gathers in his heart, in which thereby the own spirit is fed and is more and more awakened to the true recognition of the own inner life and its strength, in unison with the power of the divine spirit in him.

[13] If a person has progressed thus far, he already is in life's mastership and the only thing lacking, is the complete unification with the divine spirit of love and will. If he also manages this, he then is a quite perfect master of life and can effectuate all this what I now effectuate and even a lot more."

59. THE BASICS FOR SPIRITUAL MASTERSHIP

[1] (The Lord) – “You can see from this that without the true and living believe in a sole and everlasting true God, no person can attain life's mastership. Therefore it is above all necessary to believe in a true God; since for as long one does not believe that there exists a sole true God, for as long you also cannot awaken any love for Him in your heart. Without such love it is impossible to come closer to God and finally become one with Him.

[2] Without that however there can be as little any talk of a true

mastership of life, as someone wanting to become a master player of the harp, who however never has heard anything about it and even less so has seen one anywhere.

[3] But for as long you still ask and say: ‘Yes, where is this God and how does He look like?’, I say to you, that nobody can see the actual God being and live at the same time, since it is infinite and therefore also ubiquitously and as such is as a pure-spiritual also the most inner of everything and being, this means in Its effectuating will-power-light; in Himself and for Himself however, God is a person like I and also you and lives in an inaccessible light which in the world of the spirits is called the sun of mercy. This sun of mercy however, is not God Himself, but is only the effectuation of His love and wisdom.

[4] Just as you can see the effectuation of the sun of this world thereby that it is present everywhere by its continual outflow of light to all conceivable directions, also the everywhere effectuating power of the sun of mercy effectuates as an outflowing light in all beings and is animating and creatively present.

[5] Who now understands to collect and accepts as much light as possible from the mercy sun of heaven in the heart of his soul and then to keep it through the power of love to God, creates in himself a mercy-sun which entirely resembles the primordial mercy-sun in everything, and the full inner possession of such mercy-sun is then just as much as the inner possession of the only true mastership of life.

[6] The clarity and the bright fullness of this most true teaching you will only then recognize, if you yourself have attained the mastership of life; since now you cannot fully understand this, although you have accepted quite well what I have told you.”

[7] The tax collector said: “Yes, you are right, dear Master! I have understood everything quite well; but I still don’t know what I should do with it. One thing however is certain, that the attainment of the full mastership of life is certainly no easy work; since it means a lot of observance, a lot of experience, a lot of thinking, will-power and acting accordingly. But only one

question still, dear Master!”

[8] I said: “Thus speak, although I precisely know what you are going to ask Me!”

[9] The tax collector said: “O dear Master, then just speak immediately; since I do not doubt it!”

[10] I said thereupon: “You do not doubt it, but you nevertheless also want to convince yourself a little, if I could know what you want to ask me! However, this does not matter and I still going to tell you your question! It says: ‘Master, have you also attained your mastership of life along this way and who has given to you the meaningful instructions like you now have given to me?’

[11] See, this is your question, word for word! But I can give you only a dissatisfying answer as to your earlier very similar questions. See, as a pure person I truly had to do the very same as you are; but since I, honestly said, regarding my inner spiritual being, am more than just a pure person, which you will find out early enough tomorrow, it was actually more difficult for Me, since I as a person of this earth was never allowed to have an own will, but had to follow very precisely the will of Him, who through Me has come into this world and wants to bring and give man the everlasting life. About this however you will hear more from My disciples tomorrow. But for today we will close our meeting and go to take our rest!”

[12] Said the tax collector: “Master, if it pleases you, you all can take your rest in this hall; since all around against the wall the most comfortable resting places have been installed!”

[13] I said: “Good then, thus we stay here and I rather prefer these resting chairs than the lazy beds which are perhaps only suitable for sick people, and thus let’s get up and take our rest!”

60. DISCUSSION BETWEEN THE DOCTOR AND THE INNKEEPER ABOUT THE LORD

[1] When we occupied the resting chairs for our rest, the tax collector, his son and also his other children and wives, of which he had seven according to custom of the Orient, left us immediately and also his officers and other servants, and we soon fell asleep since we were quite tiered from the long journey. But the people of the house stayed awake in other rooms for quite a long time and talked a lot about our appearance in their little town.

[2] The younger doctor who stayed behind said as a last remark to the tax collector: “Friend, if it was possible to adopt such a mastership of life, one soon had gathered all the money of the whole world! Quite a lot of kings would give away half their kingdoms for the one who could guarantee their life! No, unbelievable all the things occurring on this dear earth!

[3] How long has it been since a couple of magicians surprised us with their strange miracles when passing here on their way to Melite? But all their performances were quite obvious false miracles and were of no use to anybody except to themselves. It wasn't a bad entertainment; but nobody learned anything good from it. They also brought all kinds of apparatus along as well as snakes, monkeys and dogs, camels and mules and containers full of ointments and oils. But these came on foot, brought nothing and did things, that one could quite easily regard them as gods! Nothing beyond this can come anymore!

[4] Also their teaching to us were quite good and was in line with what they are doing; only the old Judaism was shining through quite prominently like the basic principles of the old Jewish prophet schools which I'm quite familiar with, from which quite extraordinary wise men has gone forth, which were called prophets. Now, whether one can attain in all seriousness the wondrous mastership of life through the most precise following possible of the rules briefly made known to us, we still have to wait and see!

[5] To love some one and only divinity so to speak above all with the fullest seriousness of life, is a difficult matter, because as a mature thinking man it is already difficult to believe that such a God, as proved fully true, exist. His proof for the existence of a sole, true God is quite good and makes good listening; but from the side of the scholar it takes a very diligent practice from the cradle, and this under the continual guidance of an experienced theosophist, otherwise it will be very difficult for anyone to come to the full recognition of the sole and true God along this road.

[6] However, may it be as it wants, and apart from the explanation given to us by the main miracle man, he nevertheless is an extraordinary phenomenon! Firstly to call a dead back to life by just the word and in addition completely healthy, is something which never was there before in its entirety, and secondly to know very precisely the still most secret thoughts of a person, and to call a person whom he never has seen before by his name, friends, these are things which no human mind is able to understand! Truly, although I do not regard the gods and godheads as very much, I nevertheless would be quite inclined to regard this man rather as a God than as an ordinary person!”

[7] Said the tax collector: “I also share this opinion and through this assumption one would much quicker reach the goal then even the most strict observance of the rules shown to us. By the way, several times he made it quite clear that he is something more than just an ordinary citizen of this earth. Now, perhaps tomorrow we will find out even more about this good man! His character seems to be quite honest and it is nice talking to him. We will probably hear quite a lot more from him! But for today let us also go to take our rest; since tomorrow we will have a lot to do!”

[8] Thereupon one after the other retired for the night and slept until sunup.

61. THE HUMAN AND THE DIVINE IN THE LORD

[1] But I with several of My disciples were already on our feet before sunup and went outside according to My custom and walked to the Euphrates which had a considerable width at this location. We were not standing there for long when a large wood raft came down in the middle of the stream. In this moment also the tax collector and his son Jorabe with the doctor came to us to invite us for the morning meal.

[2] But there was no person on the raft to steer it; because it became loose by itself from shore where it has been badly moored, and the tax collector said: "It is a pity about the beautiful wood, which has become ownerless because of the negligence of its owners! If only it was close enough to shore that one could get hold of it, so that when the lawful owner perhaps also arrives here, the wood could be restored to him for a small compensation. But as it is, the whole raft will of course be lost! Now, perhaps the people of Samosater can catch it!"

[3] When the raft stopped in the middle of the stream, perpendicular to our position, I said: "Do you want the wood?"

[4] The tax collector said: "Quite so, do I want it, but how to get hold of it?"

[5] I said: "See, very easily! If one is a master of life, also all the elements must obey him, and therefore I command the water to bring the wood to this shore. I want it and it happens!"

[6] When I had said this the water quickly flowed in our direction and rose seven spans along the shore, placed all the wood of the raft on land, after which it immediately returned to its natural direction of flow.

[7] About this the three were totally flabbergasted and the doctor said to Me: "Friend, you are not an ordinary person like us, but you are a God! No man has fathered you into the body of a woman! I even want to maintain that you are an unborn person and thus you are obviously a God!"

[8] I said: "Leave it at that; who carries a flesh, received it from the body of a woman. And as such also this My body is from the

body of an earthly mother, even if not fathered in the usual manner, but by the almighty will-spirit of God, which is quite possible with completely pure and God-devoted people. In early times with still completely unspoiled, simple and deeply God-devoted people, it was nothing unusual, and even in our current times it happens so now and then.

[9] That such people who have been fathered in a pure spiritual manner are more spiritual than those fathered in the usual way is obvious; since children of very strong and absolutely healthy parents are also strong and healthy, and children of weak and ill parents are usually also weak and sickly. I as a person, like I am standing here, am not a God, but God's Son, what actually every person is supposed to be; since the people of this earth are called to become children of God, if they live according to the recognized will of God.

[10] However, one of them is by God from eternity destined to be the First to have the life in Himself and to give it to everyone who believes in Him and lives according to His teaching. And this First one is Me!

[11] But such life I did not brought with Me from My mother's body into this world! Although the germ was lying in Me, it still had to be developed first, which cost Me nearly 30 full years' time and effort. Now of course I am standing here before you as perfected and can tell you, that all power and rule of heaven and earth is given to Me, and that the spirit in Me has become fully one with the spirit of God, why I also can perform such signs, which before Me no human has ever effectuated. But for the future this is not a particular privilege for Myself only, but also for every person who believes in Me that I have been send into this world by God, to give to all people who now walk in darkness, the light of life, and he who then acts according to My teaching, which shows to the people in the brightest light the will of the spirit of God, who of course resides in all fullness in Me.

[12] This spirit is God, but I, as the pure Son of Man, am not; since like said earlier, I also had, just like every other person,

through a lot of effort and exercise, acquire the dignity of a God and only as such it was possible for Me to unify with the spirit of God. Now I am one with Him in the spirit, but still not according to the body; but also in that I will become one, but only after a great suffering and total and deepest humiliating denial of My soul.

[13] And so, My friend and doctor with a better will than there were your companions, you can know who I am, and what you should think of Me! Believe this and live according to the teaching which you soon will hear from My disciples, and you will live in everything you do and walk in the light and not in the night of sin of your flesh and blood anymore! – Do you understand this?”

[14] Said the doctor: “Yes, great Master, this I understand, although your words sound quite different from those of the priests in the temple at Jerusalem, from where I also descend and where I also have learned my little art! In you obviously the divine is present, but before us you nevertheless want to be nothing more than a Son of Man, while the Pharisees in the temple behave as if they have helped God to create the world and other beings, and as if all welfare and woe of the people of the earth depend on them. Yes, Your words, great Master, sound like God’s words; since they contain a very distinct strength and power, which makes the soul feel good, builds it up and enlivens and enlightens it anew, while the supposed God’s word of the Pharisees harms, saddens, darkens and even kills in an extreme degree the human soul! Since who lives and acts according to their teaching, becomes in time so stupid and sensuous, haughty, selfish and power-hungry, that he finally totally forgets that also he is only a person. Only himself he regards as a highest human power – everything else is far below him. But according to Your words, great Master, it appears to be precisely the opposite of what the Pharisees teach, and what they actually want to make from people! – Am I right or not?”

[15] I said: “Yes, yes, there you would probably be right; but now nothing further about that anymore! The raft with the wood

is saved and all of it is lying on dry land, and you, friend Jored, can do with it what you like; since the owner will not come here, for he is too far away from here and the loss of this wood will not make him poor, because he is very rich. But give a sacrifice to the poor and use the wood as you see fit!”

[16] The tax collector Jored said: “Master, I thank You a lot for it, and the poor will not run short with me! But now let’s go to the morning meal; because by now it will be fully prepared!”

62. THE DOCTOR RECEIVES POWER TO HEAL PEOPLE BY THE LAYING ON OF HANDS

[1] Thereupon we went back to Jored’s house where in the already familiar hall a copious morning meal was waiting for us together with the disciples who stayed behind this morning. We sat at the table and ate and drank. The food consisted mainly of fish, honey bread and lamb, and the wine was from Rome and was particular well tasting. Also wine from Greece, specifically from Cyprus, was served together with completely white wheat bread and butter, which especially the Jew-Greeks enjoyed a lot. We sat at the table for two hours and a lot of things were said, however more about agriculture matters.

[2] Only after the meal did the disciple John taught all the people of both genders living in this house My teaching about the love for God and for the neighbor.

[3] After the speech all promised Me to precisely follow this teaching and to act accordingly and I said: “Believe and do it, and also you will soon and easily attain the mastership of life!”

[4] Thereafter I laid My hands on all of them and strengthened them for their good and serious undertaking.

[5] To that the doctor said: “O Master, see, I am now the only doctor here in this place where there are always a lot of sick people, as well as in the wider vicinity! Since nothing is impossible to you, You could provide me with a little of Your miracle healing power, especially for the poor who do not have anything to buy expensive medicine.”

[6] I said: “Jesus is My Name; in this name put your hands on the sick and they will become better, if it benefits their soul’s salvation! But to the rich give the medicine like before; since only for the poor I provide you with this power!”

[7] When I said this to the doctor he thanked Me for this and immediately left, since there were some poor sick people whom he wanted to help at once. And he succeeded in helping them; since everyone got better the moment he put his hands on him in My name. After one hour he returned and thanked Me once again for the power he received and told us about the great surprise of the healed, who were afflicted with all kinds of maladies.

[8] (The doctor) – “They could not understand that all the earlier medicine could not help them and that suddenly, just by laying on of hands, they became so healthy like never before. They asked me how I suddenly have acquired this unheard of healing method and why did I not apply it earlier. But I said: ‘This healing method has been shown to me by a foreign and great Savior, and I only heal the sick by calling on His name and He Himself wants it together with me, that the sick will be helped!’ Then all started to ask only about You and expressed the wish to get to know You personally; for they are of the opinion that You must be equipped with divine powers, since without it such would be completely impossible. I said nothing to this and left them their opinion.

[9] But now I will have a problem with my wealthy clients; since this new healing method will be quickly spreading around town, and the wealthy will insist to be healed in the same manner. What will I say to them if they demand what You, o Master, has so to speak forbade me to do?

[10] I said: “Now, give them conditions which they as healed have to honor towards you and towards the poor! If they joyfully and willingly accept the conditions, then lay also your hands on them; but if they refuse, then leave them in their illness and give them medicine if they want and take such! – Are you now satisfied with this?”

[11] The doctor said: “O dear Master, absolutely! But now comes another question and it is as follows: How and with what can I thank You for this? I’m of course not rich and presently in the least at all, since my vanishing companions most certainly have not left me much; but I still want to do my best, whatever is in my power! Lord and Master, I ask You, urge me to remunerate You or pay you a tribute!”

[12] I said: “Leave it; for in the world nobody can give Me anything which he has not received from God before, and therefore also not you! But keep the teaching which was given to all of you, love God above all and your fellow-men like yourself, and keep the to you familiar commandments of Moses, and also teach them to the Greeks, and you will bring Me the best and most valuable sacrifice! And also all the other people should do the same, so that they shall live in truth and in the mercy of God, the Creator and Father of all people!

[13] If I would take money from people to whom I do good, I then would testify straight against Myself and I would not be Him who I am; for if I bring and give you treasures from the heavens because I have the power for it, I cannot allow Myself to be paid by dead matter. But you people can do this with good measure and purpose; since also Moses has prescribed that the priests and judges should be fed and maintained by the people and should receive the tenth from everything that is harvested on the fields and the vineyards and also from the domestic animals. But I and My disciples will not need this; for who is a master of life like Me, will forthwith not be needing these preservative means. Wherever they go, everything they need will be given to them from above. For whatever good you will ask the Father in My name, He will give to you without retention.

63. HOW TO DEAL WITH PRIESTS WHO WORSHIP IDOLS

[1] (The Lord) – “If however in later times My successors will allow themselves to be paid for their teachings and prayers with money and all kinds of other things like the Pharisees, then the Father in Heaven will not listen to their requests anymore and will let them sink into all kind of sins and great evil. I give you all kinds of gifts free of charge and as such you should give it to other people also free of charge. But as doctor you can take money from the rich, but not from the poor!

[2] If occasionally you give My teaching to someone, it should be your payment that he accepts the teaching with a joyful heart and lives accordingly. If for once someone has accepted the teaching, he will in anyway become your friend and will say: ‘What is mine is also yours and you should not lack anything!’

[3] I say to you: What the people will do and give to you voluntarily with a joyful heart for the sake of My teaching, accept it and use it in the best manner for yourself and your fellow-men! But if you would demand a remuneration for it, irrespective of whatever kind, the mercy of God would be immediately taken away from you, just like the mercy has been taken away from the Pharisees and the stubborn Jews and will be given to the heathens. Remember this also and act accordingly and you will gather for yourselves great treasures of mercy of all kinds out of the heavens, which will be of greater use to you than all the treasures of the world! – Do you understand this?”

[4] Said Jored: “Master, this we understand quite well; but what about my tax collecting business on water and on land? There is very little about any neighborly love in this! But one cannot abolish it all together because it is a governmental matter; for if I let go of it, someone else will continue with it, who perhaps might be even harder on the traveling traders and especially the foreigners than I am, who already have allowed quite a lot of poor people to pass the customs barriers for free. What would

be Your will in this regard?"

[5] I said: "What you are, stay with it! But be reasonable towards the poor; and instead the rich can give a little more!

[6] Customs are good for a country, since otherwise large caravans with all kinds of goods will soon flood your country and would soon endanger the country's own food stocks. Therefore you should tax the many foreign merchants even more, so that they lose their appetite to come too often to this country with their goods. But be even more reasonable instead with the locals! Now you also know what you should do in this regard.

[7] Also your inn is good, but observe the same rules here as well! Be reasonable towards your fellow-men and be just towards strangers! From the locals ask what the matter is worth and from the foreigners a fair profit!

[8] If a foreigner comes and does not have anything to pay you with, condone his bill, and if he would accept My teaching, provide him with some travel money on top of it, and the Father in heaven will reward you copiously! The same every merchant should do and be just in measure and weight; for the measure people use to measure, with the same measure they will be rewarded with!"

[9] The tax collector said: "But now another question, Lord and Master! You know that we mainly live here together with Greeks and conduct all kind of trade, among others unfortunately even with people, as this is commonly done among the heathens since long ago. Yes, I had to buy all my wives! At first they were only my slaves; but since they were diligent and looked after my interests, I gave them their freedom and took them as wives. Half of my servants and workers are still slaves. Should this continue like this or should it also be changed?"

[10] I said: "What exists by the laws of the state, you cannot change, and thus it should remain until the state itself will change it. But you should also be good, reasonable and fair towards the slaves; since also they are people and children of

one and the same Father in heaven. Should you again visit a slave market, then buy as many as you can and keep them and make of them free, God-devoted people, and you will prepare for yourself a large treasure in heaven! But you should never ever sell one again; for to sell people is a horror before God! However, wherever My teaching is shooting roots, soon such contemptible slave trade will stop by itself. There you again have something which you can observe!

[11] But you still have another question in your soul, according to which you do not know what to do with the pagan idol priests, who are also to a large extent your guests and love to visit your place. I say to you: for the time being let them be as they are! They themselves believe even to a lesser degree in their idols than you yourself have believed in them before; but they have, regarding what they are representing, their office and bread and will therefore not that easily abstain from what they are. However, in time you can tell the one or the other something about My teaching, and they will not be too many a problem for you. In time also the idol temples will fall. But I nevertheless do not instruct you to destroy them; for it is sufficient that they are destroyed in your hearts.

[12] But if such a priest should try to make someone believe in his idols by force and demands of him to bring it sacrifices, then tell him the full truth! If he does not want to comply, then call on Me in the spirit and perform a sign in My name before his eyes! If he sees it, he most probably will believe, if there is some sense of truth in his disposition; but if he does not believe, let him go, and you stay with the truth of My teaching! Since like now the governors of Rome think and act, the people are completely free in their knowledge, thinking and faith.

[13] However, if such a priest accepts your light faith, then support him as a member of the new society of God on earth, if he requires support then provide for his earthly needs; if he is not in need of anything, then he should be your friend!

[14] Now, also this is taken care of, that you easily and clearly know what to do in every case if something obstructive gets into

the way of My teaching! And since we now have nothing to discuss anymore, we can go outside. We might find something which gives us the opportunity to consider it in a deeper way!”

[15] All were agreed with this suggestion and we went outside.

64. DESTRUCTION OF THE IDOL IMAGES

[1] When we walked along the streets of the town, naturally there was no shortage of all kind of curios people, who gawked at us from all sides and busily asked, who we were. The doctor, the tax collector and his accompanying children, especially the son Jorab (‘Jorab’ is the abbreviated version of ‘Jorabe’) awakened from death, had to endure a lot from the questioners, since the people could not understand how he, who was ill for seven years and has died yesterday as it was said, was now walking around healthy. The questioners were friendly dealt with, by telling them that they will learn about everything during the next few days, with which they were fully content.

[2] At the end of a long lane we met three priests of Apollo, and also a Zeus- and a Minerva priest in their quite adventurously and very magical looking priest outfit.

[3] They came to a halt before us and one Apollo-priest was asking us if we as foreigners wanted to visit the holy grove, in which for the foremost and highest three godheads a congregational temple was built. If this was our intention, they would guide us there and in return for a small fee to appease the three gods, show us everything miraculous and worth seeing.

[4] Thereupon the tax collector Jored, who was only too well known to the priests, said: “These are my guests; I will pay for them, and thus you can show us the temple and its noteworthiness!”

[5] With that the priests were quite content and guided us very friendly to the grove, where in the center on a small hill a round temple of a considerable size was standing. Half of the temple was open and its roof was resting on ten pillars; the other half was a closed up wall and formed a semicircle. On this wall the

marble statues of the above mentioned idols were fixed. In the middle, sitting on a throne, was Zeus, on his right was standing Minerva in her war armament and to his left Apollo, but just with a small harp; for an Apollo with a sun carriage and horses would be too expensive for this little town.

[6] When we arrived at the temple the Zeus-priest said: “Would the gentlemen like for one of the three gods to speak, then I kindly ask you to entrust me with a question!”

[7] I said: “Friend, this truly is not necessary for us; since as very experienced people we know about all these setups and know precisely the manner in which these statues can speak. Therefore leave it at that and spare yourself the trouble! But since nobody will come today anymore to ask these gods for advice, free the three speakers behind the idols so that they as otherwise quite honest people can join us!”

[8] Here the priest was taken aback and said with a certain magical priest-like pathos: “Friend, you are a foreigner; therefore I friendly advise you, to not trespass towards the serious gods, so that nothing bad will happen to you! For I say to you, that no mortal is sitting behind the gods and answers the questions on behalf of them.”

[9] I said: “Since you do not know Me, I forgive you the lie; but I nevertheless have to convince you that only I have the fullest right to the truth, and not you! See, I want that these three idols should vanish in this very moment and the three poor speakers can become free and join us!”

[10] Said the priest: “If you are able to do this, we will kneel before you and will worship you as a God of all gods and people!”

[11] I said: “This I do not need but nevertheless you should thereby learn about another glory of the power of the true God in connection with the power of the human spirit, and I now say: I want it and it is!”

[12] As soon as I have finished speaking, not even the slightest trace was left of the three idols and the three speakers crouching in the narrow niches became visible and crept completely

frightened and amazed out of their dark hiding places into the bright daylight.

[13] When the five priests saw this they became very sad and the most courageous among them, said to the others: “Brothers, against the almighty will of a God-person it is of no use to pull the sword, and the best thing here to do, is to submit to his will! We of course have suddenly lost our jobs and thus also became breadless; but what should we do? We always have represented this office with all dignity and by this little devout deception we never have harmed anyone, and except for the fee we never have pressed someone for a sacrifice, we always have taught the people well and have set a good example for them. And as such I hope with confidence that this truly almighty God-person will not expel us entirely if we ask him for it.”

[14] Said the others: “This would be alright; but what will the people say who, to the largest part, still considers our three gods as important, if they come here and do not find their old loyal gods? What are we going to tell the people?”

[15] Said the one: “Also this we will leave to this almighty God-person, because then also for this a good excuse will be found, and this will be even easier to accomplish since at this extraordinary occurrence our highest chairman Jored was present. The only concern now is what we should do in this very moment.”

[16] I said: “Above all, get rid of those ridiculous clothes and dress yourselves as ordinary people! Then come back to us and we will deliberate this point a little further!”

[17] Hereupon the five quickly went into their dwelling which was built immediately behind the temple, changed and soon returned to us with their wives and children. The wives and children however, lamented a lot when finding the temple completely empty and asked about Me who dumped them into such big misfortune.

[18] I then went to them and said: “I am whom you are searching for! Don’t you rather want to feed yourselves with the works of truth than these works of deception and the

loosest lie?”

[19] And the wives said: “We would rather do this; but who will give us anything for the works of truth?! For a long time already we know that there is nothing to our gods anymore. But to what use is this to us?! From where should we take something better and more truthful? These untrue gods have nevertheless fed us; how will the true gods feed us if we do not have them?”

[20] I said: “About this you women do not have to worry; your husbands will take of this, once they become instead of idol priests, priests and servants of the living word of God!”

[21] Said the women: “And who will give it to them?”

[22] I said: “Also this should not concern you! But I say to you silly women: Just go with your children from where you have come from, otherwise I will be obliged to force you to do this; since you still have sufficiently to eat and to drink! If you have nothing left, it will be provided for you that you and your children will not starve! Just go out to your fields, gardens and pastures and work a little! It will be more useful to you than making and washing gods from clay and wax.”

[23] Hereupon the five priests pushed their wives and children back to their dwellings; but they themselves soon returned full of friendliness to us.

65. THE SACRED LAKE

[1] And the Minerva priest as the most courageous and also scientifically the most well learned, came to Me and said: “Lord and God-person, or who you might be, I have noticed from your few words to our pert wives, that you are a good, wise and highly reasonably thinking man, to whom one probably can speak a reasonable word! And since I assume this as a certainty, I ask you to kindly listen to me with some patience. See, I know it that what you are going to give us to replace this old pagan junk, will be inexpressively better than even the very best we can produce from our sphere of recognition; but this is not what is important here, it concerns something completely different,

and it is therefore that I actually have asked you to patiently listen to me!

[2] See, it firstly concerns the possible maintenance of the state laws with the help of all kinds of good teachings about the existence of extrasensory forces and powers of nature, which we in general call gods! To visualize them to the people, we have presented them in corresponding pictures before their eyes in pure, artful forms. The people, from already the cradle on, got used to them and when looking at the idols were always edified and quite surely have made good and devout considerations thereby. For us priests it was also quite easy to provide the people with some good and useful teachings by referring to the elated pictures, which surely would be a quite difficult task without these pictures.

[3] If the people on a certain day would gather here and will not see the old habitual three god pictures anymore, I really don't know how the story will end. We certainly would quite animatedly and with the fieriest words make excuse for your actions; but where will you be as a foreign traveler during that time? Fortunately of course we will have here highly respectable witnesses; but eventually also they will not be of any use if the common people were starting to run wild, and therefore I most beseechingly implore you for a temporary reinstatement of the three statues for the sake of a good case, which I'm sure will be quite easy for you to accomplish. However, we nevertheless will accept your teaching with the most thankful disposition and also will convey it to the people and thereby make the three gods here quite superfluous, of this you can be assured of; but now all of a sudden and with one blow, the matter will be very difficult to handle or in fact not at all!

[4] Therefore, good God-person, grant me this my sincere request, what will be just as easy for you to do as you have done earlier with the three idol pictures! I know quite well that we have offended you earlier, by denying your revelation of the three speakers, but we thereby did not meant to cause any evil

or harm; for we did not know who you are. Your miracle taught us of course quite differently; but it was already too late. But since you are still here, forgive us our earlier hastiness and most mercifully grant us the request which I have put to you on behalf of all of us!"

[5] I said: "Yes, what should I do with you blind? If you rather prefer the night than the day of life, then you can have your idols back! But this you also will experience, that soon the time will come, when the people themselves will come here and destroy the idols, but also you! But if you firstly with the support of these reliable witnesses and secondly with also My invisible help, have accepted what I for the time being briefly indicated to you, you would have been saved; but if despite all this you still prefer your gods, they will immediately put be back on their places!"

[6] Said the speaker: "Lord and God-person, allow us a little time to consult with each other and we will loyally inform you about our decision!"

[7] Here said the tax collector: "My dear people, then consult with each other and come later into my house and we will clear this matter; since here we feel already more abandoned than in an Egyptian catacomb!"

[8] The priests agreed to this and we moved on, where there was a small lake which however was very deep, which was nearly always the case with Asian lakes.

[9] When we came to the lake, Jored said: "Lord, see, this is truly a strange occurrence in our area! At night, especially in summer, one can see a lot of little lights swimming on the surface of the water; some move slower others more quickly. Now, to investigate the matter more closely is not that easy, for one cannot get close to the lake because of its marshy shores. The priests know quite well how to exploit this phenomenon, since this lake still falls inside their holy grove area; they hold great speeches about the arrival of geniuses from Elysium, who appear to give mercies to the people. They have chosen only this lake because it is the purest in the whole world.

[10] That the lake has a very clean water is easily understandable since nothing can get into it what could make it cloudy, but the geniuses from Elysium are certainly a little far-fetched! The appearance would be nothing unusual and it certainly will be a quite natural occurrence; but the priests who are very skillful speakers, know to make something from it, that one finally – at least for the moment – is totally amazed, especially at night time where one always is magically more excited than during day time. The strong boundary around the lake has its advantages. Since to venture only a few steps past the set poles and barriers is not at all advisable to do; since he who sinks into the mud would certainly be lost.

[11] Now, Lord and Master, an explanation would be necessary, namely firstly: Why must such a dangerous and actually useless lake exist on the face of the earth? No ship can sail on it and there never have been produced only one fish from it. It does not have any visible inflow and equally so no exit and therefore cannot be used for the irrigation of the area. And secondly, according to your given holy teaching, it serves only idolatry through its truly magical light appearances, against which I cannot really say anything, but with regard to a moral issue, quite a lot. Since now also the three ungainly statues have been removed by your miraculous, life masterly wonder power, idolatry will continue like before. Would it not be an equally easy thing for You to do, to end the existence of this idolatrous lake like the three statues?”

[12] I said: “O, quite so, and I also will do it since it is your wish based on a good reason! But this lake does not have such an unimportant reason for the earth than you might think, for it is connected to the inner organism of the world body and has a depth from the surface to its bottom of over three-hundred hours walking. It is a cooling shaft above a very hot heart vein of the earth, which is the reason why the water is so cold.

[13] The lake has an underground inflow but no outflow because its access water is always consumed by the inner heat through continuous evaporation, which is just as necessary for

the inner mechanical animation as the evaporation of the food juices in the human stomach, and therefore this lake has of course no external earthly use, but nevertheless even a greater inner earthly use.

[14] You now may of course say: ‘Yes, but why must it be located precisely here in this otherwise fertile, beautiful valley? Could it not exist somewhere in a desert?’ Yes, in that you are not completely wrong; but this area was nearly 2,000 years ago also a desert, which was made livable and fertile only by the diligent work of the people banned to these flats.

[15] Now, this can happen with many deserts of this earth, in which often 20 to 30 such lakes occur! If thus those deserts are made livable, then also those people will ask: ‘Why must this dangerous lake exist precisely here?’ I can tell you nothing else than: Because it is extremely necessary for the support of the mechanical life of the earth, and therefore it has to be somewhere on this earth, and according to the order of God’s wisdom, it is by chance here and several thousands are in the same manner somewhere else and the bulk of them are under the sea and under the high mountain ranges.

[16] Now, regarding the light phenomenon occurring mainly in the Julius-Caesar-moon, it is nothing else than shining insects who at night time soak up the light vapors rising from the water to feed themselves. Go to India and you will discover many other nightly appearances!

[17] Only, all this together does not matter, because the lake can be safely fenced off, which then cancels its danger, and even to the people the certain light appearances can be adequately explained; but since we want to remove everything out of the way for the sake of these priests, whereby they can easily deceive the people without a lot of trouble and guide them even deeper into all kind of misapprehensions, we will cover this lake to a depth of a thousand man-heights with solid earth and connect its necessary opening somewhere else with another large lake, and thereby you are aided and the mechanical life of the earth is not harmed. And thus it happens!”

[18] At this moment nothing of any lake could be seen anymore and everything was solid earth. The shore of the lake could only be measured by the leftover barrier.

[19] That this caused a great sensation with all who were present is easily understandable. When we in the process of leaving but were still in the vicinity of the lake, since some wanted to test the solidness of the new earth with their feet, also the five priests arrived, for they already at the temple observed that we also might wanted to visit the holy lake.

[20] When with hurrying steps they arrived where the lake was located before, they clasped their hands over their heads together and shouted: “But for the will of all gods! What has happened here? First the three main gods are gone – and now also this most pure and holiest lake! Woe us; for now we are lost! The great gods must have been badly offended and therefore they allowed a main magician to do this to us with the power they have provided to him. O, when only the lake would have been left to us! O, who will help and feed us now?”

[21] I said: “Go now with Jored; there we will talk about it further, here is not the place and the time for it!”

[22] With that the five priests were quite content and went with us to Jored’s house, where already a copious midday meal was waiting for us.

66. THE LORD’S TEACHING OF LIFE

[1] The tax collector naturally invited also the five priests to the midday meal, which invitation they in all friendliness accepted and they sat down at our table. During the meal, according to Greek custom, not much or even nothing all together was said; but after the meal when the wine has loosened the tongues, the talking started and soon it became quite lively at the table.

[2] But the five priests only listened but spoke very little; for they secretly wanted to intercept from the conversations of the disciples and the other guests, who I actually was and from where I originated. But nothing of the sort was forthcoming

from the different conversations of the guests.

[3] In time they ran out of patience and they started to ask if they could say something, namely about their priestly behavior in future so that they can balance themselves towards the people.

[4] I then said to them: “Do not speak anything else than the truth, like it was, and how it happened, and call upon the witnesses of which there are many here, and no hair of you will be harmed! But then accept My new teaching and preach it to the people, and they will be extremely joyful for seeing for a change completely different people and teachers as it was until now the case! Are you under the impression that the people belonging to your temple have believed you more? I say to you: among one-hundred not more than two! They came to you out of an old habit and enjoyed your spectacle show; but for a long time already nobody believed you anymore! You thus have lost nothing herewith, but only gained a lot.

[5] But what My teaching is all about, My disciples will teach you quite easily until evening and also tell you how you should go about to teach the people. However, above all you must do what the teaching requires; because only thereby you can attain the completion of life and in such also do, what I now do and if you become completely perfect, even more and greater things.

[6] Since the true, great, only God did not create man, so that he, just like animals, should only be active for the satisfaction of his physical needs, but rather much more for the inner, spiritual needs. And who becomes spiritually active and exercises by knowledge, believe and deed the spiritual forces, will also in the spirit become strong and mighty.

[7] But who above all exercises the forces of the spirit, builds in himself the Kingdom of God and this is then in a person the true, everlasting life which is related to God the Creator and alike in all properties.

[8] Once man has attained such most blissful state of life and has unified his will with the recognized will of God, he then can do everything what God is doing and he thus is a lord of life and

a mighty ruler over all the forces of nature. That you will not understand everything completely now, I can see; but if My disciples will teach you more thoroughly, then you will also understand more brightly what I have told you than right now.”

67. ABOUT ASTROLOGY

[1] Here the Minerva priest said: “Listen, God-man, we have above all the daily responsibility of time keeping, the ordering and counting of days, weeks, month and years, and we have to study and determine the planet ruling the year and the twelve signs of the sky! This is an occupation which requires a lot of knowledge, experience and work, and it is for all mankind highly necessary, for without such our awareness, care and work, mankind with its diverse activities could soon fall into the greatest disarray.

[2] We therefore also make hourglasses and the sun watches according to the position of the twelve zodiac signs. Now, if we ourselves follow your new teaching of God and life and even teach it to the people, are we then not allowed to continue with this work alongside?”

[3] I said: “O yes, this occupation is quite in order and good; therefore you are allowed to carry on with it, except for your fortune-telling from the stars and also that you want to read the destinies of people from the stars, and also that you see all kinds of gods in the zodiac, worship them and bring them sacrifices. Thus, away with this and then you can calculate as much as you like, and count the days, weeks, month and years and you also can manufacture watches, as many as you like, for as long you abstain from idolatry and fortune telling! I do not discourage you to continue with this occupation, although I frankly must tell you, that with your timekeeping occupation the assigning of a planet to rule the year is a quite empty and very stupid matter. Since look and listen:

[4] You also count the sun and the moon as one of your ruling planets. About the moon I don’t want to say anything, since as a

constant companion of this earth it is a co-planet. But the sun is certainly no planet, but is a fixed star, like there are countless many in infinitive creation space. It is at least a thousand times bigger than this earth and forms for its orbiting planets a fixed, unmovable light world, which My disciples will explain in more detail to you later on.

[5] If however all this is an undeniable fact, how can you assign your planets as certain rulers to the one or other year?! See, therein already lies a quite well calculated idolatry by the old heathen priests! Since if for example Jupiter – or your Zeus – is your ruling planet for this year, as a god he must receive in this year particular many sacrifices, so that he remains in a good mood and allows the fruit to prosper abundantly. See, this is idolatry and cannot be where the people recognize the true, living and only God and should live and act according to His faithfully revealed will; for it is written in the old book of wisdom: “I am your only God and Lord; therefore you should not have and worship any trifling, foreign gods alongside Me!”

[6] God is thus only One who has created everything out of Himself. In Him alone you should believe, keep His commandments which I will teach you and love Him above everything of this world!

[7] If you do this, to receive what I have promised you, the ruling planets will disappear; since God alone is the ruler of all things, all elements and all times.

[8] Who believes this and accepts this doubtlessly and firmly, and lives faithfully according to the recognized will of God, will soon become most clearly aware in himself, that these words which I now have spoken to you, are the words of God and will guide you to attain the promises I have made to you with the same certainty, as the certainty that I can achieve everything by only My will. – Do you have understood this?”

[9] Said the five priests: “Lord, Master and entirely true God-person, we have understood this well now and say and confess it openly that you are fully right with everything and have spoken the purest truth! But regarding our occupation we are

nevertheless of the opinion that the preservation of the ruling planets, according to our calculation of time and year, should continue with respect to only keeping the old habitual names; we would instruct the people in any way that these are pure names with which we refer to the certain moving stars. This is only done for the orderly ascertainment of the cycle of seven years, according to the system calculated by the old Egyptians. We are of the opinion that it will not harm the blossoming of your teaching.”

[10] I said: “Yes, yes, it might do no damage but it also will be of no use; since for what is the cycle of 7 years good? Already the cycle of 7 weeks or even 7 month has no significance at all, how much less a cycle of 7 years! But you have made the number 7 into a magical and significant figure and assigned all kinds of effects to it and beguiled the whole nation by it, and the situation is now that you cannot get away from these most empty follies. But if according to your opinion it is worth the trouble to hold on to all this, then at least instruct the people that the old gods are nothing than vainly empty names of the certain moving stars!

[11] I say it to you: All your teachings of the starry sky are pure lies and deception. My disciples can give you for that a fully valid testimony. I have also revealed this to them and they know what the sun, the moon and all the stars are. Later on ask them about it and they will give you a right light about it! But from this you will see how extremely false and ridiculous stupid all of your calculations and designations are.

[12] As said, from your time calculations only the seven to seven days continuously changing moon quarters, the emerging week from it, the time of a moon and the duration of a year, are true and right, everything else is the most empty blather. You now know what your calculations involve, and it is now up to you to do what you want!”

[13] When the five heard such words about their seemingly so important time and star calculations, their eyes widened and they said among each other: “From Egypt he did not obtained

his wisdom and magical powers; otherwise he would be speaking differently about the old and best astronomy of Egypt! But he straight away rejects everything, except what every common person can quite easily count and calculate on his own fingers. He must have his reasons for this. We will have to talk about this with his disciples!”

[14] Said thereupon the first Apollo priest who was the actual main astronomer: “I have studied with all diligence in Diathira in Upper-Egypt under the great zodiac in the temple of Chronos, the time calculations, astronomy and the wonderful astrology, and this according to the new system of the great Ptolemaus (Nota bene! This is neither Ptolemaus, the younger astronomer, nor one of the kings, but this for the world history completely forgotten Pdolomeuz = surveyor – lived 400 years after Moses. He should also not be mistaken for Pdolomeus of Diathira, who calculated the zodiac. Pdolomeus means “surveyor” or “geo-meter”. This should be considered well), and now this is suddenly nothing?! What should one think when looking at the wonderful constellations of the sky? Should they really have no other and higher meaning than by their shimmering sending a sparse light to earth at night time?! Why then their so diverse groups, which always stay the same? Why their different sizes and colors? Truly this is a hard test for us! Alas, may it be as it wants, we will see what are the new things his disciples will tell us!”

68. THE LORD HEALS SICK PEOPLE IN A FISHER’S VILLAGE

[1] Thereupon we got up from the table, since it was already the fourth hour in the afternoon and I instructed Andrew and Nathanael to give the necessary lessons to the priests and went outside with the other disciples and people of the house.

[2] Then also the Zeus-priest followed us, after saying to the other four: “Pay good attention to what the two men will tell you; I will follow the Master and see and listen what he will do

and speak.”

[3] And as such he followed us when we were strolling along the Euphrates, on its right shore – where the town was located – where there were a lot of rare and salutary herbs. We walked for an hour downstream and came to a little fishing village whose inhabitants lived mainly from fish; for the earth was rocky and sandy and only here and there grown over with sparse grass and other herbs, hardly enough food for a few goats, and thus was not suited for agriculture.

[4] When we arrived here, immediately a large crowd of people met up with us and greeted the very familiar tax collector Jored, but also asked for forbearance and patience, since they still owed him part of their fishing lease shilling.

[5] But the tax collector remitted the same to them completely and added to it: “I not only remit the lease shilling for you but in future also release you from all further interest payments; only the imperial tax silver coin you yourself have to pay from now on as full and free owners of this little town and fishery, and this you will be able to do by the selling of fish collectively. – Are you content with that?”

[6] Out of overwhelming gratitude men and women fall on their faces and praised loudly the goodness of Jored. But Jored asked them to get up from the ground and to not make such a fuzz for such a little charity.

[7] When they got up from the ground, he presented to them his son who was awakened from death and told them how it happened. Then the whole crowd pushed over to Me where I together with the doctor was standing close to the water, and started to praise Me overly, because I have awakened Jored’s son from death, thus prompting Jored to show them such great benefaction, what he otherwise, although always being a good and fair man, would not have done.

[8] Thereupon they asked Me in their plain simplicity who I was that I was able to perform such unheard of works.

[9] But I calmed them down and said to them: “Who and what I am, you will find out soon enough. But for the time being you

can learn from My mouth, that I am an only true world Savior for all people and not only have the power to heal only the body of people by My will and My word, but also free the souls of people from their long straying and can give them the everlasting life. If you have any sick people in town, bring them here and I will heal them all!”

[10] Here the poor people already thanked Me in advance and said: “O you dear world Savior, we have many sick people and even we are not that healthy then it appears; but our sick are mainly suffering from such illnesses that there is not much left of them that can be healed!”

[11] I said: “Just go and bring them all here and for the first time in your life you should learn about the power and glory of God which He has given to man!”

[12] Hereupon these people rushed to their scanty dwellings and brought about twenty sick people; among them were lame, cripple, gout-ridden, blind and deaf people, lepers and even one person without arms. This person was otherwise quite healthy and strong; but since he lost both arms when still a child due to the negligence of his wardress, as an armless person he could not perform any work, except what he most painstakingly could achieve with his feet.

[13] When all the sick were lying down on a scarce piece of lawn, I went to them and said: “Do you all want to be cured from your illnesses and do you believe that I can heal you?”

[14] Then one gout-ridden old man said: “Good, dear world Savior, if it was possible for you to awaken the son of Jored from death, we also believe that you can cure us too! But that we all who are suffering want to become fresh and healthy again goes without saying. If you, o good, dear world Savior, want to heal us, then show us your love and mercy! We however cannot give you anything for it; for you can see our great poverty. We already have called on all gods but they did not want to listen to us because we perhaps could not bring them a sufficient sacrifice. But if you can heal us, you are more and better than all gods of heaven!”

[15] Here the present Zeus-priest's eyes widened and he said to the doctor: "If he can do this, he is not human any more but truly a God! But I'm most curious about the armless person! If he can give him back both arms, he undeniably is a God and we must worship him!"

[16] Here I raised My eyes up and said loudly: "Father, I thank You, that You listened to Me once more! I know quite well that You always listens to Me; but I say and do it, that also these heathens can recognize You, believe in You and Me and always praise Your name!"

[17] Hereupon I turned to the sick and said: "Get up and walk!"

[18] Then all got up; since all were healed in that very moment.

[19] Only the armless did not yet have his arms back and therefore came to Me and said: "O you good world Savior, since it was possible for you, to heal all these sick just by your wonderful, almighty will, it should also be possible for you, to give me two working hands, so that I through all kind of work can earn my bread! O, do not let me move away from this place, so that also I with the fullest heart can join the others in their thanks cheering!"

[20] I said: "Why did you started to doubt the moment when I healed the others? See, they all believed and were healed; would you not have doubted, you already would be in possession of your hands!"

[21] Said the armless: "O good world Savior, do not regard this as bad from me, since I now fully believe that you can help me!"

[22] Here the Zeus-priest secretly made the remark to the doctor behind My back: "I immediately knew that the healing of this armless would be a problem! Since it is something completely different to heal people by a magical word and wills power when they still have all their limbs, even if severely crippled, than to newly create and give back a person his missing limbs!"

[23] Said the doctor: "I do not share your opinion; since who can turn three colossal rock statues in one moment into nothing and can cover the lake with firm earth up to a great depth, can

also give such a person back his arms if he wants to!”

[24] Upon these words of the doctor the Zeus-priest said nothing; but Jored came to Me and said: “Lord, if it is Your will, give also this person back his hands, and I will give him work and he will be quite well provided for!”

[25] I said to Jored: “Just be calm, I will give him his hands; but for the sake of the Zeus-priest I still must hesitate, since he is of the opinion that I can’t do it, and thus I first want to exchange a few words with him.”

[26] Hereupon I turned around and said to the priest: “Listen, you witless person, how do you judge the divine wisdom, strength and power?! Who placed the first human on earth without fathering and a mother’s womb and has given to him who was not before, all his limbs in the most possible perfection? See, it was Him who now works in Me, as you could convince yourself through all the signs which I already have effectuated here! Can’t you see that a normal person cannot do this what I effectuate here, but only the spirit of God, which is in Me and is one with My will?! To be a priest, and not recognizing with the first glance, how such deeds, which only I effectuate, are possible, is in all seriousness not really praiseworthy for a Zeus-priest who visited all kinds of schools and has studied Plato, Socrates and others! Tell Me, do you seriously think that I cannot give back the arms to the armless!?”

[27] Said the priest: “This, my really almighty friend, was not actually my intention, although it occurred to me that you can only heal those limbs of ill people which are still there, but not those which were lost through an evil coincidence! Since I thought by myself: As a person deeply initiated in all invisible forces of nature, you can easily work with the raw and dead matter which has its related elements in the air and in the water and they apparently must obey you; but the long lost arms of a person is something completely different, since its basic materials must certainly be very far removed from the first primordial elements and cannot that easily be collected from the

air and the water. But it will most probably not be the case and for you the one will be possible just like the other! Before I have expressed my doubtful opinion to the doctor, but with a few words he convinced me of the opposite of my opinion and therefore I believe that you can give the armless back his arms, even if you would not give him back his arms because of whatever reason.”

[28] I said: “Ah, this is now a completely different language and I do not have any reason, not to give this person back his arms; therefore I want that he should have them in this very moment!”

[29] When I hardly had spoken this, the armless had both his strong arms and also could use them as if he never was without them.

[30] This caused such a sensation with all present, that they started to scream: “This is not a person but a true God! We want to build him a temple and bring him the purest and best and most valuable sacrifices!”

[31] But I calmed them down and explained to them, just like the day before to Jored, the life power of man in unison with the power of the spirit through faith and through the highest love for God, who was, is and will be forever. These simple people believed and understood this quite easily and soon.

69. A PAGAN PRIEST JUSTIFIES HIMSELF

[1] Thereupon I instructed the disciples to teach the people the main fundamentals of My teaching. When also this was soon and easily accomplished, all thanked Me most fervently for such great benefaction. But they also told the Zeus-priest that they distance themselves entirely from his dead gods who never helped anybody and henceforth are not going to visit the temple anymore.

[2] But the priest said: “In this I have preempted you! But in this new teaching we will see each other quite often in future and edify us mutually in the name of this living God. For our old gods of stone does not exist anymore, this means that according

to time and truth we priests have not believed in them for a long time already, and for us they were as good as non-existent; but they in fact really do not exist any longer, since this Almighty has destroyed them with his will and has also covered the holy lake with solid earth for all times to come. We ourselves have become his disciples and will instead of the old lie, preach to you the new, rock solid truth and will be of use to you by all kinds of useful training, and in this way we will remain good, old friends!”

[3] Here the village chairman said: “Everything would be alright; however, there is one thing I do not like about you, especially at this wondrous opportunity! You said that you priests according to time and truth have not believed in the gods for a long time already. This was quite good and wise for you and for your money bags; since you do not believe in the old gods, you imputed to them what you liked. You represent yourselves as the mediators between the gods and us poor, silly and blind people and say: ‘This and that the gods require as sin-offering so that they do not strike us with this or that severe disaster!’ We, like fools, then willingly sacrificed, and you devoured instead of the gods who never ever existed, the often copious sacrifices given to the gods! If you then for a long time already never believed in the gods anymore, why then did you carry on with such unjust nonsense and why did you deceive us? – How do you want to repay us for this?”

[4] What I say here as a poor fisherman myself and as chairman of this small community, I do not speak for myself but for the whole community and you, familiar to me as the first of the five priests, will have to answer me and tell me on which grounds you have treated us as if you would be the almighty gods yourselves and impose a hard punishment on those who as reasonable people themselves dare to question your actions. If you cannot give us a satisfying explanation for this, our future friendship will be on shaky grounds!”

[5] Said the priest: “Dear friend, firstly, we did not provide you with the knowledge of the gods, but you have been born and

raised in it, and secondly I am asking you now what you would have done with us, if we suddenly got up and with good arguments would have declared your old gods as null and void. We thus had to do what we did, only for the sake of yourself and by all means try to maintain your old superstition in the gods, since otherwise you would not have treated us physically too friendly. For as long thus the old believe in the gods existed, we were forced to serve you as fools and were actually, as people otherwise equipped with all sciences, worth twice our remuneration.

[6] In addition we had to do what we did out of political reasons for the state. If we would have done something contrary, soon the Roman courts would have asked us, why we are working against the old god-institution and give the people another teaching, which appears nowhere as sanctioned by the state. We would have lost our office and other priests would have been assigned to you, who certainly would not have treated you so gently than we are. And who can provide any guarantee, if we resign as priests, that the state will not soon assign new priests to you, who will torment you quite badly?

[7] Of course we old priests will have it easier since we have so many witnesses for what here was effectuated by a living God, and if we from now on steadfastly and firmly believe and do what the teaching will show us, and we ourselves with our purified will are able to effectuate something special, it will place us in a position to reconcile ourselves in front of the alerted courts, and they will then put their swords back into its sheath.

[8] Therefore I tell you, the chairman of this village: If we stay friends as we used to, we will be able to exercise for some time undisturbed the new teaching, until we have attained some degree of firmness by the mercy of this true, new God, so that also we can achieve a few things about which, until now, no Roman judge could have had any idea, and he will then, as I have remarked earlier, leave us in peace. – Speak now if I am right or not!”

[9] Said the chairman: “You have spoken right, but the ones who were cheated are nevertheless mainly we; since you knew that the old teaching of gods was nothing, but we did not know this and regarded them still as very important, while you, through well selected speeches, knew to keep us in the dark. But let’s leave it at that, since we all have received such unexpected great charity by this world Savior, and on top of it his disciples are still occupied to instruct us about the teaching, how a person can attain such extraordinary and actually never before existing abilities of life! But I myself must now learn something about it.”

[10] Here also the priest went to the teaching disciples and listened with the greatest attention for two hours to the powerful teachers and only now recognized from the words of the disciples, who spoke here quite freely, who I was and what I wanted to achieve with the people.

[11] I myself conversed in the meantime with Jored, with the doctor, with the son Jorab and with the earlier armless person, whom Jored, as promised, took with him, and revealed a few things to them which they otherwise could never have understood.

70. THE POOR FISHER’S VILLAGE IS BLESSED BY THE LORD

[1] After the disciples have completed their lessons, all came again to Me and thanked Me with risen hands for the healing and especially for the teaching, through which they, for the first time, came to the realization, what actually a person is and what is his destiny.

[2] But I said to them: “My dear people, do accordingly, and only then it will become fully clear to you, that the teaching which you have listened to, does not originate from an ordinary person, but comes truly out of the mouth of God and is in itself the highest and purest truth and carries the life in it!”

[3] They all promised it wholeheartedly to strictly observe everything, and they asked for only one thing, namely that I, since it should also be possible for Me, to bless their little village a little, to the extent that regarding their natural existence, they could live a little easier and that they do not have to live so meager and poverty stricken. If, until now, they had to continuously work for their scantiest food under only the biggest strain, they could spend only too little time on this new and so serious matter of life, which would be very painful for them.

[4] I said: “Now, what is it you want? Would you like to have lush pastures for your goats and sheep, and would you also like to have fruit trees and fruit fields and copious fisheries and alongside perhaps also better houses and industrial buildings?”

[5] Said the chairman: “O, Lord and Master of life and all things, all this would be very good and highly desirable for us, but we are still not worthy of all this! For the time being we are therefore more than fully content with only a little better pasture for our skinny goats and sheep. If now and then we also could be blessed with a rich catch of fish, we would anyhow be the most fortunate people on earth!”

[6] I said: “Listen, with you truly the old proverb applies which says: ‘Who doesn’t honor the small, is not worth the bigger!’ But since you honor the small, you are also worth the bigger. And as such you will receive everything what I have pronounced before!”

[7] In the same moment sweet little homes with good industrial buildings were present, the wide sand- and coarse gravel steppe was transformed into most lush pastures and in between the pastures the most fruit-rich wheat-fields could be seen. Around the houses with good fences the noblest fruit-trees of all kinds flaunted, even grapes were not missing and regarding the fishing waters, it was blessed to such an extent, that one already could see from shore schools of the best fish, and the free pastures were full of goats and sheep; but also inside the new fences which passed sweetly around the dwellings, industrial

buildings and fruit-trees, the inhabitants observed a large number of poultry as it was custom with the rich Greeks.

[8] When the poor inhabitants all of a sudden saw all this at once, they initially did not know whether this was reality or only a beautiful dream. Only after a while they recovered and started a thanks howling.

[9] But I calmed them down again and firstly warned them to never be presumptuous about it, since quite easily a flood could take everything away from them again, and secondly that they should not make it known to all the world how they have come to all this, since the world who thereby could come here, could not understand something like this, would laugh about it and would not omit to cause them harm. They should only say that this was a reward of their better life zeal. And thirdly, that among each other they should be full of love and be full of serving zeal, one for another, and that they should lead a pure, virtuous and thereby God pleasing life, and the present blessing will never leave them.

[10] They promised Me all this wholeheartedly with tears and cries of joy.

[11] Now I again said to them: “Go now into your new homes, take possession of everything what you will find therein!”

[12] But they asked Me to mercifully assign these new houses to each one of them, since they could not discern to whom belong the one or other.

[13] I then instructed the disciples to do this for these people. And the disciples did this and also this matter was soon brought to good order.

[14] Since the residents found quite a lot of food inside their new houses, they wanted to come to Me again to express their repeated thanks to Me loudly; but the disciples told them that they should do this very quietly in their hearts and that I will understand them quite well, for even the most subtle thought of a person most far away would still be known to Me. Therefore they also should take to heart, not to allow any bad thoughts to rise in their hearts, for I would know immediately about it.

[15] The inhabitants were content with that and began to look at everything with great joy, what was given to them by this miracle sign.

71. RETURN TO CHOTINODORA

[1] Thereupon the disciples joined us again except for Judas Iscariot. He took the trouble on himself to teach the inhabitants the use of the various tools and ate and drank from house to house; for he wanted to have something for his troubles. We allowed him his joy and under some good conversations we traveled up to Chotinodora. When we arrived there, the sun started to approach the horizon and we also were becoming a little tired and went into the house of Jored, namely into the already familiar hall. There we caught up with the two disciples and the four priests who were taught by them, and soon a large crowd of people of the house and from the village arrived and busily enquired about everything that might have occurred during our short journey to the little fishing village.

[2] Now, this lead to a mutual storytelling and a great many amazements until the sinking night. Only the serving of the evening meal brought some calm to the tongues and the citizens of the village left us gradually, so that we could enjoy the meal in greater peace.

[3] When we had finished the meal, only then Judas Iscariot arrived and his searching eyes tried to find out whether the meal was just beginning or already ending. But he found it already finished and willingly surrendered to his fate. Jored offered to prepare something for him, however, Judas did not allowed this and only asked him for some bread and wine, what was immediately given to him.

[4] However our Thomas could not let him get away altogether, since through Me he became aware that Judas Iscariot had heavily enjoyed the wonder wine from the new village. However this time Judas Iscariot pretended, as if he did not hear Thomas, but nevertheless went outside after emptying his quite

sizable mug of wine and we did not see him again for the rest of the night. Outside he found a person with whom he conversed about the events of the day, who also invited him to his house, where he was served a good and copious late night meal.

[5] When we were still sitting at the table, the wives and children and other servants of the five priests appeared to find out what has happened to them since for the whole afternoon they could nowhere be seen where they usually met with their family members.

[6] And the wives raised very serious words in connection with what is going to happen in future, since everything is destroyed now, what otherwise was part of their service.

[7] But the priests admonished them very seriously for such questions and said: “We – and not you – were the priests of the human old and incorrigible blindness and most hideous stupidity! Now we know something else and will rock solidly stay with it. If however, the incompetent, old and totally false gods have fed and maintained us for our empty service, most certainly the one and fully true, almighty God will also provide for us, if we truly serve Him alone! And now do not ask us anything else; tomorrow is still another day on which your female, silly curiosity can be satisfied!”

[8] Also this quite good and serious rebuke of the five priests to their families had a good effect; they were quiet and patiently went back home again.

[9] Hereupon a few good subjects were discussed and the twenty new disciples said among themselves: “O, if this village would be Jerusalem, what blessed life could be there! But if all this would take place in Jerusalem what has taken place today here, it would excite the clerics even more and nobody of us would for one hour longer be sure of his life. And there the children of God are supposed to be living and here are purely dark and lightless heathens?! Just stop talking about the children of God in Jerusalem! Here are the true children of God, and in Jerusalem the children of Satan!”

72. THE LORD EXPLAINS THE HISTORY OF DANIEL

[1] Said one of the twenty who was a scribe of the temple: “Lord, since all things are known to You and also are possible for You, You could explain a little to us the Prophet Daniel, especially his seventh chapter! Indeed, this strange seer provides a peculiar explanation about his vision of the four animals, but the explanation is just as vague as the picture he saw which filled the seer with horror. – Could we not receive a closer explanation about this vision from You?”

[2] I said: “O, certainly; but also for that, this is not the place for it, since these people only know very little or even nothing about our writings. In addition also you have penetrated your, say, transcendental spirit far too little and still have become too little one with it to understand the vision of Daniel and grasp it in its foundation. For even if you narrowly would understand the first two animals, you would not be able to understand the last two, since their being and effectuating is saved for future times. How could one explain to your still natural mind something, which has not even occurred yet on this earth and will only take place after many centuries from now on?”

[3] The only thing I can tell you, is that the four strange animals do not represent four side by side existing kingdoms, of which from the last still ten new kingdoms will arise according to the number of the ten horns, on which still an eleventh horn grew in the center of the head of the animal, causing the tearing out of three of the previous horns from the animal, but rather indicate from the beginning of mankind on this earth four great subsequent people-periods, which studies of the past requires a lot of chronological historical knowledge and for understanding its future a fully opened spiritual eye is needed, which can see beyond time and space in the light of light and life of life.

[4] See, as such the last animal will have teeth from iron and devour everything around it and the eleventh horn has eyes like human eyes and a mouth and speaks great things!

[5] Yes, I say to you that it inevitably will happen like this; but

even if I tried to explain it to you a little, you would understand as little about My explanation as Daniel fundamentally really could understand the explanation given to him by the spirit.

[6] Daniel's devout soul was quite well suited to see such visions like in an animated dream, but he could not understand them, since his transcendental spirit out of God could not and has not yet become one with his soul, because I was not there yet in the flesh to make such complete unification possible. This full unification will only then become fully possible, if I have ascended to My old and afterwards also My new home country.

[7] From this you quite clearly can see that My explanation about the whole seventh chapter would be of absolutely no use to you."

[8] Said now Peter: "But Lord, if at another opportunity we will be completely alone again, You could give us a few hints about it! For I now say myself: The prophets, namely the four big ones, have written down a lot, just like Moses, Elias, David and Salomon, but for whom? Except for us, no even so wise scribe has understood them properly, and also we understand very little about them, and those who will come after us will surely not be much better off. And still these books are written for mankind and for no other creature. What use are they to the people if they will never understand them?"

[9] I said: "O, there you are greatly mistaken! If those books of inner spiritual wisdom would have been written so that every natural world mind would understand them at a first glance, people soon would put them aside and not even looking at them anymore. What use would it then have for them?!

[10] But as such the books contain encompassing spiritual from the simplest creature to the deepest heavenly-divine and therefore cannot ever be fully understood by no natural world-mind, but only by the pure, perfect transcendental spirit of man.

[11] The very non-understanding of such scriptures awakens the spirit in man and shows him what and how much he still lacks for his life's completion. He therefore will quite often take such scriptures into his hands and think about them, whereby from

time to time the one or the other will become more clear to him. If he thus by his troubles and zeal found a small light of the spirit, he will become more and more strenuous in his studies of the inner, spiritual truths and in this way will gain more and more light and also attain a closer connection with his inner, transcendental spirit and will then also be able to provide his fellow-man with a more brighter light which will be very beneficial to them.

[12] However this would never occur, if these scriptures would have been given in a purely natural way; and if it would have been given in this way, no spiritual and heavenly-spiritual could have been imbedded in the words as I have shown you already quite often.

[13] What would you say if I tell you that shortly after 2,000 years, calculated from now on, firstly this My teaching will be in a much worse state than now the worst paganism and will be even worse than the most stupid what the Pharisees in Jerusalem are now prescribing, which from now on will not last longer than 50 years?! What will you say if I reveal to you that the people of that time will invent and produce large artificial eyes whereby they can look into the great depths of the starry sky and will set up completely different calculations as the Egyptians have done?! Yes, the people will make roads of iron and will drive with fire and steam in cars made of iron, as quickly as a shot arrow flies through the sky! They will fight each other with firearms made from iron and will carry their letters by lightening into all the world, and their ships will move through the power of fire on the large oceans of the world without sail and oars, so quick and easily as an eagle glides through the air, and still thousand and again thousands of things of which you cannot have any idea.

[14] And see, all this is contained in the fourth animal and cannot be understood by you, because you also cannot understand what I just now have explained to you! But in the spirit you will be able to understand all this shortly and you will not be able to give to anybody another explanation as I have

given it to you at this very opportunity. Nevertheless will I give you later at a more suitable opportunity a closer explanation about this. But for today we have sufficiently done right and good and thus want to take our bodily rest!”

[15] With this also this evening was concluded and all went to take the necessary rest; for according to time it was already quite late. Only the five priests and Jored have conversed for quite a long time in another room with each other about everything heard, seen and that has taken place.

73. THE CUNNING WIVES OF THE PAGAN PRIESTS

[1] In the morning already a lot of people waited in front of the house to see Me; but I remained with the disciples in the hall and this time did not went outside before the morning meal.

[2] However, Jored nevertheless came to us to check whether we were still asleep. And when found us fully awake he said: “Lord and Master, the morning meal is prepared; if it pleases You I will order it immediately to be brought in! Also the five priests and our doctor are already there and want to see and greet You. Then my house is surrounded by quite a large crowd and demand nothing less than to see You only once. Lord, what is here Your will ?”

[3] I said: “Let the morning meal be brought in and allow the doctor and the priests to join us and of course your family whom I became quite fond of! But the curios people should wait; since for the time being they do not loose or gain anything by just looking at Me. Do thus accordingly; after the morning meal we will see what can be done!”

[4] Thereupon immediately happened what I have ordered. The doctor and the priests entered and we sat at the table. Then immediately the well prepared food was served since the seven wives of Jored were quite good cooks and we again ate and drank with a good appetite and drank the wine after the fish.

[5] After half an hour the morning meal was finished and one of the priests asked Me if he could speak.

[6] But I said to him: “My friend, you can speak for yourself as much as you like; but I make here the remark for you that I anyway, from word to word, precisely know what you want to say to Me and what you want to ask Me and as such you can save yourself the trouble to open your mouth in this highly insignificant matter!

[7] See and listen! When you at night – of course already at dawn – arrived at home, you heard howling and wailing in your grove and even heard threatening words to the extend how the gods, whom you have left perjured, will take revenge on you. With no little fear you hurried to your wives and told them what you have heard and thereby really added water to their mills. (Already during the times of Jacob did such mills exist.)

[8] Do you know why your canny wives and children and servants came here yesterday evening to fetch you? See, they prepared such a haunting for you and would have liked to set you up even earlier! They were angered because you have left them waiting for too long for the fright they had prepared for you.

[9] Although I only too clearly knew about it, just like now, what the wives had planned, I still allowed it to happen, however not to frighten you for a few hours longer by your wives, but to thereby help you to place your wives and children and servants on the right path.

[10] I therefore have spellbound the cunning tools of your wives to their locations until we soon will arrive there and to convince your wives to their faces about the miracles they effectuated for you at night time by cats fastened by their tails to the bushes and with some hired venal servants and prostitutes who were sitting on the thick tree branches.

[11] When in the morning you came to Me, your wives and children quickly went into the grove and are doing everything they can to free the for you set up haunting tools; but this will not work until we get there and have spoken quite a few perceptible and powerful words to the faces of the haunting artists and only then free their magical tools. Now, friend,

Speak, if it is not so and if it was not what you wanted to tell Me!”

[12] Said the priest: “Yes, great Lord and Master, it was precisely so! I most ardently thank You for this clarification; since truly, we were not in a small fear and thought by ourselves: Now then, if this continues not before long we are once again going to experience the old war of the gods, in which we de facto have never believed in, however regarded it as something to the extent that in primeval times large revolutions of the earth and elements took place on this earth, of which the existence and occurrence was kept by the then surely simple nature people in all kinds of pictures and quaint legends for their descendants. But yesterday we nearly started to believe in the reality of these fables, especially when yesterday we have seen and heard what a divine power, even if residing only in a person, is able to effectuate. We already saw You and Your disciples flinging burning mountains and gigantic oak trees towards heaven with a dreadful strength. Such foolishness has left us already and I am already delighted how You, o Lord and Master, will bring our too stultified wives into a better order!”

[13] I said: “You rightly mentioned that your wives are too stultified; but who is carrying the guilt for it? You have made them like that and therefore the guilt for the way your wives and children behave, lies with yourself, and you must now, however with love and patience, undo in them what you have tainted in them! I will do My part, alright, but then you must also do yours. With love and patience you will achieve a lot, however with your old habitual severity nothing!”

[14] Said the Zeus priest: “Lord and Master, we impossibly could have tainted a great deal our wives; they were already from their childhood wedged into the gods to such a degree, that they always were our correctors if in any way we omitted something, what so to speak only as a pure secondary matter belonged to our ceremonial cult and what definitely could have been left out.”

[15] I said: “This is true indeed, but you will also remember the

time when you still courted for your wives! You then found out that they, as daughters of a priest in Sidon, were reading the scriptures of the Jews and had a high regard for them, just like their father, although only by himself in secrecy. At that stage you praised this to win the favor of the daughters; but once they became your wives, you started to undermine their teaching of the Jews day by day more and more, showed them all kinds of false miracles and maintained that all this was done by the gods. Then you tried by all means to drive the phantasy of the wives to the highest culmination point, whereby they finally experienced all kinds of dreams and visions. These dreams and visions you always knew to interpret for them to your advantage through your art of speaking, that they precisely meant and had to indicate what you actually wanted from them. Think about this and then say who carries the main guilt of the stultification of your wives!

[16] But I also add this and this consists of the following: Secretly your wives are not at all so very stupid as you imagine; for if they would be like that and by themselves believed in the help of the gods, they never would have dared to prepare such a quite natural haunting for you in the name of the gods, which would have made them angry. But because very secretly they never really regarded the pagan gods as important and now even less so, for they were initiated by yourselves at good opportunities as your most trusted and necessary assistants in all kinds of magical arts, and as such they have learned in what manner your gods perform their miracles. Thus see and realize who carries the actual guilt of the stultification of your wives!

[17] But this doesn't matter now; because in future your wives, children and servants will surpass you by far regarding the truth which now has risen in you through Me. However, let's now go to the grove and there I will free your wives, children and servants from their great embarrassment and near desperation! Because now they themselves start to believe that the gods are punishing them because they unbelievably trespassed against them in the holy grove. And with that let's

get up and quickly go there!”

[18] We immediately left the hall and went to the holy grove, but we chose for this a back-road so that the people, who still waited for Me in front of Jored’s house, did not pushed to follow us.

[19] Among the people also our Judas was present, who wanted to present Me for a few silver coins profit, since the people could not have known Me personally. But this was completely thwarted for the perfidious and profit addicted disciple, because we chose a back-road to get to the grove.

74. THE GOOD TESTIMONY OF THE WIVES OF THE PRIESTS

[1] We now arrived at the grove and the women and children and servants were most actively busy, to free the paid wailers on the tree branches and the cats from the bushes; but the wailers on the branches were like nailed on and nobody dared to come close to the cats since they were quite fierce and terribly bit and scratched everything because of the pain they were suffering.

[2] When the priests found their wives in such state of desperation they asked them what they were doing.

[3] One of the women, namely the wife of the Minerva priest, who was still the most valiant among them, said to her husband: “Oh, see, yesterday we worked out a ploy against you to bring you back again to the old, very profitable pagan gods! You see here a few howlers and wailers sitting on the branches of the trees and in the bushes several cats, who all made the howling when you returned, to frighten you, for you left the gods because of the great magical acts of the artist who arrived here the day before yesterday and have totally destroyed our very profitable position with one blow.

[4] But our ploy went dreadfully wrong. See, either we have seriously offended the old gods because of our wickedness in the holy grove, or the great magician, since the punishment for our transgression is more than obvious before our eyes! The

howlers and wailers on the branches are like nailed to it by an invisible force and are not able to move from their places despite all their efforts, and nobody can get near the cats in the bushes; since they look more like the fiercest furies than any pets, they are biting and scratching terribly and therefore cannot be untied for any prize in the world. We are at a total loss here and do not know what to do. What should we do now?! O, the most misfortunate thought through which we have allowed us to be deceived!

[5] What about the great miracle man?! Can't he help us since he is actually to blame for all this, thereby, that he destroyed the god images through his inconceivable will power and turned the holy lake into a solid earth?! Thus go to him and asked him for it on behalf of all of us!"

[6] Said the priest: "This will be of little use, but you must go to Him yourself! He is standing there surrounded by His disciples. He knows quite well about you and revealed such to us in the house of Jored, otherwise we would not have come here. He wants and will help you; but first you have to go to Him yourselves and asked Him for forgiveness.

[7] Thereby that you have fabricated this, you have not sinned against the old gods who never ever existed anywhere except in the phantasy of the blind people, but only against the great, almighty God-person, who in His great love for all mankind specifically have come to us to free us from our long lasting, great misconception and to show us and give to us the only most true light of life. Through Him works the true, everlasting, unfathomably wise and almighty God. This is a truth which cannot be denied by anyone who only from a distance has witnessed His deeds. And if someone has not seen His deeds, which are only be possible for a God, but has listened to His teaching from another mouth, faithfully and genuinely reproduced, he will soon quite easily discern that such teaching can never originate from a person than only the one and everlasting God; for only a mouth of a God can speak such words like this which penetrates the heart of people like living

flames and create in the same a consciousness, of which no person could ever have the slightest idea. Therefore go to Him yourself in all humility and love and ask Him and He will not let you go without listening to you!”

[8] Upon this for a Minerva priest truly good and true persuasion, his wife hurried to her companions and said to them the same what her husband has told them. This had a good effect and the women with their children and servants came to Me and asked Me, lying on their knees, for forgiveness and that I should free those sitting on the tree branches and the certain animals in the bushes.

[9] But I said: “Who does not know what he is doing, does not commit a sin and therefore you have no sin! But in future, since you now know who I am, you would fall into coarse sin against all divine order, which instructs you forever about the best and wants you to become fully blest, not so much temporary but the more so for everlasting.

[10] But how a person can attain all that in this life here on earth, your husbands will tell you. And now go and see whether your prisoners are already free!”

[11] Thereupon the women, children and servants thanked Me and went as directed. And when they arrived, they found all who were caught, fully free and overjoyed.

[12] They then immediately came back to Me and thanked Me on their knees that I have freed them from such great fear.

[13] But I asked them to get up from the ground and said to them: “What you now have seen and know out of the mouth of your husbands, this you should also teach in all patience and gentleness to your children and servants and later also to the children of other parents, and thus establish a true school of life in My name which you also will learn from your husbands and you will be flooded with blessings from the heavens – thus like there is an island in a river surrounded by the water of the stream and serves as nourishment for its plants, shrubs and trees and does not need a worldly rain falling from a dark cloud covering the light of the sun. Remember this and act

accordingly and you will penetrate from death of this world into the life of the spirit just like My physical human part is penetrated by the spirit of God! And if you truly believe in My name, you will be helped by God in every way; since I am the living band between God and the people.”

[14] When the women, children and also servants discovered the salvation of these My words in them, they said: “Yes, truly, truly, no person can speak like you, o great, god-filled Master! Who listens to you, does not require any other sign anymore, since already the words are the clearest proof of who must be hiding behind you. You seem to be a person, but You are only a person according to your holy skin for our eyes; but underneath your skin everything is God in you and the ears which are destined to listen what is inside a person, like his thoughts, wishes and decisions which he expresses by loud words -, hear from Your mouth only pure divine, and therefore You are and will be for us, o great Lord and Master, the only God! And our later descendants will tell with the greatest glow and warmth of life, how we as their great-great grandparents have truly seen God and have spoken to Him and were taught by Himself and how we have recognized Him in His words and signs, which he effectuated before our eyes.”

[15] I said: “Good! Stay with that and I will always be with you in the spirit – already in this world and in the beyond in My Kingdom, which I now particularly prepare and arrange for My friends of this world in the inner of every person who has a good will and our purely spiritual and most blest togetherness will forever be without end.”

75. THE WOMEN DOUBT THE EXISTENCE OF THE BEYOND

[1] Said the women and also their already quite grown up children: "O you great Lord and divine Master, if there would only exist another, everlasting life after the death of the body in some beyond for us mortal people! Of course everybody wishes this, irrespective if he is young or old; but where, where are the certain and infallible proofs for this?! The wise of all nations and times have spoken and written a lot of pro and contra about it; time however, has devoured them all and nothing was left of them, except only their in our time already quite mutilated works, in which the present nations discover nothing else than many insoluble and incomprehensible riddles.

[2] Truly, you great and divine-filled Master, our Greek wise, the famous wise in the barrel (Diogenes) has until now discovered the fullest truth of our human life the best, by presenting the not-being of man before birth and after death with many examples in the clearest manner, and until now we all fully shared his opinion, although among ourselves we often thought about Plato, Socrates and even the old Egyptian wise Moses, whose scriptures we also were able to read when we were still in Sidon. Yes, we even read the scriptures of the Indians, Birmanese, the Parsens and Gebers; but everything in vain! For our teacher in Sidon, someone thoroughly familiar with all scriptures, proved to us with many thousand most compelling words and examples how the certain soul of man continues to keep on living by itself indestructible after the death of the body in a better or even worse world, and he swore to us with everything holy to him, that he, if he would die before us, would return to us as spirit and thereby provide for us with the greatest and most infallible proof for the truth of his teaching.

[3] And see, he died; but until this hour he still owes us the promised proof. Yes, we often dreamt about him and we then asked him when he would come and make good his promise.

And he said and reaffirmed as animated as in real life: 'I cannot come to you in any other way!' But then we woke up and realized that only our always alert and active imagination produced his talking image in us, which however was nothing else than an animated thought about him! Since dreams are nothing else than visual thoughts of the brain which have a volatile existence for as long as the eyelids of a person are closed; but once people are completely dead and their hearts does not pulse anymore, then also their thoughts and their dreams have come to an end for all times of times.

[4] And as such we can be consoled with anything else but a life of the soul after death of the body! Everything is possible; but until now we truly did not received any other than only word-proofs from people still living on this earth!

[5] Nobody from the countless who went over to the other side, has come back and showed that he continues to live on, on the other side! For as long this will not take place, the believe in a life in the beyond will always be very weak and be as good as no believe at all. Of course, since human memory until now, nobody was there who resembled You, divine-filled Master and if You say something to us, we will have every reason to fully believe You; but it nevertheless is strange that no being wants to come back from the beyond and say: 'Friends, who still carry the heavy flesh like a tired pack-animal its heavy load, see, I happily live, there exists no death anymore and we countless live so and so!' This would be quite easy! But no, something like this never ever exists in such a manner, which could convince us people quite easily that it is so and not otherwise!

[6] God-fullest Master, if there exists a life of the soul in the beyond, upon which in the quickest and surest manner all moral endeavors of the people of this earth could be properly arranged, why then does absolutely nothing happens from any spirit world retrospectively on us mortal people?! No person is guilty of being born into this world; but once he is there and must exist as a reasonable being, then this highly wise power who called him into being against his will, should also sufficiently provide for

him that he is taught about a somewhere existing spirit world and telling him why he is there and what he has to expect.

[7] See, You God-filled Master, we are only just women; but we are not without reason since we always have learnt a lot, and to speak with us, every wise man in time find a little difficult. We are good and respect every person; since we commiserate with everyone whole heartedly that he is also in this world to be slaughtered to become food for the voracious and insatiable time. But it is not good that any higher, everlasting, all-ruling powerful God cares so little about the people of this earth than we as people are caring about the excrements we exuded from our bodies when still children. But what should we weak do?! God's power effectuates above the stars in infinitive greatness and does not care about the crying and complaining worms of this world! Therefore we ourselves have to console and strengthen the people for as long until death exterminates them from this earth; then comes the rest in the everlasting non-existence, which forever is the poor people's final and greatest fortune.

[8] You are now a most God-powerful person and master; but after some centuries the world most probably will not know much about you anymore, other than that you have been there. At least our descendants, as we have already said, will remember this event most vividly, although in your words blows a spirit which is more than your miracle deeds and which provides a great testimony of a God-spiritual being. But there were already many great spirits as people in this world, and also their quite incomprehensible great miracles provided proof that they were more than just plain common people; but also they died and nobody could be seen as a spirit living forever, that he thereby could confirm the fullest truth of his teaching which he quite often has given to the poor people under thunder and lightning.

[9] Now you have come to us poor mortal people and also has promised us an everlasting life in the beyond! We do not doubt for one moment that you will also prove such to us in a very

comprehensible manner, but most likely also just for as long as we live in this world! Once we have died, now, we do not need such proofs anymore; for if we continue to live, every proof is superfluously, and if we do not live on, it is even more superfluously! The main thing is that we poor people only for our life on this earth are kept under the fixed idea at least by way of a blind faith; since this at least adds some flavor to the hand-span long life of some people on this earth and makes their suffering bearable. The best off are always the fools and blind-believers and with the deepest conviction one can say that the gods had to hate those humans very much, whom they gifted with wisdom.

[10] Perhaps it is better with you, who is equipped with all wisdom and power, than many of your great predecessors, which we however doubt very much! But we also do not want to regard the issue as entirely impossible and wish to learn more about this from yourself and not from our husbands. If it pleases you, we would like to listen to you!”

76. THE HAUGHTY CRITICIZING WOMEN

[1] I said: “My truly with quite a lot of reason gifted women! Here on this spot I will not talk but in the house of Jored, where you can go if you want to. But I say to you in advance that it will be quite difficult with you, until you will recognize in yourselves, that only your flesh is mortal but not your soul, because you have founded yourselves already from your youth in matter and flesh and therefore cannot see, feel, observe and perceive nothing else than what the coarsest matter puts before your eyes. – But for now, nothing further about this anymore!”

[2] Here the women, children and servants thanked Me once again for what I have done for them and then went back to their quite luxurious dwellings.

[3] However Jored asked Me whether he should invite them to the midday meal.

[4] I said: “Not quite so, since I love the company of such super

clever women nowhere less than during a meal; for once their tongues get into action, they forget to eat and to drink and we would not be able to speak one word other than paralyzing their tongues for a while. These women would truly have the ability in abundance to really speak someone to death.

[5] Firstly they are daughters of a highly learned upper priest of the god Apollo and the god of Mercury, this means according to their pagan concepts.

[6] Secondly they had a mentor who is well familiar in all sciences, who really confused their heads; for he wanted to teach and make them understand all the old wise from the bottom up, but did not take into consideration that all these old world wise of all known ethnic groups and nations, contradict each other to the highest degree, so that the knowledge and devotion to all these wise can never lead to a uniform life system and that such a person can never become anything else than a kind of haughty knowledge bin, who in the end do not feel any other desire in themselves, then to occasionally show how much they are surpassing others with all their knowledge and experience. And this is also the case with these women and already even with their children and servants. Just speak with such a servant and you will see what skill his tongue will unfold!

[7] And finally thirdly are they women of priests and priest women themselves and must therefore ex officio be clever and wise, so that no other person can get close to them in anyway, which is why also their children and servants as signboards walking like luminous heralds in front of them and the people finally have to feel and say: ‘Yes, if they already that wise, how wise must then be the priests and priest women!’ Yes, My friend, with such inner life composition their mentor’s spirit will of course not show itself to make good his promise!

[8] Didn’t you notice how they hardly offered Me their thanks and when I promised them that I, if they would stay with My teaching, always would help them if they would call on Me with My name, which they would learn from their husbands together

with the teaching. When I wanted to console and strengthen them, they immediately unpacked their concerns about the immortality of the soul? Do you think that they were seriously interested to hear with longing a rebutting proof from Me? O no, it was their only business to show Me how very wise they are and how much they were suited to found a new school of life in My name! From this you can see that I particularly at the midday table do not sit together with such women. However, after the meal they may come, about which you can inform them through their husbands.”

[9] Said Jored: “See, Lord and Master, just like this I always have imagined these women and I could never really like them because they always wanted to be a thousand years ahead with their knowledge! And if one has said something from your own studies and experience, it always was said, although in a quite behaved tone: ‘I beg you to be quiet about that, otherwise we would be forced to leave; for this you do not understand and will never understand!’ Yes, even their husbands had to pull themselves together, to not be corrected by their wives in a discourse. This was only my inner feelings at some occasions and now I see quite clearly that my feelings have not deceived me, and therefore I will ask them to come to me about three hours after the meal.”

[10] I said: “Very good! But go now and tell the men that the one or other should come to Me for a few words!”

[11] Then Jored went and called the Minerva priest. He immediately came to Me and asked Me what I want from him.

[12] And I said: “Friend, today during midday remain at home with your wives, otherwise, because of you, they will come to Me during the midday meal and bother Me with their stereotype world wisdom, which I do not like for I prefer peace while eating! However, around the third hour of the afternoon you can come along with your highly educated wives. But instruct them a little in advance about what you already know about Me, so that they, when I speak, do not make any remarks and objections! Since your wives are followers of the teachings of

Diogenes, and with them it is quite difficult to converse about deeper matters; on top they are also skeptics and this is even worse! Therefore do what I just have told you! They nevertheless will cause us quite a problem this afternoon!”

[13] The priest thanked Me for this advice and promised Me that he will instruct the wives properly and he stands for it that they will behave modestly in the hall of Jored.

[14] Thereupon he went and also told such to his colleagues who were quite content with it, although they very much would have preferred to go together with us to Jored’s house, since it was already close to midday anyway.

[15] And in this way also this not unimportant matter was settled and the worst part of paganism of this village was put on a better and brighter road.

77. A SCRIBE SUPPORTS THE OPINION OF THE WOMAN OF THE PRIESTS

[1] This place was important because for many heathens who undertook a pilgrimage, the temple was a second oracle at Delphi, and the priests and priestesses had already collected quite large treasures. Hence from here a better light could be poured out over a large part of the Asian Greeks and Romans, and therefore I stayed here a little longer than the previously visited places of the small and actual Galilee as well as the larger and non-actual Galilee.

[2] We now returned on the same back road to the house of Jored, to make sure to thwart the income of Judas Ischariot he hoped to make; since beyond midday the many people did not wanted to wait any longer and some gave the disciple a few bitter words, because he kept them waiting for so long but nevertheless did not had an opportunity to see Me. But the disciple was hiding in the house for he feared to receive another kind of payment instead of the hoped for silver coin.

[3] We now entered the hall and the midday meal was already prepared and put on the table straight away.

[4] But I said to all: “If the disciple comes, let him go and pretend as if he never was absent!”

[5] I hardly had finished speaking when he entered the hall and greeted all quite friendly and also pretended not missing us during the morning. We however did the same and ate and drank cheerfully.

[6] Not much was said during the meal, only our twenty new disciples discussed the speech of the priest women; since they never had the chance to meet with such rock-hard stoics. One made this remark and somebody else another.

[7] The scribe among them who also was familiar with the Cabbala (follower of the Jewish secret teaching) and also the completely lost book ‘The wars of Jehovah’, which however the old Indians still possess today under the name ‘Sen scrit’ (‘I am hidden’), said: “One still has to admire the five women; for they have learned far more than often even the best taught Jews, and viewed from a physical life perspective, one cannot reprove them for their quite thorough opinions.

[8] The visible death of all creatures is something before the eyes of a sharp thinker which takes away a lot from the Creator’s great glory and majesty! With His omnipotence He can maintain the earth with its mountains and oceans, the moon, the sun and all the stars, why not at least man, as he is, with body and soul?

[9] And even if man in time has to discard his body and transform into an ever more purer spiritual being, the almightiness of the Creator could make it happen in a way that the body progressively becomes more spiritual and without the least disturbance transforms into the pure spiritual, or at least that a person in a certain mature age enters into a visible relationship with human souls from the beyond, so that he thereby for himself and his fellow-men receives a full assurance of the life after death. But about all this nearly no trace can be found on this earth.

[10] Man is firstly born into this world more stupid and inept than any animal and must be cared for and fed by its parents for

many years until he attains the necessary strength and insight to maintain himself, and secondly, once he reaches adulthood to be able to move freely, he is enclosed by a large number of all kinds of laws and physically and spiritually so gagged that hardly no free breath is left to him. And I ask: What is actually his compensation for this? Nothing than the dear believe that he will be exceedingly better off after death, provided, he has fulfilled all the difficult to keep living conditions burdened on him by the law. Yes, all this would be quite alright if man would have a safe guarantee for this! However, with that it smells the most with all people!

[11] One can read it in the books that the easy-moral ancestors had such guarantee. Yes, this is very good, and they truly can be congratulated for it if they had such! But we present day people can be congratulated for absolutely nothing; since we totally lack such guarantees, nevertheless we are just as well people as our ancestors. We are told of course that such cannot take place with us anymore because we have become too coarse sensuous and materialistic; but I am of the opinion that specifically there where man has went astray either misguided by his weakness or being deceived by any invisible devil, such guarantees from any spiritual world should appear even more so, to bring back the stray-walking onto the right path. But in general absolutely nothing of the kind is taking place.

[12] That we few just happened to be so immensely fortunate to have You, Lord and Master, among us who through words and signs show us how and whereby a person is called and destined for an everlasting and spiritual life, is a far cry from being applied to all the people in the world and even for us, only insofar, that we have to believe You that it is so because Your pure divinely signs and works provide a solid support for our faith. But the works of Moses were also spectacular and forced the people of a certain time period to fully believe; but in time all extraordinary signs came to an end and the people became weaker and weaker in their believe and therefore are now standing on the verge to regard and in advance feel an

everlasting non-existence as the biggest fortune. Since for the total passing of all things they daily have many proofs, but for the everlasting continued existence not one!

[13] That things in this world are like this, hopefully nobody will be able to deny, and one truly cannot blame the priestesses if they reason like that in these times and make their opinion known in this way, as they have examined this in all of nature through diligent studies. Why did the spirit of their late mentor did not returned to them as he so dearly promised them during his life on earth? And why did the spirit of Samuel obeyed the power-words of the witch of Endor and foretold Saul his end? Yes, these are quite strange things which man along natural-reasonable ways can forever not understand!

[14] One can provide a person with a lot of light and reassurance through words and teachings and confirm it by extraordinary signs; but by a far cry there can be no talk of a conviction in one's own living consciousness! – What are You, Lord and Master, are saying to this my surly very forgivable opinion?"

78. PROOF FOR THE EXISTENCE OF LIFE AFTER DEATH

[1] I said: "For the time being not much or even nothing; since you are not yet ready to form a true, clear and right idea about all spiritual matters!

[2] Do you think that the people have been abandoned by God to such an extent that they do not receive any information from the spirit-world anymore? O, there you are greatly mistaken; but the people have willfully turned away from God and have started to look for everything in matter and became active for only this and thus have completely turned away from the spiritual. No wonder that they do not want to hear anything about the dispatched spiritual guarantees of life after the total death of the body and in fact do not want to hear anything at all anymore!

[3] How often have such people who conversed with the spirits

and with the angels of God, been stoned to death by the Jews and Pharisees as cheeky liars, because they did not want to hear and to know anything about an admonishing spirit! If this is the case with many hundred thousand, is it no wonder that any harmless seer became hesitant and kept his visions and convictions for himself?

[4] Where the old Simeon and the old Anna in the temple not a great light from the spiritual world, for both conversed daily for hours with the angels of God? Who believed them? They even wanted to converse on a certain day with the spirits of heaven with the eyes, ears and mouth; even this was allowed upon the request of Simeon. But what was said about this extraordinary appearance in the temple? Simeon and Anna have collaborated secretly with the Essenes and Egyptian magicians to set up such devout haunting! There were hundreds of eye, ear and mouth witnesses! Why didn't they believe it?

[5] The later high-priest Zacharias also had visions. Who believed him? But when even they noticed that the visions of Zacharias were the full truth, what was done to him?!

[6] When his son (John the Baptist), filled with the spirit of God, preached in the desert and the Jews became convinced about the fullest truth of his speeches by all kinds of signs, couldn't they have done as he taught them? O no, they became full of rage and poisonous annoyance, caught him and imprisoned him, and the rest you know!

[7] Now I am here with the most high Spirit of God and show you by words and deeds that it is so and still you doubt the truth of My words! Tell Me now yourself: What greater and more durable guarantees about a life in the beyond should I give to you?

[8] Or should people who are destined through the unlimited love of the Father, to fully become His children, and not without any judgment of their soul-parts be born into this world without any already developed higher ability of life? Must they not first acquire through all kinds of lessons and practice various knowledge and skills according to their free will and thereby

work on their god-resembling life-perfection like young, upcoming creators themselves, for which the Father in heaven always supplied them with all possible means and still keep supplying them?

[9] Why do I say to you: 'Do according to My teaching and the everlasting life will most brightly reveal itself!?' But if so, how can you be still so blind and say, that the highly stoic wives of these priests are basically right if they talk like that? O you very blind fools! If I wanted it and it would be of any use to you, I immediately could open your inner vision and you would see yourselves surrounded by a host of spirits in all directions! But what would you say then? I tell you: nothing else than the stoic women! You at least would think by yourselves as follows: 'Yes, for as long we live, feel and see, it is easy to deceive us; but go to the cemeteries and tell this to the dead, they will not hear, see and feel any of it!' And I say to you: You are quite right; since they are certainly not destined to live although also in them are still judged soul-life-particles which according to their complete ripening will be awakened to a free life for another individual.

[10] Only the soul is destined for a possible everlasting existence; matter however, as matter cannot be destined for an everlasting existence, because in itself it is just judged spirit, thus only for a certain time a fixated will of God, which cannot forever stay like that, for in God, among all others, particularly also the will is free and holds a thought of God for only as long as the same is necessary to achieve a higher purpose.

[11] There forever cannot exist anything without God and outside God anywhere. What there is in the whole, everlasting infinity is out of God and in the grounds of grounds spiritual. That it appears in a world as fixed matter is caused by the pertinacious firmness of the divine will; if it ceases to maintain a thought of God, for no physical eye not the slightest trace could be seen, although the in this way dissolved thought of God had to exist spiritually in God forever.

[12] Say, from where have I taken the earth with which I have

covered the lake, or from where those substances with which I yesterday improved the earthly properties of the poor fisher people, and to where has the material of the three gods gone? At the lake and at the fisher people My thought was fixated by My will and with the statues My fixated will was released and My primordial thought was freed and became spirit again. And therein consists also the explanation of the signs I performed here for you. But that I am also a Master of the spirits and all life, you have as a solid witness in the son Jorab whom I awakened from full death to life. Can I give you even more proofs for the continuing life of the soul in the beyond after the falling-away of the body?"

[13] Said now the scribe: "No, my God, my Lord and Master! Now I am above all fully in the clear. Yes, it is so and it can impossibly be otherwise! But Lord, if soon the wives of the priests arrive, let me mercifully talk to them for a while and I will drive their Diogenes out of them in a way that they later on will not ever think of Diogenes again!"

[14] I said: "Yes, yes, do this, for it is already revolting to Me to deal with all kinds of stoics! But be careful that in the end you are not pulling on the shorter end; for these women in their own way are quite competent and know how to state their case."

[15] Said the scribe: "Lord, with Your help leave it to me!"

[16] When he finished speaking such, the five priests with their wives arrived.

79. ATHEISTIC SPEECH OF THE PRIEST'S WIFE

[1] The priests and their wives greeted us and bowed deeply before Me and Jored showed them their places at our table and served them bread and wine. After having some bread and wine for the sake of good manners, the wives soon became noisy, especially the exceedingly clever and world-wise wife of the Minerva priest. Directly opposite her sat the Jew-Greek scribe and nearly could not wait the time entering in to a dialogue with the woman; since now she talked about completely different and

unimportant matters.

[2] Only after about a small hour was the conversation directed towards a subject of some importance, namely the Oracle of Delphi and the age old existing world-oracle of Dodona. At this opportunity did our scribe found a moment in which he could enter into a discourse with the woman about whom he already became quite annoyed for having to wait so long for this moment.

[3] However, the more intensely the weather was brewing. For the woman maintained that these institutions were still a great benefaction for common mankind because mainly through it the people were kept in the blind believe about the continuance of life of the soul after death. Since there the blind and feeble-minded people could, by paying a small fee, engage in a discussion with their deceased friends. This was still a very good opportunity and authorized by the old belief, since until now it was not possible to present something better to the people.

[4] The stoic truth, which of course only she recognized and could confirm through all kinds of experiences, would be of little use to the uneducated people and therefore it was good that this truth was only left to the priests, so that they could be wise and invent even more so all kinds of devout deceptions for the people, by whose effectuation the people could be made quite happy for the short duration of their life time. The priests of course could never enjoy such happiness, for which they required the sacrifices to make their otherwise sad and wretched life bearable, and they had to console themselves with the approaching insensitive, painless and trouble free non-existence.

[5] "I do not say", continued the female priest, "that nothing better could be given for this good; however, for as long this does not happen, the existing is by far still the best. The right wisdom teaches us people, through every effective means which however must always be kept secret, to place common mankind in a most possible well tolerable happy state of life and maintain them in the same. Only thereby man obtains a moral value and

becomes able to form a useful member of human society. Therefore the in itself very sad priest-class, which finds itself to see the pure but very sad truth, is not sufficiently respected by the uninformed public; since all well-being and woe of the people depends solely on the priest-class sacrificing themselves for mankind.

[6] I state the possible scenario: All priests and priestesses would conspire against the people and tell them the fullest and purest truth and inform them about the whole process of devout deception. This would surely lead to one of the world's most terrible disorder among the people. Nothing would be holy to the people anymore and the stronger would attack and tear to pieces the weaker like a tearing animal, yes, one would slaughter the new born children and throw them to the dogs for food. In short, man would soon become his own enemy and a terrible enemy of all life, as basically also we are and among us according to the full truth.

[7] Because we don't know any God – except only him who originated from our imagination. We nevertheless know something, and this consists therein, that there are exist secret forces in nature which under many and different coincidental developing circumstances gave also man his sad existence; but these forces are just as little in anyway intelligent or self-conscious god-beings, just as water is not a god-being because due to its dumb and blind force of gravity it always flows downhill, what is known from past experience, for nobody has seen a brook running uphill. Therefore a thousand gods with the thickest superstition are indescribable more useful to man than all still so pure truth. Hey, what does it matter what man believed from the cradle to his grave when faith gave him a well presented assurance about a tolerable life of the soul after death of the body?

[8] What can any stupid truth-zealot say and oppose us if we say: 'Every gods-teaching for the people, getting them to believe in a higher god-being and gives them the full assurance of an everlasting life of the soul after death, is good'? Every

gods-teaching is false and bogus and only the moral laws derived from it are good. Therefore, if there exist a life after death, never has a person returned, that he would hold us priests accountable and say: 'O you most evil goblins, why have you deceived me in the most shameful manner with such colossal lies and false teachings?'

[9] Truly, would there exist a life of the soul after death, such deeply deceived souls would have long ago taken visible and believable revenge on us, or they would, recognizing our misery, would have given us a better clarification about God and about the life of the soul after the death of the body! However, because after the death of a person or every animal there can exist no life, no spirit makes his appearance and takes revenge on us, for having lied and misled him so terribly in this world, and therefore we do not need to worry about it unnecessarily.

[10] The people have here on this earth, depending on the climatic soil- and water conditions, different talents and properties. The one is gigantic strong, the other weak like a fly. The one has a sharp mind and the other is stupid as the night. The one has a sharp sight like an eagle and his neighbor is blind. As such one has based on his consistent acuteness and nearly unbelievable observation and deduction capability by which he easily penetrates in all depths of the workings of the secret forces of nature and soon knows how to copy them in a smaller or larger scale, and the others, lacking such properties, are amazed about him and nearly regard him as a god. Again others can observe the always active nature for a thousand years and find and invent nothing, although also being just people.

[11] But despite all these often exceedingly most miraculous qualities with which the people quite often already have walked on this large earth, they finally had to die and no mortal eye has ever seen anything of them again. And therefore we say, although admiring in the highest degree your most miraculous abilities which nearly never existed before according to power and size that also all of you together with us, will disappear

from this earth, like all your great predecessors have disappeared. Only their manifold teachings and their actions will remain in the memory of their successors, and in subsequent times this will also be with you the case, what of course will be of no use to you, because as non-beings you also will not need anything.

[12] This is our through experience of all nations of the earth well-founded and until now the only true opinion about the being and about the destiny of man. That, except this only full true view of life, with all nations exists a great many quite nice phantasies about an everlasting life-destination of the human soul after the death of the body, we know quite well; but who can provide a guarantee for its truth? Perhaps the pictures of dreams of people or those phantoms of a feverishly heated imagination? O, all these are only effects of different stages of life of man for as long his heart pulses! Once it has ceased to be active, then also the dreams and the fever-heated phantoms have stopped and together with them the existence of man and his often so beautiful hopes! I have spoken and now you can speak, Master from the kingdom of the gods and give us something better!”

[13] About this quite stretched, purely atheistic speech of the priestess, the scribe became quite worked up, because he was unable to interrupt the continuous and fluently speaking priestess and shut her up. Now the moment arrived he longed for, and he took a very deep breath to fire, in a short and powerful manner, very heavy arguments at the priestess.

[14] Once he had his breathing under control he said with a very important look: “Listen, you highly life- and godless priestess of Minerva! As a so exceedingly wise heathen, did you never heard the Roman proverb which says: ‘*Quod licet Jovi, non licet bovi.* (What is allowed to Jupiter is not allowed to the ox.)’?”

[15] The priestess said quickly: “Dear friend, do you want to apply this to me or to yourself? In the present situation it appears as if it truly fits you better than me; since it is far from me to offend someone with badly chosen and unchecked words,

what appears to be the case with you right now. If a Jupiter exist then he will take care that the ox does not copy his case; if however Jupiter does not exist, then the ox, at least existent, apparently stands higher than a non-existing god. Truly, friend, if your whole wisdom consists of this highly inappropriate motto, then I would like to have known your teachers! In sunlight they must have looked not too aesthetic! Do you perhaps know more of such proverbs which you can recite to me?"

80. DISCUSSION BETWEEN THE SCRIBE AND THE PRIEST'S WIFE

[1] This quite vicious remark of the priestess made our scribe to change his attitude and he now realized how awkward his Roman proverb was and how pointless applied here.

[2] He gathered himself and said: "Now, now, dear friend, it is not how I meant it, but only, since you know absolutely nothing about a soul and a life of the same in the beyond after the death of the body and also about an only true God, and only preaches to us the everlasting death, that it doesn't befit you to speak like that as if you alone had all the wisdom of the world in you, while we know it ten-thousand times better, and as if you wanted to teach us your old Diogenes-junk as if we never heard something about it, whereas we want to give you, poor blind, something better; and only regarding this point it was not befitting for you, what however is befitting for us towards you! You only must listen to us but not we to you, since we only know too well where you are standing and what your inner wisdom of Diogenes consists of, which is our task to sweep it from you. And therein lies more or less the meaning of my proverb."

[3] Said the priestess: "Let the meaning of your proverb be as it wants, but you, according to appearance, a Greek who should have a high regard for education, arts, culture and humanity, have nevertheless applied it here like an uncivilized Jew. Only I

say to you this, so that you can see, that we are moving here on a more civilized level than perhaps you, people of God in Jerusalem, are moving.

[4] It would be truly worth the trouble, to get to know the God who chose such a little nation as his own! Truly, this I say to you: this God must have been a very unfortunate being! If you want to teach us and sweep Diogenes from us, you must start to speak completely different with me, otherwise you will as just a disciple of the great Master – and this surely not the most preferential – not make much progress with us! Thus pull yourself together a little more!”

[5] Said the scribe: “Leave this now and let us move immediately to the main issue! Can’t you see that we disciples believe in a true God and in the immortality of the soul of man? Yes, why thus not you? We are fully convinced of it and are only people just like you! Why is it then that you have absolutely no conviction about all this which is a self-evident matter and thoroughly recognized by every only a little deeper thinking person?”

[6] See, I can tell you what the reason is for this: it is a punishment by the true God of Israel for you, that you are always plagued by the terrible feeling of everlasting death, because you withheld the higher truths of life, which once you knew quite well, from the people, and instead of giving them the pure truth you have served them all kinds of lies and deceptions for the sake of living in great comfort!

[7] You have presented yourself to the people as the true servants and immortal friends of the gods and amongst others sometimes demanded great and even quite cruel sacrifices from the poor people which you have lied to and deceived through and through; therefore God has taken away from you the inner, convincing feeling of a soul-life and instead has placed the feeling of everlasting death in you and therein consists now your great wisdom that you feel and clearly perceive that everlasting death dwells in you!

[8] For this reason you cannot find out anymore, where the still

continuing interaction between the people still living here on earth and the souls who passed away, still continues to exist like it always has existed with people who remained in the old truth.

[9] And I will say something to you. The exceedingly ridiculous stupid paganism has now been swept away from you and you hopefully will not ever rebuild it again; accept therefore the teaching, which you will learn from your good husbands, into your hearts and live and do accordingly, and the convincing feeling of the life of the soul after death of the body will return again and will make you recognize the one, true God and Lord, who created you for an everlasting life but not for an everlasting death, provided you want to make yourself worthy for life along a completely different wisdom than your most stupid Diogenes! – Have you understood me?”

[10] Said the priestess: “O yes, quite well! You have spoken quite clever, but unfortunately only words like we have heard similar quite often from our deceased mentor! The words are quite good; unfortunately they contain no convincing strength and power for us! If somewhere in the past, about a thousand years ago, our parents have turned away from a true God, we impossibly can be guilty of it, that the one and true God can still hate us innocent descendants of those transgressors and still punishes our dispositions with the feeling of everlasting death! Now, if so, we say thanks but no thanks for your one, true God. Then our Diogenes with the teaching of expected everlasting destruction gives us a much bigger consolation than you have given us with the prospect of reinstating the feeling of everlasting life of our souls! No, this would be a nice all-wise and almighty God, who could have hold on to such uncontrollable rage against a creature, which all the many thousand past winters were not able to cool down!

[11] I could only imagine a true God under the concept of the highest and purest love, because love is the actual all producing and animating element; but to imagine God under a concept of most extreme wrath would be completely impossible and unthinkable for me! We heathens also have gods of wrath, but

as symbolic pictures they have their seat in the underworld, because from there seldom something good appears; for in the underground holes and caves normally live snakes, dragons and tearing wild beasts, as well as sulfur and tar and a terrible all destructive and consuming fire has its dwelling there. Because of the evil things dwelling there, we have placed all the bad and evil desires under dark caricatures into the underworld.

[12] However, our concepts of the good gods are all such that they all could be quite easily derived from pure love. Mighty and wise seriousness coupled with love, is what we envisage as a valid concept for a god who lives somewhere in or above the stars and for the concept of ugly rage we have the symbol of furies. And as such my friend, we pagans still have a better and by every pure human reason more sensible idea of a true God-being! – what are you saying to this?”

81. THE SCRIBE EXPLAINS THE NATURE OF GOD

[1] Said the disciple: “O my dear, wise pagan priestess! You speak wisely according to your perceptions but at the same time you do not have such a wrong idea about the good Godhead, but nevertheless you do not know the true being of God and if you would know it, you then would exclaim together with the wise from the past: ‘It is awful for a sinner to fall in the hands of the almighty God!’ God is full of the highest love towards those who recognize Him, love Him and keep His commandments, but a thousand times woe to those who does not recognize Him or, if they have recognized Him and know His commandments, but in their hearts nevertheless turn away from Him and do not keep His commandments!

[2] See, history shows us quite amazing examples about the most glowing judgments of rage over whole nations who did not wanted to recognize God any longer and did only what their senses desired! But because God always punishes such totally stubborn sinners and opponents of His holy will with the most unappeasable and sharpest judgments and often extends these to

the children and grandchildren, we cannot otherwise than to accept with great certainty, that in the one and only true God also dwells wrath and revenge, and this even more so, since such property can also be found prevailing in all His creatures!

[3] In us creatures it depends only on which of the existing properties we prevalently have lived and acted upon; since also God will meet us with the same properties. If we are good, wise and affectionately towards God and our fellow-men and mercifully, humbly and patiently, also God will act towards us likewise. He will awaken in us the consciousness of an everlasting life and we will be flooded with all kinds of blessings. But if we are the opposite, then God will treat us likewise and constantly punish us and this for as long we not have bettered ourselves according to His will. And see, therein also consist the highest justice of God, and without such property God could impossibly be a perfect, true God!

[4] Since God, the all-seeing, omniscient, and all-feeling must also be able to judge what is good and what is evil, this means, what is inside His everlasting order or against such, and He either must teach or punish the creature which He equipped with reason and a free will and whom He wants to elevate to a higher purpose of life on this earth by a just upbringing.

[5] Our only true God is therefore all in all. He is the highest and purest love but also the highest and most unforgiving justice Himself. My dear, if you live for zillion of years but always acts against the already recognized will of God, He would not listen to you even if you asked Him for a thousand years on your knees that He should free you from your misery. But as soon as you take the step in all seriousness to elevate your will through actions to His will, then God will also listen to you and will help you in the same measure you have accepted His will. See, this is a true and correct perception of the only true God, who created heaven and earth and everything what there is out of Himself! – What are you saying to this?”

[6] Said the priestess: “Yes, yes, this sounds a little better and contains a lot of things which is confirmable by nature! But I

am an independent thinking being, have a mind and reason, and I search but do not find a God, and where is the person who could tell me the proven true will of God, so that I can act accordingly? Or did I have concluded a contract with the most loyal true God before this my present existence, where the conditions have been set up under which I have been born into this world and what to do?

[7] Nowhere exists anything about this, and man comes into this world without his knowledge and will, to first endure quite a lot by his strong parents because of his own ineptness and weakness, which however is good since the very weak child would soon perish without their support. In time however this child becomes a strong person and the too strict obedience towards the parent's will become considerably more temperate, but then comes the obedience towards a higher will of God and impedes man in all his free directions of life up to his grave. Now, all this would be quite alright, if one have obliged oneself to God for it beforehand; but about this nowhere not one syllable can be found and brought to a living memorable consciousness!

[8] We people apparently have been brought into existence by a great power. This teaches us our self-consciousness. But who this power is, and how it is made up, is quite another question. We only know that it must be there, since every action must have its cause. But where is this cause, what is it, how does it look like and how does it work and act? Who can look for it, who can find it and who can hear its voice and will and who can see its face?

[9] What we know about this force and power until now we only know from the mouth and from the devout imagination of people and mainly from those who through their peculiar abilities were also familiar with the secret forces of great nature and who also were able to make these forces serviceable to themselves over their lifetime in an astonishing manner. This kind of course rare people, which we called so to speak half-gods, normally used their natural talent as a means to

provide the people with teachings and laws in the name of one or also several gods and the gullible and blind people believed them firmly without doubt and even helped the wonder-doer to set up unbearable hard laws for themselves and their descendants and to sanction them with the cruelest penalties here and also in the beyond. When afterwards equally wise and talented people equipped with many extraordinary properties, tried to end this old and rusted nonsense with the best intentions of the world, they often soon became the sad victims of the old gruesome laws. And this was always the case on this earth and will remain so in the future, because it is the nature and temperament of our earth that something truly good cannot exist for long on its surface, and the bad and evil remains more stubborn and unchanging.

[10] Strew the purest seed in a carefully cultivated earth and irrespectively a great quantity of weed will appear in between! Strew the seed of weed into the earth and you will not see one wheat-ear growing by itself among the weed! Thus man must always maintain the good with a special diligence and he will be very busy to protect it from all kinds of destruction. But despite all the diligence and zeal of some very estimable people, in time their great troubles are ruined like great, beautiful city which once was the luster of the earth, of which later on nobody knows where it once stood.

[11] I say to you, that you earlier on has truly given me a quite acceptable definition of the concept of God; however, you the speaker are just a person and I, as your listener, am nothing more, and I can tell you nothing else than: Your explanation was not contrary to pure reason, but it nevertheless lacks the most important, namely the necessary clear proof, that in all seriousness such a God exist of whom you have stated quite good and acceptable things. If you can do this, you have done a good work to us all and we will know how to praise you.”

[12] Said the scribe: “This by you demanded proof can nobody else give you than only yourself, not even God; since this must be awaken in you by yourself through your actions according to

the true, revealed will of God! Since therein lies the very proof for the attainment of the everlasting life as a living true confirmation, that the revealed will of God to man is not man made but is the everlasting true and living word of God, which in itself is life, love, power and wisdom. More I cannot tell you, since this is sufficient for everyone who wants to live and act accordingly; for with all the criticizing nothing can be gained for the life of the soul anyway. However, if you want more, then turn to our Master and Lord, who will be able to tell you more!”

[13] Said the priestess: “Friend, this I would have known even without you’re here totally unnecessary advice! But you have immediately started talking to us and therefore the better way of living demanded from us to speak to you; but it appears now that your wisdom has come to an end and now you refer me to the great and wisest Master! This is alright; but if you would have done this right from the beginning, I and all of us would have preferred this.”

82. THE WAY TO KNOW AND LOVE GOD

[1] Hereupon the scribe was quiet, but I said to the priestess: “Listen, you strong world-wise priestess, it was one and the same whether I or this disciple has spoken to you; for any of My disciples who opens his mouth in My name, cannot speak differently from the words which I Myself have put into his mouth! He has precisely said to you what I would have told you! That you lose stoics does not feel anything else but death in you and the final total destruction of your existence is nobody’s fault than your own.

[2] Why are so many heathens who not only believe firmly and undoubtedly in a life of the soul after death like the best Jews, but also are firmly and livingly conscious about all this?! Why not you?

[3] But I will tell you what problem is in and with you! See, the problem is your arrogance, your self-love and the greed to shine before the people as pompous know-it-all and to argue everyone

into the ground with the old chunks of world-wisdom! Who can say something or give any advice to you, if you constantly emphasize that everyone can only be taught by you, however, you by nobody? Therein lies the most dangerous arrogance and the saying applies: Who cannot be advised can also not be helped anymore!

[4] For as long you will prevail in this haughtiness, for as long you only will feel the everlasting death in you instead of life; since haughtiness drives the soul with all power into the flesh of its body, and the soul, in itself more and more inflated, becomes one with its flesh and in such condition she can feel nothing else than the death of the flesh.

[5] However, where the soul retreats from its arrogance and humbles itself, she also isolates herself more and more from her body's coarse flesh and is only connected to it by its related nerve-spirit. Once this has taken place in the soul, she begins to become life-feeling, and if she furthers her love for her fellowmen and thereby also the pure love for God, whom she will soon and easily find in her humility, she thereby awakens her transcendental spirit out of God and begins to unite with it. Once this is in progress, she already enters the perfect, everlasting life and thereby starts to resemble God in everything more and more and the everlasting life has become a great clarity in her.

[6] However, for as long a soul remains in her world of haughtiness and allows beyond measure for her fellowmen to shower her with incense over incense, for as long she immerses herself more and more in her coarse flesh and therefore necessarily also more and more in the flesh's death. Which words and which deeds can then provide for such deathful soul the proof that she continues to live after the death of the body and that there is only one and true God?!

[7] You now think of course that a highly wise, omniscient and almighty God, in one way or another could give to such people a light, so that he could become aware where he is standing. God always does this, but the haughtiness of man does not

allow it that man could become aware of all this in himself.

[8] I say to you: Who begins to think that a God exists, who maintains and guides everything what is created, will soon recognized that everything that there is, is arranged well and purposefully. From the wise arrangement he also will see that the Creator, based on everything there is, must be extremely good. If man thinks about this a lot and judges in this way the Creator and the creatures, he will begin to love the Creator and from day to day, more and more the love for God in the heart of man will increase and become more firm and this love is then the transcendental spirit of man whose light penetrates the soul and whose life-warmth enlivens the soul. And once this is the case with a person, it is not possible for him to think about death in himself anymore.

[9] That every person can easily accomplish this with and in himself, you can infer thereby that every person has eyes to see, ears to listen, the smell-sense, taste, feelings and for everything the mind, reason and hands and feet and a free will, through which he can freely put his limbs into action and order his love. Thus equipped, he sees the sun go up and down and also the moon. He sees the stars and countless many species and types of creatures, which he can observe and from which he can recognize God the Lord more and more.

[10] Every mountain, every valley with the many fruit, every stream, all the different and with beauty decorated grasses, plants, brushes and trees and all the animals provide him with sufficient material to think about their origin and existence.

[11] If a person thinks about it, an inner voice will tell him, that everything could not have produced itself but that there had to be a highly wise, most loving and almighty Creator, who created and ordered all this, still maintains it and will maintain it forever in an always more ennobled and more perfect way, since for the human mind unimaginable long periods of time, He maintained everything until now.

[12] Who thus imagines himself a God and Creator, must also have a great respect for Him and awakens in himself an always

growing love for Him. Once this is there, also the beginning for the soul to become alive in her spirit is there and continues to grow with an increase in the love for God, which increase takes place even more easily, because the love-spirit increasingly enlightens the soul and she increasingly attains more clarity about the being of God.

[13] If in this way a person has found the road to God and thus to the true, everlasting life, he can out of neighborly love show such to his fellowmen and become a proper guide for them and for that he will be provided by God with even more light and wisdom and his disciples will love him and support him in everything necessary.

[14] If you would have done this a long time ago – as you have been on quite a good road already through your mentor who was a Platonist – you would not try to argue us to death with your Diogenes; for then you would have already been full of life. But your Diogenes and your secretly big arrogance have completely blinded you, and as such you will have to develop your inner life right from the beginning according to this My teaching given to you. With a lot of zeal and love you will soon make a lot progress; but if you remain in your stubbornness, you will also remain in your inner death. – Have you understood this quite well?”

[15] Said the priestess: “Yes, Lord and Master, this was clear, and I have recognized the truth of all this quite well; but from the standpoint of a one, true and almighty God it should have been quite easy, to let the spirit of our deceased mentor appear to us, because he promised this to us under the most ceremonious oath as proof of his soul-life teaching. If he would have appeared to us, we would have become affixed to his teaching and would have arranged our whole life accordingly; but since he still owes us this until now, it is self-evident that we therefore started to doubt the truth of his teaching. Why didn’t he appear to us?”

[16] I said: “He has appeared to you seven times in your dreams and has given to you always the same reason, why he cannot

otherwise than to visit you in dreams. Why didn't you believe him? Because as very beautiful daughters of a high-priest you already became too vainly and too arrogant and have laughed more at your honest mentor than have listened to him with a happy zeal of life. Your souls crept too mightily into the flesh; thereby you lost the necessary outer life-ether sphere for seeing spirits and therefore it was impossible for him to appear to you visibly.

[17] However, who also has outside his body a life-sphere through the fullness of his inner life, can see the souls of deceased people and can talk to them about the most important issues of life whenever he wants to. But this requires of course a nearly total inner life-perfection.

[18] But now think about this, discuss this with your husbands, who already have received My teaching, and you will come to the right conclusion in you! Once this has taken place, in the evening we will add something to it which will enlighten you a little more.

[19] The people of this earth have the great destination, to become self-powerful children of God; therefore they must be exercised and developed in all self-activity out of themselves. And this will be all until evening!"

[20] Thereupon the women became quiet and I, the disciples and the people of the house went outside.

83. THE SUPERSTITIOUS FISHERMAN AT THE EUPHRATES

[1] We went to the stream, namely at the same place where the wooden raft was caught, which was still lying there in its unbundled large entirety, and where the fishermen of Jored were just busy to throw out their nets for a large catch of fish. We watched them how they made one throw after the other in vain.

[2] Then Jored said to the fishing master: "Yes, what is this today? Are there no fish left in this our otherwise quite fish-rich

stream?”

[3] Said the old fishing master: “Lord, this is also a riddle to me! The time is otherwise quite favorable and on the surface a lot of small bubbles appear which is otherwise one of the best signs to catch fish. We also have no wind and the sun is at the right angle; in addition, the moon is increasing and has entered the zodiac sign of the fish, which again is very favorable for catching fish. At such favorable conditions I normally would have made a rich catch with little troubles, but today everything is like bewitched. We already have made five throws and this nearly over the full width of the stream and I have called on Neptune and Triton and all the nymphs of this stream, but all in vain! Not one fish gets into our good nets! It drives us to despair!

[4] It is said that yesterday the fishermen down at Malaves have caught an immense number of fish; they must have had a magician among them. But also I understand all kinds of fishing-magic-things and have already applied everything; but today everything is useless! All auspices are good and still no success! Now somebody should tell me what in the name of all gods might be the problem! In the end all gods became angry with us because the foreign magician destroyed in a moment all the statues that we honor. This is what I heard but of which I not convinced yet. If the matter would be true, my lord, then things will look quite bad for us; because once the gods have been made angry they cannot be calmed down that easily again. It would cost us large sacrifices! But I still will try another few throws; if they also turn out to be empty, I will do nothing for the rest of the day!”

[5] Said Jored: “Do this, perhaps something will still materialize!”

[6] Thereupon the fishing master arranged another throw. Everything went perfectly well and when the net was brought to shore, it was empty like before, which annoyed the fishing master a great deal and whereupon he said: “I say it again: today is a bewitched day and then every work and effort is in vain! If I

arrange another throw it will most likely end just like this one and I believe one should end this work for today. If you need fish for today we can get them from Malaves; for I hear that the fishermen there have caught a huge supply. It is also said that a magician have repaired their dwellings trough a secret magic stroke to such an extent that the citizens there could have a good laugh about our dwellings here! What else will still appear in this dear world, yes, no ordinary man knows what is going on anymore! What do you think, lord, should we try another effort in vain, or should we rather cancel the work for today?"

[7] Said now I: "Listen, you My old, very superstitious fisherman, for as long the certain little bubbles rise in the water, it is never a good but rather a bad sign because it is an indication that the fish are resting at the bottom. In order to do this they must, guided by their instinct, release the air from their air-bags, and this always creates in a water plenty of fish the appearance of rising little bubbles. Only when you miss the little bubbles, then throw your nets out and you will catch a large number of fish! For if the fish does not expels air from its airbag anymore, it needs air again because it is the only way it can get to the surface.

[8] See, now the rising of the little bubbles has stopped and the gulls and herons start to dive into the water! Now make another throw and you will catch a large number of fish without any magic!"

[9] It did not made a lot of sense to the fishing master but since his employer Jored instructed him, he ordered another throw and caught such a colossal number of fish that it was nearly impossible to bring the nets to shore. Now of course there was work above work to stock the mainly large fishes in the containers.

[10] After an hour this was done and the fishing master could not curb his amazement about this so sudden overabundant catch and finally, after his surprise, said: "This was supposed to be no magic, but I say: This was nevertheless the highest magic of all magic which has never been seen before! The man who

advised me to make another throw, appears to know more than to notify an old fishing master about a rich catch based on the disappearance of the little bubbles and the actions of the certain water birds. In the end it is him who magically made the statues of the temple disappear and breathed better dwellings for the Malavanese! But leave it at that and I only ask if we should do another throw!”

[11] I said: “Do this and you will be provided for, for several weeks!”

[12] Then the fishermen hurried and made another throw which was just as rich as the earlier one.

[13] When the fish was stored in the large, empty containers, the fishing master instructed his servants to maintain the boats and fishing tackle upon which he came to Me and said: “Listen, you to me still completely unfamiliar man! You can do and understand more than an ordinary experienced, clever man can do and understand! You must have studied the great magic somewhere deep in Back-India; for here among the Greek and partly Romans and Jews such is totally unheard of. This rich fish catch you alone have magically put into our nets! I am an old fisherman; but never before, even in the very best fishing season, have I made such a catch, and on top of it, all noble fish. O, with you I want to discuss a few and many things; for you must have learned and experienced a lot and have possessed from birth on many talents! The gods must have breathed at you quite strongly, since your will has grown to such power in you!”

[14] Says now Jored: “Very well, my old, loyal servant, when we are alone we will talk about this a lot! But for now take care that some of the best fish are brought to the kitchen for tonight; for we want to enjoy them still today! Make sure that you are not lacking anything either!”

[15] The old man did this immediately but soon afterwards came back to us where we were seated at the raft timber trunks and watched a large flock of big gulls and herons making their reconnaissance above the large open fish containers and so to speak counseled each other how to get the fish out of them.

[16] Then the fishing master asked Me by saying: “Dear man, what could one do against those feathered fish thieves so that they do not cause us any damage in the containers? See, even when these birds are not able to lift any of the large fish out of the water, they still wound the fish with their long and sharp beaks during their arrow-fast attacks. The fish thereby gets sick and are not that good for human consumption anymore, or they even die after being severely wounded and then are torn to pieces by these birds while floating on the surface as dead and finally sink to the bottom polluting the water in the container, which has an adverse effect on the healthy fish. You surely would know a means against it! Be so kind and tell me!”

[17] I said: “You still think that I am a magician; but I tell you as absolutely true and certain that with Me this is not the slightest case and surely never was. Therefore, as a knowledgeable person about nature, I will just tell you a quite natural means which consists therein: Cover the containers with an old fishing net, of which you have plenty, and the birds will not be able to harm the fish anymore! See, this is absolutely true and something quite natural and can easily be applied without any magic, and if carried out in good order and diligently, it will have a definitive good effect!”

[18] Here the old man left again, since he found the advice good, called upon his servants and turned My advice into action and afterwards was quite joyful himself to have put a lock on the lascivious beaks of the greedy birds.

84. THE RIGHT WAY TO TEACH RELIGION

[1] But My disciples asked Me why I have not revealed Myself to this fisherman more closely.

[2] But I said: “This I know and understand best of all! For him it is better that he will learn it from the local teachers later on with whom he had dealt with in My person. He is too much caught in the idea that I am a magician and with such people it is for the short term not sufficiently effective to get along with

them. In time he will be taught by the people of the house about us, namely about Me, and this mainly by the doctor who understands everything in the best way and to whom I have given the ability to heal all kinds of illnesses by laying on of hands. The fishing master will then say good bye to his magician and obtain the right idea about Me.

[3] I say it to you all: If you teach any of the heathens, you should never reveal everything at once, but you first have to study the person thoroughly and then recognize from which side he can be approached; for if you have approached him from an inaccessible side, you made the work much more difficult for yourself, and you then will have to work very hard to bring such a person onto the right path again. Therefore, I cannot tell you often enough: Be clever like snakes and gentle like doves!

[4] You do not know what power is exercised in someone's disposition by a false rationale. You have to find out what this consists of, and you should never directly attack him from this his most armored side, but only there where he is the most vulnerable, what you soon can find out. If you have overcome him there, now, it will not be that difficult anymore to also seize his strong side. You must also keep this in mind and also act like a skillful and very agile general. A skillful and agile general will use his trusted spies to explore the enemy's weakest side. Once he knows this, he will keep the enemy busy at his strongest side in a minor way, only to deceive him; but he will attack him at the weakest point and quite easily defeat him.

[5] You also must behave like a very skillful doctor who quite well diagnosed the seat of an illness. What is he going to do? See, there, where the illness is seated he does nothing and often is not able to do anything! But he gives the sick such medication to divert the illness to the healthy parts of the body, from there partly to the sweat and partly to the stomach and the intestines, and the sick person will be healed. Where the illness as the enemy has its strong roots, nothing can be done with it, but one should divide it by good and right medication, and it then can be easily defeated in its weakness.

[6] See and listen further! This fishing master, who is not here now, why I can speak freely with you, is in his strongest mind set a magician. He so firmly believes in certain proverbs, amulets, ointments, quarters and angles of the moon, the sun, clouds, air and bird migrations and still a thousand other things, that he becomes very angry with anyone who would oppose him dead-straight. With such a person he would not make contact anymore because he would regard him as too stupid and regard him unworthy for his wisdom.

[7] But otherwise he is quite a good and honest loyal person and finds joy therein to learn something new and extraordinary from someone, and see, this is his weak side! From that side he must be approached and things must be presented and explained to him in an absolute natural-true state and in time he secretly will discard the magician all by himself, because on the other side he will more and more begin to recognize that all his magic is based on hollow ground.

[8] It is therefore also good for those people whom you want to win over for the truth, to clear themselves verbally from the bottom from their wrong perceptions. If they have done this with all energy – as the women of the priest have done – they do not have any main energy left and only then begin to pay attention to the opponent, also begin to think about his higher truths, discard by themselves the wrong perceptions, and one has won them over.

[9] You should therefore not be surprised if I speak with such people like ordinary people; for I see every person through and through immediately and recognize only too clearly his strong and weak sides and therefore also know what I have to say and do to him! And if the human disposition is not too much caught by haughtiness and stinginess, everyone can be won for the truth; but haughtiness and stinginess are always most difficult to be conquered in man. Remember this and if you act accordingly, you will act easily and always achieve the best results!”

85. THE SNAKE AS EXAMPLE

[1] Said Peter: “Lord, why do You say: that we should be clever like snakes? Snakes are the symbol of all evil and bad, a symbol of Satan who through guile in the figure of a snake deceived the first human couple! The snake in its wickedness maybe quite crafty, but what honest good person wants to copy its wickedness in his approach towards his fellowmen? In short, this allegory I still do not understand properly! Explain this to us!”

[2] I said: “For how long I still have to put up with you! Can’t you see what lies so sun-clear in front of your eyes? Did I not say that you should adopt the clever cunningness of the snake, but not its evil purposes related to it, therefore in possession of such cleverness one should nevertheless stay good and gentle as doves?”

[3] Just observe a real snake and you will find that this animal is cleverer than any other on earth. The scientist say that the lion is the king of the animals, and I say to you that it is the snake; for even if the lion, because of his strength, defeats all other animals in a fight, he still flees the snake, and if it surrounds him in its cunningness, he is lost and becomes its pathetic prey. In short, the snake possess the greatest consideration and selects the location to hunt with the greatest care and almost exact calculation, and the prey for which it lies in ambush, never gets away. Only man is its master, but otherwise no other creature on earth, especially once it has grown up and has reached its full strength. I speak here about real snakes and not of its smaller variety that are nevertheless more clever than many large animals.

[4] In India and also in Africa where there are all kinds of tearing animals like lions, panthers, tigers and hyenas, also evil baboons and still other evil animals – snakes are trained by man to become their surest and most dependable guards. Where snakes are guarding the dwelling of man, irrespective of its size and composition, no predator ever comes close near the place;

even elephants and the mighty rhinoceros are shying away from these house-guards. They also cause no harm to the domestic animals if provided with the right food by humans. But if the people let them starve, they leave their dwellings and start to hunt.

[5] At the same time snakes can be tamed and trained by some efforts to such an extent, that upon a given sign they do everything what one wants them to do – depending on their ability. This is also a sign of the special intelligence of these animals. The more intelligence animals possess, the easier it can be trained for a good use and the more clever it is in and by itself.

[6] I now have made a real physical science teacher for you, and thus think about it so that you do not ask Me again for an explanation if I call your attention to this allegory at another opportunity! – Did you understand Me what I wanted to say to you by this?”

[7] Said Peter: “Yes, Your name be highly praised; for all things are well known to You and if You explain something, it becomes clear to people and therefore also this is fully clear to me! However, in future we will know how to behave in similar situations.”

86. THE THIEVES OF WOOD

[1] When Peter had spoken such, one could see several rafts which were rowed downstream in order to sail faster than the flow rate of the water.

[2] Then Peter asked Jored and said: “Friend, why are they rowing which is not normally done on a river which anyway has a quick run-off?”

[3] Said Jored: “These raft men probably want to reach Samosata still today. It is here an old custom that raft men can pass here tax free as long the sun has not gone under; however, if they arrive and the sun has already gone down, they must land here and pay the toll, otherwise they will be penalized. See, this

is the reason why they are driving their rafts so quickly downstream! If they continue like that they will easily reach Samosata within two hours and still reach it within the penalty-free time. Half an hour later they would have to pay a penalty there. See, this is how things are!”

[4] Said Peter: “Yes, but why a penalty? With me at the Galilean Sea ships can come and go as they please without paying any penalties; for one cannot help it if coincidental or unforeseen obstacles occur, by which the progress on water can be delayed. Why then a penalty?”

[5] Said Jored: “Friend, indeed, you are right in your own way; but also this penalty is right and just. Since all water travelers on this mighty stream up to where it becomes navigable by ship, know exactly at each water level how long it will take from their place of departure to reach their destination in time. If they do not keep to this order they easily could have an accident during a journey extending too deep into the night, since the stream has many quite dangerous places where even old experienced skippers must take care to pass unharmed. At night it will be quite difficult to pass such places without accident. To prevent accidents as far as possible occurring by the nonobservance of the generally known river travel laws, these river travel laws have been sanctioned with the consent of the emperor to impose an appropriate money- or goods penalty on the transgressors. These penalties are then used to maintain landing places and to remove coincidentally originating obstacles in the stream, for which purpose also the water toll moneys and landing taxes are used. And see, friend, also this is a just matter?!”

[6] But now I say: “Friend Jored, what happens then when for example – as it is here the case – rafts which already bound together on the water and are standing ready for departure at a certain time, are stolen by thieves at nighttime who neutralize the raft guards, untie the rafts and then quickly drive away, what is now at the somewhat higher water level quite possible?”

[7] Said Jored: “Lord, what are you saying?! If so, we have to

stop them immediately and try to arrest them! They are coming close to our location now!”

[8] I said: “Just leave it at that; they would have passed long ago if I had not hindered their progress despite their hard work! They nevertheless are coming now very slowly close to us and we will know how to detain them!”

[9] Said Jored: “Now wait, you evil rogues, your handiwork will be stopped! – Lord, have they even murdered the raft guards?”

[10] I said: “Indeed, but these consisted in watchdogs. These animals defended the rafts fiercely and two of the thieves were bitten by them; but finally these animals had to succumb to the blows of the thieves, were thrown into the water and the thieves quickly untied the rafts and drove away before the people, who were awakened by the barking of the dogs, arrived. They immediately followed them on water and on land but until now were not able to catch up with them. Those on the water will show up soon; however those on land will not arrive here before midnight totally exhausted. We will pull these rafts onto shore as soon as the sun goes down, which will take place right now, and you, Jored, will claim through your officials the landing fee! In the meantime the pursuing owners of these rafts will also arrive and this will become quite an extraordinary story! Let your officials walk to the shore; for the thieves will soon land at the shore because I want it this way!”

[11] Jored now quickly instructed his officials and they went and awaited the rafts but without knowing what kind of people the raft men were. The first raft came close to shore and the official demanded from the four rafts-men the money.

[12] However, the raft men said: “We wanted to go further, but an invisible power prevented us and pulled us towards this shore; therefore we are not going to pay since we have been prevented to travel further without our will. We also have no money and will only pay our fee when we come back.”

[13] Said the official: “This is not acceptable to us! If you cannot or does not want to pay, the rafts have to remain here in the meantime as collateral, until you can redeem them!”

[14] Then the raft men decided to pay; but they should be allowed to carry on because they were very skillful night sailors.

[15] But the official denied them such request and said: “Pay up and leave tomorrow at the legal time! If you do not pay right now, if you have money, you will have to pay in the morning three times as much!”

[16] When the raft thieves heard this they nevertheless paid and tied the rafts to shore; but they did not want to leave the rafts. The same also happened with the five following rafts, and when the landing fee was paid, one already could see the raft with eight people who also rowed arduously downstream, following the stolen six rafts. It didn't take more than a couple of moments and the raft landed at our shore.

[17] These eight raft men immediately recognized their stolen rafts and said with rage-glowing eyes: “Now we have you, you for quite some time well known bad scoundrels?! Just wait, your stealing of rafts have come to an end for all times! This wood is destined for Serrhe for an important building and we ourselves have transported it at great expense from Cappadocia, namely from Arasaxa, Tonosa and Zaona up to Lacotena in Mesopotamien, where we live, and you unscrupulous scoundrels wanted to steal it from us in such disdainfully manner, without considering your own safety that you could not get away from us with this heavy wood and that we have the means to pursue you deeply into India! This time you will not escape your just punishment!”

[18] Hereupon they saw the tax collector Jored who was well known to them, went to him and told him everything.

87. THE RAFT MEN AND THE LORD

[1] But Jored said to them: “Above all be glad that you have recovered your wood; what you here tell us, I have known for about one hour by a Foreigner who, together with His disciples, stays with me for a few days. You have to thank Him alone that you have recovered your expensive wood; for without Him your wood would be probably passed Samosata already. Since these men would have traveled day and night up to Persia and even to India, and even if you had caught up with them, it would have been of no use to you, for they, 24 men in number, would have outnumbered you three to one. Therefore, above all be glad that you have your wood back and thank this one Man for it; for without Him, you would never have recovered your wood!”

[2] Said the raft man: “Yes, yes, friend, this we will do indeed and the good man surely will be content with us; but first care must be taken that these wretched rogues are handed over to the courts?!”

[3] Said Jored: “Look at them on the rafts! No one of them can leave and try to escape! Who holds them there? I say to you: only the one Man; for if He did not hold them there, they would have jumped into the water quite a while ago and as good swimmers would have reached the opposite shore, where we would not be able to follow them! However, the one Man wants it like this and thus it cannot happen otherwise, than only He wants it to be. And I say to you, that you should not touch these thieves, but leave all judgment to this one Man and you will act most appropriately!”

[4] Said the raft men: “If so, what we completely agree with, lead us to the strange man and we want to speak to him ourselves!”

[5] Said Jored: “See, next to me, it is Him!”

[6] Here the thieves crunched their teeth towards Me with a raging fury and would have liked to begin to curse Me; but I have locked their mouths before, this means to speak, and thus they resembled the mute who also cannot speak.

[7] But the raft men bowed deeply in front of Me and said: “Friend, that you have extraordinary powers and properties we have recognized from what our friend Joreb has said about you! Who you are and how you have come to such miraculous abilities, does not concern us Lacotenians; but we have learned by the friendliness of the dear upper tax-collector Jored, that we have to thank you alone and that we should leave it in your hands only, to judge and to punish these scoundrels for what they have earned. But we ask you as always honest citizens of Lacotena, to be so kind and determine what we owe you for your incalculable efforts to our great advantage and that you should surely according to your always most fair judgment, punish these evil thieves.”

[8] I said: “Be calm, what I do, I do without compensation! But you have poor people in your town; do good to them and think that also the poor people are your earthly brothers! Do not be scanty towards them and you thereby will clean and safeguard your area in the most full-proof manner from thieves and robbers! Above all let it be said to you, that also these thieves are very poor victims and that it was not so much their evil will, but only their poverty who drove them to commit this and also earlier pilferages.

[9] If these people, who could be quite strong workers, could be employed by just and honest thinking employers and receive a relevant remuneration, they would be pleased to give up their current contemptible activity. But if this is not the case, they truly have no other option than to keep on doing what they enforcedly are doing now.

[10] They cannot work a field, because they do not own a field; for all fields and all forests and mountains belong to you and for many miles you let it lie fallow because you cannot work and cultivate it. Why don't you give to the poor pieces of land for useful cultivation?! Thereby also these people would have something and on top of it, once the desolate fields and mountains are cultivated, could pay you a moderate tribute. Say it yourselves if this would not be better than you few rich people

finally want to own everything, what can be of no use to you but only cause you a nearly unbelievable harm!

[11] I will not speak one word with these 24 thieves because they already have fallen too deeply into thieving activity; but you have in your village and in your large and wide-stretched area still many similar people. Do to them what I have advised you to do and you will soon not have to complain about pilferages anymore!

[12] Place as many guards as you want and can and you will not achieve anything by it; for you will only provoke the poverty to more rage and they will day and night make plans to cause you harm in the most sensitive manner! However, if you follow My advice, the poor people themselves cared for by you, will become your best guards.”

88. THE STORY OF THE RICH MAN AND HIS WORKERS

[1] (The Lord) – “See, in ancient times there was a man who immigrated with his family to a still unpopulated land which was not inhabited by any other person and he said: “As far as the eye reaches, everything is my property!” He soon build himself a very scanty dwelling and fed himself with the milk of the many wild goats he found there, which were not shy because they have never before been hunted by any hunter. With the years also his family has grown and in place of the former simple and scanty dwelling a solid castle has been build. This however, was taking place because on his land he found a lot of pure gold and an even larger amount of the most precious stones, which he did not dare to store in his former simple hut.

[2] But when by his diligent collecting, his treasures of gold and precious stones increased, he endeavored through messengers in inhabited lands to exchange his treasures for other items which he thought necessary for his household. Initially he made good business and also allowed other people come into his land who were destined to work for him.

[3] Since he offered them only a small wage and they nearly had

to work day and night for him and his family, they became indignant and demanded a higher wage and better treatment. But the now rich man said: “Be patient until I have arranged my house more properly, I then will give to you to your contentment!” The workers were consoled by this and went to work.

[4] But the rich man thought by himself: “I am now afraid of you, indeed; but I will send out my trusted messengers again, so to bring me guards and fighters. I will care for them somewhat better and they will know how to manage the wantonness of the workers.” He did this and when the workers saw this, they became very sad and swore the hard rich man revenge.

[5] Now also they secretly send for help in their home country. They soon came because they expected a rich prey. When the workers were strengthened in this way, they again came to the rich man who now could call a large land his own and in all seriousness demanded a higher wage and the long overdue better treatment.

[6] The rich man now called the guards to punish the workers for their iniquity and to limit them in everything even more. The workers then ran out of patience and they said: “Lord, through our diligence you have become rich! Our hands have builds this solid king’s castle, build all kinds of workshops, cultivated the land with grain and have set up vineyards. We collected gold, silver and all kinds of precious stones and carried it to all the markets in all the world for you, and for that you want to treat us even harder than before?! Just wait, we will make you pay for this!

[7] Every person on this earth must have the right to pick and to collect for himself; if he however serves a fellow-man, the employer must provide for him quite well, since he renounced his own right to pick and to collect. We many have done this for you and have given you our just advantages and for that you want to remunerate us in this way?! Do you know, hard man, that we for all our efforts and our diligence have not only received any remuneration, but on top of it were also treated

badly, which in recent times went so far, that your henchmen insultingly searched our houses to see if we have not collected some trifle things for ourselves? And if you have found something, you not only have taken away everything from him, but also instructed your guards to cruelly punish him and you also have announced a law according to which, anybody revealing something about the treasures, would be punished by death.

[8] If you wretched, old goblin, would be able to even do this to us without the slightest thought that also we are people just like you are and from God we have on one hair exactly the same rights on this earth like you, we now demand from you to give us all the treasures which we have collected with great troubles for you; for through our troubles they also have become our property! The earth has given them to us, and nowhere neither a God nor a person has refused us to take them, and thus they are completely our property. However, for us you are just a thief and a robber if you are going to deny them to us! We only take from you what we have collected and do not ask anything for having built this castle with great troubles and were plagued by it for seven years. Give willingly what belongs to us, otherwise we are going to use force and take everything from you and also will destroy this your solid castle!”

[9] When the rich man now realized that he could not do anything with force against the many workers, he reconsidered and said: “Be calm! I realize the wrong I have done to you and from now on I will treat you as if you were my own children and grant you the full picking- and collecting rights and to me who found this land with great troubles and many fears and worries, you only have to pay one tenth of everything collected, for which I will provide you with all protection within my powers.”

[10] Then the workers said: “If you would be a man of your word, we would have believed you. However, since you never kept your word of what you have promised us, we are not going to believe you now! Since your great stinginess will never allow

you to keep your word. We would have believed you again, but we only know too well when leaving here in peace that for this our forceful act, you would immediately strengthen your guards tenfold inside your castle and would punish us beyond measure by your then superior guards. Therefore give us our proven property and we will leave here for all times to come!” But the man hesitated and did not want to; they then took it by themselves and left.”

89. THE MISTAKE OF THE RAFT MEN

[1] (The Lord) – “Now I ask you My friends, and say: Under such circumstances, did the workers acted right or wrong towards their employer?”

[2] Said the eight raft lords: “Yes, yes, under such conditions the workers had an in all nature well-founded right! For this we also acknowledge that every person with some reason and some intelligence must have without restriction the right to pick and to collect, since he is placed on the surface of this earth and is therefore entitled to food and a scanty dwelling. However, alongside no other person should have such right to take away from the picker and collector what he has picked and collected.”

[3] I said: “Did the rich man himself have picked and collected? O no! This was done by his workers who were people as good as he himself! If they have worked, picked and collected on his behalf and thus have transferred their good personal right for the promised remuneration to them, but when he kept the promised wage from them and on top of it also tyrannized them, they finally had the full right to demand and take their property from him for whom they have picked and collected.

[4] Admittedly, if for example A has picked and collected diligently and build up a stock for himself, the sluggish B has no right to lay his hands on the stock of the diligent A. But in My parable the rich man is the sluggish B, and the workers are the diligent A. If so, they also have the right, if no other remuneration is given to them for their troubles and work, to

demand back their property from the wrongful owner.”

[5] The rich raft lords said: “In this case without the slightest reservation; but then no monarch has the right to demand all kinds of taxes from us! Since he also does not work and does not pick nor collects, and if we subjects would be stronger than his guards, we also could take away from him what according to right of nature is our property!”

[6] I said: “O, in that you are quite mistaken! With a ruler it is quite different; for he is just a highest and general chairman of a society and has from all societies the crowned right, to care for their inner order and security, and by that also holds the scepter of power and the sword of law and general right. He must not only keep and post many guards for himself but for all the many societies, for whose necessary maintenance he cannot pick and collect alone with his hands.

[7] However, since the laws, the judges and the many guards are mainly maintained for the benefit of the societies, the societies have to willingly and readily contribute, that the monarch always has the necessary funds to arrange and build what is beneficial to the societies. And therefore your taxes and fees are a fair matter.

[8] Only then, when a tyrannical ruler imposes too heavy and willful extortions onto the societies, also they would have the right to remove such tyrant from the throne. The societies had the right from the beginning, to choose a king for themselves and to equip him with all necessary powers, strength and authority. What they had in the very beginning, they still have today.

[9] However, it is nevertheless better for every society, to also tolerate a tyrant for some time than to engage in a war with him; for tyrants are normally admitted by God as a scourge, to remind societies, who for a long time already had forgotten about a true God, that there still exist an all-wise and almighty God, who in the end can still help every nation in distress, if they in all seriousness turn begging and believingly to Him for help. See, this is how things stand! But since you now have

heard such from Me, judge for yourself what we should be doing with these 24 thieves!”

[10] Said the eight raft lords: “Yes, according to law they have to be punished exemplarily!”

[11] I said: “Quite right; but what should happen to them, once they have served their sentence?”

[12] Said the raft lords: “Now, one then should ban them from the country or sell them as slaves to Africa or Europe!”

[13] I said: “So! I say to you, as people you do not think badly, but since you think like that, I still have to tell you something special.

[14] See, these thieves, who already for some time now carry on with their not praiseworthy craft, were 5 years ago still your workers and served you according to strength and ability quite well! But how did you kept your promise to them? After every work completed you had nothing else to do than strenuously look for shortcomings in their work. Even if you did not find any, you still made them up and made considerable deductions from their wages or withheld their wages altogether.

[15] Who gave you the right to force these people to work for you, to pick and to collect for you and thereby rob them of their personal free human right?!

[16] When they saw that your behavior towards them was extremely unfair, they obviously had to think about another means, namely such where they could get compensation from you and several others for their robbed rights! They could not take it by force since you were the more powerful; hence they had to turn thieves’ cunningness. Until now they completely got away with it and would also get away this time if it wasn’t for Me.

[17] But I tell you something else: these thieves had a natural right to compensate themselves from you; but they nevertheless did wrong by such their actions, because they could have demanded this from you along the lawful legal way, and this quite easily so since the Roman judge is a strict juridical man, who can be bribed by nothing else than the dry law. But you

have absolutely no right to judge them while you are still largely indebted to them! You still owe them wages to the value of many hundred such rafts in Serrhe; therefore pay them first such remuneration, and then judge them, should they ever touch your goods again!

[18] But for now I give these thieves no other punishment than this: Do not steal anything from anybody anymore and be free, honest and active people! However do not go back to Lacotena anymore but stay here in this village and you will find work for your wives and children in abundance! But you raft lords have to see to it to pay the arrear wages to these your servants and bring their wives and children well-cared for to this village! And as such you can take possession of your rafts! But this My judgment must be followed very precisely by you, otherwise you could be treated quite badly by Me!”

[19] When the raft lords heard such, they were quite astounded but nevertheless promised to fully comply with My judgment.

[20] Thereupon I asked Jored to provide the 24 thieves with good shelter and food; but the eight had to pay him adequately for what they need. After that we again went into the house where the well prepared fish were waiting for us.

90. THE WIVES OF THE PRIESTS RESPECT THE LORD

[1] When we entered the hall, the five priestesses came to Me full of reverence and asked Me for forgiveness for having so stubbornly contradicted Me and My disciples; for they never could have known that I was who I am.

[2] Since the priest had told them bluntly that I in My spiritual part was the sole and only God and am carrying an outer body to make Myself more visible and accessible to the people. My body was limited like the body of every person -, but My spirit penetrates everything close-by and far away and therefore only need to will and it will happen close by and far away whatever I want. If I want something it is already there and continues to exist for as long I want it to exist. If I do not want it to exist any

longer, it then does not exist anymore in such a way as if it had never existed. Thus also My inner God spirit knows about everything still so deeply hidden, yes, I even know about the most secret thoughts of all people on the whole earth and also about everything what has happened still so secretly.

[3] All this they verified by actual proofs, so that the women could not otherwise than to undoubtedly believe firmly what their husbands had told them about Me, and this was the reason why they came to Me with such boundless reverence.

[4] But I said very calmly to them: “When you, My dear children, know this now from your husbands and believe that I am such, the way you come to Me is completely out of order. A too great and boundless reverence for a God-being, crunching the human disposition, is just as unbecoming as too little reverence; for if you respect someone with extreme fear and shivering, ask your heart if you also could love him! If you do not respect someone at all, you could also not love him. But if you recognize a person in his many good and best properties and abilities, you also will all-delightedly admire him in your heart and start to love him beyond measure; and see, this is then the right reverence which you owe to God and also to every person who is your fellow-man wherever you meet one!

[5] Thus give up your current excessive reverence! Sit down at the table and eat and drink with Me and be cheerful and buoyantly! For if you could be cheerful at your feast-meals when still death dwelled in your hearts, you can now be even more cheerful since death has given way and life has entered your chest! – What do you think about that?”

[6] Said the priestesses: “Yes sure, yes sure, but we are still too much overwhelmed by the power and greatness of Your spirit! We will do everything we can regarding this piece in our lives, to not tremble before You but to truly respect You and to love You above all. To You thus all honor and all our love!”

[7] I said: “Now, now, everything is quite alright; but let’s sit down at the table and eat and drink in all cheerfulness! And after the meal we will talk about all kind of things and be

amused and be edified!”

[8] Thereupon all sat at the table and ate and drank to their heart’s desire. After the meal it was spoken about all kind of things and the priestesses knew to tell quite a lot of strange things, and the conversation moved to the moon and its often negative effect on the earth and also on many people.

[9] One of the priestesses told a story about a sleepwalker she knew, who at night during full moon went out of his room with closed eyes, stretched his hands towards the moon and soon afterwards climbed the steepest walls with such ease as if walking on a flat, horizontal surface. The amazed observer had only be careful to be as quiet as possible, since a human sound could cost the sleepwalker his life.

[10] (The priestess) – “Now, what is this peculiar effect of the moon on certain people and how does people come to this?”

91. THE LORD EXPLAINS THE WORLD OF THE MOON

[1] I said: “That the moon as a celestial body closest to the earth exercises an effect on this earth, is quite certain; but in general it does not has an effect on people and animals, plants and minerals, but only in particular on the things on this earth which originate from the moon. Just pay good attention, especially you, calendar makers!

[2] See, the moon is nearly just a world like this one and forms a constant companion for the earth during its annual trip around the sun, around which also the other planets circle in unequal times; those closer to the sun need less time than the earth and those further away of course longer. Jupiter and Saturn also have moons around them, but since they are much bigger worlds, they have more than this earth, while the smaller planets have no moons. The daily rotation of this earth causes day and night and its orbit around the sun takes one year.”

[3] Here the pagans were taken aback since this My explanation was way beyond their horizon of knowledge and one of the priests said: “Lord, we thank You for everything but do not

explain to us anything further; since it is impossible for us to understand because we cannot imagine such!”

[4] I then said: “Now then, if it concerns a visual presentation, it will be there immediately!”

[5] In this moment all could see above the table in the free and high space of the hall the sun, the moon with the earth and also all the other planets with their moons and everything in a relative movement. Then there was no end of amazement and I explained to them everything very precisely for two hours and they understood everything and were full of joy about it. Alongside the mathematical part I also showed them the habitability of the sun and all the planets and their moons and in great detail the habitability of the earth’s moon and in particular said:

[6] (The Lord) – “Since you now understand this, I can tell you a few things about the bad occurrence of being moonstruck. The inhabitants of the moon, as very simple and inward turned people, have the predominant gift of being clairvoyant, and this especially during their full fourteen earth-day long nights, which they mainly spend sleeping in their underground dwelling caves. During this sleep their souls nevertheless stay fully awake and see everything far and wide around them and thus also this earth, to which they more or less belong, however, which they never can see in their awakened state during their long day because of the position of the moon; since the moon-people only live on that part of the moon which is turned away from the earth and not on the earth facing side of the moon, since the earth facing side of the moon, as I have explained it to you, due to very natural reasons has no air and no water, and even if there is a kind of air in the more deeper regions, it is not sufficient for breathing of beings living in the flesh and is also not suitable for that purpose because of the total absence of the element of salt (oxygen) in it.

[7] In their natural state the moon people do not have a longing for it, since in their dream life which they like most, they can see and experience anyway everything suitable for the salvation

of their souls. Thereby they mostly obtain the desire to become inhabitants of this earth as soon as possible, what is also actually their destiny. And if they have shed their bodies in their world, their souls wander immediately to this earth, if they have made themselves worthy for it during their flesh-life, and are immediately fathered into a mother's womb at an appropriate opportunity on this earth, and are then born as children of this earth and grow up and enjoy the upbringing of the earth-people, whereby they at least attain the ability, to either already here or in the beyond be placed on the path of the children of God.

[8] Now, the souls of these people consist of substances of the moon-world-body and therefore have, especially during their dream-life, a preferential pull towards the place of their origin, which in particular shows most strongly and effectively during the time of the full moon, because through the moon light a larger amount of substantial soul-elements descend to earth and excite and attract the indicated moon-soul-people.

[9] However, also this evil can be soon and easily remedied, namely through the faithful laying on of hands and through the use of cold baths.”

92. INCARNATED MOON SOULS ON THE EARTH

[1] (The Lord) – “By the way, such property does not harm a person and in the very least his soul; for such people normally are good and gentle natured and one get along with them very easily. However, sometimes it can happen with such people, that their body in the region of the more coarse intestines is possessed by another free roaming soul of the earth's atmosphere, yes, even by several, and this mostly by such souls who already have gone through a flesh trial life on this earth, but because of their great sensuousness and selfishness did not only gained nothing for their life's welfare in the beyond, but in fact have lost a lot.

[2] Normally these souls, according to an inclined property for betterment, are again allowed another flesh life trial at a proper

and suitable opportunity. However, there are some who cannot wait to be placed in a mother's body and say: 'What does it matter, flesh is flesh! We are going to possess the flesh of the next best person and castigate it as much as possible! Once the flesh perishes because of all the castigations, we can leave it as completely purified souls and enter eternal bliss!'

[3] Such souls however are greatly mistaken, for such manner of backdoor possession of the flesh is not only of no use but is only harmful, because they then have to wait for a very long time until again being procreated into a mother's womb. However, such backdoor possessions of the flesh of other people are nevertheless allowed, because each soul destined to become totally life free can in the end only be bettered and consolidated by its very own, most free will; and this will can impossibly otherwise than only by all kinds of most bitter experiences be brought to the necessary modest sobriety, by which it finally submits to the enlightened will of a better spirit and only then be truly bettered out of itself.

[4] And behold, there our moon-soul-people are temporarily somewhat disadvantaged, because they can primarily and easily be possessed by such free roaming, still evil souls temporarily – who still can be called devils (Ouvraci = turn to become better), whereby the body's own soul can never suffer any harm, since such condition provides on top of it for her the advantage, that she is very much humiliated by it and does only have very little or no desire at all regarding her flesh, which is very good for the moon-soul-people. Because firstly, despite their clairvoyance, they are mostly very willful and buried deep in sexual love, and secondly they are very self-opinionated and addicted to quarrel, closed up and perfidiously, although never really totally evil.

[5] But also this type of possession can be healed by prayer, by the calling of My Name, by fasting and by the laying on of hands in My name. – And with that you also have in this regard everything what you need to know for the time being; everything higher and further will be taught to you by your spirit, which I will fill with My spirit at the right time.”

93. DANGERS OF MATERIALISM

[1] (The Lord) – “I now have shown you what and who a person is, and what he has to do, to reach the everlasting life. From now on it depends solely on you to act accordingly. However, watch out that you do not again fall back into the old nonsense for the sake of the world and thereby fall into your old death, since then it will be much more difficult to direct you on the right path than now! I cannot stay personally any longer with you; however, if you stay active in My teaching, I will actively stay with you in the spirit, and what you will ask this My God spirit in My name, it will be given to you.

[2] However, do not come to Me for pure worldly things; because I will not give you this soul killing poison, even if you would beg Me for years about it! Since it is My case to totally free you from all the world, but not to bind you to it. – You now know what you have to do and what to believe, and anything more you do not need for the time being.

[3] But now comes something else! Behold, you My friend Jored, we now have stayed for three days with you and have consumed a lot in your house! What do you think we owe you for that?”

[4] Says Jored completely moved: “Lord, everything that there is, is anyway Yours and I should ask You and say: o Lord, I’m Your greatest debtor! When and how will I be able to repay You My great debt? Even if You wanted to remain here with a thousand more disciples and eat and drink day and night, after a thousand years I still would be the same great debtor to You as I am now; thus from now on just be generously and merciful to me, – everything else is nothing and costs forever nothing! – Nevertheless, there is still one request which I, o Lord, want to bring before You!”

[5] I said: “Spare the words; since I know it anyway what you want to preserve for some time in this hall! See, these stars you want to preserve! Yes, for your further education they will remain for another year like this! During that time copy them

artificially; afterwards however, these miraculous should pass, just like one day this visible heaven and this earth will pass off, once they have released everything which is caught in them.

[6] Thus listen: Everything what this whole infinite space contains as matter, is imprisoned spirit under judgment! These are spirits under judgment by the strength and power of the divine will until a regulated time, when they have reached for themselves a certain degree of consolidation according to the divine omniscience, on which only then the spiritual independent life-development can be build. This you do not understand now and cannot understand; however, one day you will understand this indeed.

[7] But I have only told you this so that also you heathens can realize, that I am actually the everlasting I and at the bottom of it all I'm everything what infinity encloses. But for the time being keep such to yourself until the everlasting spirit of truth will teach you more about it!

[8] In this night I give you still a little time. Who wants to ask something, should ask! Tomorrow before dawn I will move on; because I still have many children whom I as a true life-father has to visit, to also bring to them the most merry message of the everlasting life."

[9] Here a priest gets up and said: "Lord, You cannot leave us tomorrow; for already now you really got us fired up and we still will have a lot of things where we require Your holy council!"

[10] I said: "Am I the I or is it My inner spirit? I have told you, that he will remain with you and if you need anything, he will give it to you without reservation. My personality is hence forth of no use to you, but only the spirit who will never ever leave you as long as you will not leave him."

[11] Said the priest: "Lord, that we all believe now without doubt; but we all have now taken a great love for You because we fully have recognized You, and now You want to leave us again?! At least another one day stay with us personally and we all will be infinitively happy!"

[12] Said also Jored and his son: “Yes, yes, Lord, it is so! Stay at least another half day with us and we will accompany you wherever You want to go!”

[13] I said: “Now then, I will stay with you until after the morning meal, but then I have to leave here very quickly without delay!”

[14] Thereupon Jorabe, the son awakened from death, said: “Listen, my dearest all! This only and everlasting truest God is only kept back by love! This is the only power which even He obeys in Himself! Therefore let’s love Him even more and He will stay until noon!”

[15] Thereupon I said: “You have spoken quite correctly – and this was not given to you by your blood, but by your spirit; however, I still cannot do otherwise as I have told you earlier. But to accommodate you all, I will only leave from here after the sun rise, but will stay with you in the spirit. The question now is, if you have comprehended everything and if there is nobody who has something to ask.”

94. PRAYER AND RELIGION

[1] Said the female priest of Minerva: “O Lord, one could keep on asking for an eternity; but to what use since we cannot grasp Your answers in our present state anyway! But send us soon Your promised sprit who will guide us in all truth and with all that we will be more than content what we until now have received from You. Only one thing would be worth mentioning, and it would be good to have also in this regard the right instructions.

[2] Behold, in all teachings of God to the people, the praise worthy demand is given that a God being must be worshiped by us humans! Now, for our false gods we had a whole legion of approved and also not approved prayers. The approved and thus effective prayers were made by the priests – of course of the highest rank – and were only allowed to be prayed at certain ceremonies and at certain times in a day and belonged to the so

called mysterious gods service. Subject to strict punishment such a prayer was not allowed to be prayed by layman and unconsecrated people, and one had to go to a priest to bring him for all cases a predetermined sacrifice, so that the priest could then quite monotonously and absolutely absent-minded mumble some approved prayer for him in a temple accompanied the necessary ceremony. However, the unapproved and therefore also ineffective prayers were also allowed to be prayed by the layman, with the only reason that also he could exercise himself to marvel about the gods and thereby familiarize himself with the effectiveness of the approved holy prayers of the priests.

[3] Now, that such is before Your eyes and ears a horror, nobody needs to explain and prove furthermore; nevertheless, people should worship and call a true God even more so with certain selected god-worthy words, other than he speaks and talks to his fellowman. And in this regard we also would like to have from Yourself a word as a guideline.”

[4] I said: “My disciples have anyway given to you the prayer I taught them and which every person can pray in his heart with the same effect; every other prayer with the lips is repugnant before Me.

[5] From eternity I always have been the same in the spirit and forever will not change in My being, effectuation and will. I now have been three days with you and have taught you what you need to know, to believe and to do – everybody by himself, to obtain the everlasting life of the soul. Did I say anything about any special prayers or anything about an effective mysterious, only Me pleasing God service, or about any certain holy days like the Sabbath of the Jews, which they call a day of the Lord Jehovah of the Jews, on which the priests forbid the people all kind of work, while they themselves as priests on this very day of the Lord commit the biggest and most shameful fraudulences and at the same time are of the unscrupulous opinion to thereby provide God with a good service? No, about all this you not have heard a single word from My mouth and I say it to you as the full truth:

[6] Do away with all your ceremonial prayers, away with all holy days, since every day is a true day of the Lord, and away with all priesthood! For every person who recognizes God and loves Him above all and does His will, is a true and right priest and is thereby also a right teacher, if he gives this very teaching which he has received from Me, to his fellowmen.

[7] Who therefore does My will, speaks the Lord now, truly prays and prays without interruption; and every day on which a person provides his fellowman in My name with a welfare deed, is a true and to Me pleasing day of the Lord.

[8] If somebody provides an act of charity to his neighbor, he should do so quietly and should not talk or boast about it before other people! Since who does this has already taken his spiritual reward from Me, in that he received a worldly fame for his noble deed: however, it never strengthens the soul but only spoils it because he makes it conceited and self-complacent.

[9] It is the same with asking for any mercy. Who wants to receive something from Me by his request, should pray quietly in his love-filled heart to Me, and it will be given to him for what he asks, as long it is conducive with the life-salvation of his soul.

[10] Likewise also two, three or even more can be united and pray for themselves and the whole congregation – however, without the congregation knowing about it, and I will certainly listen to such requests. However, if the two, three or even more went and tell it to the congregation that they on this or that day or at this or that hour of the day had prayed for them, so that the congregation would praise them, yes, in the end even paying for such devout prayers, – truly, such a prayer will never be heard and thus will be of no use to those who prayed and the congregation! Since all this, also the heathens have done and still doing it, by moving in large crowds from one idol temple to the next, carrying all kinds of the most silly carved figures, flags, vessels and a lot more of other stuff, making a lot of noise, blowing the horns, hit the drums and jangle with shields. They also arrange for long pilgrimages to extraordinary and

special idol mercy pictures, and once arriving they carrying out the most silly acts of repentance and give to the idol large and often quite considerable sacrifices, by which of course the idol priests benefited a great deal, but never the stupid pilgrims. Thus, such general prayers and requests are never heard by Me!

[11] Who wants to have his good request be heard, should make a pilgrimage to his heart and in all quietness carry his request before Me with natural and undecorated words, and I will listen to him. But this I also say to you, that nobody should come to Me with a devout looking behavior and face! Since wherever during a prayer certain deceitful devout facial expressions occur, the request will also not be heard; because who does not come to Me in a natural manner he is, and will not pray in the right spirit of the fullest truth, will not be heard, but only him who truly loves Me, does My will and comes to Me without splendor and compulsion, just like he is, will always be heard by Me.

[12] It is an old custom, even with the Jews, that the blind and stupid people wear special, enhanced and better clothing for their requests and prayers, because they think that people cannot do enough for a so called greater honor of God. However, such fool does not think about it, that there are many poor, who barely can cover their nakedness. How must the poor feel, if he sees the rich abundantly clothed in a prayer house honoring God, while he himself cannot do so and thinks by himself that he in his rags can only offend his God!

[13] Truly I say to you: whoever prays to Me with certain better clothes on, will also never be heard – and even less so a priest in his stupid, bounty magic coats and skirts!

[14] There exists also an old bad habit during prayers to God: that one should use a certain foreign language for it and regards this for God the worthiest. Where such nonsense will subsequently ever exist, the request will also never be heard.

[15] People should only decorate their hearts for Me and speak only their mother language and I will listen to their request!

[16] I want, that all the old follies should be completely

abandoned and that the people should become totally new, true and pure people. And where they will be like that, there I will be among them; however, the blind world-fools should from now on be punished, thereby, that their requests will not be heard!

[17] God has created man without clothes and created him to His own image, and God was pleased with the form of man, because it was His own image. But God also showed man how to make clothes for himself so that he could protect his skin against the cold; but God did not taught the first people to make clothes for themselves, so that they can wear them as a haughty adornment of their limbs. And God even less so taught man to make himself bounty clothes, as the only means to be worthy to worship God.

[18] Therefore dress yourself according to your standing, but simple, and do not place any value on skirt and coat other than to cover the body; what is beyond is already evil and carries no good fruit.

[19] And as such you also know in this regard what to do and I'm of the opinion – since it is already the middle of the night, that we should get some rest!”

95. DEVELOPMENT OF MAN

[1] Said the priest of the Minerva: “Yes Lord, in everything You are completely right; however, since unfortunately this will be Your last night with us, in the name of all I want to put a considerable request to You, consisting therein, that You generously will allow, that Your now given teaching to us be written down word for word, so that it as a greatest treasure of all people will never get lost, because otherwise like every teaching conveyed by word of mouth, is finally with length of time disfigured and unpurified. Because people in time like to add something or easily omit something important. However, once the matter has been written down and by all present witnesses signed as proof for the fullest truth, then, I think, a contamination of Your teaching will not take place that easily.

So that we do not write down something incorrectly, will You, o Lord, lead us with Your omniscient and omnipotent spirit!”

[2] I said: “You can do this indeed; however if you want to do it, write it down as several copies so that the matter becomes more general and the one and first written copy – namely with the very superstitious heathens – does not become a kind of magical powers attached to it, whereby the value of its inner content would be disfigured and the people get a sort of holy shyness about it, and because of all kind of reverence would not dare to read it anymore, and finally reach the conclusion that the sole worshipping of such holiness would already provide heaven for man! If there are, however, several of the same books, such idolatry will not that easily be possible.

[3] I do not say that the people should not keep such books in honor; but they also should not make more of them than they are, and should use them for the only purpose they are there and certainly not for anything else.

[4] But I still add to this, that you also should turn your efforts to teach all people already from childhood to properly read, write and calculate – not only the rich, otherwise the written books will be of little value. Try to establish above all a right education of knowledge and from it also the heart of people and you will prepare for yourself a great reward in My kingdom, and you will also quite easily get along with people of this earth; since it is easy to talk to truly educated people. But try to spread a right and complete education among the people; because half an education is worse than no education at all!

[5] Do not keep the truth from your disciples, just as I am not withholding anything from you; because only the truth forms man to become a true person. Where it is absent, apparently the lie must take its place, and she is the mother of all evil occurring among the people of this earth. This also for a guideline to you all! If you follow this you will only too soon experience the clear and true blessings of it already on this earth. – Do you still have something on your hearts?”

96. THE SPIRIT OF THE MENTOR APPEARS

[1] Said the Minerva priest: “Lord, as much our present insight allows us, there hardly can be anything else which we could ask You about for our current state of recognition, since You already have shown and taught us too much; but there is something which You could do for us women, and this consists therein, that You show us the soul of our mentor, so that we could thereby even be deeper convinced in advanced about the afterlife.”

[2] I said: “This is a somewhat imprudent request from you – since firstly you do not have the ability to see a spirit, for a spirit can only be seen with the eyes of the spirit but never with the eyes of the flesh, and secondly has the soul of your former mentor not yet reached the life state, that his appearance could be of any benefit to you -; however, since you insist on it and are of the opinion that it could strengthen your faith, also this can be granted to you. – Isma kore! – come and speak!”

[3] Thus I called upon the mentor’s soul. And a great noise occurred in the hall, from the ground rose smoke upwards as if there was a fire below, and from the center of the smoke the spirit appeared with a very angry face and said to the women: “why do you unbelieving women disturb my rest, where I have to do with my perfection and where I am in the sweet company of those spirits resembling me and where among us no arguments and quarrels can be thought of?”

[4] Long since I already have made good my promise to you and have clearly indicated to you how trifling the teachings of Diogenes are and causes the people, who accept it, the greatest harm, because they are nothing than wretched lies to the travesty of the highest wisdom of an everlasting and almighty God! But you regarded this only as a dream and as a play of your phantasy!

[5] Did not your mind tell you that man is a wondrous creation of a great and most wonderfully almighty Creator and that in Him nothing can take place without reason and a wise

destination?! This I already told you many times when still living on earth; but you did not paid any attention to it, and you were only concerned to be admired before all the world for your stoic wisdom. Nevertheless, your hearts were always plagued by doubts, which I was supposed to eradicate by my re-appearance.

[6] However, now a higher spirit has come to you and taught you. Why don't you believe Him completely? Why do you demand me as a witness for Him, whose name I'm not worthy to speak? O you evil foolish women! Truly, if it wasn't for this great Spirit, you all would have been served badly by me! But remember this, that, if you disturb me again in my rest, real evil will come over you!"

[7] Hereupon the spirit suddenly vanished and the women were not allowed to speak to him and also did not have the courage for it.

[8] However I asked them and said: "Now, are you content with your mentor?"

[9] Said the Minerva female priest: "O Lord, he surely could have stayed in his stupid rest! If in the beyond his society resembles him entirely, they will still have a very long time to work on their life's perfection. He is then terribly coarse and rough! During his life on earth in the house of our parents he was the most modest and gentle person and now as spirit he is full of glowing rage! How is this possible? Did he have on this earth another soul?"

[10] I said: "O, not that. However, on earth his soul hid her own I for outer cleverness and with the assistance of his body limbs portrayed herself completely differently as she really was internally; but now in her nakedness this is absolutely not possible anymore. For in the beyond no soul can show herself differently from what she really is in- and outwardly; and as such your mentor could not do otherwise then show himself as he is and what his actual attitude was towards you all along. His modesty and gentleness was only a charade of his outer expression, however, internally he was completely different!

[11] Therefore, subsequently do not ever demand any spirit for

your teaching, but live according to My teaching, so that you become able to enter in a full life-relationship with My spirit, – it then will be easy for you to do without the hard teachings of such spirits!”

[12] With that the women were fully content and lost all desire to ever meet with such a mentor spirit ever again.

[13] Hereupon I recommended to all to go to rest, which all in fact did. I and the disciples did the same and we occupied our resting chairs.

[14] The night was soon over and we were up on our feet. When leaving the hall Jored came to us and asked Me to wait for the morning meal which was nearly finished.

[15] However, I said to him: “Just give us some bread and wine and we will move on immediately, so that the priests with their wives, who will be here soon, do not meet up with us!”

[16] This happened straight away. We took bread and wine and moved one, after I blessed the house of Jored and his people.

97. THE JEWISH PEOPLE AND THE HEATHENS

[1] Jored and his son accompanied Me until Malaves, where the thankful citizens rushed towards us and wanted to serve us. However we did not accept anything but reminded them again to stay with the given teaching. They promised this most ceremoniously and asked Me where I would go next.

[2] And I said to them: “To Samosata! Do you have a vessel on the water going that direction, then you can take Me there.”

[3] Said the very accommodating and serving Malaveans: “O great Lord and Master, we indeed have two vessels on which You and Your companions could comfortably reach Samosata within a few hours; only the return of the vehicles will be quite difficult. They must be pulled upstream and this by oxen and mules, and this can only take place when during a favorable water level cargo ships sail from Serrhe to Melitene. They then tow such smaller vessels and return them to the destination as per instructions of the ship master. However, this does not

matter; we will provide you with a few dependable skippers who will make the necessary arrangements in Samosata, so that the vessels will be brought back soonest. If it pleases You, o Lord and Master, you can immediately get on to the ships and depart!”

[4] I said: “Very good My dear people; however, instead of only two skippers give us four, and I promise you that still today, long before sundown, the two ships together with skippers will be back!”

[5] Said the Malaveans: “This would not be possible by natural means; but for You, o Lord, nothing is impossible! We already have experienced this on ourselves, that Your word and will is an accomplished and ready work.”

[6] Here immediately five skippers came along instead of four; three took over the guidance of the bigger vessel and two got onto the smaller boat, which I occupied with the twelve initial disciples. However these vessels were more barges than actual ships; each had railings and benches installed and a coarse sail as a roof.

[7] When I and the initial disciples got onto the vessel, Jored and his son greeted Me most heartedly and asked Me that I should visit them once more personally, but during My next visit stay in their midst for a longer period of time.

[8] I also greeted them and said: “Stay active with My teaching and I will not only very often, but will finally permanently build My residence in your midst! Our greetings and blessings to all who are of a good will!”

[9] Hereupon the vessels had been untied, the smaller one ahead and moments later the bigger one, driving behind us.

[10] When we were alone, Peter said: “Lord, it would nearly be better if we stayed among the heathens and let the Jews be Jews; for it is really a joy of the heart to see how these people with true avarice absorb the words of life. The destruction of their three idols went so smooth and nearly no person accept the five women, made anything special about it, and finally also the women were not that difficult to turn around. And if one

observes this matter by the right light, there is indeed hundred times more common sense in such a heathen like Jored and his whole house, than in a Jewish elder and scribe. What would happen to us in Jerusalem when You also had cleaned the temple of the Pharisees like three days earlier in Chotinodora?! I say with increasing insight and conviction: The Jews deserve Your great mercy, patience and forbearance among all the nations the least. What are You saying to such my opinion?"

[11] I said: "Behold, you speak as you understand it! If you see a field overgrown with all kind of weeds, then also your common sense tells you: This must be a good and fertile earth! It will be worthwhile to clean this field from the weed and sow some grain in it; it then can yield hundred fold fruit! If however, you see a field which looks rather good but only very sparsely here and there grows some meager grass, will it also be worthwhile the effort and work to convert such a field into a fertile grain field? Certainly not, as where the earth has no nourishment for the weed, it will also have none for the grain. You will have to give such a field a lot of good and powerful fertilizer to make the meager field fertile for the grain.

[12] Behold, what signs had to happen here, so that these heathens accepted the faith! The signs were a strong fertilizer so that the teaching as the life grain could germinate on their soul fields and grow up to a future fruit. When however, I came to you Jews one and a half years ago, it required only the word and you followed Me, without being fully in the clear, whom you were following. Your soul earth was indeed overgrown with some weed, and some thorn growth covered your heart. However, next to it there was nevertheless a lot of open space for the grain.

[13] With these heathens we could have talked for ten years, we still would not have turned them to the light of life out of God, for despite the many and great signs they still provided a lot of opposition. Now they indeed belong to us, more than many Jews, and the light will be taken from the Jews because of their stubbornness and given to the heathens; however, nevertheless,

you must not forget that the welfare of the people only goes forth from Jerusalem, and all prophecies for the Jews will be fulfilled there for all people of the earth! Nonetheless all this, we will also now visit the heathens and prepare them for what they can expect after My ascension, namely the pouring out of the holy spirit out of God.

[14] But now all of you pay a little attention; since we are now approaching a water spot in this river where the water is more still than flowing! The oars must be strongly applied, otherwise one easily can be overtaken and attacked by river robbers. However, both our skippers should let the vessel go as it wants; because I want to speak to the robbers and dissuade them from their trade!”

98. THE LORD DEFEATS THE STREAM ROBBERS

[1] I nearly haven't finished speaking when our vessel entered the still water where the stream was very wide and also very deep. We have not progressed more than 2 morgen on the still water, when both our skippers took to the oars and began to row; but I said to them that they should not do so.

[2] But the skippers said: “Lord, this is a uncertain spot where one easily get attacked by robbers who take from each boat which they overtake, an excessive tribute! If we however quicken our boat, they will not catch up with us until the next quick waters and we are then safe, because they dare not leave this spot of still waters.”

[3] I said: “Yes, yes, you are quite right; but I want to meet with these stream robbers and subsequently make them completely harmless for this place. Therefore stop rowing for a while!”

[4] Upon these words both skippers stopped rowing and it lasted not longer than ten moments when very suspicious looking men overtook our vessel on a wide barge and instructed us to voluntarily hand over all our goods.

[5] But I stood up from My seat and with a mighty voice asked the robbers: “With what right are you demanding such from us

and everybody who you are able to overtake!”

[6] Said a robber with a huge body: “We are pirates and do not know any other law than the one of the stronger!”

[7] I said: “How then if we would be the stronger and demanded all your goods or your life?”

[8] Said the robber: “We then had to accept this! However, this is not the case, thus do not hesitate to give to us what we demanded, otherwise we had to show you our strength in an unpleasant manner!”

[9] I said: “We do not have anything and therefore give you nothing; however, if you do not believe Me, just go ahead to make use of your gigantic strength!”

[10] The robbers then picked up immense clubs to hit us with. But I made them in one moment stiff, so that they were standing there motionlessly like statues and began miserably to howl of pain.

[11] But I asked the strongest robber: “Now, where is the right now?”

[12] But the robber screamed: “O you mighty, you are a God! Help us, and from now on for all times we want to abandon this trade and do everything what you want from us!”

[13] I said: “Good then, be free; however, your robbed gold give to My two skippers otherwise you will fare badly!”

[14] Said the large robber: “Lord, not only the gold, but also all the silver we hand over; just allow us ten men to follow you wherever you go – for I anticipate that you are the owner of completely different and higher treasures than ours, and from those your treasures we want to appropriate some!”

[15] I said: “Then go and fetch your gold and silver!”

[16] They then rushed to the left rocky shore of the river where they lived in caves. After quarter of an hour they were already back with us and handed to Me 100 pounds of gold and 300 pounds of pure silver and pearls and precious stones.

[17] During that time also the larger vessel with the twenty disciples caught up with us and steered very close to us, while their skippers informed them that we most likely have been held

up by the infamous robbers. However, when they came to us, they were quite surprised about our treasures and wanted to ask how we acquired them.

[18] But I said: “Just carry on, everything else you will soon enough be informed about! These treasures are already the property of our five skippers and these ten men who carried them here have come to follow Me. And know see that you move on!”

[19] The twenty then sailed on but among themselves they spoke: “It is a peculiar thing with our Lord! Now He already accepts heathens and toll collectors and thieves and robbers as His disciples; however, the many disciples from Jerusalem were dismissed without a word in Capernaum! Yes, yes, we are still going to experience it that He also will accept whores and adulteress as His disciples! This is truly very peculiar! But what can we do? He remains for once a prophet filled with all the powers of God whom nobody can oppose, and we must allow Him His right – any opposition is of no use!”

[20] When they spoke like this, we together with the ten robbers following us in their wide barge, has caught up with them and I said to the twenty: “You find it peculiar that I act like this, but I find it from you ten times more peculiar, that you find such My action as peculiar. The people are My work and I know these works the very best, know each one’s abilities and therefore know indeed what I’m doing. Therefore subsequently nothing that I do should seem peculiar to you, otherwise it had to appear very peculiar to you that I have accepted you, since you were a thousand times worse than these ten robbers, who have not killed anybody yet, but have only made the rich- and heavy loaded barges a little lighter!”

[21] The twenty then reconsidered and asked Me for forgiveness. I then took up the lead again and showed them the safest way through the rapids. When we had them behind us we already saw Samosata and reached the place after one hour.

99. THE LORD IN SAMOSATA

[1] When we landed, immediately the toll collectors came along and hurriedly demanded their tax.

[2] And I said to Peter: "Take a full pound of silver and give it to them on behalf of all of us!"

[3] Peter did so and the toll collector said: "Lord, it is ten times too much, you will get a lot of change!"

[4] However I said: "Then do good to the poor with it, keep all of it and show us a good inn; since we are going to stay here for today and tomorrow!"

[5] Said the toll collector: "You stay with me; because I myself own the best and biggest inn!"

[6] I said: "Good, thus guide us there!"

[7] Here we got off and after leaving the vessels they, including the treasures, immediately sailed arrow fast upstream back home, which surprised the toll collector a lot and this even more so, because also the empty skipperless barge followed the other two by itself.

[8] When the toll collector stopped wondering, he led us to his inn. This our Samosata toll collector's house and inn was very similar to the house of Jored in Chotinodora and had very much the same outlay; only the dining room was not that spacious and comfortable and elegantly decorated, – namely the sealing was not that nice to look at because it did not consisted of wooden beams, but was more according to oriental custom covered by a dirty sail cloth. But this didn't matter, since it was still the best hall in the whole of Samosata, and as such we took residence here although one of the robbers drew My attention to the fact that this inn was indeed one of the best in the whole town, but also was one of the most expensive; because for under ten cents nobody will last longer than one day. The landlord was a very money addicted fellow.

[9] But I said: "Leave it at that! Tomorrow it will show what will be his invoice!"

[10] When we sat around the long table, the innkeeper asked us

what we wanted to eat and drink for lunch.

[11] I said to him: “Bread and wine you have, and we do not need more, and you also have nothing else prepared; this evening we will supply ourselves.”

[12] Said the innkeeper very politely: “O my very honored friend, I indeed have all kind of stock as meat, milk, butter, cheese, eggs, honey and all kinds of garden fruit; there are also good fish in my containers! You only have to command and everything will be prepared in the shortest of time!”

[13] I said: “Leave it at that, we stay with our first request; I only want the best wine, if you have one!”

[14] The innkeeper called immediately upon his servants who carried bread and wine in sufficient quantities to the table, and I blessed both and asked all to eat and drink according to their heart’s desire.

[15] But the ten former robbers said: “Lord, we are not worthy to sit at your table and our clothes are too poor and dirty for you, where you lords are dressed so well!”

[16] I said: “This does not belong here; just do what I want and soon your clothes will improve! A person, when internally in order, is and stays a person even in the poorest of clothes.”

[17] We now ate and drank quite cheerfully and spoke very little. After we have ate and drank and hence strengthened our limbs, we got up from our seats and I asked the innkeeper about the bill.

[18] But he said that this was already paid by the large excess of one pound of silver and for the rest we still could stay for another three days at his inn.

[19] “Good”, I said, “and now we can move completely unabashed to the outside and explore the town a little.”

[20] Said the innkeeper: “For sure, but I will accompany you for your greater protection; because we have here a Roman court and a small Roman occupation and they are not too friendly towards travelers when meeting with them in anyway. However, if I as the main toll collector and also chairperson of the whole town accompany you, we will get through everywhere without

problems. So that also I been fully covered in everything, it would be good if you could entrust only me with the truth who and wherefrom you are, and what really brings you here.”

[21] I said: “Since you are a honest world soul and in your own way mean well with us, I as the Lord and Master say on behalf of Myself and all of us, and thus listen: I’m a Savior of all Saviors of the earth and these are My disciples. Mainly we are Galileans. And for the time being you know enough!”

[22] The innkeeper said: “Ah – so so – thus a son of Aeskulapius and these your disciples?! Now, very well, very well; already during your arrival I thought something similar! But tell me, with what peculiar ships have you come here?! How possible could they sail so quickly upstream? This is something which I have never seen before! And to whom belongs all the gold and silver which was lying in the boat, in which you, Master, arrived here and all the pearls and gemstones?”

[23] I said: “It belongs to Me indeed, but I gave it to the poor skippers, because they brought us safely to here. That the boats also could sail upstream, however, is a secret which I cannot yet explain to you, for the simple reason that you would not be able to understand such. But now let us go outside!”

[24] With that the innkeeper was content and walked in front of us to show us the way and lead us to those points of the little town which according to his opinion were the worthiest seeing. We also came to the considerable building of the Roman captain who was just busy giving his soldiers orders in the main yard, how they had to keep guard during the night, because he received word that a large Persian caravan was on its way. They had to be stopped and searched for the type of goods and treasures they were carrying, so that the full legal duty fee could be levied.

100. HEALING OF THE CHIEF'S SON

[1] When the captain was finished and the soldiers and supervisors had left, he spotted us and hurried towards us. When he was with us he immediately enquired from the toll collector who and wherefrom we were and what we wanted to do here.

[2] The toll collector explained this to him and when the very serious looking captain heard that I was a Savior of all Saviors of the world, he came immediately to Me and said: "If you are what the chairperson is saying about you, then heal my son! He suffers from a bad fever, lies already for four years in his sick bed and looks more than corpse than a living person. From all places I have let come the best doctors; however, nobody could help him. If you can help him, a king's reward will be given to you!"

[3] I said: "Guide Me to your sick son and we will see in what state he is!"

[4] The captain immediately led us to the sick son in his house. When I arrived there, various pagan god statues were standing in the room around his bed, who, according to the advice of the priests were supposed to help him.

[5] But I said to the captain: "You are a reasonable and highly experienced man must self-recognize that these statues made by the hands of man, cannot help the sick, and still did you bought them from the deceitful priests for a considerable amount of money or actually you rented them! I say now to you: Let the deceitful priests come here! In front of them I will destroy these statues and then will heal your son with great certainty."

[6] The captain, who did not held anything on the priests an even less so on the idol statues, immediately called upon the priests, of which there were seven. They soon arrived and the captain immediately introduced Me as a doctor with special knowledge.

[7] The priests however said: "Friend, as a person you live in large phantasy, if you think that you can help a sick whom even the gods cannot help anymore, since they recognize, that for

every person at one stage the time has come to die!”

[8] I said: “However, you stoics since birth, how do you want to make somebody else believe what you yourself never have believed in the very slightest sense?”

[9] Said the priests: “Who can say that we do not believe what we teach?”

[10] I said: “I can tell you this because the power for this resides in Me!”

[11] Said the priests: “What power? What are you talking about power?! Never did anybody has any power here accept the captain and we, and in the least any foreigner who must be glad that we let him live!”

[12] I said: “That also I have power here, you will be convinced of straight away! See, these your metallic and stony totally dead idols with no power and strength whatsoever, I will totally destroy by just one word because otherwise I do not want to help the sick! And therefore I said: Away with your dead idols!”

[13] In this moment all the statues were completely destroyed and in the whole room not the slightest remnant could be seen. They then searched the whole house and also in all the rooms everything was destroyed what had the appearance of an idol.

[14] Thereafter the priests hit themselves on the chest and shouted: “O you foreign magician, we recognize your incomprehensible power; however, watch out how you will get along with the true gods of heaven!”

[15] I said: “I am a Jew from Galilee and as such never had any fear about your dead idols and will never have it. Wherever I go I truly help the people, physically and spiritually. However, the idols must give way and the only one true, living, everlasting God must take their place; because without Him there is no salvation for the people on this earth. Since your idols are gone now, I also will help this sick person! And as such I say to you: Get up and walk!”

[16] Here the bad fever immediately left the sick and he got up, was totally healed and asked for food because he was hungry.

[17] And I said to the captain: “Give him now bread and wine,

but not too much at once, and he will stand there as if he never had been ill!”

[18] This took place and the son was standing there as if he never had been ill.

[19] Here the captain came with a friendly face to Me and said: “O you unbelievable, above all our gods elevated Savior! What is now my duty towards you? What are demanding from me?”

[20] I said: “You cannot reward Me with anything physically; because I never accept any payment from anybody. However I will give you through these My disciples a new teaching about God and about the life of the soul also after death; you and your whole house should live accordingly to this teaching. If you want to learn more from Me, go in the near future to Chotinodora; there you will learn more about Me. However, I also will stay for tomorrow here and we can make each other’s closer acquaintance.”

[21] The captain was now beyond all measure enraptured and said: “Lord and Master and truest Savior of all Saviors! Everything, everything which you want will take place; but only for today I ask you to be my guest together with your disciples; see, my house is spacious and has many rooms! It would be too much of ingratitude on my behalf to leave you in the inn of the toll collector, which most likely will be fully occupied today by the arriving large Persian caravan.”

[22] Said the still present toll collector: “Your wish, Captain, I cannot oppose, – otherwise I would have done everything serve such a guest without any payment in the best possible manner; only allow me that I at least am allowed to stay in your company!”

[23] Said the Captain: “By that you will give me the biggest joy. I am only terribly sorry that my other family is not here at the moment, but in Serrhe, from where they only will return within a few days. But I still have many people and you will not short on anything.”

[24] Said one of the priests: “Lord, are we also allowed to stay in your company?”

[25] Said the Captain: “This, our great Savior has to determine; since you did not receive him that he can be joyful about you.”